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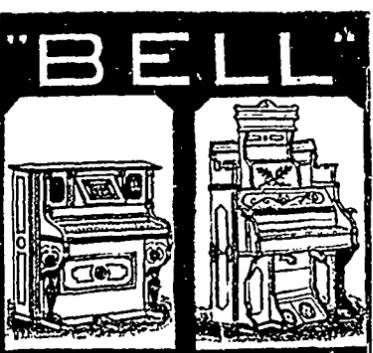
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"Best cure for colds, cough, consumption, influenza, pulmonary, Bronchitis, Croup, Hoarseness, etc. For \$1 a large bottle sent prepaid."

SUFFERING HUMANITY read Carbolic Smoke Ball advertisement. Cures diseases of the Nose, Throat and Lungs. See page 290.

PATTING AND SMOOTHING.—Patting and smoothing down a dish of mashed potatoes damages their flavour and texture.

THERE ARE THREE Kinds of Mixtures, but only one Allen's Lung Balm; try it.

A TRUSTED REMEDY—Perry Davis' Pain Killer. Safe to keep and to use in every household.

CUSTARD PIE.—Make a sponge cake, bake in jelly tins. When done, split open and spread with custard made of one pint milk, two eggs, and one cup of sugar. Flavour to taste.

MACAROONS.—Blanch a pound of sweet almonds, and pound fine, whip the whites of seven eggs, add one pound of sugar, mix well, drop on buttered paper, sift sugar over and bake quickly.

THE PERFUME we consider to be at once the most delicate and most enduring—"Lotus of the Nile."

IN HABITUAL CONSTIPATION, Campbell's Cathartic Compound is used with great success.

PARSNIP CAKES—Two cupfuls grated parsnip (raw), same quantity of breadcrumbs, one cup milk, two eggs, three table-spoonfuls flour, salt and pepper to taste. Fry in butter or lard.

WHITE WASH.—After lime has been slacked in hot water, sift into it through a corn-meal sieve, to half a pail of whitewash a quart, or even more, of wood ashes. The finished work will be much whiter for this addition, and every way better.

"HEALING ON THE WINGS," say all who have made use of Dr. Wistar's Balsam of Wild Cherry, and by such use been cured of coughs, colds, bronchitis, sore throat, influenza or consumption. The prudent will always keep this standard remedy by them.

MANY PEOPLE LIE awake at night suffering from acute dyspepsia, caused by eating food in which alum and other cheap baking powders are used. The most reliable is Imperial Cream Tartar Baking Powder.

VINEGAR.—To one gallon of water add one and one-quarter pounds of brown sugar and a gill of yeast. Keep it at a temperature of eighty degrees for three or four days, then draw it off and add an ounce each of cut raisins and cream of tartar. In a few weeks it will be ready for use.

The Difficulty Experienced in taking Cod Liver Oil is entirely overcome in Scott's Emulsion of Cod Liver Oil and Hypophosphites. It is as palatable as Milk, and the most valuable remedy that has ever been produced for the cure of Consumption, Scrofula and Wasting Diseases. Do not fail to try it. Put up in 50c. and \$1 size.

COOKED apple pomace has been fed to swine with excellent results. The bucolic paper which makes this announcement very innocently asks: "Have any of our readers tested it in this direction?" The editor of that paper will get himself disliked if he asks many more such questions as this.

THIN CORN CAKE.—One cupful of Indian meal, one-fourth of a teaspoonful of salt, butter the size of an egg, one cup and a half of boiling water, one teaspoonful of sugar. Pour the boiling water on the meal, sugar and salt. Beat thoroughly, add the butter, and when well mixed spread very thin on buttered tin sheets. Bake slowly about twenty minutes.

COMBINATION PIE.—Take a ham bone from which all the nice slices have been cut, and chip off the meat in small, thin pieces, which are to be spread thickly on the bottom of a deep bake-pan. Peel some potatoes, slice them very thin and spread a layer of them over the meat, then add more meat and more potatoes until the pan is full. Put in salt and pepper to taste, then fill the pan nearly full of water, and let it heat on the stove while you prepare the rich biscuit crust. Roll it rather thick, and cut a hole in the middle, then cover the pie. Allow about an hour for baking, and add one or two table-spoonfuls of sweet cream when it is done.

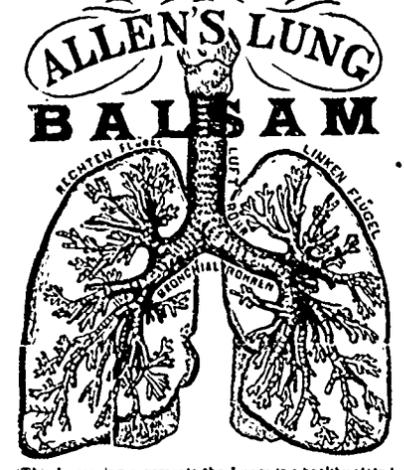
DR. HARVEY'S SOUTHERN RED PINE for coughs and colds is the most reliable and perfect cough medicine in the market. For sale everywhere.



How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF skin and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally cure every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."



(This Engraving represents the Lungs in a healthy state.)

THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED. When other Remedies and Physicians have failed to effect a cure Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief.

AS AN EXPECTORANT IT HAS NO EQUAL. It is harmless to the Most Delicate Child. It contains no OPIUM in any form.

PRICE 25c. 50c. AND \$1.00 PER BOTTLE. AVIS & LAWRENCE CO. (Limited) General Agents, MONTREAL.

Burdock BLOOD BITTERS

REGULATE THE KIDNEYS. With B. B. B. for without proper action of the Kidneys, health is impossible and disease must ensue.

COITRE, or THICK NECK. This is a positive, Cleanly & Painless remedy. Write to me at 25 Abington Court, Montreal, Q. C. I will send you a full and complete furnished course made permanent. DR. J. CANNEY.

SEATTLE. No more heavy snows or cyclones. A large winter temperature. A dozen Seattle. In fact in Washington Territory. Population 25,000. Commercial, educational and financial center of Puget Sound Country. Full information on Queen City. SEATTLE, CHAS. H. KITTINGER.

There is some satisfaction in FARMING

when a farmer does a good living, a handsome profit and at the same time is making his own rich by increase in value of land on account of growth of town, building railroads and influx of settlers; in no part of the country is this more true than in Michigan. Farming is very rich, best of markets near at hand, no destructive blizzards, cyclones, or health, fine farms, good society and a home and fortune can be had. Address: O. M. BAKER, General Commissioner, Lansing, Mich.

GOLD MEDAL, PARIS, 1878. BAKER'S Breakfast Cocoa. Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has more than three times the strength of Cocoa mixed with Starch, Arrow-root or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

THE CANADA PRESBYTERIAN.

VOL. 18

TORONTO, WEDNESDAY, MAY 8th, 1889.

No. 19.

Notes of the Week.

A GOOD story is going the rounds of the British press about Mr. Gladstone. Invited to subscribe to a certain charity, he replied on the usual postal card that innumerable applications of the kind were received by him, and that he had to confine his donations to local needs. The postcard was duly put up to auction, fetching two guineas, and the G. O. M. appeared on the list of subscribers as a donor to that amount.

It is a fact of cheering significance that influential railway corporations in the United States are beginning to curtail Sunday traffic on their lines. Those who control the Vanderbilt system, not hitherto distinguished for their efforts to minimize Sunday labour, have taken a step in the right direction. On all their lines east of Chicago, all that they deem unnecessary traffic has been stopped. This action has been also followed by a portion of the Jay Gould system in the west. A general adoption of this reform will be greatly appreciated by all who respect the divine law.

COMMENTING on the vote on Mr. O'Brien's motion in the Dominion House of Commons the *Christian Leader* says. The act is *ultra vires* on the part of the provincial legislature, and should on this ground alone be set aside. In direct contravention of British law and practice, it recognizes in connection with the work of legislation the authority of a foreign potentate, and thus encroaches upon the freedom and independence of Parliament. Nothing more flagrantly unconstitutional has been perpetrated within the British dominions since those crimes against the State which brought Charles I. to the block.

THE determination of the Russian power to suppress Lutheranism in the north-west provinces of the empire is being vigorously carried out. A recent despatch shows that the Governor of Riga, replying to an appeal from a society of lawyers against banishing to Siberia a German solicitor named Bunge, said they must bear in mind that Bunge was justly sentenced, and that he was going to Siberia. Protestant consistories, which were being held at Riga, Revel and Arensburg, have been dissolved. The police have prepared lists of Germans, and have ordered that all who fail to become Russian subjects shall report weekly under pain of expulsion.

THE Rev. D. M. Ross, of Dundee, preached the annual sermon of the Free Church of Scotland Guild in Mayfield Church, Edinburgh, on a recent Sunday evening. The Church, he declared, was the organ by which Christ was to influence the life of the world. Whatever social upheavals and transformations might be ahead of us, whatever might be the future relations of capital and labour, and property and poverty, of this one could be sure, that no mere change in the organisation of industry, or in the economic condition of the people would solve our social problems. We needed to bring a nobler spirit into our industrial and social life, a spirit of brotherhood, a spirit of sacrifice and sympathy. We should not reach the democratic ideal without moral and spiritual power to bind men together.

THE pre-arranged Vatican programme to get up apparently spontaneous popular demonstrations in favour of the restoration of the Pope's temporal power is being carried out in places wide apart. Obedient sons of the Church recited their little lesson in Vienna. The same performance has been gone through in Madrid, and the authorities in Laval University, Quebec, have engineered a demonstration in favour of the reactionary policy, which the infallible wisdom of the Curia deems of vital importance. Persistent determination may accomplish one or other of two results: If employed in a just cause it will succeed in compelling recognition; if used to advance a discredited sham, it will be resisted with contempt. The demand for the restoration of the Pope's territorial sovereignty is paving

the way for one of the greatest humiliations it has ever been the lot of the Papacy to face.

At the closing meeting of the session 1888-89 of the Assembly's College, Belfast, the Rev. W. D. Killen, D.D., occupied the chair. The attendance of students has been above the average though somewhat below last year's, which was unusually full. The Moderator of the General Assembly spoke, and the closing address was delivered by Rev. Professor Leitch, whose subject was "Practical Training for the Work of the Ministry." The president, having referred to the power conferred by Royal Charter on the Faculty to confer degrees in divinity, stated that the distinction of B.D. had been won by Rev. George C. Love, of Killeter, Co. Tyrone, after an examination of several days over an extensive course of theological reading previously prescribed. The closing meeting of the session of Magee College, Derry, was also held recently. Rev. Professor Leebody (the president) stated in his address that the attendance had been the highest yet reached. The total number receiving instruction in the college was 156. The Moderator of the General Assembly delivered an address, and Professor Leebody gave the closing address on "Religious Teaching and Modern Thought."

THE Women's Christian Temperance Union of the Dominion of Canada, have issued a circular in which they announce that they will convene in session at Toronto, on Tuesday, June 11, 1889, at ten o'clock a.m. Miss Francis E. Willard, president of National and World Women's Christian Temperance Union, will be present, and many other distinguished workers from all our Provinces, and from across the Border. As questions of vital importance to the work will be introduced and discussed, the session bids fair to be a protracted one, and delegates are requested to come prepared to remain over the 17th. As the Women's Christian Temperance Union deals with many questions besides Temperance, we hope to have many visitors who are not members of our Association, and they will have the same advantage of reduced rates by rail or boat as our delegates, and arrangements made for reduction in rates at hotels and boarding houses if desired. On Tuesday evening, 11th, a reception will be given, when Miss Willard will be present. The following subjects will be discussed during Convention week: "Prohibition," "Social Purity," "Hygiene and Heredity," "Women as Wage-earners."

THE fame of "Maclaren, of Manchester," has spread over Christendom. It is no wonder that the *Christian Leader* should protest against treating him slightly. Here is its remonstrance. The conductors of the daily press in Scotland, and more particularly in his native city, do not seem to be aware that Dr. Maclaren, of Manchester, is certainly one of the three greatest preachers in the British pulpit, and in the estimation of some good judges the greatest of the three. The other evening he made a speech at Glasgow and next morning in the leading diurnals of that city his name was only included in the closing sentence "amongst others who spoke." Had Mr. Robertson, of Stonehaven, delivered an address in the same city, his crude extravagances would have got at least half a column. It is true, no doubt, that Dr. Maclaren has not appeared often in the pulpit of his native land; and on neither side of the border does he indulge in sensational language. Still we may venture to hope that his books are not unknown in Scotland; and the Glasgow dailies might afford a few lines for one of his speeches, in spite of the fact that he happens to possess high culture and genuine eloquence.

IN his address at the convocation of McGill University, Montreal, the President, Sir William Dawson, made the following reference to the vote in the Dominion House of Commons on the Jesuit Estates Disallowance motion: We have evidence, to which I cannot here specially refer, that the disabilities under which we have been placed will bring out in the future increased endowments in aid of the higher education which now more than ever depends on the support of private benefactors. I do not even look with despair on the extraordinary spectacle

presented in a recent debate in the House of Commons of the Dominion, when men of both political parties seemed to vie with each other in depreciating the constitutional rights and educational interests of the Protestant minority of this Province, and in deciding by an immense majority that such rights and interests are of no account in comparison with party exigencies. This somewhat discreditable vote, rendered more so by some of the arguments advanced in its behalf, has already provoked a reaction that must in a short time modify the position of political parties, and must tend to the greater consolidation of the Dominion, as exposed to the divellent influence of merely provincial action, based either on the weakness or aggressions of local parties.

At the Conference in connection with the Synod of Toronto and Kingston, to be held in St. Paul's Church, Bowmanville, Monday and Tuesday, May 13 and 14, the following programme has been arranged: Monday evening, May 13, Rev. D. D. McLeod, presiding, devotional exercises, address, conference on "Helps to Family Worship and Home Religion;" introduced by Rev. J. A. R. Dickson, B.D., of Galt. Tuesday forenoon, May 14, Rev. J. B. Fraser, presiding, devotional exercises, conference on "Bringing to Decision for Christ;" introduced by Rev. A. Jackson, Galt. Conference on "How to Develop and Utilize the Working Power of Church Members, old and young," introduced by Rev. J. M. Cameron, of Toronto. Address on "Development of Missionary Spirit in our Congregations;" Dr. Wardoppe, of Guelph. Tuesday afternoon, May 14, Dr. McLaughlin, M.P.P., presiding, devotional exercises, conference on "How shall we Increase the Efficiency of our Sabbath School?" introduced by Mr. D. Fotheringham. Conference on "How shall we adapt our Pastoral Work to present social conditions," introduced by Dr. H. M. Parsons, of Toronto. Address on "Endowment with Power for Christian Work," Dr. Caven, of Knox College. A collection will be taken up on Monday evening to defray the expenses of the Conference. The committee appointed at last meeting of Synod to arrange for a Conference on Religious Topics in connection with the meeting of Synod submit the foregoing programme. We sincerely hope that a deep interest will be taken in it, and that members will come prepared to make it a helpful meeting.

THE authorities of the American Association for the Advancement of Science have chosen Toronto as their next place of meeting, and that important body will accordingly convene in the Capital of Ontario, on the 27th August next, to remain in session one week. This gathering of probably a 1,000 prominent scientific men, will prove an interesting event for all who desire the diffusion of systematized knowledge, and its outcome cannot fail to be of benefit to the whole Province. The discussion of scientific subjects, the interchange of experience, and the application of its results, must stimulate the material as well as the intellectual progress of the country. The coming meeting will be the thirty-eighth of the annual gatherings of this learned body; and, while two previous meetings have been held in Montreal, this will be the first time that the Province of Ontario has been honoured by having the Association assemble within her borders. The first meeting was held in Philadelphia in 1840. In 1882, Montreal was chosen, Principal Dawson, of McGill College, having been made president that year. The Association numbers from 1,500 to 2,000 members, American and Canadian, and there are about 300 Fellows, some of them Canadians. A very large general committee has been formed in Toronto to arrange for the proper reception of the Association. The president of this body is Charles Carpinel, F.R.A.S., Director of the Meteorological Service, Canada; the treasurer is James Bain, Jr., chief librarian, Toronto Public Library, and the general secretary is Professor Loudon, of University College. Chemistry, Physics, Mathematics and Astronomy, Mechanical Science, History, Geology and Geography, Biology, Anthropology, Histology and Microscopy, Economic Science and Statistics, are among the subjects to be discussed, in different sections of the Association, during the week that it continues in session.

Our Contributors.

SOME PROBLEMS OF PERPETUAL MOTION.

BY KNOXIAN.

In his admirable work on "Men and Books," Phelps tells young men to preach, and "let other men solve the problems of perpetual motion, of which church history is full."

What are some of these problems of perpetual motion that abound in the Church? One is the

BEST WAY TO MAKE AND DELIVER SERMONS.

One preacher adopts and defends the extempore method. Another believes in and practises careful writing and free delivery. A third stands up bravely for reading sermons. Around these three methods a kind of homiletic war has raged for many years. One favourite way of carrying on this wordy warfare is to quote great names in favour of each method. Storrs preaches extemporaneously after having written carefully for a quarter of a century, and therefore every preacher should extemporize from the first. John Hall writes carefully, and delivers without thinking of the words written, and therefore that method is best. Dr. Chalmers produced marvellous effects by reading, and therefore every preacher should read.

One solution of this problem of perpetual motion would be for every preacher to try all the methods and adopt the one that suits him best. The way he can preach best is the best way for him. Another solution would be to master the three methods, and be able to preach in any one of them. The problem, however, must continue to be discussed. It is purely a clerical problem, and, like Tennyson's brook, must go on forever. Another perpetual motion problem is

THE BEST WAY TO FILL VACANCIES

in Presbyterian Churches. This is a most useful problem, and will stand any amount of handling. The thing aimed at is to bring suitable preachers into contact with suitable vacancies. This is the thing aimed at, but it is easier aimed at than hit. Perhaps the problem can never be solved. Churchless ministers and pastorless churches may be a necessary part of the Presbyterian system. So much the worse for the system.

THE PEW QUESTION

can never become one of the perpetual motion problems, though a few writers are trying hard to push it to the front. The pew question is mainly a layman's question, and the laymen will stop the motion and settle the question according to the circumstances of their own particular congregation. No rule at all is the best rule. Each congregation will adopt the method that suits it best, and that is the common-sense way to settle such matters.

Nothing need be said about the perpetual motion problems.

OF THEOLOGY.

Some of them can never be settled, and what on earth is the use in working at them? Professor Young used to say that he once heard a youthful preacher solve divine sovereignty and human freedom, and half a dozen equally difficult problems in a single sermon, but they didn't stay settled. No doubt the young man meant well, and it was not his fault if the world did not accept his solution.

THE UNION QUESTION

promises well to become a perpetual motion problem. It is popular at the present time and fascinating to a certain order of minds. It might not be impossible to show that many of the passages of Scripture frequently quoted in favour of union do not refer to organic union at all. It might not be difficult to show that the existence of different denominations is quite in keeping with the constitution and course of nature and that reasoning from analogy we may expect denominations to the end. It certainly would be easy to show that God's people are one now and that herding them together and calling them by one name would not be any advance on the unity they possess by being one in Christ.

With all due deference to the learning, piety and position of the divines who met in Toronto the other day to discuss a basis of union we venture to suggest that they might, perhaps, do a much to promote real union by using their influence in their own churches to put an end to proselytizing practices as by holding union conferences. So long as Methodist revival meetings are made a regular means of gathering in weak Presbyterians; so long as immersions are used for advertising purposes; so long as Baptist ministers make no secret of the fact that they consider it their duty to prey upon other congregations; so long as Episcopal ministers exult in their exclusiveness and deny the validity of ordination outside of the Episcopal Church, union conferences cannot make much progress except in the newspapers. Any union movement—even if desirable—to be successful, must begin with the mass of the people and work upwards. When or where did any great movement begin with leaders and work downwards? When the body of the people are ready and anxious for union, union will come, if ever, and not till then. The practices of some of the churches represented in that conference do not promote union sentiment to any great extent. Ask the devoted little band of poor Presbyterians—poor in money but often rich in faith—who are trying to keep alive a mission station alongside of an Episcopal congregation how much union sentiment there is in the country. Ask any weak Presbyterian congregation struggling for existence alongside of a powerful Methodist body if the practices of the stronger body tend to

promote union. More spirituality and less sheep-stealing will help on union—if organic union is ever to come—much more quickly than conferences, though conferences may be good things. A minister once explained the doctrine of human depravity to an old lady, and she blandly remarked that it was a grand doctrine "if we could live up to it." The deliverances of conferences are grand enough if the people would only live up to them.

We intended mentioning a number of other perpetual-motion problems but time is up. For a list of them see almost any programme carefully prepared for a Presbyterial or Synodical Conference, or for a Sabbath school convention.

FRAGMENTARY NOTES.

Leaving Halifax, about an hour and a half brings you to Windsor, the best town in the Annapolis Valley. It is also an academic centre, being the seat of King's College, one of the oldest colleges in Canada. From this institution have graduated many scholarly men now holding prominent positions in the country, and where last summer one of our Presbyterian clergymen in Ontario secured the degree of D.C.L. I refer to the Rev. A. M. McClelland, of Ashburn.

The people of the Maritime Provinces sometimes complain that those in the Upper Provinces do not take more of the good things which they have to give, and it is refreshing to see that where the mercantile men fail, some of our clergymen can slip into the gap and prove their unselfishness by carrying off a "good degree."

Dr. McClelland has lately declined a call to a church in Nova Scotia, preferring to remain with his "own people," by whom he is much beloved.

Windsor is beautifully situated. Here there is a flourishing Presbyterian congregation, under the pastoral care of the Rev. T. A. Nelson, who is labouring faithfully for the good cause in that historic town. It is the birthplace of "Sam Shick" (Judge Haliburton), whose quaintly humorous writings are so widely known. The Rev. Mr. Nelson has recently been giving a series of discourses on the Tabernacle, illustrated with diagrams, which secured the undivided attention of his audience. The subject of the discourse to which I listened was on the "Laver," and was much appreciated by the large congregation present. Mr. Nelson's sermons give evidence of careful preparation, are solid and concise and at all times highly instructive. The Sabbath school is prosperous and the prayer meetings well attended.

A few hours' ride by rail and sail by boat across the Bay of Fundy brings you to St. John, N.B., which for some time past has been enjoying a financial boom, as during the past year shipping interests there have been very active; and it is estimated that some two millions of dollars have been added to the wealth of shipping stock. The churches have all shared to some extent in this prosperity, all being prosperous and contented, and to refer here to any single congregation would be invidious where all are doing so well.

THE JESUIT QUESTION,

as might be expected, was creating much interest, and the leading men in all the evangelical denominations have their attention turned to the subject. At the request of the Evangelical Alliance, the Rev. Mr. Fotheringham read an elaborate and exhaustive paper on the subject, at the conclusion of which he was warmly congratulated by the ministers present. Much satisfaction is expressed at the manner in which THE CANADA PRESBYTERIAN has taken up the question, and the various contributions, editorials, communications, etc., are highly spoken of. Whatever the secular press or partisan politicians may say or do on the subject, one thing sure is that the Protestants of Ontario will give no uncertain sound. The speeches of Principals MacVicar and Caven, and the trenchant editorials in the *Mail* are subjects of universal praise.

From St. John we travel by the Grand Southern to St. Stephen, a good town on the boundary line. This railway has been in operation for some years, but has never been in such condition as will entitle it to the fine name it bears. We did not encounter any snow drifts (middle of April) or collisions, but occasionally the train would stop until the road bed was repaired, and one of the few passengers in the car would throw up the window to get a view of the monotonous district of country through which we were passing. One lady put her head and shoulders so far out of the window that one of the passengers shouted to her that the door was at the other end of the car. In St. Stephen we have a handsome church and Sunday school hall, the former lately enlarged and renovated, and the latter rebuilt. The pastor is the Rev. Godfrey Shore, who is doing good work, and under whose ministry the congregation continues to prosper. The cause of Temperance is earnestly prosecuted, a number of ladies and others being active in their endeavours.

Sixteen hours brings you by rail to Boston, the "Hub" of New England, whose population continues to increase, not only by persons flocking in from the rural districts, but by direct immigration from the older countries.

Just now Massachusetts is in the throes of one of the most important contests which has ever engaged the attention of the New England States. It is proposed to amend the Constitution by inserting the words, "That the manufacture and sale of intoxicating drinks to be used as a beverage is prohibited." This question is to be voted on on April 22, and at present writing the excitement runs very high. The war is being waged with tremendous fury, and the strife rages between friends and foes more like the battles of which we

read in ancient history, and if suspended at night, it is renewed next day with tenfold greater force. One strong feature of the campaign is that a number of clergymen, some of whom announce themselves as life-long temperance men, speak and write strongly against the Bill, and one lady—Miss Kate Field—has taken the platform against the measure, and gives her reasons for opposing prohibition, the principal grounds and arguments being that "prohibition does not prohibit," referring to the examples furnished by prohibition States, where all sorts of deceit and perjury have been resorted to.

As is generally the case in Canada, the churches have pronounced in favour of the amendment, which has been ably discussed in the pulpit and on the platform, and judging from the interest awakened in favour of the measure, its friends have good hopes of its success.

A TEMPERANCE SERMON.

"Prohibition does not prohibit" was the subject of the discourse preached by the Rev. J. A. Gordon, D.D., in the First Baptist Church last Sunday. The text was Exodus xix. 19, and following verses. Dr. Gordon is one of the most prominent clergymen in Boston, and any subject he discusses is sure to be handled in an interesting manner, and this was no exception. At first a stranger might have thought that the Rev. Dr. was against prohibition, but his position was soon made abundantly clear. In an eloquent exordium the preacher referred to the giving of the law, the solemn mandates of which were "Thou shalt" and "Thou shalt not." Moses did not wait to ask whether the people were educated up to the law or not. He read the Ten Commandments, and referred to the manner in which they were received, and how Moses dashed the two tables of stone in pieces. The second point dwelt upon was the success of prohibition in separating the friends of God from the enemies of God. God never takes the side of any man. He stands on a high pedestal and men either take His side or go against Him. The people no longer go together; they divide, and take different sides. Although Christ was the Prince of Peace, He came not to send peace on earth, but a sword; with the sword of truth will Christ's people be separated from His enemies, and against whom are arrayed the principalities and powers of liquorism.

The third point taken was success or failure—prohibition still. The Decalogue stands to-day condemning sin, and although the whole universe arise as one man and ask for it, it will not be abrogated. The law has its soul in the bosom of God, and not in the belly of man. At the conclusion of a very able discourse the preacher made a powerful appeal to his congregation to cast their ballots on the side of uprightness and purity, and if they would not, he would take it that his ministry of nearly twenty years among them was a failure. The discourse made a deep impression on the large congregation, which was chiefly composed of adults, relatively few children being present.

K.

CRIME AND ITS CONCOMITANTS.

MR. EDITOR.—The following statistics from our Provincial criminal calendar of last year are somewhat noteworthy and well deserve the careful consideration of your readers.

Whole number, 12,454; Intemperate, 8,722; cannot read, 2,378. Nationality: Irish, 2,514; English, 2,105; Scotch, 626. Roman Catholic, 4,499; English Church, 3,925; Methodist, 1,646; Presbyterian, 1,590. Whole expense, \$134,143. Increase over last year, \$8,055.

I only notice the three British nationalities, the four largest churches and especially the number of inebriates as being sufficient for my purpose. In connection therewith I quote thus from the report of the last meeting of Toronto Presbytery: "Rev. Messrs. Milligan and Macdonnell opposed the recommendation of the Committee of Temperance to the effect that ministers and members of the Presbyterian Church should adopt total abstinence principles, the opposition being based on the grounds that it would be an unwarrantable interference with individual liberty, and an enforcement of a principle which was foreign to the opinions of the Presbyterian Church, and contrary to the teachings of Scripture. The report was, however, adopted without alteration."

Although these two worthies, as constituted instructors and exemplars of others, in the previous part of the day, differed *in toto* in their ideas of liberty in the discussion on Confessions of Faith, introduced by the latter, yet in the evening when the liquor question came up, they showed themselves in this matter wholly at one. They both took ground which proved to be groundless, that total abstinence "would be an unwarrantable interference with individual liberty, an enforcement of a principle which was foreign to the opinions of the Presbyterian Church, and contrary to the teachings of Scripture." The Presbytery then showed their ground to be groundless by adopting the report *without alteration*. But above and beyond all this it seems passing strange that such an assumption should have been allowed in the Presbytery as that total abstinence "was foreign to the opinions of the Presbyterian Church" in view of the annual deliverances of the Assembly for years bygone, and especially in view of the existing law of the Church which is "That the Assembly again declares that the general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion; that total prohibition would be the most effective form of Temperance legislation; that it is in the highest degree expedient

that the State should pass an efficient prohibitory liquor law, and therefore the Assembly urges upon the members of the Church to use all legitimate means to secure such legislation." This, by vote, was declared to be "the judgment of the House" and is now not only the opinion, but the law of the Church. Who then constitute the Presbyterian Church of whom it is said that total abstinence principles are foreign to its opinions, for not a single minister in the Assembly recorded his dissent against the then enacted law except Mr. Macdonnell; he had not even Mr. Milligan then to countenance and encourage him? The case then is simply this, total abstinence is foreign to the opinion of the Presbyterian Church—Mr. Macdonnell is the only minister who recorded his dissent against the existing law of the Church—therefore— Now as a leader implies a following, which Mr. Macdonnell had not on the liquor question, either in the Assembly or Presbytery, or in the Confession question in the Presbytery, and as a Pope or even a Moderator implies an election and as he is not yet even one of the Fathers of the Church, he should wisely honour the old heathen adage, *festina lente*, which being translated means "ca' canny," and keep in view the old predictive proverb, "The mair haste the waur speed," seeing that as yet his *ex cathedra* utterances are neither wondrous, witty nor weighty.

Looking a little now at the grounds on which these two brethren stand we see that one part is that "total abstinence," etc., yet not only can it be gainsayed that all law limits, and all license prohibits but on such fundamental principles all good governments are based. If then government has no right to interfere with the so-called liberties of the 8,722 inebriates and that which directly produces, perpetuates and increases their number, what right has it to protect them in their unwarrantable interference with our liberties in taxing us to the tune of so many thousands to protect them in their liberties and provide for their necessities, with the prospect as shown by last year of increasing thousands annually and how much of these taxes do such pay? It cannot be denied of those who do not earn their own living that others have to do it for them and thus the respectable portion of the community are compelled to labour day by day to provide for and protect the most disreputable of our race, and what is the return? simple dread, danger and destruction. But some may argue that "total abstinence is, etc.," who are able and willing to protect themselves. But what is the practical result? The annual increase by thousands who have painfully shown that they have not been able to protect themselves, and yet it would be trenching on their liberties to help them to protect themselves. All drunkenness is preceded and produced by what is indefinitely called moderate drinking, and this must not either by the laws of God or man be interfered with. No one ever became a drunkard all at once, no one ever resolved to be a drunkard and is it too much to say that no one ever hoped or expected to be a drunkard? Whence come they then and continue and increase, but from so-called moderate drinking, for had they never begun they would never have become what they are. Such then is the source of all drunkenness and the producer of all drunkards, yet to prohibit and protect such is held to be "an unwarrantable interference with individual liberty," so it would be if even an ass should fall into a ditch and help was given to lift it out and prevent its getting in again.

Further "total abstinence is foreign to the opinions of the Presbyterian Church." How far this is true may be seen by reading the existing law of the Church as recorded above.

But further, and more important and impressive, "total abstinence is contrary to the teachings of Scripture." If so, then our Saviour says, "What is not for is against," and if Scripture is not for prohibition it is against it and thus people must drink and do wrong if they do not. Yet what is the proof and the product of drinking but waste of time and means, of material, of energy, of character. In short it leads to a wicked wasting of all good and a wicked working of all evil, for our two brethren have failed to show when drinking ceases to be good and right and becomes evil and wrong, for they hold that while Scripture commands the origin of drunkenness it condemns the issue as ceaseless ruin here and endless woe hereafter. Permit me now to wind up with the following creed or confession.

Total abstinence! Prohibition!!
O what silly senseless cries,
What a puerile inanition,
What a scandalous imposition
On our rights and liberties!

We have no need of restriction,
As regards our kinds of drinks,
Then from these let each make selection
And all drink to their satisfaction
Whatever this, or that one thinks.

This would preserve the people's freedom
And swell the nation's revenues,
Make plenty work to clothe and feed 'em,
And plenty drinks to all who need 'em
To gulp and guzzle as they choose

Let them drink then, freely, fully,
When or where they have occasion,
And go at it calmly, coolly,
Till appetite becomes unruly,
And then restrict by moral suasion.

Such is the creed so proudly vaunted
By "The Liberal Temperance" band,
Though "played out" long since, yet undaunted
They hold 'tis just the thing that's wanted
And all that's needed in our land. T. TOTAL.

SECURITY FROM TEMPTATION.

MR. EDITOR,—What is temptation? A sinful craving of the heart after self-indulgence. Our guide-book says, "A man is tempted when he is drawn away of his own lust and enticed." Many are more easily tempted to commit sins of omission than sins of commission. God's Word tells us that sins of omission are quite as deadly in their effects as sins of commission. Of the man who neglected—only neglected—to use his one talent, Jesus said: "Cast ye the unprofitable servant into outer darkness, where there will be weeping and gnashing of teeth."

God's word tells us that wilful ignorance is sin. How many in this world have been tempted to neglect to try and find out God's will on the Temperance Question? Some say neglect is the mother of all sin. I can fancy some of our young men saying wine is pleasant to the eye! sweet to the taste, it cheers those who drink it! Why do you ask us to give it up? What harm can it do us? Brother! Sister! I ask you to give it up for your own sake, and for the sake of those around you.

For it is certain those who touch not, taste not, handle not do not belong to that dread army of the drunken, who today with eyes blinded are playing pull away on the bright green fields of Dontcare, heeding not, caring not that the field is surrounded by precipices of death, Eternal death! for,

Oh it is not all of life to live, nor all of death to die.

God thinks the souls in that strange army worth saving, He purchased and paid for them.

Let us help to throw down the ladder of hope to some who would like to struggle back to purity and truth once more.

Let us try it. Perhaps we may help to land a man who shall become God-honoured, as John B. Gough was. The first temperance society we read of is the Nazirites, for God, wishing His priests to be clear of head, noble of heart, and strong in body, bade them drink no wine. Scripture tells us when He needed a Samson to do His work, that he might be strong in body, fleet of foot, with ready wit, God commanded that he should be a Nazirite; yea, more, his mother also was commanded to be a total abstainer (Judges xiii. 14.) Again, when John the Baptist came to do his great and laborious work, God commanded (Luke i. 15), "He shall neither drink wine nor strong drink." Of all those who fill drunkards' graves to-day, and whose souls have gone forward to meet a drunkard's doom, not one of them knew when he took the first glass where it would land him. If they could but have realized it, think you they would have played with that strong enemy?

The poet says: "Each man thinks each man mortal but himself," and our young men are saying, "Other there are who have gone too far, but I know when to stop!" But will they? Are they wiser than the fallen? Last Saturday night within three hundred feet, I counted fifteen intoxicated men. Of that number the most of them had been so badly bruised and bitten by strong drink that their knees bent under them, plainly telling that they are on the broad road that leads to death!

Are we doing our whole duty when we give what we think we can afford to send God's word to the heathen, when there are so many of the worst kind of heathen all around us? or is this message "The harvest is great, but the labourers are few. Go work!" not as pressing now?

Does some one say, How can I work? Simply by doing the duties which come to your hand as well and as cheerfully as you know how. If you but repeat a verse, do it so that you may be heard.

Solomon says (Prov. xxi.): "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Not your neighbour, but whosoever! Again, (xxiii. 29): "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine! They that go to seek mixed wine. Look not thou (don't allow yourself to be tempted to even look) upon the wine when it is red. When it giveth his colour in the cup, when it moveth itself aright." Why may we not even look on it? Solomon tells us why in the thirty-second verse. "At the last it biteth like a serpent and stingeth like an adder." Does the wine cup still do that? Do you know any one that has been bitten, any one who has been badly stung?

Isaiah says (v. 11), "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them," and then verse 2, Isaiah xx., says: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Grasp that thought. It is men of strength who mingle strong drink, concerning whom Isaiah pronounces that we, not the poor slave of appetite, but rather the purse-proud, self-conceited man. Solomon refers to the same when he says (Prov. xxxi. 4): "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink. Lest they drink and forget the law, and pervert the judgment of any of the afflicted." In Amos ii. 8 we read that Moab sinned a deadly sin. Amos says: "And they drank the wine of the condemned in the house of their God." Verse 11 reads: "And I raised up of your sons for prophets, and of your young men for Nazirites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazirites wine to drink; and commanded the prophets, saying, Prophecy not. Behold I am pressed under you, as a cart is pressed that is full of sheaves. Therefore the fight shall perish from the swift, and the strong shall not strengthen his force; neither shall the mighty deliver him-

self; neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself; neither shall he that rideth the horse deliver himself. And he that is courageous among the mighty shall flee away naked in that day, saith the Lord."

Moses commanded (Deut. xxi. 18), "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city: "This, our son, is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die. So shalt thou put evil away from among you; and all Israel shall hear and fear." That same evil still lives—lives in our midst. What are we willing to do to crush it? Some temperance societies select some unfortunate victim of strong drink, and nightly pray for him. God demands all our heart, not a divided heart. He bids us abstain from the very appearance of evil, wishing us to say with Paul, "If meat make my brother to offend then will I eat no meat," referring to the meat offered to idols, and you know when men love liquor they worship as it directs.

God gives us, sometimes, easy victories. A beggar with a real beggar's whine asked alms from me. I cast my eyes down on his paper long enough to ask God to tell me what to answer. Then I said, "I would not dare to give you a quarter." "Not dare," he said, surprised. "No, I would not dare. You would take it to the tavern, spend it and then go home and beat the wife and children for whom you plead, and if I gave you the means it would be the cause of their being beaten." To my surprise I saw the big tears on his face. Then I asked him to come to our meeting in an hour's time. He promised, came just before the meeting closed, was the first to go forward to sign, and when some time after I heard he kept his pledge, my soul was glad. I don't know where he is to-day, but I hope to meet him in heaven!

Who is willing to win stars for their crown of rejoicing?
Work for your own protection, work for your neighbour's good!
VESTER AMICUS.

EVANGELIZE THE FRENCH CANADIANS.

MR. EDITOR,—The fact, every day more patent, shows that there is a lamentable want of true knowledge as to the Gospel principles of the Lord Jesus Christ among the Lower Canadian French. They are in a semi-state of idolatry steeped in deep superstition worse than that of even Spain. Instead of sending missionaries with our foreign missionary money, would it not be as well—better indeed—to use more of this money to strive to convert to the knowledge of the true principles of the Gospel the semi-heathen at our own doors? About a million French-Canadians in Lower Canada do not understand the Christian religion as we Upper Canada Protestants do. We flatter ourselves we do understand the Gospel. Upper Canadian Protestants certainly have an open Bible, correctly translated, and in it the plain, glorious doctrines of Jesus are understood and read. What is wanted is to get this Bible in French circulated freely among the French of Quebec by hundreds of colporteurs—the colporteurs should be preceded by missionaries—French and English, men and women, and the money given to the French Evangelization Society should be ten times what is now given. We would secure by this movement—the purpose of assimilating the races in this Dominion—dispelling religious darkness and superstition, creating love—Christian love—between the French and English, and destroying the power of an ignorant, avaricious priesthood. It may be objected that the habitants are now contented and happy—are poor, yet contented, are ignorant, yet innocent. Many heathen people are in the same plight, but, if that be the case, should it prevent us from bringing the truth to their minds? All human communities are better and happier when they become acquainted with and practice true Christian principles. So far as our Dominion is concerned the conversion of the French habitants in Quebec is a movement the most desirable. The power of the Roman Catholic hierarchy, by means of their wealth, their tithe system, their parochial powers, and the fear of the Church and priests existing in the minds of politicians and families, are all causes that keep down honest convictions and movements and render Quebec one of the most popish countries in the world.

Toronto, May 2, 1889.

CHARLES DURAND.

"SPANISH PROTESTANTISM," says the Madrid correspondent of the *Daily News*, has been tolerated only since 1868. Twenty years have passed, and now the Churches have many native-born Spanish clergymen, not a few of whom left the Church of Rome and monastic orders to become Protestants. With few exceptions the teachers in the schools are Spaniards of both sexes; and these schools are attended by a great number of children whose parents are still Roman Catholics. According to the *Revista Christiana*, a Protestant periodical published in Madrid, the Protestant Churches in Spain have no less than one hundred places of worship, from chapels down to a room to hold a few faithful. They have fifty-six pastors and thirty-five evangelists. The congregations muster 9,194 persons of both sexes, 3,442 of whom are regular communicants. Attached to the chapels are eighty Sunday-schools, attended by 3,231 pupils, and managed by 183 teachers.

OUR WATCH TOWER.

The air just now is full of birds of good omen for both the political and religious worlds. It was a deeply interesting sight to see so many representatives of the leading ecclesiastical organizations of our country meeting together in one place, even to talk of union. Union may not be near at hand, but this step will bring it nearer. The having speech of one another will hasten it by exchange of thought, by better understanding of each other's strong or weak points, by learning the false and the true in the conceptions that are now entertained. Acquaintance with each other's modes of thought will in a great measure cause the walls of separation to crumble and blow away like dust. The different parts of the army of Christian men are one at heart. Why should they not be one in hand? There is already in every true soul touched by God's Spirit a love to the Lord that is the bond of genuine union. Out of that essential oneness all unity comes. But the great question is: How shall it shape itself? What form shall it take on?

It was a peculiarly fortunate circumstance that Dr. Caven was invited to open the subject the representatives had met to consider. The first word usually gives the key-note to the meeting. And this Dr. Caven did. In his own loving judicious, skillful way he put the case before them, bringing them down to the true ground, the only safe ground from which to start and at which to end, namely, Christ Jesus, the centre of union.

The subjects discussed were in their order, as follows:
A Corporate Unity.
The Amount of Unity in Doctrine, Worship and Modes of Action Between the Three Bodies.
The Holy Scripture.
The Creeds.
The condition of Administration of the Sacraments.
The Historic Episcopate.

Any one acquainted with the history of the Church and its internal conflicts, will see at once the nature of the field to be gone over. One bristling with ecclesiastical briars and thorns. An eager curiosity would like to see the report of the discussions. Was it not a mistake to keep out the reporters? Whatever was said, and no doubt true men would say true things, the conference was conducted with the best of feeling, and led all to entertain hope for the best results. This was the closing motion

It was then moved by the Rev. Septimus Jones, and seconded by Rev. Principal Caven—

That we desire to record our devout thankfulness to Almighty God that we have been led to assemble together, and that we acknowledge the profit these meetings tend to develop, and believing that similar conferences would result in equal profit, we recommend them to our several churches.

Are we not at the beginning of a new era and of better times? How much is already won when a conference like this can take place? Where are all the old aversions and denunciations? Gone, we trust, for ever. As the Canadian Churches were the first to exemplify corporate union on a large scale, we hope it may be their peculiar honour to exemplify the higher and grander union of heart and spirit on a still larger scale!

Our times call loudly for some concerted action along spiritual lines against the thickening forces of evil that are laying siege to the Church, and sapping its very life. But man's extremity is God's opportunity. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." How many hearts are being moved to fulfil this divine word? God shall not leave Himself without witnesses.

The meeting, presided over by Ex-Mayor Howland, in reference to "The Jesuit Estates Bill," was as intensely a political meeting as ever was held in our country, and *mirabile dictu*—it was opened with prayer. That is the right court into which to carry our appeal. Were that thought of ten thousand times more, we should have ten thousand times less to fear. Our fear of man and his machinations is proportioned to our forgetfulness of God. Use all proper means, of course, but prayer is the prime means. Why should not all political meetings be opened with prayer? Are there no Christian men members of the House or seeking to be? Or have they no faith in the righteousness of their cause? Or are they afraid of men? What is the reason? Our country is a professedly religious country, and why should not public men acknowledge God in all their ways, that He may direct their paths?

One important fact is being exemplified just now, which is not sufficiently recognized by the press of the country, and that is, that the ministers of the Gospel are, by virtue of their office, leaders of thought and leaders of men, while politicians are not. They come on in the rear and build upon foundations already laid down. Were politicians statesmen, they would know that they need not keep in this place, but press on into the van and lead, making law an educative force, as it is. But our present politicians see it only as a precipitate and crystallization of prevailing sentiment. The true statesman accepts the feeling, thought, tendencies in favour of the right thing, and through law seeks to settle them as the habit and custom of the people. Desire to keep in the Government for other than great public ends hinders the bringing forward of the legislation most necessary for the moral health and soundness of our country. Why are our politicians afraid of Prohibition and Jesuitism? They see in any direct movement against them, as they they think, the destruction of their party. And so the country suffers for party sake.

SENTINEL.

Pastor and People.

EASTER CAROL.

BY PRINCIPAL MCINTYRE, BRANFORD LAMES COLLEGE.

Awake to life! the fiat comes,
And nature hears the voice Divine,
The slumbering earth, set free, obeys,
And hails with joy the lengthened days,
That bring the cheering beams of light,
To waken life, long pent in night
Now hills and vales to gladness born,
Proclaim the song of Easter morn.

Awake to life! the spirit breathes
On a weary world, found dead in sin,
In beauty clothed, the quicken'd soul
Awakes to light and joys unknown,
To sing, all blessing, honour and praise
To Him who conquer'd death and the grave,
The lost is found, the angels sing,
There's joy in heaven, loud anthems ring.

Awake to life! the Master calls,
From the gates of heaven the message falls,
A crown is given, at the close of the strife
To him that o'ercomes in the battle of life,
To duty rise, new victories win,
The helpless help, though vile in sin
New life is yours, to spend for Him,
To whom we raise our Easter Hymn.

LEISURE HOURS.

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

Leisure hours! When we hear the words we are inclined to ask this question: Are there any leisure hours in one's life now? Everywhere we turn we find a busy, bustling, boisterous world about us, that keeps on running and rushing along as fast as the crowd will suffer it to do so. Leisure seems to be almost entirely banished from human life. There is no longer in it the sweet and quiet dignity of repose. The musing, meditative mood of the old time is gone; and it has taken with it the beautiful and attractive graces with which it was wont to adorn character.

Is not the plaint of Matthew Arnold too true?

We chatter, nod and hurry by,
And never once possess our souls
Before we die.

The deep thought, long fixed upon a subject, that rooted principles in the nature, and made strong and stalwart men, who could lift their heads above any breeze that blew out of any quarter, is hardly possible now, unless there be a wilful forsaking the busy haunts of men, and a going into retirement for a time. Quietness is necessary for prolonged and fruitful thought. Our great dramatist truly speaks of

The sessions of sweet silent thought.

Strong souls need these for the nurture of their nature, and they will usually take them. But those who are not strong, and therefore need them most, what shall they do? They must win leisure. It does not come unsought; no, nor yet unbought. It must be purchased at the cost of toil and sleep and lots of money, and sometimes companions and friends. But it must be won if any great advance is to be made. If life is to spring up out of its present low conditions, leisure, as the loom in which a new existence-web is to be woven, must be somehow secured.

It is needed for thought, for prayer, for family intercourse for self-examination, for reading, and the culture of the interior life of the individual. It is demanded for the furnishing of the mind with materials for the exercise of thought and judgment and the creation of new ideas. These do not come to men uncaused. They are usually stricken from the mind as sparks are from flint. And when they do come they need opportunity to grow, and put forth their power.

How is leisure won? By an orderly arrangement of work so that it can be got through within a certain time. Order is heaven's first law, and its adoption by the toiling sons of men is one of the means by which they compass and accomplish great things. In all the different departments of life there ought to be, for the healthy continuance of effort, seasons of rest after seasons of work. There ought to be a system that will divide the time between, labour, leisure and sleep. It may be the eight or ten or twelve hour system, but whatever it is, there ought to come in between the time of service and the time of sleep, a time devoted to recreative quiet, or amusement, or study, in which the mind may be toned up with the fresh thought that science offers; or the heart-expanding considerations religion presents in the "thoughts that wander through eternity;" or the soothing and refining joys of family communion. Unquestionably Wordsworth was right when he sang in one of his sonnets:

The world is too much with us; late and soon
Getting and spending, we lay waste our powers.

What was true in his time, steady and slowgoing and easy as compared with ours, is trebly true now. It is time for young and old alike to call a halt, and take breath, and consider themselves; and whither they are drifting. Danger is ahead, if this outwardness continues to be cultivated. The mental nature will be starved, and the spiritual nature will be stifled. Even now relish for thought fails, and delight in the transcendent glories of divine revelation is passing away; what is left is the desire for some strong excitement, to counteract the heavy depression that weighs upon men through

over-devotion to the things of sense. He who can give the largest doses is the most sought after and sworn by. Alas! that it should be so, but so it is. The best clown carries the crowd. That is the downward grade. But there is an upward grade, and while few are found on it, comparatively, yet there are the choicest spirits. The wise man will join and keep company with them. They are marching under the banner that has "Excelsior" flashing in the sunlight that falls upon it. They fight the first great fight for bread within well-defined limits, and they mark off the remainder of time for leisure which is employed in the cultivation of the mind, the heart, the soul. They are not all of flesh; they are spirit too. And they seek to satisfy the demands of their whole nature, and their responsibility to others. They think of themselves, and they forget not their families.

How many families to-day are sacrificed on the altar of mammon? The father is too busy to take any interest in his own home. He is only a lodger there. He comes home at night full of business care, that carries him apart from all that touches the children. He may not read the Bible, or pray with the family. He may only give a passing glance at educational matters when asked for money for books. He lives in quite another world. The money-fever burns in his veins, and drinks up his vital energy, and absorbs all the love of his heart. He is becoming a prey to "covetousness, which is idolatry." Mr. Moody tells a thrilling story in relation to this experience which is so common to-day. He says: "I remember some years ago a man living in the Mississippi Valley. He had accumulated great wealth, had given all his faculties to gain it, and had prospered so far as worldly goods went. One day his son, his eldest born, was brought in dying, from the result of an accident. When the father found his boy could not live, he wanted the boy to be roused by the doctors, for he said, 'I don't want my boy to die without knowing me.' They brought him to, and the father told him he was dying. The boy said, 'Father, won't you pray for my soul? You never taught me to pray for myself.' The father began to weep and said he could not pray. The boy passed away, and the father has told me that he would give all his wealth, if he could bring him back, that he might fulfil his dying request and pray for him. He had no leisure to cultivate piety at home, and his boy's words left a sting no money could remove.

Parents, let the spiritual wants of the children have your care as well as their physical wants. While you dress the body, do not forget to dress the soul. Let not the superior part be forgotten by excess of attention to the inferior. You ought to do the one, and not leave the other undone.

What a field lies open to the young man, or the young woman, who will fill up leisure hours faithfully with well directed reading, meditation, enquiry! All the doors of the sciences are open through excellent popular books, by the masters of each department. No one can say, "I find nothing to suit me, neither to help me." Every taste, however fastidious, may find that that will just meet it and carry it on to a higher and a nobler development. The best masters offer themselves at every step of the way, so that no one need go on unattended, and unbefriended.

For those who find difficulty in laying out a course of study for themselves, "The Chautauqua Scientific and Literary Circle" course, is most excellent. It is one of the best ideas of our time. It will impart to the thoughtful reader a liberal tendency of thought, if it does not give a liberal education. Some, no doubt, will take out of it more than many a university graduate takes out of his university course. They will have an awakened mind, a mass of ideas on which the mind can act and a spur to future study and research. And this too under exceedingly pleasant conditions. They read apart, they come together in the circle and talk over what has been read; they enlarge each other's views, and impress each other's minds by new thoughts or the emphasizing of old thoughts. And they form friendships based on intelligence and virtuous aspirations. What so delightful a way of getting wisdom as this? The thousands of Chautauquas on our continent are doing more for the stability of the state, the peace and progress of the country, than they know. And they too are the seedplot out of which will come scientists, philosophers, ministers of the Gospel, moralists and large-hearted and intelligent-minded artisans. With all our heart we say, God bless the Chautauqua movement and the C. L. S. C.!

If leisure hours are not put to a good use, they are a great curse. They become hours of idleness, and Satan finds some mischief still for idle hands to do. "An idle brain is the devil's workshop. Strong, but alas too true. Beware of idleness! Be employed in some useful, remunerative, improving exercise of heart or brain. A good book is a good friend; and the best book, the Bible, is the best friend. It should never for a single day be forgotten, nor overlaid with newspapers, magazines, reviews, as we fear it very often is. It has in it light for the mind, love for the heart, peace for the conscience, motive for the will, pictures for the imagination, fellowship for the soul. It stands in periphery around the human spirit, offering to it all it can crave and all it needs. It lifts the man up who accepts its revelation and obeys its teaching to his true dignity, and brings him into communion with all to which his spirit has kinship, and unveils to him glories and grandeurs and spheres of being which are made for him, and are his heritage.

He who omits the Bible from his leisure hours, loses what is unspeakable, in its power, inspiration, enlargement, and blessing. It is to be a lamp unto our feet, and light unto our path, the joy and rejoicing of our heart. And it is when we use it faithfully.

Our Young Folks.

OUR TALENTS.

Precious talents God hath given us:
Shall we use them?
If we let them lie neglected,
We shall lose them.

If for self alone we use them,
We needs must fail,
And sad and bitter at life's close
Shall be our wail.

If for others we should use them,
Without God's love,
We cannot bring a blessing on them
Let's look above.

We cannot use our gifts aright
Till we have given
Our hearts, so full of wickedness,
To God in heaven.

Then with His love so bright and clear,
Making us glad,
With heart and soul for Christ we'll live,
And cheer the sad.

And bring men from the gloom of sin
And dark despair,
And show to them a Saviour's love,
A Father's care.

With talents bright from constant use,
So live, so die;
And then our spirit glad shall rise
To God on high.

BAMBOROUGH CASTLE AND GRACE DARLING

On the coast of Northumberland, overlooking the Farne Islands, stands the grand old Castle of Bamborough "King Ida's Castle," Scott calls it.

King Ida's castle, huge and square,
From its tall rock looks grimly down.

Bamborough itself must once have been a town of goodly dimensions, for at one time it sent two members to Parliament, but now it is only a very insignificant village. The castle, however, still maintains something of its ancient grandeur. Here, in days long gone by, the kings of Northumbria had their abode. Two of these old kings are worthy of being remembered by us, viz., Edwin and Oswald. The story of Edwin's life forms the subject of a beautiful poem by Alexander Smith. When three years old he lost his father, and spent his early life in exile, for another usurped the throne to which he was rightful heir. But he afterwards fought for the lost throne and gained the victory. When he began his reign, Christianity was beginning to be known in the land, and Edwin became a convert to the Christian faith. Before he embraced it, however, he called a council of his nobles, that they might together examine its claims. Here is what one of these nobles had to say about the matter. "You know, O king, how, when you sit at supper in your great hall in the winter, with your commanders and ministers around you, and a good fire blazing in the midst, whilst the storms of rain and snow prevail outside, and the two doors are open at each end, sometimes it happens that a poor little sparrow flies in at one door and immediately out at the other; but for the short space during which he is in the hall, he enjoys the light and warmth. The swift flight of the sparrow from one darkness to another, but with this brief intervening space during which we see him, is like to the life of man. What the life of man was before he came upon this earth, and what it is to be afterwards, we know not. All that we know is, what we see of him during the time that he is here. If this new doctrine can tell us something of whence man comes and whither he goes, it is worth while to listen to it." Investigations showed that the "new doctrine" did throw light on these great questions, and the result was that king and nobles together accepted it, the people as a whole following their example. After the death of Edwin, however, it appears that there was a general return for a time to the old heathenism—till Oswald ascended the throne. He, like his uncle Edwin, was a Christian, and he laboured to bring his people back to the faith of Jesus Christ. It was this Oswald who was the means of bringing Aidan from Iona to preach the Gospel to the Northumbrians. Aidan could not speak the language, but the good king consented to accompany him in his journey, and act as interpreter. A strange and unwonted sight, surely, king and missionary going together up and down the land, and telling the people, the one in a foreign, the other in their own tongue, the story of Christ's love!

But Bamborough has associations not only with these heroes of the olden time, but with a notable heroine of these later days. In Bamborough churchyard is the tomb of Grace Darling, with whose brave exploit in rescuing the shipwrecked crew of the *Forfarshire* most of you are probably familiar. From the castle you can see the Longstone Rock, where Grace's home was, for her father was the keeper of the Longstone Lighthouse. We can think of no more heroic deed than these two, father and daughter, going forth in their little boat in the face of the howling tempest, to "seek and save the lost." The father sought to dissuade the daughter from the enterprise, but at last he yielded to her entreaties, and together they set out.

It was an awful risk they ran. It seemed impossible that their enterprise could be successful. The wind blew furiously. The sea every moment threatened to engulf them. Their boat was borne now away up on the crest of some great wave, and anon carried away down into the depths. But it was managed by skilful hands, and as they toiled at the oars, they had

the satisfaction of knowing that they were making headway that they were slowly but surely nearing the goal. You can imagine with what eager eyes those clinging to the battered and broken vessel watched their approach, and their amazement when they distinguished the forms of their brave deliverers.

The wreck having been reached, and the survivors (eight in all) safely placed in the boat, the return journey commenced. It was even more perilous than the other, but all the dangers were, as before, successfully surmounted, and the shelter of the lighthouse home regained in safety. You may imagine the mother's joy when she saw her brave girl again by her side, and with what proud and loving eyes she looked upon her. It is not to be wondered at that when Grace's heroic achievement became known, the whole country was stirred with enthusiastic admiration. Honours flowed in upon her from all directions. Medals were awarded her, handsome testimonials presented, and poems innumerable written in her praise. Wordsworth himself took up his pen in celebration of the lighthouse girl's rare deed of daring.

But Grace was not long spared to wear her honours. Twenty-three years of age she was when she won her crown of fame; three years later she died. And there, in that quiet "God's acre," they laid her to rest, within sight of her island home and the scene of her great exploit.

MAKING THE BEST OF THINGS.

Here is a pretty story about Jenny Lind, the charming singer, which shows the wisdom and practical piety of making the best of things.

"Once upon a time a little orphan girl lived with an ill-tempered old woman called Sarah, in an almshouse in Stockholm. Johanne, as the lassie was named, used to make hair-plaits, and whenever Sarah used to take them to market to sell them, she would lock the door and keep poor Johanne prisoner till she came back. But Johanne was a little girl, and tried to forget her troubles by working as hard as she could. However, one fine day she could not help crying as she thought of her loneliness, but noticing the cat, as neglected as herself, she dried her tears, took it up in her lap, and nursed it till the pussy fell asleep. Then she opened the window to let in the summer breeze, and began to sing with a lighter heart as she worked at her plaits. And as she sang, her beautiful voice attracted a lady, who stopped her carriage that she might listen. The neighbours told her about Johanne, and the lady placed her in school. Then she was entered as a pupil elsewhere, and in course of time, under the name of Jenny Lind "the Swedish nightingale," became the most famous singer of her day.

Think how different her life might have been if she had pushed her lonely cat aside, and thinking only of her own grief, had spent the afternoon in tears! God surely smiled upon the little act of self-forgetfulness in nursing poor kitty when her own heart was heavy.

Everybody needs to learn this art of looking on the bright side; and the way to do it is to really believe that God's side is always bright. This is true, as we shall always find, for "the Lord God is a sun and a shield," and you know the sun never stops shining. Storm-cloud may obscure it, and the earth, in its revolutions, carry us beyond the reach of its rays; but its light is never quenched. Somehow, fixed and glorious, it is shining as warmly and brilliantly as ever.

SOMETHING TO DO.

The day was dreary. The rain poured down in torrents out of doors, and the rain fell in doors down naughty Belle Holmes' cheeks. Her mother had gone to visit a sick friend, her father would not be home until six o'clock, as for Biddy, the maid-of-all-work, she was very busy in the kitchen. Presently the door-bell rang, and Aunt Ella, enveloped in a big gossamer made her appearance.

"What's the matter? sick?" she asked, taking in at a glance the child's tears and forlorn looks.

"No, I'm not sick, but I'm lonely. I hate rainy days. I can't go out, so I've nothing to do but to sit around, and it's so forlorn."

Aunt Ella threw off her wet wraps and rubbers, and sitting down by the grate, put her feet on the fender and took out her work.

"I should think it would be forlorn," she responded to Belle's remark. "I am quite sure I never could endure it."

The tears again filled Belle's eyes. She thought she truly must be a martyr, and that her aunt was pitying her.

"To have nothing to do but to sit around must be forlorn indeed," Aunt Ella continued. "It is unfortunate that a girl of your age has failed to learn what she was put into the world for. Do you think you were put here to mope, or serve the Lord?"

"What a question!" Belle said, in a grieved tone.

"The question is all right; let me hear the answer."

"To serve him, of course," slowly said the child.

"Well, one would never think it, judging from actions; would they?" smiling.

"I suppose not," reluctantly.

"Well, it is quite time you let your light shine, don't you think so?"

"What light? Shall I light the lamp?" asked Belle.

"Yes; do, please—the lamp of your own life. The Lord said, 'Let your light shine;' there is no shining where a healthy girl like you sits around doing nothing. Get your work, dear, and keep me company."

"I haven't any work, but here are some brown towels," going to her mother's basket and taking them out, "mamma said she was going to hem them by hand."

"Those will do nicely. Bring them to me, and I will turn your hems for you."

After Belle had sewed industriously for some time, Aunt Ella said, "The world doesn't look half as dreary as it did a while ago, does it?"

"No; it does not. It's strange, isn't it?"

"No; it is not the least bit strange. Just as soon as one forgets one's self and thinks of others, the world grows brighter."

As the clock struck five, Belle finished her last towel.

"Six towels hemmed!" she said delightedly. "How glad mamma will be!"

"She'll soon be here, will she not?" asked Aunt Ella.

"She will meet papa at the office—they'll come in on the street car at six o'clock."

"I wonder what you're going to give them for supper; they'll be tired and hungry, I suppose."

"I give them for supper?" questioningly.

"Biddy is ironing, is she not?"

"Yes, but she has to stop and get supper, that's her business."

"But suppose she is very busy and very tired, whose business is it then, since your mother is not here?"

"Her's, of course; Biddy's paid for doing the work."

"It is quarter-past five," Aunt Ella said, looking at the clock. "It's about time that Biddy was getting tea. I wonder what she intends to get?"

"I'll see," Belle said, going to the kitchen, from which she soon returned, saying dolefully, "Biddy says she isn't going to fuss getting up things; her ironing isn't finished yet."

"I will show you to get you how to get supper if you would like to have me; would you?"

Belle had never imagined that she could cook, but Aunt Ella helped her for half an hour, and then went home.

When Mr. and Mrs. Holmes sat down to their cosy supper table, they both looked very much pleased. The covered dish of hot milk toast, the chopped beef and eggs, the cream potatoes, were delicious.

"It was very kind and thoughtful of you, Biddy," Mrs. Holmes said, "to stop your ironing to get us this nice supper."

"But 'tisn't me, ma'am, that deserves the praise; it's little Miss Belle that did every thing her own self."

It took Mrs. Holmes some time to realize that her little daughter had prepared the supper, but when she did her words of praise made the child's heart glad.

A BRAVE BOY.

A boy nine years old was bathing one day when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but, lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time they saw a brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the diving nine year-old boy acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to his brother on shore, "Don't come in or father will lose all his boys at once!" Noble little fellow! Though dying, he forgot himself and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father, when his two dead sons were taken from the river clasped in each other's arms. Boys, you are not called to be heroes in this way, but you are called to consider the feelings of your parents, and to study how to avoid giving them pain. Blessed are those children whose words and deeds make sweet music in their parents' souls.

A BOY IN THE OLDEN TIME.

The boy of to-day, who thinks we should beg his pardon for calling him a boy, generally professes a great deal of pity for the privations and general surroundings of the boy of fifty or sixty years ago. His pity is waste and can be withheld. The boy of those old-time days was better satisfied with his sources of enjoyment than is the boy of to-day. He really had a better time. If those sources were fewer, so were his wants and his expectations. He was contented to be a boy, and to be considered one. He didn't call his parents old fogies, and put himself at the head of the household firm. Generally he obeyed the fifth commandment; when he didn't he wished he had. He wasn't ashamed of useful work; his health was vigorous and his sleep sound. He remembered the Sabbath day, and tried to observe it as well as a boy could. It was a pleasant day for him, even with its strict, old-fashioned observance. He didn't vote religion a humbug and Christians to be fanatics or fools. If he didn't see as much money in a year as the boy in this period thinks he must have in every day, he was just as happy—more happy, indeed. His boyhood laid the foundation for a stalwart, useful, and honoured manhood. On the whole, the old-time boy needs no pity from the boy of to-day.

WHICH IS WORSE?

A little girl came running from her play one morning, and going up to her mamma, said:

"Which is worse, mamma, to tell a lie or to steal?"

The mother replied that both were so bad that she couldn't tell which was the worse.

"Well," said the little one, "I've been thinking a good deal about it, and I think that it's worse to lie than to steal. If you steal a thing, you can take it back, unless you've eaten it, and if you have eaten it you can pay for it. But" and there was a look of awe in the little face—"a lie is forever."

"What do you think about it?"

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 8th, 1889

IF the hundredth part of what the New York journals say about the inauguration festivities in New York is true President Harrison must have wished himself at home teaching his Bible class. It is a pity that men who act like swine are so often allowed to spoil public celebrations.

MR. GLADSTONE'S tribute to Mr. Bright suggests to a New York paper the question, Who will pay a similar tribute to Mr. Gladstone when he has gone over to the majority? Perhaps the right reply would be nobody. Mr. Gladstone is the last of his school. The best effort of the "business talker," who plumes himself on his direct business style bears about the same relation to Gladstonian oratory that the "simple talk" of the exhorter who "just talks to the people" bears to the preaching of Dr. Chalmers.

IF Parnell is correctly reported, he furnished a painful illustration the other day of the fact that a man can do himself more harm in a few minutes than his worst enemies can do him in years. He admitted, the report says, that he had made a false or grossly exaggerated statement to the House of Commons a few years ago for the purpose of producing a certain effect. That admission did the Irish leader more harm than all the forgeries of Pigott and all the thunder-bolts of the London *Times*. Nobody can injure us so quickly or so seriously as ourselves.

THERE are various ways of doing pastoral work. One of the clerical founders of the Third Party told a public meeting in Toronto the other week that he does his in this way:

I am sorry I have not done any organizing for the New Party, but in my pastoral visitation I talk up New Party—I make it a part of my pastoral work; and my determination is to work it on that line, and every legitimate line that I can. (Hear, hear.)

Professors of Pastoral Theology should make a note of this new method. Were Hugh Miller alive now he could not say that a pastoral visit often consists of an hour's gossip with a short prayer tacked to the end of it.

COMMENTING on Sir Charles Russell's great speech the *British Weekly* says:

A speech more skilful, more laborious, more possessed of the true quality of eloquence has hardly been heard in this generation, and it ended as it could alone fitly end, in something very like a burst of tears. It is indeed marvellous that Sir Charles Russell, who is so perfectly at home in the law court, should be practically no force in Parliament, easily surpassed by many men who have had no legal training and little practice in public speech.

It does not by any means follow that because a man can speak well in one place he can speak equally well in any other place. Great lawyers are often great failures in parliament and on the platform. The best preachers often make poor appearances in church courts and some men who take the lead in church courts can scarcely preach at all. Every man to his work. It is a great matter to be able to do even one thing well.

THE fifty-sixth annual meeting of the Upper Canada Religious Tract and Book Society held in Association Hall, this city, last week was in the best sense of the term a most successful one. True the attendance was not very great, but it was to a large extent representative. The different churches were well represented on the platform and in the auditorium. The Anglican and the Baptist, the Presbyterian, the Methodist and the Congregationalist fraternized in a cordial and Christian fashion that was pleasing to see. Viewed only as a representative gathering, however, it was not quite

perfect—so few things in this world are. The ladies present far outnumbered the sterner sex, and the young men were in a decided minority. The excellence of the institution, its careful and judicious management, the catholicity of its character and the admirable work it is doing, entitle it to the warm sympathy and support of the Christian community. It has, however to be borne in mind that so many and so varied are the claims on the interest and attention of the citizens that the attendance, in the circumstances, might be considered rather encouraging than otherwise. The fact is that modern church life and our social life generally are almost strangled by organizations. It is just possible that over-pressure in this direction will tend to a reaction in favour of individualism. The arrangements of the meeting were excellent, and well carried out. The speaking was within reasonable limits, and above the average in quality. The good work accomplished by the society and its renewed prosperity are blessings for which the Christian community should be sincerely grateful, and their gratitude can easily find expression in increased support, to enable the society to extend its operations. Since his appointment as secretary, Dr. Moffat has rendered excellent and efficient service.

THE sale of Knox College is, we judge, a pure matter of business, and should be dealt with on purely business principles. The building is scarcely old enough yet to have many sentimental considerations connected with it. The principal question is, Would it pay to sell? At first blush, and without any special examination of the question we should say it would pay well to sell and rebuild. Assuming that the present property would bring about \$300,000, and that a site could be obtained in the Queen's Park at a nominal figure, we fail to see how the transaction could be an unprofitable one for the Church. Presbyterians have as good a right to a free site in the Park as the Methodists and Baptists have,—that is they have no right at all, but if free sites are the order of the day, there is no reason why they should not have one. If a site can be obtained in this way, a quarter of a million might be expended on a new building, and if there is anything over let it be used in making additions to the library. The present building cost, we believe, in round numbers, a hundred and twenty thousand dollars. It is a fairly good building, but too small. A much larger and better one can be erected for a quarter of a million. If the Church is to keep a boarding house for students, it should be large enough to accommodate all the students who wish to board within the walls. Of one thing, everybody may rest assured,—the present site will not be sold for a cent less than its value. If the worthy citizens of Toronto, who reside in that neighbourhood, want a park, they are quite able to pay for the luxury. What the late Hon. Mr. Baldwin, intended to do with the property is neither here nor there in the matter. What he did do was to bequeath it to a relative, and that relative sold it to the Church and was paid for it. In a few years the property will be in the very centre of the city, and may be worth half a million. Churches are not famous for making good bargains, but the man who bought this property made a good one. No doubt the College Board understand that, and will govern themselves accordingly.

WHATEVER others may think of the orthodoxy of Dr. Marcus Dods, of Glasgow, his own congregation are more than satisfied with his teaching. A few days ago they presented him with \$5,000 to defray the expenses of a six month's holiday. In an address signed by every elder and deacon in the congregation the following tribute is paid to his pulpit work during the past twenty-five years:

We gratefully acknowledge the kindness and Christian courtesy which have always characterized your intercourse with us, your ready sympathy with every endeavour to further the best interests of the congregation, and the wise and patient regard to every man's opinion on subjects which came up for deliberation, so that between yourself and the office-bearers the utmost peace and harmony have all along prevailed. Your pulpit ministrations have been to us matter of unspeakable profit and delight, and by your lucid, faithful and earnest statement of Gospel truth, we have felt that you were giving us not merely professional expositions, but your convictions, your solemn judgment, on the great matters belonging to Christian faith and life.

We are fully convinced of the immense influence and value of your teaching, in which, with a loyalty to truth, a wide sympathy, and an unaffected charity, you have sought to win men to a consideration of the claims of Christ, and have always set before them a high ideal of Christian character.

We consider ourselves highly privileged in being associated with your ministry, and sincerely hope that the advantages we enjoy may be long continued.

With his usual frankness Dr. Dods admitted that a

minister needs an occasional "demonstration" for the following reason among others:

Now they would allow him to say that the profession of a minister was a very humbling one, and he needed occasionally—say once in a quarter of a century—some demonstration of this kind. Ill-natured anonymous letters and venomous carefully unsigned articles in provincial newspapers affected one not at all. He was a very thin-skinned man through whose skin these little stings penetrated. But it was a most humbling experience to remember on Monday the points you ought to have made on Sunday; to meet with an intelligent layman and to have him congratulating you on teaching a doctrine which you thought you had finally disposed of in your sermon; to preach and do your best for five-and-twenty years, and find at the end of it your church half filled half the day.

These humbling experiences come in the lot of every minister, but few have such a comfortable offset put in against them as Dr. Dods.

RUSSIAN DESPOTISM.

IF vast territory, large resources, a gigantic army, a tolerable navy, a largely-developed railway system and complete governmental centralization could make a powerful nation, then Russia is one of the most formidable powers on the face of the earth. It is confessedly a powerful nation. The policy of all European powers is more or less shaped in view of Russian conditions and suspected intentions. Its extension to the Pacific coast on the East and the construction of a trans-continental railway leave no room for doubt that all northern Asia is now in her grasp. Neither can it be doubted that her determination to push southward is as firm and unshaken as it was when she encountered the English and French allies in the Crimea. Her forces are now massed on the southern frontier, ready for any eventuality. It is Russian ambition mainly that renders all Europe one vast armed camp. The fear of Russian aggression induced England to secure control of the Suez Canal and get possession of Cyprus. Russian ascendancy is the primary cause of the large increase of the British navy that has been recently resolved upon. To the apprehensions caused by the magnitude of the Russian military power the triple Alliance is due. Doings and resolves at St. Petersburg are of great interest to all the nations of Europe. Russian designs are pursued with a restless energy and a sleepless vigilance. No complication, however great, no national disturbance, however apparently trivial, escapes the notice of the Russian Government. Its agents are industriously occupied in the smallest of the Balkan States, and among the wandering tribes of Asia, just as her diplomatic representatives are ever on the alert at European courts.

While it is true that Russia is formidable to all European States, she is not free from ominous internal weaknesses. She is the most despotic of all the existing great powers. The father of the present Emperor at one time seemed anxious to extend a degree of freedom somewhat consonant with modern ideas. He liberated the serfs, and seemed disposed to make their condition in other respects more tolerable. This, however, was intensely displeasing to the oligarchic nobles who were determined to prevent the curtailment of their feudal powers and privileges. He paused in his progress, and by so doing provoked the resentment of the Nihilists, who waited for the opportunity when they could bring their murderous bombs into play. The awful crime of assassinating Alexander II. can in no sense admit of justification, and as a consequence it retarded the advance of freedom, and has only more firmly riveted the shackles of the common people; whose life is little better than one prolonged misery. Freedom as understood in constitutionally governed countries is unknown. Bureaucratic rule prevails over all, down to the minutest conditions of existence. Personal liberty is hampered at every turn. The peasant cannot leave his commune on a journey of a moderate distance without special permission. His taxes, onerous in imposition, are made still more burdensome by the rapacity of dishonest officials. The right of public meeting and the right of petition are so circumscribed that they are practically valueless. The press is under the most rigid censorship. Personal liberty is at the arbitrary disposal of a suspicious official. A man may be kept in solitary confinement for years without knowing the cause of his seizure or being tried before a proper tribunal, or, it may be, a refined young woman is deported to Siberia with all the accompanying horrors that such a forced march implies, for no other reason than that she or mayhap only some of her relatives are suspected of sympathizing with revolutionary doctrines. The power of Russian repression is great, but in the human soul there are still greater forces of resistance. Unless relaxation of despotic sway comes soon, the day is certainly approaching when

reaction will come, and it can scarcely be doubted that its coming will be dreadful.

Another source of internal weakness in the Russian Empire is the suppression of religious liberty. In its best days the influence of the Greek Church in Russia was but limited in the promotion of the moral and spiritual life of the people. Its usages were largely mingled with superstition. It failed to lay hold of the popular heart and in consequence was unable to influence personal conduct to any great extent. Now it is little else than a so-called religion of outward observance, and a moral police system with the Czar at its head. Never at any time was there anything like free religious toleration in Russia, and now whatever little there was is evidently destined to complete suppression. Dissent from the doctrines and ritual observances of the Greek Church are visited with penalties and disabilities that render secession all but impossible. The evils incident to state Churchism have in Russia reached their logical completeness. Reference has previously been made to the severe measures taken to crush out the Lutheran Church in the Baltic Provinces. The Government claims that the children born in Russia of Lutheran parents, belong of right to the Greek Church and must under penalty conform to its rites and usages. This cruel infringement on the inalienable rights of conscience is being rigidly enforced. Remonstrance is vain. The iron hand of Russian autocracy is not encased in the velvet glove. Its grasp is imperious and relentless.

The Swiss branch of the Evangelical Alliance, as being least liable to have its motives impugned, took the matter up and addressed a respectful but firm plea on behalf of the Lutherans of the Baltic Provinces of Russia to the Czar. To this the Chief of the Holy Synod of the Greek Church made answer in which that dignitary attempted to justify the course that is being pursued, and in effect, though not of course formally, telling the Evangelical Alliance to mind its own business. To this imperial ecclesiastical official the Alliance has made a dignified and impressive reply of which the following paragraph is a specimen:

If we have correctly understood your meaning, Monsieur le Procureur, it is the two-fold right, that of choosing his faith freely, and professing it unfettered, that you deny to the consciences of your fellow countrymen. By so doing you set up the dogma, "Might before right." Make no mistake. There is no denying it; and, moreover, you prove that political interests are to be placed before the rights of religion. No other conclusions can be arrived at, since you declare that henceforth anyone dissenting from the orthodox faith shall do so at the risk of pains and penalties. In protesting once more, Monsieur le Procureur, against the employment of force in questions of conscience, we not only are concerned, as we have stated in our petition to his Majesty, about the Lutherans in the Baltic provinces, but also about the thousands of true and sincere believers throughout the vast Russian Empire, whose cries and tears are ascending up to the throne of God. It is on behalf of all these brethren in the faith, for it is only about such that the Alliance takes any action; it is in their name, or rather, we say, in the name of eternal justice, and the imperishable rights of conscience, that we venture to appeal anew to the imperial prerogative; and we shall at the same time, Monsieur le Procureur, present our petitions at the throne of that Supreme Ruler who reigns over all the kingdoms of the world, and who is King of kings and Lord of lords.

This like the previous remonstrance will be practically unheeded. Cruel wrongs may continue to be inflicted on a helpless people, but the dynasty that persists in crushing out the most sacred rights of its subjects will have a day of reckoning. On the side of the oppressor there is power, but the time comes when the right hand loses its cunning and an emancipated people regains its rights, and because God rules that time will come to Russia.

RELAXATION.

MAN'S mission in this world is work. Labour is the law of his life. If a man does not work, neither shall he eat, is the apostolic interpretation of the universal law. The struggle for the means of material existence, even with all the advances in civilization, the adaptations of scientific discovery and mechanical invention have secured, has become intense and absorbing. The same law pervades the spiritual and moral realm. No man can achieve a high character merely by sitting still, or drifting aimlessly with the tide. Salvation is by grace; it is God's free gift; but salvation has its active human side as well. The exhortation to work out your own salvation with fear and trembling is just as binding as the command, Believe on the Lord Jesus Christ and thou shalt be saved. So far as God's purposes have been revealed, it is clear that in the divine plan there is no room for idlers in this world. Blessedness is only attainable by giving heed to the monition, Whatsoever thy hand findeth to do, do it with all thy might.

At the same time, it is equally true that man's

capacity for labour, and his powers of endurance, have their limits. God requires mercy as well as sacrifice. Man was not created for material effort alone. His high capacities and endowments forbid the possibility of his contentment in being a merely productive machine. He has a many-sided nature, which it is the purpose of his present probationary state to develop. For this one of his immediate needs is leisure for rest and relaxation. The bow too tensely bent will break and become useless; to preserve its elasticity, it must occasionally be left unstrung. Intense devotion to any one pursuit till it becomes an overmastering passion, inevitably ends in serious loss. Undue devotion to business cannot result profitably. Health will be sacrificed, the domesticities will suffer, life will become a weariness, and what to the view of the man who lives only for success, is most serious, the well-balanced brain will lose its equipoise, overstrung nerves be shattered, the judgment impaired, and when these serious calamities occur, the pathway of further advancement is blocked.

Healthful recreation is therefore a necessity of a well-ordered life. Amusement can never become its main business. To make it the chief pursuit would be a most serious mistake. Its purpose would be perverted, and it might cause irreparable injury to character. The right use of relaxation is to afford a healthful pause to the overtaxed energies of mind and body, that they may recuperate and be fitted afresh for the real and serious business of life, to give elasticity and buoyancy of spirit, and to rekindle the real pleasure that honest and conscientious work is fitted to give. In these days of intense activity, the absolute necessity for occasional cessations from the ordinary round of toil is generally recognized. In the first stages of the real business of life—the educational—a vacation is found indispensable. The eye of the child gets dull, and the brain grows weary with its daily round of study, and the temporary relief is no less grateful to the teacher, who occasionally comes to feel that his task is becoming monotonous. The pastor, though his work has much variety in it, experiences that the constant strain on his mind and sensibilities has a benumbing effect, and it is not unreasonable that he should long with the longing of the school boy for the coming of his holidays. So in every department of labour and activity, the rest and refreshment that change and relaxation bring are cheerfully welcomed.

For a well balanced life amusement is necessary, yet it is not enough that it should be congenial and attractive. No amusement that is not conducive to health and innocent in its character is properly legitimate. If it is other than this it will be hurtful, not helpful. Athletic exercises within due bounds are necessary as they are attractive to the young. If not pushed to extremes they are physically beneficial, and not in themselves injurious to the moral nature. The too obvious fact, however, is that through a perversion that is accidental, not essential, they have in almost every department become associated with dangerous temptations. Many young men, for instance, find great enjoyment and recreation in bicycle riding. The temptation to which some too readily yield is to employ the sacred hours of the Sabbath for their amusement instead of attending to the higher duties for which the day was instituted. The same temptation besets those who are fond of other means of recreation. It is well for our young men seriously to remember that the Sabbath was designed for higher and holier purposes and not alone a release from the restraints of ordinary toil.

One serious evil that has at the present time fastened itself on almost every form of relaxation and amusement ought to be religiously shunned by every one who cherishes pure and lofty aspirations, and who seeks the attainment of a healthy moral nature. The inveterate custom of betting on all athletic contests cannot rightly be regarded as other than pernicious. The young man trained in a pure moral and spiritual atmosphere who permits himself to be entangled by this betting and gambling mania has entered on the down grade, and if he continues thereon he will soon discover that the incline is steadily becoming steeper and more dangerous. The course on which he has entered soon, for him at least, becomes too difficult to retrace. It were folly to prescribe what particular forms of amusement should be followed and which shunned. Tastes, opportunities and conditions differ, and each must decide for himself what form is best suited to individual circumstances. The one thing to be considered is the character and tendency and associations of the particular form of relaxation to which he is attracted. No kind of amusement can be followed with safety and benefit unless it is of such a nature as conscience and correct moral principle can unhesitatingly approve.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) This valuable weekly presents its readers with all that is most attractive and interesting in the best current literature of the day.

ST. NICHOLAS. (New York: The Century Co.) The May number of this splendid publication is more than usually attractive because of the great variety and interest of its contents. The illustrations also are both numerous and excellent.

OUR YOUNG ONES AND THE NURSERY. (Boston: The Russell Publishing Co.) Bright little eyes will beam all the brighter when they glance at the contents and look at the pictures in the pages of this widely-welcomed little monthly.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.) Every week *Harper's Young People* comes with unfailing punctuality. It is a hopeful sign of the times when a magazine of such excellence as this finds favour with so large a multitude of youthful readers.

THE METHODIST MAGAZINE. (Toronto: William Briggs.) The May number of the *Methodist Magazine* offers its readers a very enticing bill of literary fare. It opens with a descriptive paper, "Holland and its People," by Rev. S. P. Rose. "Round About England," and "Studies in Art," give scope for a variety of illustrations and interesting descriptive and historical writing. Senator Macdonald continues his "Recollections of British Methodism in Toronto." The other contents and the usual departments afford varied and profitable reading.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—A paper of decided interest to Canadians opens the number for May, "The Land of Winanishic," the landlocked Lake St. John, in the Province of Quebec. It owes its authorship to Dr. Leroy Y. of New York, and Mr. J. G. Aylwin Creighton, of Quebec, and its pictorial embellishments to Dr. Yale, L. O. O'Brien, our Canadian Academician, and Mr. J. Burns. Other interesting papers are, "Count Leo Tolstoi Twenty Years Ago," by Eugene Schuyler, the "Freight Car Service," in the Railway Series, and "Photography," by John Trowbridge. The two serial fictions by John Elliott Curran, and by Robert Louis Stevenson are continued. Poetry and short story of standard excellence complete a capital number.

HARPER'S MAGAZINE. (New York: Harper & Brothers.) The May number opens with the first paper of a series that promises to be very interesting, "Social Life in Russia," by the Vicomte Eugene Melchior De Vogue, with illustrations by T. de Thulstrup. The first paper gives the reader a view of the court and noble life of Russia. Another paper of considerable interest is by the well-known correspondent of the *London Times*, M. de Blowitz, entitled, "A Chapter From my Memoirs." Brander Matthews writes on "The Dramatic Outlook in America." There are other attractive papers in which numerous readers will be interested. The illustrations are plentiful and several of them are of singular merit. Charles Dudley Warner's American Society novel and Constance Fenimore Woolson's "Jupiter Lights," will find eager readers. Poems of decided merit and beauty, and the usual departments add to the charms of a decidedly excellent number.

THE CENTURY. (New York: The Century Co.)—A new volume of the *Century* begins with the May number, the frontispiece of which is one of Mrs. Foote's pictures of the Far West, "Cinching Up." Then follow two of Cole's engravings of the old Italian masters, with accompanying articles by W. J. Mann and the engraver himself. There are interesting papers on Samoa, one of them by George H. Bates, now attending the Samoan Conference at Berlin. The Lincoln History is as interesting as ever, giving full details of prominent incidents in the memorable administration of the War President. George Kennan's paper, "A Ride through the Trans-Baikal" is as keen, clever and incisive as any of its predecessors in delineating the actual condition of Russian exiles in Siberia. There are also papers specially attractive for all who are interested in art studies. In fiction the number contains another instalment of Mrs. Mary Hallock Foote's story, "The Last Assembly Ball;" "Tom's Strategy," by Mr. Edwards, the author of "Two Runaways;" and "Roby's Christian Charity," by James T. McKay. There are poems by Edward Everett Hale, Dora Read Goodale, Charlotte Fiske Bates, H. S. Morris, Walter Learned, Margaret Crosby and Frank Dempster Sherman.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER XXV. (Continued.)

Mr. Hume did not answer her at once. He opened again the letter which he held and read it from beginning to end. It was a letter from Dr. Fleming, of Aberdeen, telling him of the state in which Brownrig was lying, and of his relations with Allison. He left it to Mr. Hume to decide whether or not Allison should be told of Brownrig's condition, and to advise her what she ought to do. He said that Mr. Rainy, who had long been a friend of the Bain family, strongly advised that she should come at once to Aberdeen, and added, at Mr. Rainy's request, that as Mr. Brownrig had kept up no close intercourse with any one belonging to him, it might be much for Allison's interest to respond in a friendly spirit to this call. Dr. Fleming, for himself, said that it might be for Allison's future peace of mind, if she could tell this man that she had forgiven his sin against her. The disclosure of Crombie rendered it unnecessary to discuss this letter with her.

"Allison," said Mr. Hume, after some time of silence, "no one can decide this matter for you. You need not fear him any more, and it is well that he should know that you have forgiven him. And it would be well also for you."

"Have I forgiven him? I do not know. I wish him no ill. I never wished him any ill, even at the worst, and if he is dying—"

Allison paused, and a look of something like terror passed over her face, but she did not utter her thought.

"Allison," said Mrs. Hume, "I think there is much in what Crombie said. If you are able truly to forgive his sin against you, it might help him to believe—it might open his eyes to see that the Lord also is willing to forgive and receive him."

"You must trust in God, and do not try to look beyond the doing of present duty. The way is dark before you. But one who loves you sees it all, and he will lead you to the end, whatever it may be. I cannot see the end, but, Allison, I dare not bid you not to go," said Mr. Hume, solemnly.

Allison looked from one to the other, and over her face for a moment came the lost look—the look helpless and hopeless, which they had wondered at and grieved over, in the first days of her coming among them. But it passed away, and she rose, saying:

"Then the sooner I go the better, and I need my time."

"And, Allison, remember, whatever happens we are not to lose sight of one another. There is no need for many words between us. This is your home. Come back again as soon as you are able."

Mr. Hume said the same as he shook her hand. Mrs. Hume went with her to the room where little Marjorie was sweetly sleeping. The two women had something to say to each other. They spoke very quietly, and when she said good-night, the minister's wife kissed and blessed her with a full heart.

Strangely enough, Allison fell asleep as soon as her head touched the pillow. The dawn found her up, and ready for the long walk to the point where she was to take the mail coach to Aberdeen. It cannot be said that she had no misgivings, no faintness of heart, as she turned on the hill-top, and looked back on the house which had been first her refuge, and then her home for so long. For even when she was far away from Nethermuir, and from Scotland, it was to the manse her thoughts turned as home.

"Shall I ever see it again?" she asked herself, sadly. "And how will it be with me then?"

But her courage did not fail her. She remembered distinctly, or rather, she saw clearly the forlorn creature, who on that drear November day, nearly three years ago, stood looking down on the little town.

"Poor soul!" said she pitifully, as if it had been some one else who stood helpless and fearful there. "Ay! poor soul! But was she not well welcomed, and mercifully dealt with there, till she came to herself again? And has not goodness and mercy followed her all her days since then? Why should I be so sore afraid?"

And so on the strength of that she went peacefully, till she came to the place where she was to take the coach, for which she had to wait a while. When she was seated in it she was sorry that she had not sent on her bundle with it, and walked the rest of the way. When she was seated in it she was sorry that she had not sent on her bundle with it, and walked the rest of the way. For the ceaseless droning talk of two old men, who sat beside her, wearied her, and the oaths and bluster of two younger men, who came in later, made her angry and afraid. And altogether she was very tired, and not so courageous as she had been in the morning, when she was set down at the door of the house where Robert lived when his classes were going on. It was better to go there where she was known, than to seek to hide herself among strangers. And why should she hide herself? She had nothing to fear now.

Ah! had she nothing to fear? What might be waiting her in the future? A life which she might loathe perhaps—

"But I must not look beyond this night, or how can I go on? I am trying to do God's will. I am not seeking my own. And surely, His will is best."

But she did not say it joyfully, or even hopefully now, and she had a bad half-hour before the darkness fell, and she could go out unseen. She had another while she waited to see Dr. Fleming, and if his coming had been delayed much longer, her courage might have failed her altogether.

He came at last. He had been expecting her, he said, which surprised her, for Mr. Hume had said nothing of Dr. Fleming's letter to him. He had, however, sent a note by her to the doctor.

"Well?" said she, when he had read it. "Does he tell you what I am to do? I must have come to you even if he had not sent me. I must tell you—only you may not have time. But if you understood all, I think you would wish to help me,—and—my courage is like to fail."

"Mistress Allison, you need tell me nothing that it will trouble you to tell. I ken enough of your story to make me wish to help you to do what you believe to be right. And what I can do, I will do with all my heart."

Allison's answer was a sudden burst of weeping such as no one had ever seen from her before. While it lasted, the doctor turned away and occupied himself at his desk.

"I hope you will excuse me, sir," said Allison in a little; "I am tired, for one thing, and—you are so kind. And I am not sure—though I thought I was sure—that I am doing right in coming here—"

"I think I know what you would say. And—I think you are right in what you desire to do. Mistress Allison, it is a blessed thing to be able to forgive. And the greater the sin against us, the greater the blessedness. And to attain to this, our sacrifice must be entire. Nothing can be kept back."

"But I cannot but keep something back. I dare not look beyond—I think I desire to do God's will but—"

"Ah! do not say 'but.' Be patient, if you cannot be joyful. You will be brought through. And then—you may help to save a sinful soul. Can you seek to look beyond that?" Allison shook her head.

"If I were wise and good. But it is only a little since—since I came to trust Him, and whiles I doubt whether I do trust Him right, so fearful and faint-hearted am I. I have aye been willing to forgive if I could be safe from him. Oh! yes. It was my fault too. I should have trusted God and stood firm," said Allison, as she had said so many times before. "And besides, it was his own life that he ruined, as well as mine. Nay, he did not ruin mine. I have had much to make me content with my life since then. If there had only been the child Marjorie, who loves me dearly, and whom I love. And my brother is doing well. Oh! no, my life has not been spoiled. And the best of all I cannot speak of. Forgiveness! Yes, it is easy to forgive—if that were all."

"Well, having got thus far, be content for the present. And now, Mistress Allison, let me take the guiding of your works and ways, for a time. I am older than you, and in some things, wiser. You shall be drawn into no net, and you shall make no vain sacrifice at the bidding of any one, if I can prevent it. I believe you are striving to do right. Now, go away to Mrs. Robb's, and try to sleep well, and wait till you hear from me. It may be in the morning, but it may be for several days. Have you any woman's work to keep you busy till then?"

"I can find some, I daresay. I give you many thanks for your kind words. My heart is lighter since I have seen your face. Yes, I will be patient and wait."

"That is the right way. Be sure and keep yourself busy about some kind of work till you hear from me again."

CHAPTER XXVI.

"What we win and hold, is through some strife."

Allison waited patiently through one day, and a little anxiously through the second. On the third day there came a note from Doctor Fleming, formal and brief, offering her the place of nurse in the infirmary, which she had held for a short time three years before. Allison was a little startled as she read it, but she did not hesitate a moment in deciding to accept it, and in the evening she went to see him, as he had requested her to do.

"Yes," said the doctor as she entered, "I was sure you would come; you are wise to come. It will be better for you to have something to take up your time and your thoughts for a while at least, and you will be at hand. You must keep strong and well, and you must take up your abode with Mistress Robb. And, my dear," added the doctor gravely, "I would advise you when you come to wear a mutch, and if it is big and plain it will answer the purpose none the worse for that. You'll be better pleased with a little notice as may be for the present."

Allison smiled and assented. She came to the place the next day in her straight black gown and holland apron, a cap of thick muslin covering all her pretty hair.

And then a new life began for her. The former time of her stay there came back very vividly, but the memory of it did not make her unhappy. On the contrary, she was glad and thankful that strength and courage had come to her since then.

"I will trust and not be afraid," she said to herself as she came in at the door, and she said it many times as she went from one bed to another. Before the day was over, she had for the time forgotten her own care, in caring for the poor suffering creatures about her.

There were no "bad cases" in the room in which she had been placed. There were some whose chief complaint was the aches and pains of age, brought on before their time by hard labour and exposure; poor folk who were taking a rest after a season of sharper suffering, and making ready for another turn or two of hard work before the end should come.

"It is no' that I'm sae ill. I hae done mony a day's work with more suffering on me than I have now. But oh! I'm weary, weary, I hae lost heart, and it's time I was awa'," said one old woman who held Allison's hand, and gazed at her with wistful eyes.

"What brings the like o' you here?" said another, "to such a place as this. Ay, ay, ye look pitifu' and ye can lift a head and shake up a pillow without gieing a body's neck a thrav. But I doubt it's just that ye're new to it yet. Ye'll soon grow hardened to it like the lave (the rest)."

"Whisht, woman," said her neighbour, "be thankful for sma' mercies. Ye would be but ill off at hame."

"And be ye thankfu' that ye are an auld wife and near done wi't," said the neighbour on the other side. "As for myself, I'm howed with rheumatics, and me no' fifty yet. I may live many years, says the doctor, and what's to 'come' o' me, the Lord alone kens."

"But," said Allison, speaking very softly, "He does ken. Dinna you mind, 'Even to your old age I am He, and even to hoar hairs will I carry you.'"

"Ay, but ye see, I'm no' sae sure that He's with me now, or that He has ever been with me. That mak's an awfu' differ."

"But He is willing to come,—waiting to be asked."

"It may be; I dinna ken," said the woman gravely.

They looked at Allison with a little surprise. She was surprised herself. She had no thought of speaking until the words were uttered. She had no thought of speaking until the words were uttered. She was only conscious of being very sorry for them, and of longing to help them. But she had spoken many a word of comfort among them before her work there was done.

A little child with a face like a snowdrop came and looked up at her, touching her hand. Allison took her up in her arms, and carried her with her as she went on.

"Dinna be troublesome, Nannie," said a voice from a distant bed.

"Come and see my mother," said the child.

Her mother was a woman who had been badly burned by her clothes taking fire, while she was in a drunken sleep. She was recovering now, and her little girl was allowed to come and see her now and then.

"Ye can do naething for me," she said as Allison set down the child beside her.

"No, I fear not, except that I might ease you a little, by shaking up your pillow and putting the blankets straight. Are ye in pain?"

"Ill enough. But it's no' the pain that troubles me. It's the fear that I mayna get the use o' my hand again."

"Oh! I hope it mayna be so bad as that," said Allison, shaking up the pillows and smoothing the woman's rough hair, and tying her crumpled cap strings under chin. "What does the doctor say about it?"

(To be continued.)

THREE TENSES.

I.

"I will trust." So we say when we doubt, with uncertain feet groping
In dark, slippery paths, dimly shown by faint stars overhead;
When our heart's anchor drags in the sand, and we blend fear and hoping
In a passionate prayer for the frail bark by tempest be-sted
When a friend's face averted strikes cold to the core of our loving,
When we lay lance in rest 'gainst, perchance, an invincible foe,
What is ours but to say, "I will trust," by the promise disproving
Our force to fulfil, and forecasting a future we never can know?

II.

"I trusted." The words are a threnody, ceaseless, undying;
The requiem of hopes and of holiness earth could not hold.
They speak of defeat in the lists, of the wail underlying
The psalm, the vow that is broken, the tale that is told.
When the cup has been spilled at the lips, when the coveted blessing
Has slipped from the grasp, when the prayer rises feebly and slow,
Looking back on the shame and the loss, all the failure confessing,
"I trusted," we falter, recording a past that all mortals must know.

III.

But "I trust!" When we breathe it, and lean with the strength of our being
On the truth of the solemn-lit stars; plant our foot on the rock—
When we close lip on lip in a blindness of faith worth all seeing,
And with comrade strike palm in a clasp that no doubt can unlock—
What needs more? We have climbed to the summit, have tasted the glory
Given once, and but once in the power of fate to bestow:
Break the cup that hath held the rich draught—shut the book, while the story
Still throbs with a bliss and a grandeur that only one present may know.—*Annie Rothwell, in the Week.*

A SCOTTISH SCHOOL EXAMINATION.

How often since I came here have I been thankful for our excellent system of free education in Canada. Some years ago the Compulsory Attendance Act came into force here, and the people assented to it in the belief that they were about to have a free system of education. They found, however, that, besides being compelled to attend, they would also be compelled to pay fees, although heavily taxed for educational purposes. Children here are compelled by law to attend school at the age of five, and to pay twopence halfpenny a week besides. An officer is appointed to hunt up the babies who do not put in an appearance, and though there are many who, like the mother of Moses, are fain to hide the child a while longer on account of delicacy of constitution or tardy development, it is no use—"you pays your money, but you has no choice." The grade above the infants pay threepence a week, and above that again fourpence, besides providing books. About forty cents a month and books comes very heavy upon working men who have three, four and five children attending school; the more so, when it is considered that they are already taxed for common education.

In talking with a school trustee one day, I said to him, "What becomes of the children of a man who is out of work or sick, and has not the wherewithal to pay for his children's education?"

"Ah, but we have a fine provision for that. All he has to do is to tell the teacher, and the teacher sends in an application to the Inspector of Poor, who lays the case before the Parochial Board, and if it is found that the excuse of non-payment is true, the fees are provided out of the paupers' fund."

"That is to say, the fees of the children are paid off the rate which is specially levied for the support of paupers?"

"Eh—yes."

"But why not levy a tax for general education, and

thus give every man in Scotland an independent right to free education for his children, without running the risk of having to choose between the two evils of either being fined for non-attendance or becoming a pauper?"

"Eh, but the tax would be ower heavy," said my cautious trustee.

I could not but think that to the majority of the people, whose prolificity increases as their means of subsistence decrease, a general tax for absolutely free education would be very much less oppressive than the present tax with the additional imposition of such heavy fees.

I had the opportunity of being present at a school examination last week, and a more comical farce it has seldom been my lot to witness. For weeks past the teachers had been in a state of nervous worry and anxiety, getting the children instructed, drilled and thrashed up to the passing point. For, he it known, "the tawse" a flat, leathern thong, with five cruel fingers, hard and sharp, still continues to be the most convincing argument in a Scotch school; although I noticed they were all carefully gathered up and hid away on examination day. That there had been a universal scouring and plaiting of flaxen hair the previous night was evident from the many crimped, shining tresses, set off with bran new knots of blue ribbon, which adorned the heads of the girls, who, all prim and proper in their Sunday "braws," sat patiently, with the boys, hour after hour, waiting the coming of the Inspector.

The children had previously been examined in arithmetic and grammar by the assistant inspector, but they had yet to undergo the ordeal of being personally examined by the great man himself. "Great man" here means, not personal greatness, but the being endowed with absolute power to pass or not pass—to give or withhold Government grants—just as to him seemeth good. The payment of grants by results is the rule, and by one man's judgment of results a whole county of schools is punished or rewarded. From his judgment there is no appeal, except to Parliament—and Parliament, composed of men whose children do not attend such schools—upholds in every case the Government appointee.

Last year the teachers of the county of Perth, an intelligent, educated class of men and women, unanimously rose and denounced the unreasonable tyranny of the Inspector for that county, and petitioned Parliament for a change. But the petition was pooh-pooed, and thrown out, and the small tyrant upheld in his authority. And so on things will go till they come to the end of the tether, when, let us hope, the whole system will snap, and Scotland at last have free education.

How these results are obtained I witnessed with wide-eyed wonder. When the Inspector entered the room where the class of boys and girls ranging in age from nine to thirteen had been waiting for two hours, I said to myself, "Falstaff!" Falstaff in broadcloth, with heavy gold chain and seals adorning his sleek paunch, gold spectacles gleaming on his prominent blue eyes, and an unmistakable flavour of fire old port about his rubicund visage. Evidently he was in a jolly humour, for he smiled on all as he strutted in, sniffing the air, and remarking that the room was cold—too cold. The teacher had just let down the windows to freshen the air for the weary children.

"And now," said he, after some preliminary questions were answered, "we come to the Seven Years' War. Wars, like people, you know, have their ancestors. What wars were the ancestors of the Seven Years' War?" No answer. "Come, now, I cannot be losing my valuable time with you like this," he exclaimed with asperity, while the younger children began to tremble; "I ask you who were the ancestors of the Seven Years' War?" Still no answer, while the teacher, behind his broad back, shook her head menacingly at the children. "Oh! dear me! dear me! this is awful. Now, look here, children—Do you know what ancestors are? You have fathers and grandfathers and great-grandfathers, haven't you?" "Yes, sir," they all spoke up promptly, for had they not many of them grandfathers and great-grandfathers, who, since ever they could remember, had sat in the big chair by the ingleside, waiting for the end, poor bodies? "You wouldn't be here without your father and grandfather, would you?" "No, sir." "Well, then, what was the father and grandfather of the Seven Years' War?" Silence and dumb consternation followed the question. The children thought of their grannies and grandfathers, but could connect their venerable old memories with the Seven Years' or any other war now. The Inspector was now red and ablaze with wrath. He spread out his palms in an attitude of despair as he strutted up and down before the class and exclaimed, "Well! well! well! I tell you what it is, if I had children like you to teach all the year through, I'd resign my situation. I would positively not waste my valuable time upon you. Let us take something else. Now, girls, who was Prince Charlie—I ask at you because you know all the lassies were daft about Prince Charlie. Bonnie Prince Charlie, he was called, because he inherited a great deal of his mother's beauty. His father wasn't much, but his mother was a beautiful and accomplished Polish lady. And girls, I wish you to call him Charlie, not *Charlie*, any poodle-dog could be called *Charlie*. Say Charlie; bonnie Prince Charlie." It would be impossible for me to reproduce on paper the fat caressing tone in which this was said; however the girls all answered to his apparent satisfaction.

The boys, who had been nearly annihilated by their previous crossquestioning, had not quite recovered their spirits when he came back to them and questioned them about the taking of Canada by the British. Though well up in this history, they were so nervous and alarmed lest

they might possibly give a wrong answer, that they, much to the discomfort of their teacher, held back when they could well have spoken out. It was no joke to bring down *instanter* upon their defenceless heads the sarcastic and wrathful denunciations of this Man of Fate. At last they were floored by the question, "What Marquis led the French forces at the taking of Quebec?" In their histories Montcalm had not once been mentioned by his title, so the boys sat trying to think of some Marquis. "The Marquis of Mont—? Mont—? come now, Mont—?" Suddenly a show of hands went up. "You!" said the Inspector, pointing to one whose parental consanguinity had well nigh eliminated intellect. "The Marquis of Montreal!" "Ha—ha—ha!" laughed the Inspector; "this is rich; a very good title, upon my word. Her Majesty might take the hint."

In the lesson on India he put this question: "What province did they try to wrest from the British?" "The Black Hole of Calcutta," promptly replied the same bright youth; nor was he at all abashed by the inextinguishable laughter of the Inspector and his classmates.

During a most delightful lesson in music, in which the children acquitted themselves splendidly, reading from the notes, and striking each one clear and decidedly, the following remarkable precept in hygiene was inculcated by the Inspector. Finding them so well up within the limit, he went beyond it a little, when the children faltered, finding themselves less certain. "Never mind," he said, good naturedly, "that was a little more than was necessary. But it won't hurt you; you will be there by and by. You know when you are going a long journey you always take a much bigger breakfast than you need, for fear you may not get any dinner. Always when you are going on a journey take twice the usual quantity of breakfast!"

I have space for no more than to say that in this way are found the results which decide whether the people of any school district shall or shall not have a grant of the money for which they themselves have been taxed. *Vice Canada!* especially Ontario, and Toronto in particular.—*Jessie Kerr Lawson, in The Week.*

THAT OFFER OF \$5,000.

Our readers will doubtless call to mind the offer so widely advertised for the past ten years by H. H. Warner & Co., the proprietors of Warner's Safe Remedies, that they would pay \$5,000 to any person who would prove to an impartial referee that they had ever published a testimonial that was not genuine so far as they knew.

This offer had the ring of honesty about it, and as the matter has an especial interest just now we give a copy of the offer as it appears in the Messrs. H. H. Warner & Co.'s pamphlet:

AN OFFER OF \$5,000.00.

Every Testimonial published by us is *Bona Fide*, and, so far as we know, is absolutely true. To any one who will prove the contrary to an impartial referee we will give \$5,000. Rochester, N. Y., January 2, 1888. H. H. WARNER & CO.

We ask the reader's careful attention to the following testimonials, as bearing on the offer, and their unbiased opinion of the same with reference to the \$5,000.

STRATHCLAIR, P. O. Manitoba, April 17th, 1888.—As I have been cured of Bright's Disease I know a great many more who could be cured by Warner's Safe Cure, if the medicine was brought before their notice.—JOHN L. WILSON HAMILTON, (105 Elgin St.), Ont., July 6th, 1888.—I have been troubled with Kidney disease in its worst form for from three to four years. For six months I could not attend to my business at all. As a last resort I tried Warner's Safe Cure, and found almost instant relief. I consider Warner's Safe Cure the best medicine known for all diseases of the kidneys.—A. J. DIAMOND.

PORT HORE, June 21st, 1888.—Between two and three years ago I was suffering a great deal of distress across the loins and kidneys. I was recommended Warner's Safe Cure, and before taking two bottles I passed a stone from the bladder, very hard, and have suffered nothing of any account since.—E. PHILLS.

KINGSTON, July 28th, 1888.—Two years ago my wife was confined to the bed for eight months the most of the time. She suffered great pain across the kidneys with a burning sensation in the abdomen. Her case was pronounced by her attendant physician to be one of the worst cases of diseased kidneys and prolapsus uteri. I advised her to try Warner's Safe Cure, and before she had taken two bottles was much better. She continued its use until she had taken over a dozen, and is now well and strong, and able to attend to all the cares of our home.—THOMAS HERRON (Lumber dealer.)

There is no getting away from such testimony as the above. The offer is genuine. In fact Messrs. H. H. Warner & Co. have always requested that doubters should always write direct to persons giving testimonials (enclosing stamp), and who are of necessity, in the great majority of cases, totally unacquainted with the firm.

The Brompton Hospital for Consumptives, London, Eng., published a statement that fifty-two (52) per cent. of the patients of that institution have unsuspected kidney disorder. Prof. Wm. H. Thompson, of the University of the City of New York, says: "More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption." The late Dr. Dio Lewis, in speaking of Warner's Safe Cure, says over his own signature: "If I found myself the victim of a serious kidney trouble, I would use Warner's Safe Cure."

British and Foreign.

DUNDEE U.P. Presbytery asked the Synod to take steps to prepare a supplement to the Hymnal.

THE Rev. Hugh Aird, M.A., of Brechin, is to receive the degree of D.D. from Glasgow University.

THE Rev. Henry Bremner, B.D., of Partick, is to receive the degree of D.D. from Glasgow University.

FIFTY thousand singers are to take part in the concert at the temperance *fete* in the Crystal Palace on July 9.

AN application for a hotel license for premises next to the new church in Argyll Square, Oban, has been refused.

MR. JAMES LEITCH, formerly rector of the training college at Glasgow, and a literateur of some distinction, is dead.

BOTH Mr. Smith, of Broughton Place, and Mr. Moffat, of Rose Street Church, Edinburgh, are at present sojourning in Rome.

THE whole amount contributed by the British aristocracy to Christian missions would not half support their own fox-hounds.

THE women of Edinburgh and Leith are signing a petition to the Queen and Parliament for the Government inspection of nunneries.

MR. JOHN TOD, author of "Bits from Blinkbonny," has been appointed president of the Edinburgh Sabbath School Association.

IT is stated authoritatively that the Rev. Thomas Hamilton, D.D., has been appointed President of the Queen's College, Belfast.

MR. WILLIAM MACKINTOSH, Q.C., formerly procurator of the Church, succeeds the late Lord Fraser as a judge of the Court of Session.

ABOUT \$40,000 has been subscribed towards the scheme for the endowment of fifty parishes, of which ministers have contributed \$5,000.

THE Revs. Allan Menzies, B.D., of Abernethy, and Henry M. Hamilton, of Hamilton, are to receive the degree of D.D. from Glasgow University.

FOR the first time since the Reformation the ceremony of the reception of a nun to a Roman Catholic sisterhood was performed lately at Dumfries.

MR. M'KAY, Clerk of the Free Synod of Caithness, thinks the evictions in Strathnaver are a divine judgment for the illicit distillation of whiskey in the district.

THE past session of the theological society in Glasgow University, has been one of the most prosperous in its history, there being on the roll over sixty members.

ABERDEEN Presbytery, in view of the rapid growth of the city, contemplate church extension, and two ladies not connected with the church promised a site worth nearly \$7,500.

THE Rev. Alex. R. MacEwan, B.D., of Anderston Church, Glasgow, will, it is rumoured, be asked to accept the pastorate of Claremont Church, of which his father was the first minister.

THE commission in Scotland intrusted by Knox Church, Dunedin, with the duty of selecting a co-pastor and successor to Dr. Stuart consists of six laymen; and the stipend offered is \$5,000.

MR. MARK STEWART, M.P., besides providing Dalbeattie with a sick nurse at a salary of \$350, is about to erect a church at Caulkerbush, which he will endow with a stipend of \$2,000.

PRINCIPAL EDWARDS, seeing no reasonable prospect of establishing a strong theological college in North Wales, has declined the invitation from Bala, and decided to remain at Aberystwith.

MR. WILLIAM DICKSON, of Edinburgh, for upwards of a quarter of a century Convener of the Sabbath School Committee, and for many years editor of the *Monthly Visitor*, has died in his seventy-second year.

DR. JOHN MACLEOD, of Govan, emulates a section of the Episcopal Church. His "Easter services," extending from Thursday evening till Sunday, will probably be suggestive of Puseyism to staunch Protestants.

PRINCIPAL CAIRNS will be the preacher at the Secession celebration at Gatheshaw Brae, near Morebattle, on Tuesday, July 2, and addresses will be delivered by Dr. Oliver, of Glasgow and Mr. M'Avish, of Morebattle.

THE turnover of Bass and Co. is a little less than £2,400,000, and only one shilling and a penny farthing in the pound is paid for manual labour. Manual labour in distilling is paid by not quite wopence for every sovereign's worth of liquor.

THE report submitted to the Glasgow Presbytery on the Augmentation of Stipends was more favourable than had been presented for several years. Of sixty-four congregations twenty-eight have increased their contributions, the total increase being \$750.

AN East-end London pastor has shocked even the least sensitive of his neighbours by issuing a card with this inscription: "Admit bearer, Sunday evening, at 6.30. Subject, 'The Recent Murder: a description of my visits to the prisoner in Holloway Gaol.'"

DR. ANDREW THOMSON became faint in the pulpit of Broughton Place, Edinburgh, towards the close of the forenoon service on a recent Sabbath, and had to be assisted to the vestry. Principal Cairns, who is a member of the Church, and was present, conducted the remainder of the service. His illness is not regarded as serious.

THE Belfast *Witness* says: We are authorized to state that the venerable Professor of Church History in the Assembly's College, Belfast, having intimated that he intends asking the Assembly to permit him to retire from the active duties of the chair, the Rev. James Heron, Dundela, purposes being a candidate for the vacancy which no doubt will be thus created.

AN old ball room, part of an ancient palace in the Rue Rivoli, has just been added to the Parisian preaching stations of the M'All Mission, and a very citadel of Satan converted into a citadel for Christ. The accommodation in the various stations has increased from 512 in 1872 to nearly 20,000 in the present year. The work now extends to sixty-seven towns and villages.

Ministers and Churches.

UPPER Musquodoboit congregation is moving in a call to Rev. G. Valentine.

THE Rev. Robert Atkinson has accepted the call to St. Andrew's Kirk, Picton.

THE Rev. A. O. Brown, Campbellton, N. B., is very ill, and not expected to recover.

THE Rev. Dr. Cochrane will open St. Andrew's Church, Windsor, on the 12th inst.

THE Santa Rosa, California, Church, to which Rev. C. B. Pitblado ministers, is about to erect a new building.

THE Rev. R. C. Moffat, D.D., Toronto, preached in St. Andrew's Church, Lindsay, last Sunday.

THE Presbyterians of Merrickville have given a call to Mr. James G. Potter, of Halifax, a graduate of Queen's.

THE Rev. A. H. Boyd, who was licensed by the Halifax Presbytery recently, is to be called to Glenelg, St. Mary's.

THE Rev. Godfrey Shore, St. Stephen, N. B., is to labour during the summer at the Coburg Road Mission and Rockingham.

FORTY-SIX student catechists are to be employed this summer in the varied mission fields in the maritime provinces of the Presbyterian Church in Canada.

MR. S. FRAZER, student, is to labour as a catechist at Couva, Trinidad, during the summer. His appointment at North-West Arm has been cancelled.

OMAR L. KILBORN, M.A., M.D., has been appointed lecturer in analytical and practical chemistry during the summer session of Queen's University.

THE Rev. Dr. Macleod, of Sydney, C. B., is now longer in the ministry than any other Presbyterian minister in Canada. He was ordained Nov. 7, 1833.

At the congregational meeting of the Presbyterian Church, Meaford, Tuesday evening week, it was decided to give a call to the Rev. Mr. Ross, lately of Dundalk.

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

THE pulpit of St. James Square Church was occupied by the Rev. Dr. Ormiston, of New York, last Sabbath, preaching eloquent and impressive discourses on both occasions.

PROFESSOR MACGILLIVRAY, Ph.D. of Queen's, will spend the summer in Germany. He goes to publish his work upon which he received the degree of Doctor of Philosophy at Leipzig.

THE Rev. Robert Stewart, who laboured several years at Wilmot, Annapolis, in connection with the Reformed Presbyterian Church, has applied for admission into the Presbyterian Church in Canada.

THE Rev. J. Johnson, who has laboured for several years at British Guiana, under the Colonial Committee of the Church of Scotland, has applied for admission into the Presbyterian Church in Canada.

SIXTY years ago there were only seven Presbyterian congregations in P. E. Island, now there are thirty-two. Twenty-eight years ago \$10,000 was raised for congregational purposes; last year \$39,000 was raised.

THERE was a very large congregation present on Sabbath evening week in Knox Church, Galt, on the occasion of the pastor's second lecture on Early Scottish Missionaries. Taking St. Ninian as his theme he gave a most eloquent and impressive missionary discourse.

THE Rev. Mr. James, of Midland, officiated at the preparatory services in the Presbyterian Church, Wauhaushene, recently. The Sacrament was administered on Sunday evening by the Rev. R. J. M. Glasford. A number of new members have been added to the church.

THE *Almonte Gazette* says: On Sunday week Rev. Mr. Ross, of Perth, preached morning and evening in St. Andrew's Church and at Appleton in the afternoon. His sermons on all three occasions were able discourses. Mr. Ross is fast coming to be looked upon as one of the foremost preachers in the country. The Rev. Mr. Patterson, of Toronto, occupied St. Andrew's Church last Sabbath.

THE concert by the choir of the Presbyterian Church, Napanee, on Thursday evening week, was well patronized and was a very enjoyable affair. The choir scored another musical success, and fairly earned a position in the front rank of the local musical organizations. Rev. Mr. Young officiated as chairman very acceptably. At the close a hearty vote of thanks was tendered the performers from a distance.

A SHORT time ago, Mr. James Watt, delivered a very interesting lecture on "The Covenanters" in the lecture room of West Presbyterian Church, Toronto, the Rev. R. Wallace presiding. The lecture embraced the principal points in the history of the eventful struggle that resulted in the triumph of civil and religious liberty, and shaped the destiny of the British Empire. The lecture, a singularly able one, was greatly appreciated by the large audience to whom it was delivered.

A WELL-ATTENDED meeting of the congregation of St. Andrew's Church, Lindsay, was held last week to take formal steps towards extending the call to Rev. Robert Johnston, B.A. The Moderator of session, Rev. John McMillan, of Wick, presided. The call will be brought before the Presbytery at its first meeting. Messrs. J. R. McNeillie and Thomas Stewart were appointed commissioners to represent the congregation in further proceedings.

A social was held by the Bible class of Crescent Street Church, Montreal, in the lecture hall recently. The occasion was the departure from the city of the Superintendent, Mr. Robert Johnston, who graduated the other day at the Presbyterian College, and has accepted a call to Lindsay, Ont. A short musical programme was gone through. Refreshments were served, and altogether a very pleasant evening was enjoyed. During the evening Mr. Johnston was presented with a valuable watch and chain by the members of the class.

THE *Vancouver World* says: The Rev. E. D. McLaren, M.A., of St. Andrew's Church, preached an interesting sermon from Father iv. 16, "So will I go in unto the king, which is not according to the law, and if I perish, I perish." The sermon was a beautiful delineation of womanhood, glorified by courage, and was listened to most attentively. Many were obliged to go away, being unable to get seats. This fact has made the officers of the church determined to take immediate steps towards the erection of the church proper.

THE Christian Endeavour Society of Knox Church, Winnipeg, held an "at home" to members in the lecture room last week. A very large number of those connected with the society were present and all spent one of the most enjoyable evenings in the history of the young people. Rev. Dr. Duval, honorary president, occupied the chair and opened the meeting by a few pleasing words. It is the intention to hold similar gatherings monthly. Rev. Dr. Bryce will shortly lecture under the auspices of the society. The subject will be "The story of the Earth."

THE members of the Young People's Association of St. James Square Presbyterian Church, Toronto, held a very successful concert last week, it being their closing entertainment for the season. The programme was very interesting and was well received. The following ladies and gentlemen contributed to the musical part of the programme: Misses Woodbridge, Nairn, Lay, Mr. E. T. Coates and Dr. A. S. Thompson. Readings were given by Miss Hatton and

Mr. J. K. Rae. The Glee Club sang in excellent style "Stars of the Summer Night" and "Silent Night."

THE Presbyterian Sabbath school started on North Waterloo Street, London, a little over a year ago has about outgrown its present location, necessitating increased accommodation. To meet this, the south-west corner of Oxford and Colborne Streets has been purchased, and a modern school building will be erected thereon as soon as the necessary funds are provided, which will not likely be long, as so much interest is shown in the movement. The matter was discussed at a quiet meeting of the Session and managers of St. Andrew's Church recently and heartily indorsed.

THE *Dundas True Banner* says: Last Saturday afternoon while breaking a piece of coal in a grate, the Rev. Dr. Laing was unfortunate enough to get three splinters into his left eye. The eye was so painful on Sunday that he found it impossible to conduct church service. Mr. James McQueen preached in the morning, thereby convincing his audience that an excellent minister had been lost in a capable postmaster. The church was closed at night, and the other churches accommodated the Presbyterians. The Rev. Dr. Laing's eye was so much better yesterday that he went to Toronto to attend to church business.

THE quarterly congregational meeting and social was held in the lecture room of Presbyterian Church, Cobourg, Thursday evening week. There were quite a number present, and a very pleasant time was spent. The committee having charge of the new Sabbath school building, plans of which were submitted to the meeting, were instructed to proceed at once and solicit subscriptions, and advertise for tenders for the work. The treasurer, Mr. E. A. Macnachten, stated that the finances were in a very satisfactory state. The congregation was out of debt, and the receipts since the first of the year, covered all the expenditures.

THE *Ottawa Journal* says:—The second of the course of lectures in French on Genesis, was given recently in the French Presbyterian Church by the pastor, Rev. Mr. Rondeau, B.A., who treated several questions of unusual interest which naturally arise from the first chapter of the Bible. Man, his descent and position in nature, as also the unity of the human race were examined critically. The lecture was listened to throughout with great interest. The course will be continued next Wednesday, when it is reported that Mr. H. M. Ami will speak on the different periods of creation from the book of nature and the geological record.

THE American Presbyterian Church, Montreal, was comfortably filled one evening last week on the occasion of a lecture by Rev. Dr. Wells on "How I went to Spain." The Doctor possesses the knack of knowing just how to keep an audience from wearying and longing to get away. He dealt with his subject ably and in a pleasing manner, his tone being rather conversational, and each in the church felt as if he or she was being spoken to on an interesting subject. The lecture was illustrated with some splendid views, giving the audience a good opportunity of witnessing the best buildings, scenery, etc., in a foreign land. The views were thrown on the canvas by Mr. Prowse, who ably seconded the lecturer in his task in enlightening the audience.

AFTER the usual service at St. Gabriel Church, Montreal, lately, a special ordination service was held by the Presbytery of Montreal before a large assemblage. The Rev. James Barclay, Moderator, presided, and was surrounded by many clergymen. The following three gentlemen were ordained missionaries, two French and one English, viz., Messrs. Cote, Lods and Forbes. At the conclusion of the ordination ceremony, eloquent addresses were delivered by the Rev. Messrs. Heine and Morin, who gave the new missionaries some excellent advice as to the duties they had that night entered upon. The service closed with the Moderator pronouncing the benediction. The two French missionaries will enter on duties in Canada, and the Rev. Mr. Forbes goes to India.

THE *Orillia Times* says:—The Sacrament of the Lord's Supper was dispensed in the Presbyterian Church here, last Sabbath week. There was a large attendance. Mr. Manning of the Orillia Methodist Church preached one of the preparatory sermons on Friday, and Mr. Glasford conducted the service on Monday evening. Eighteen new members were added to the roll. It is supposed that this is the last time the ordinance will be dispensed in the lecture room, as active preparations are already going on for the opening of the new church on the 16th of June. The five elders recently ordained took part in the service. Mr. Gow, the patriarch of the Session, was present, looking remarkably well for a man finishing his eighty-second year. His many friends hope he may be spared to enjoy many communion seasons in the new church.

A SPECIAL meeting of the Presbytery of Bruce was held in Knox Church, Paisley, on a recent Tuesday, Mr. Tolmie presiding, when Mr. A. G. Jansen was, after a satisfactory examination, licensed to preach the Gospel, 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 eighty-three adherents, and accompanied with the guarantee for an annual stipend of \$825 and manse. The call was duly sustained and ordered to be forwarded to Mr. Tibb with the request of 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 one 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.

THE *Manitoba Free Press* says: Dr. Duval, of Knox Church, Winnipeg, gave in the town hall, Portage la Prairie, one of the most practical and interesting lectures ever listened to by a Portage audience. The attendance was not so large as was expected. The Portage people did not anticipate what a grand treat was in store for them or the hall would certainly have been packed. The proceeds will be devoted to the use of the Y.M.C.A. reading room. The doctor took as his text, "Young Men for the Age," and said the men required for the present age were men efficient, courageous, hard-working, honest, temperate and chaste. By intermixing at certain stages fitting and amusing anecdotes the rapt attention of the audience was kept continually. At the close of this discourse Rev. J. M. Harrison moved a vote of thanks to the doctor, which was seconded by Mayor Garland, and on being put was received with prolonged applause by all present, showing that the doctor's words had been fully appreciated by those present. It is to be hoped the doctor will sometime in the near future again favour us, when he will be greeted by a full house.

THE monthly meeting of the Canadian Auxiliary, McAll Mission, was held Thursday, May 2, in the library of the Y.M.C.A., the President, Mrs. E. Blake, in the chair. A letter was read from Mr. McAll in which he says he is much encouraged by the success of the Canadian Auxiliary, he also speaks of the work to be carried on by the mission in Paris this summer during the Exposition when they will have two halls in which daily Gospel services will be held close to the two entrances to the exhibition. In this undertaking generous aid is afforded by the British organization of the Evangelical Alliance, the British and Foreign Bible Society, and the Religious Tract Societies of London and Paris. But the sum remaining chargeable on the already overtaxed funds of the mission is very considerable—at least £500 to £600. Already some special help has been received. Mr. Sebastian de Neufville, a Paris banker, has given 2,000 francs, and a gentleman from Campbellton, Scotland, £25. An account of the annual meeting of the American McAll Association was given by the president, and an interesting article was read on the career of M. Reveillard, editor of *Le Signal*, formerly a Roman Catholic, now a warm friend and advocate of the mission. The treasurer reported \$360.63 on hand.

A RODNEY, ONT., correspondent writes: For some years the Presbyterian cause in New Glasgow and Rodney, Ont., has been gradually becoming weaker by removals, etc., 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 pastor. The families were comparatively few and scattered. A new manse was needed. Both churches were needing to be repaired, and an old debt of about \$140 was still resting upon one of them. But two years ago Rev. George 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. A very handsome and commodious new brick manse has been built during last year at a cost of \$2,200, of which \$1,100 was paid at the first payment in January, and the balance is well provided for. The church debt has disappeared, and now arrangements are being made for repairing the churches. In addition to that the pastor's stipend has been increased to \$860 during the last year. Surely the Lord hath blessed us.

THE success which has attended Wentworth Presbyterian Church, Hamilton, since it was planted in the eastern portion of the city, has been very great. A large population is rapidly growing up around it, and already it is apparent the present building will soon be inadequate to accommodate the large and rapidly growing congregation. At a meeting of the congregation lately, which was largely attended, the question of enlarging the building was discussed, and it was unanimously resolved to extend the building some twenty-seven feet to the southern end of the lot on Smith Avenue. There will be a basement floor under the addition capable of holding about a hundred persons, to be used for the meetings of the various organizations connected with the church. A large committee, composed of the elders, managers, and a number of members, was appointed to have the work carried out. The cost of the alterations was limited to \$2,000, and a resolution arrived at that one-third of the sum required must be subscribed before the work is commenced. It is not expected there will be any difficulty in this regard. A list was started, and a good beginning in subscriptions made. This church is doing a great work for the cause of Presbyterianism in the part of the city in which it is located, the members are enthusiastic in the matter, and deserve, and no doubt will receive, the moral and financial support of the up-town Presbyterian Churches, in their efforts to provide church privileges for the Presbyterians residing there. The pastor, Rev. James Murray, B.A., B.D., is himself an enthusiast in the work, and by his continuous and earnest labours is proving himself especially adapted to gather around him a strong, active congregation which will be a power for good in the neighbourhood, and be a credit to the Presbyterian body.

SABBATH week was the twenty-third anniversary of the consecration of Erskine Church, Montreal, for public worship. The church presented a pretty appearance with its floral decorations, and the musical service was appropriate to the occasion. In the evening Rev. L. H. Jordan, the pastor, preached the anniversary sermon, taking for his text Deuteronomy v. 1-3. The discourse was attentively listened to by a large audience. The church now occupied by Erskine congregation was dedicated to the worship of God on April 29, 1866, just twenty-three years ago, and the present pastor was inducted into the charge of the congregation May 7, 1885, four years ago. Looking at the past, the reverend gentleman spoke of the great change that has taken place since the organization of the congregation in 1833, and more particularly during the past twenty-three years. The order of worship has been revised to a considerable extent, notable among the changes being the introduction of the organ, re-organization of the choir, and introduction of the hymnal. The Presbyterian College was a movement with which Erskine Church was largely identified, and the church building was for a time at the disposal of the college. Over 1,000 persons were received into full communion with the Church in the past twenty-three years, and 100 during the present pastorate. The church has also contributed in that number of years the sum of \$170,000 to the Schemes of the Presbyterian Church, and is now sending out two representatives to the Foreign Mission field. The records of the Church show a steady advance, while the congregation has worked hard and persevered, so that the success of the Church has not been surpassed by any in the city. The congregation has lost by death in the twenty-three years past, 460 persons, fifty of whom were buried by the present pastor. Looking forward to the next few years, the preacher indicated some of the changes likely to take place from different causes, and predicted a bright future for the congregation.

PRESBYTERY OF PETERBOROUGH.—An adjourned meeting of the Presbytery of Peterborough was held on the 16th April. There were twelve ministers and three elders present. A committee was appointed to take steps towards a re-construction of the stations belonging to the pastoral charges of Messrs. Ewing and Bennett. The next ordinary meeting of Presbytery was appointed to be held in St. Paul's Church, Peterborough, on the 22nd May, at three o'clock p.m., to hear the trial discourses of Mr. Orr Bennett, and in the event of these being sustained to license him as a public preacher. Mr. Bennett's ordination was appointed to take place at eight o'clock. Mr. Bell to preach and preside, and Mr. Torrance to address the newly-ordained missionary. It was resolved to ask leave of the Synod to transfer the mission station, Kinmount, to the care of the Presbytery of Lindsay. The Clerk was authorized to arrange for a joint meeting of the Presbyteries of Whitby and Peterborough at the time of the meeting of Synod in reference to the proposed union of the 1st and 2nd Cartwright congregations. The Assembly's Remits on Vacancies and on the establishing of a fund for the payment of expenses of delegates to the Assembly were approved of *simpliciter*. Arrangements were made for a conference at next meeting of Presbytery on some subject to be appointed by a committee of which Mr. Bell is Convener. The Clerk was authorized to give to Rev. G. McKay, late of Cartwright and Ballyduff, the usual Presbyterian certificate when asked for. The name of Mr. Oswald, missionary at Harvey, who has been for some time studying under the auspices of the Presbytery, was ordered to be forwarded to the Assembly in terms of the resolution of Assembly of 1885 on the subject of an abbreviated course for the classes mentioned therein. Mr. Bell reported on behalf of the committee appointed to draft a minute on the question of "The Jesuit Estates Bill." The minute proposed was unanimously adopted. It is as follows: This Presbytery solemnly and emphatically protests against the allowance of the Jesuit Estates Bill; inasmuch as it diverts a large amount of funds from their original purpose, and gives them to a sect notorious for teachings subversive of both civil and religious liberty, and sanctions the interference of a foreign potentate in the legislation of the country, giving him a right to veto or approve of the enactments of our Parliaments before they can become law—a prerogative which alone belongs to our gracious sovereign the Queen. The Presbytery further deplores the subservient attitude of politicians towards the papacy in sacrificing principle to policy; while it desires to put on record its admiration of the few brave men who, in the face of strongly opposing influences, stood to their principles and voted against the Bill.—W. BENNETT, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—The Presbytery of Glengarry met by adjournment in St. Andrew's Church, Martintown, on Tuesday, 9th ult. There were present the Rev. J. Hastie, Moderator; J. A. G. Calder, J. Matheson, N. Macphee, A. Givan McLennan and J. S. Burnet, ministers, and Messrs. H. Robertson, A. D. McIntyre, D. Morrison, W. Campbell and F. McGregor, elders. Mr. Burnet

reported that he had moderated in calls on Tuesday last in Maxville and at Gravel Hill. The former was in favour of Rev. Jas. Cormack, Kingston, and the latter of Rev. Donald D. McLennan, at present labouring in that field as ordained missionary. Mr. Burnet reported both calls as hearty and unanimous. They were laid on the table and read. The call to Maxville was found to be signed by 95 communicants and 126 adherents. There was a guarantee for a stipend of \$800 per annum, and also the promise of a house. The commissioners, Messrs. McLewen, McRae and McIntyre, having been heard in support of the call, Mr. Calder moved, seconded by Mr. Matheson, and it was agreed that the call be sustained, and that intimation thereof be transmitted to Mr. Cormack by telegraph. The call from Gravel Hill and Apple Hill was signed by about 20 communicants and 58 adherents. Messrs. J. Grant, A. McRae and J. Robinson, commissioners from the congregation, were heard in support of the call. It was then moved by Mr. McLennan, seconded by Mr. Matheson and agreed to, that the call be sustained and placed in Mr. D. D. McLennan's hands. Mr. McLennan being present intimated his acceptance, whereupon it was moved that the induction of Mr. McLennan take place at Gravel Hill on Tuesday, the 30th inst., at two o'clock, p.m., the Moderator to preside, the Rev. Mr. McLaren to preach, the Rev. Mr. Calder to address the minister and the Rev. Mr. Givan the people. A telegram having been received from Mr. Cormack intimating his acceptance of the call from Maxville, the Presbytery resolved that his induction should take place at Maxville on the evening of the same day (30th inst.) at 7 o'clock, the Moderator to preside, the Rev. Mr. McLaren to preach, the Rev. Mr. Calder to address the minister, and the Rev. Mr. Givan the people. The Rev. Mr. McLennan was authorized to moderate in a call at Kenyon as soon as the congregation are prepared. The Presbytery agreed to take Mr. N. T. C. McKay on public probationary trials for license at the meeting at Maxville and the subjects of his trial exercises were prescribed. The Rev. M. McLennan and Mr. Donald Ferguson were appointed to represent the Presbytery on the Committee on Bills and Overtures at the ensuing meeting of Synod of Quebec. Certain changes in connection with the Book of Forms were suggested and ordered to be transmitted to Dr. Laing, Convener of the committee on that subject. The Rev. Norman Macphiee tendered his resignation of the charge of Dalhousie Mills and Cote St. George. Mr. J. Matheson, seconded by Mr. Givan, moved and it was agreed that the call lie on the table till the next regular meeting and that the congregation be cited to appear in their interests at said meeting. The Presbytery appointed their next regular meeting to be held at Alexandria on the 9th of July.

UPPER CANADA RELIGIOUS TRACT AND BOOK SOCIETY.

The annual meeting of the Upper Canada Tract and Book Society was held in Association Hall, Toronto, last week. The attendance was fairly good. The president, Rev. Joshua Denovan occupied the chair. On the platform were well known representatives of Church and philanthropic work. An abstract of the annual report was placed in the hands of the audience and in moving its adoption, Rev. Dr. Moffat, secretary, suggested that it be held as read. From the abstract the following facts are gleaned:

The new Dominion specially needed that the society use the printing press as one of the greatest modern agencies to circulate in every possible way a pure Christian literature for old and young—intense in the spirit of its religion, decided on the side of Christian temperance, and enthusiastic in its missionary activities. In this spirit the hard-working colporteurs of the society have carried on the work. Apart from the Welland Canal mission work, Messrs. Huntsman, Irvine, Miller and McLeod (all colporteurs) have sold in the past year 4,764 Bibles and Testaments and 5,433 religious books, making no less than 9,797, being an advance upon last year of 3,217 volumes. By the generous help of the Bible Society during the past year the society has been able to begin the much-needed work of colportage in Manitoba, where excellent work has been done. The Society expects to greatly extend its operations in the Prairie Province this season. Colportage has these four things to commend it to every earnest Christian worker: It reaches every class of the people with the message of God's infinite love. It brings the best Christian reading into homes often utterly without it. It is a specially practical way of reaching the heart of Romanism and Scepticism. And by no other agency of our churches can such important work be carried on so efficiently and economically.

On the 1st of July Rev. Dr. Moffat commenced his duties as the permanent secretary of the Society, with the oversight of its colportage and mission work. In addition to the work of the office and all the correspondence necessary, he has visited forty-three localities and organized thirty-five branches. In setting forth the work of the society, he has addressed a large number of churches, prayer-meetings, and Sabbath schools of all denominations.

The receipts for the year ending February 28, 1889 are as follows: Balance from previous year, \$353.74; cash from sales, \$22,913.50; cash from subscriptions and donations, \$4,677.45; total, 27,944.69. Expenditure: Goods, including freight and duties, \$19,504.42; colportage and agency, \$3,310.39; salaries of depository and assistants, \$2,372.48; all other expenses, \$1,319.92; balance in treasurer's hands, \$591.78; total, \$27,904.99. During the same period about 16,000 books were sold; 10,500 Bibles and Testaments; 150,000 periodicals, and 150,000 tracts, handbills, cards, etc. There were distributed gratuitously 6,000 books and periodicals, and 175,000 tracts and handbills, making a total issue during the year of 527,800, and a total issue since the commencement of the society of 17,188,150. The total value of the books and tracts gratuitously distributed during the year was \$1,078.58.

Dr. Moffat concluded a brief and pointed address by moving the adoption of the following office bearers for the year: Rev. John Burton, B.D., president; Rev. William Reid, D.D., ex-president; Right Rev. Maurice S. Baldwin, D.D., Bishop of Huron; Sir Daniel Wilson, LL.D., president University College; Right Rev. Arthur Sweetman, D.D., D.C.L., Bishop of Toronto; Hon. John Macdonald, Rev. J. A. Williams, D.D., Rev. Joshua Denovan, ex-president, vice-presidents: J. S. Playfair, treasurer; John K. Macdonald, Rev. A. F. McGregor, B.A., honorary secretaries; Rev. Robert C. Moffat, D.D., permanent secretary; Revs. D. G. Sutherland, LL.D., Charles Duff, M.A., William Patterson, D. McTavish, M.A., D. Sc., W. G. Wallace, B.D., R. A. Hilkey, J. E. Lancelley, Manly Benson, C. C. Owen, John Alexander, W. A. Hunter, M.A., G. J. Bishop, Messrs. James Brown, George Pim, J. J. Woodhouse, E. J. Joselin, M. Nasmyth, Thomas Bengough, Herbert Mortimer, A. E. O'Meara, James Knowles, Jr., S. H. Jones, William Brown, Ambrose Kent, directors; Mr. John Young, 102 Yonge Street, Toronto, depository. The resolution was seconded by Dr. Richardson, and unanimously adopted.

The next resolution, that this meeting recognize, with devout gratitude, the blessing of God upon the Christian literature circulated by the Upper Canada Religious Tract and Book Society, and also by societies of a kindred nature, was moved in a well-timed and effective address by Rev. Dr. Stafford, seconded by Rev. Thomas Bone, the well-known and widely esteemed missionary on the Welland Canal, who concluded his address by a forcible protest against Sunday labour.

Bishop Baldwin, of Huron, in moving the third resolution, 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 Reedeemer's kingdom, said that the Church was engaged in a work of restoration amongst the 820 millions who sat in darkness. To restore the image in which man was created, and to exalt Jesus Christ and bring to man the knowledge of salvation is the noble work of the Christian

Churches. People are in want of the bread of life. They want light too; that light which lighteneth every man who cometh into the world. They must bear in mind the necessity of education. It is a tremendous power which they must realize. If we do not grasp the opportunity to educate the masses Rome will. Look at the power of literature. The schoolmasters come and say this Bible is obsolete: we will give you something better, something more scientific. Then, there is the dime novel literature of the day, than which nothing could be more noxious. This must be met by sending forth more sowers to sow the good seed, to whisper into the ears of the youth that Christ is the way, the truth, and the life. In conclusion, he impressed the necessity of sowing beside all waters and at all times. Sooner or later the fruit will be reaped. Mr. J. J. Woodhouse seconded the resolution which was unanimously adopted. The organist and choir of Carlton Street Methodist Church rendered very effectively several anthems, and led the praise in the course of the evening. At the close, a cordial vote of thanks was tendered them.

MANITOBA COLLEGE.

The closing exercises of the Theological Department took place on the evening of the 23rd ult. The largest lecture room of the College was crowded to its utmost capacity. The 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. 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 was at once an arts and a theological institution, and at the same time had a preparatory course. The past theological session had been a pleasant one. There had been a larger attendance of students than in any previous year. The first work of the evening would be to recognize the fact that two of the number now completed 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 years, 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 Manitoba College. The college was yet in 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 zeal and aptitude in the Indian work, two had gone to remote China, and two not having found sufficient scope in Canada, had gone to help to 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 address some very valuable and practical counsels to the students of theology.

Mr. Hall then read the valedictory address of the graduating class, referring in carefully chosen and appropriate words to their relations to their teachers and to their fellow-students. Mr. Roderick G. MacBeth made an able and feeling reply on behalf of the students reciprocating the kind words spoken and referring to the sterling goodness and the unwavering manhood of those who were leaving.

Principal King then announced the general results of the examinations, first acknowledging the assistance he had received in valuing the papers from Rev. Messrs. Farquharson, Baird and Hogg, and stating that the papers had been regarded as very creditable. He mentioned that Mr. Donald, who had completed his theological course, was the first student that had begun the B.A. course, and his examination had been sustained by the Senate.

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 Church, Toronto, had been awarded to Mr. Hope F. Ross, 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 Black bursary of \$20, given to the best Hebrew student, had been taken by Mr. I. Munro.

In the second year the scholarship of \$60 (the John Ralph King scholarship) had been very honourably won by Mr. Roderick G. MacBeth, M.A. Mr. Russell had taken a very high place at the Christian-mathematics examinations, but had dropped out through illness. The Senate, however, has 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. William Hall, whose standing was very high indeed. The second prize, of \$20, given by Mr. Robert Anderson, had been awarded to Mr. Isaac McDonald.

Rev. Joseph Hogg then congratulated the Principal, 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 great a work. He proceeded to give an animated address to the students on the importance of Hebrew and Greek exegesis, 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.

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 seventy-second Psalm, Rev. Mr. Douglass pronounced the benediction.

OBITUARY.

MRS. MANN.

The *Kentwell Journal* pays the following well-deserved tribute: Mrs. Mann, relict of the late Rev. Dr. Mann of Pakenham, and mother of our esteemed townsman, Dr. Mann, died at the Doctor's residence on Thursday last after a short illness. We learn that the deceased lady attended divine service on Sunday in her usual health. She was in her 69th year. The names of the deceased lady and her venerable husband are synonymous with charity and Christian philanthropy in Pakenham and vicinity, and many are the anecdotes that are told of their deeds of kindness in by-gone days by the pioneers of that ancient and staid hamlet on the Mississippi. On Saturday the remains of the deceased lady were conveyed to the railway station followed by a large concourse of friends. The casket was then placed on board the 10.10 a.m. train on the C. P. R. to be conveyed to Pakenham for interment.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 19, 1889. THE LORD'S SUPPER. (Mark 14: 12-26) GOLDEN TEXT. This do in remembrance of Me.—Luke xii 19. SHORTER CATECHISM.

Question 19.—All created rational spirits are so constituted that they can continue to exist in a holy and happy state only while living in immediate fellowship and active sympathy with the Father of all spirits. Sin at once cut man off from the possibility of this communion. (1) God is holy and righteously offended with us because we are sinners. Sin is that thing which God hateth, and He cannot look upon it with any degree of allowance. (2) We are alienated in our hearts from the holy God, and are full of a slavish fear of his just punishments. Man, having been righteously cut off from this communion with God, instantaneously died (1) spiritually, (2) became mortal, so that before long his body inevitably dies. (3) Spiritual death, continued after the judgment, becomes eternal death, the second death. The wrath and curse of God, which rests upon all men out of Christ in this world, and in that which is to come, has none of the weakness of human passion, but is judicial, at once infinitely wise, just, and holy, and is inexpressibly terrible. It is the natural and necessary attitude which his absolutely righteous nature assumes in relation to our sins, and to us when unrepentant sinners. It is not only the greatest of all evils, but the immediate source of all other evils afflicting the body and the soul in time and in eternity. It must last as long as unatoned and unrepented sin lasts. Since those who leave this life impenitent will never be brought to repentance, and will never be justified through the blood of Christ in the future state, it follows that their unending and accumulating sin must be accompanied with unending and ever accumulating misery.—Dr. A. A. Hodge.

INTRODUCTORY.

I. Preparations for the Passover. The observance of the Passover lasted seven days. The day of preparation was the first of the seven when unleavened bread was to be used. The use of unleavened bread at this feast would remind the Israelites of the sudden departure of their ancestors from Egypt. It was also a symbol of their consecration as a nation. Leaven in Scripture being generally used as a symbol of corruption and impurity. The disciples took it for granted that they would observe the Passover feast, and asked Jesus' direction for its preparation. The material had to be provided and a place for its observance secured. A lamb had to be procured, and it was to be slain in the temple enclosure, according to divine direction. Two of the disciples, Peter and John, as mentioned in Luke's Gospel, were commissioned to make the necessary preparations. There is no room for doubt that in the directions given our Lord exercised His divine foreknowledge. When they reached the city, they would see a man carrying a pitcher of water, a circumstance by no means common in Eastern custom. The women usually carried the water supplies. The two disciples were to follow the man bearing the water pitcher, and when he entered the house in which he probably was a servant, they were to say to the goodman, the master of the house, in all probability a friend of Jesus, "The Master saith, Where is the guest chamber where I shall eat the Passover with my disciples?" Though hospitality at such a season among the Jews was universal, it can scarcely be doubted that the goodman had resolved to entertain Jesus and his disciples. Some conjecture that it was in the house of Mark, the writer of this Gospel. In the Saviour's directions, the answer of the householder is anticipated: "He will show you a large upper room furnished and prepared; there make ready for us." The two disciples found exactly as Christ had said they would. There they made the preparations and awaited the coming of the Master and their brethren.

II. Christ's Betrayal Announced. In the evening Jesus accompanied by the other ten disciples came over from Bethany to Jerusalem to celebrate the last Passover of the old Jewish dispensation. Two noteworthy incidents occurred as we learn from the other evangelists though not referred to here. There was a strife among the disciples as to who of them should occupy the principal places at the feast. This was rebuked by Jesus, and in the second he taught them by an ever-memorable act that the greatest of all honours was to serve others. Jesus washed the dust-soiled feet of the disciples. Then at the supper table Christ intimated to them what was about to happen. He was to be betrayed to his enemies and that by one of themselves, who was eating at the same table. Such ingratitude and treachery were especially abhorrent to the Jews who like all Eastern peoples regard eating together as a sacred pledge of friendship. The announcement filled them with sorrow and set them to self-questioning, "Is it I?" Even Judas asked the same question, but with a guilty consciousness that his meditated crime was known. In reply to this questioning and to the inquiry of John, the disciple whom Jesus loved, the Saviour says, "It is one of the twelve that dipeth with me in the dish." In this mournful but quiet conversation a gracious opportunity is yet given Judas for repentance. He is not held up to scorn and defiance, but the course of base treachery on which he has entered and its awful consequences are pointed out. The Son of Man had come to this world to die for sinners. This was in accordance with God's eternal purpose, but that did not destroy the free agency or lessen the guilt and responsibility of the betrayer, "Good were it for that man if he had never been born." Coming from the lips of Jesus these words have a tremendous significance. Judas heard these words but he did not forego his wicked purpose. He went to seek out the chief priests that he might carry it into effect.

III. The Lord's Supper Instituted. In the ordinances which Christ instituted in His Church there is a grand simplicity. The bread used in daily sustenance is taken and consecrated to symbolize the most precious of all spiritual truths. Christ crucified for man's salvation. He took the bread and blessed it, set it apart for a solemn and sacred use, and brake it in symbol of His broken body and gave it to His disciples saying, "Take, eat, this is My body." Thus Christ is the Bread of Life for the soul's sustenance. Jesus then took the cup and having again given thanks He gave to the disciples saying, "This is My blood of the New Testament which is shed for many." These words are taken by the Roman Catholic Church as the ground of their doctrine of Transubstantiation, yet a child can see that they give no countenance to such a perversion. The blood is the emblem of life. So when Christ's life was given His blood was shed for the remission of sin. It is called the blood of the New Testament or Covenant. The Revised Version with good authority omits the word "new." It would thus mean that it was God's eternal purpose by Christ's one offering of Himself to save all who accept Jesus as the atoning sacrifice for sin. After the supper Christ tells His disciples that that would be their last meal together. "I will drink no more of the fruit of the vine until that day that I drink it new in the Kingdom of God." Even on the eve of His sufferings He thus foretells the triumph and the joy to which His projected sufferings would lead.

PRACTICAL SUGGESTIONS.

Christ's life on earth began and closed with the observance of divinely instituted ordinances.

Who can comprehend aught the awfulness of the crime of betraying Christ?

Christ's broken body and shed blood are the divinely instituted symbols of redemption.

It is a sacred command to every one who trusts in Christ for salvation, "This do in remembrance of Me."

THE MISSIONARY WORLD.

AN EVENING PREACHING IN TIENTSIN.

The sun had only just set when I went with my friend to the chapel. The streets were still thronged with people whose business hours are not determined by Act of Parliament, but by the sun. We were the first to enter the chapel, and presently I took my seat on the platform to watch the audience as it gathered.

But, first, a word as to the building. It is Chinese, yet looks like the nave of a church, with narrow side aisles, divided by wooden pillars. It is lighted by clerestory windows running the length of the building above the roof of the aisles. The roof is open. Underneath the beams is fancy woodwork, and below this, in the angle of the pillars, are elaborately carved corner-pieces. There are other windows in the outer walls, but of a pattern peculiar to China. The four on each side are all of different shapes. A visit by day reveals that these windows, as well as the borders of the clerestory windows, are of coloured glass. Here, too, the ingenuity of the Chinaman appears, whether as regards the pattern of the window or the arrangement of the colours. At my back, as I sit on the platform, are two large tablets containing the Lord's Prayer, Creed, etc., etc. The ground is blue, the lettering gold. The frame is a broad open carving of bamboo work. Altogether it is the most beautiful chapel I have seen.

But the audience is gathering. Although to our idea the light cast by the paraffin lamps is not too brilliant, still, to the ordinary Chinaman, the place must appear well lighted. Some come in right to the front seats. These are evidently regular attendants and know the customs of the place. They are not dressed in their best, but in the clothes they have been wearing at their work. At the back of the platform are hung scrolls, on which are written in large characters, "The Great Physician," "The Light of the World," and other hymns—that is to say, translations of these hymns.

We begin the service by having one of these hymns read out sentence by sentence, the audience being requested to follow with their voices. Those who have been before do so loudly. New-comers are doubtful about it, and sit silent. Then the hymn is sung, and, behold, they have really picked up the tune. The hymn finished, all are requested to stand while (as is first explained to them) prayer is offered to the Supreme Ruler. The prayer is short and is followed by the Lord's Prayer, in which all join. On sitting down they are questioned as to the subject of the talk at the previous service three evenings before. There is a little hesitation at first, only one or two voices being heard. But as the questioning proceeds the subject is recalled to the minds of others, and they take their share in answering. Any point that has been forgotten, or that needs special emphasis, they are asked to repeat in a loud voice all together.

In the midst of a sentence a very familiar sound is heard. What is it called? Hawking, I think is, the term. A man is clearing his throat and about to spit on the floor, "What is that you are doing?" calls the preacher; "you have forgotten the custom here." Whereupon an old attendant calls out: "Don't spit!" and the talk goes on again. It is surprising how much of the teaching is remembered. For it must be borne in mind that these are heathens, who have never been inside a Christian place of worship except on such occasions as these.

When the catechizing is over, reference to the time shows that it is too late to begin a new subject. Another hymn is repeated and sung. Then comes a reading from the Creed, which is also repeated by the audience. Explanations are given. The important points are repeated by the audience following the preacher. Sentences are begun and left for someone to finish, and seldom is it that there is wanting one to supply the missing word.

Meanwhile part of the audience is moving. Some are drawn in by the lights, or by seeing others go in. After sitting for a short time they go out, not being interested, or being busy, or, perhaps, afraid. There is thus some movement almost all the time. Once there seems to be a general exodus. Those who have wanted to go, but have not liked to get up, gladly follow others. The timid ones see-

ing so many go out are afraid of being left behind. But the preacher stops, and requests all who cannot sit quietly to go at once so as not to disturb the others.

Another hymn is sung, and, the hour being finished, the preacher shuts his books, turns out the lamps on the platform, and starts to go. The hearers, of course, immediately leave. Nothing further is said beyond a word of recognition to one or another. No direct attempt is made to get hold of the people. It is thought best that it should be generally known that there is this evening free-and-easy talk and singing twice a week, lasting only an hour. In this way many may be attracted as they are attracted, without being personally appealed to to become Christians. If they get interested in the truth they will come to the Sunday services, and then there will be the opportunity for personal dealing. Some have thus come.

The results are shown in the increasing number who come regularly, in the amount of Christian truth they have learned, in the hymns they have committed to memory and the tunes they have associated with the words, and in the alacrity with which they boldly speak out their knowledge.

On the evening in question there must have been nearly 150 present. Only a small proportion of these have got the length of answering singly, but quite a chorus of voices was found to answer when all spoke together.

This is one of the ways in which the seed is being sown. Lord, send the rain from heaven upon the seed, that it may spring up into life and beauty for the eternal harvest!—*Rev. S. F. Meech, Peking.*

MORMONS IN SAMOA.

The difficulties in Samoa seem to be increasing rather than diminishing. In addition to those arising from political confusion, a new obstacle to steady and satisfactory progress is reported. On reaching his station in Tutuila, the Rev. W. E. Clarke had as his first visitor one of a band of six European Mormon missionaries, who, with their wives and a native Hawaian deacon, have commenced an active campaign in Tutuila. He learnt from this gentleman that the next Frisco steamer was to bring six recruits from Utah, and that a vigorous attack on every village in Samoa is intended. Three of these Mormons knew Samoan very well, having acquired the language at Honolulu, where they lived for some years. The others came direct from Utah. They have made the little island of Aunuu, on the eastern side of Tutuila, their headquarters, have opened a school there in a wooden house vacated by an American trader, and are negotiating for the purchase of a central site in Leone, on which to build a meeting and dwelling house. They seem in no lack of financial resources, and, though received at present with coolness by the natives, have made an evident impression on the European traders with whom they are doing business.

A FAVOURABLE PROCLAMATION IN CHINA

Mr. Stanley P. Smith will be remembered as one of the "Missionary Band" who is settled at Lu-ngan Fu Shansi. Some disturbance was made by the people of the place, and it was proposed to turn out the missionary, but the magistrate, of his own accord, has issued a proclamation, of which we here give a part: "Be it known that whereas the English teacher, Mr. Stanley P. Smith, and others, have come to Lu-ngan to propagate religion, they do so in accordance with treaty right; and further, these teachers come after it has been signified to us magistrates by official documents; the teachers all carry a passport, giving them the right of entry to every Fu, Chau and Hien city. Having arrived here, we must, according to the treaty, assist them. Examine, and you will see China and England have been on friendly terms for many years. The teacher, Mr. Stanley P. Smith, has come here to establish a preaching hall to cure people of opium-craving, and exhort men to be virtuous. Those are at liberty to hear who will. There are some who, having heard the doctrine, gave me (the Hien magistrate) to understand that certain senseless scoundrels had the impudence to stick up a placard on the main street-crossing, meaning by their unfounded stories to mislead all,

and stir others up to hurt virtuous men. Over and above apprehending these scoundrels, I issue this proclamation to inform others. By this I want the whole city to know—soldiers and people. After the issue of this proclamation you must all fulfil your duty, and not be incited by this unfounded talk." There are further charges given in this proclamation which we in this country must read with a sense of mortification over the fact that the Chinese outdo the Americans in hospitality and good-will. From other parts of China we hear that there is deep feeling of resentment at the passage of the Bill excluding the Chinese from the United States.—*Missionary Herald.*

DR. W. H. THOMPSON, of the University of the City of New York says: "The symptoms of diseased kidneys will first appear in the extremely different organs of the body." Treat the kidneys and not the effect of kidney disease, by using Warner's Safe Cure.

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After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine.—*Mary Ann Sears, 7 Hollis st., Boston, Mass.*

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I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever.—*G. King, Killingly, Conn.*

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier.—*Mrs. C. Phillips, Glover, Vt.*

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

Ayer's Sarsaparilla

sarsaparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—*H. P. Bort, Hastings, N. Y.*
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My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored.—*P. Germain, Dwight st., Holyoke, Mass.*

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I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health.—*Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.*

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health.—*Alarie Mercier, 3 Harrison ave., Lowell, Mass.*

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

and, in a short time, her eyes were completely cured, and her bodily health restored.—*C. R. Simmons, Greenbush, Ill.*
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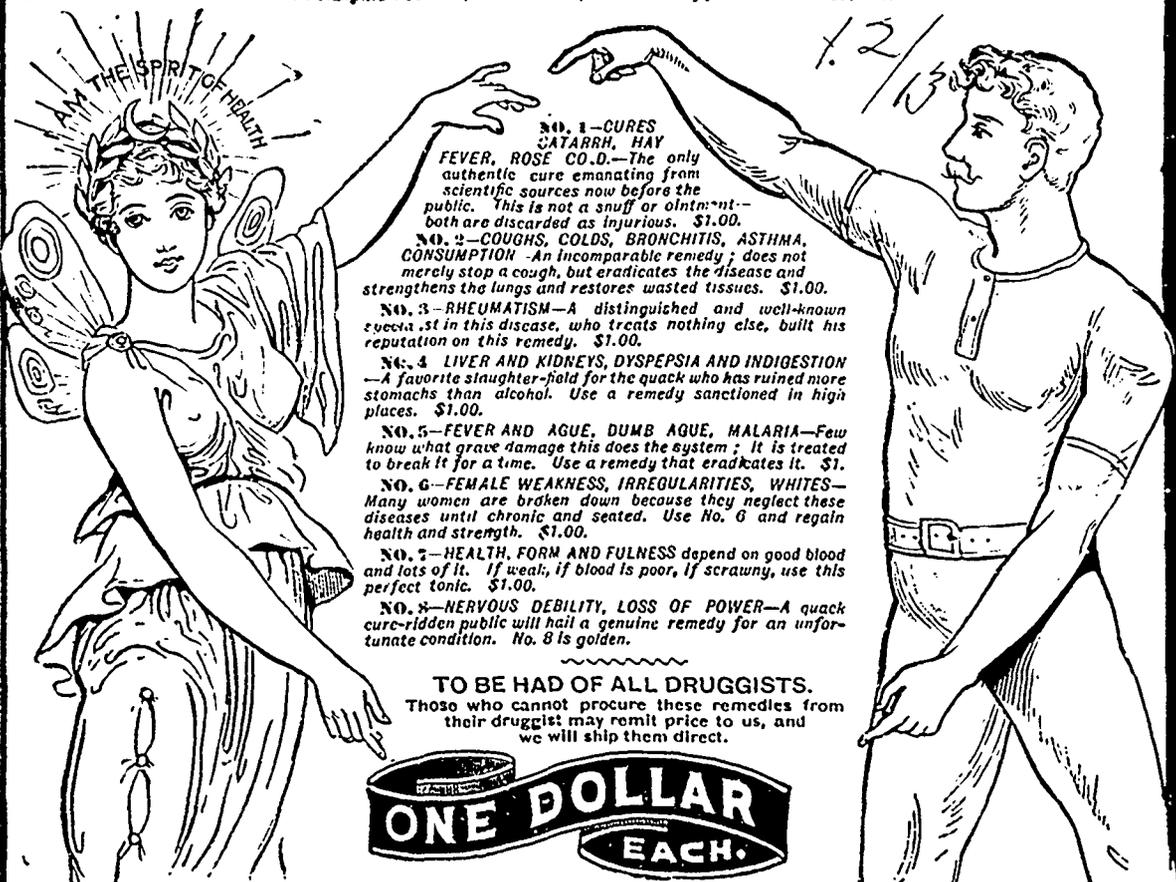
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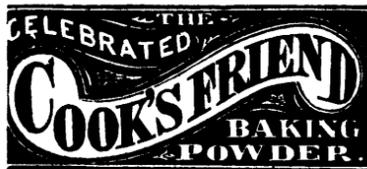
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On April 23, at the residence of the bride's father, by the Rev. W. Robertson, M.A., Chesterfield, Mr. Stephen Hall, jr., son of Mr. Stephen Hall, Reeve of Blenheim, to Clara, second daughter of George Cumming, of Washington.

DIED.

At Granbury, Texas, on April 8, 1889, Emma, beloved wife of Rev. H. C. Howard, of Granbury, Texas, late of Springfield, Ont.—John xvi. 32; Psalm cxvi. 15.

MEETINGS OF PRESBYTERY.

BRUCE.—At Chesley, July 9, at one p. m. BARRIE.—On Tuesday, May 28, at eleven a. m. QUEBEC.—At Richmond, July 9, at half-past seven p. m. LINDSAY.—At Lindsay, Tuesday, May 28, at eleven a. m. PARIS.—In Knox Church, Ingersoll, June 25, at two p. m. WINNIPEG.—In the same place May 7, at half-past seven p. m. TORONTO.—In the usual place, on Tuesday, May 7, at ten a. m. HURON.—In Caven Church, Exeter, on May 14, at half-past ten a. m. WHITEY.—At Newcastle, on Tuesday, July 16, at half-past ten a. m. MAITLAND.—At Wingham, on Tuesday, May 14, at quarter-past eleven a. m. STRATFORD.—In Knox Church, Stratford, May 13, at half-past seven p. m. SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, July 9, at half past two p. m. GUELPH.—In Chalmers Church, Guelph, on Tuesday, May 21, at half-past ten a. m. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, July 2, at ten a. m. CHATHAM.—At Windsor, on Tuesday, July 9, at ten a. m. Adjournd meeting in First Presbyterian Church, on Tuesday, May 14, at ten a. m. KINGSTON.—Adjournd meeting in Cooke's Church, Kingston, on May 21, at three o'clock p. m. Regular meeting in John Street Church, Belleville, July 2, at half-past seven o'clock p. m.

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