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The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists—Tyndall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

Household Hints.

TO THE DEAF.—A person cured of deafness and noises in the head of twenty-three years standing by a simple remedy, will send a description of it free to any person who applies to NICHOLSON, 177 McDougal Street, New York.

A LOVELY thing in Perfumes—"Lotus of the Nile."

"Best cure for cold, cough, consumption is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co. Boston. For \$1 a large bottle sent prepaid."

ORANGES BEFORE BREAKFAST.—Give children oranges before breakfast and thus pleasantly anticipate the use of sulphur as a spring medicine.

Not a Cyclone. If I were Queen of France, Or what's better, Pope of Rome, I would buy Imperial Cream Tartar Baking Powder, 9/52 For my Cook, and take it home.

CORN ROLLS.—One pint of corn meal, two tablespoonsful of sugar, one teaspoonful of salt, one pint of boiling milk. Stir all together, and let it stand till cool. Add three well-beaten eggs, and bake in gem pans.

FOR Deep-Seated Colds and Coughs, Allen's Lung Balsam cures when all other remedies fail.

HAVE you a Cough, cold, pain in the chest, or bronchitis? In fact, have you the premonitory symptoms of consumption? If you know that relief is within your reach in the shape of DR. WISTAR'S BALM OF WILD CHERRY, which, in many cases, has snatched the victim from the yawning grave.

DRESSING FOR BAKED FISH.—Moisten a cup of fine crumbs, with just enough hot milk to soften them; add one well-beaten egg, the juice of a small onion, a slice of salt pork chopped very fine, a little parsley, and salt and pepper to taste.

THE new Substitute for Pills.—Campbell's Cathartic Compound. Easily taken, much more effective.

THE KITCHEN OIL CLOTH.—A half an ounce of beeswax dissolved in a saucerful of turpentine applied to the kitchen oil-cloth will improve it wonderfully. Rub in with a piece of flannel and complete the process by the use of a dry flannel.

RELIEF FOR NEURALGIA.—Neuralgia often the effect of indigestion. In such cases a cup of hot beef tea, cocoa or even hot water, will often relieve it. For the same purpose a well-known physician often prescribes a cup of milk with just enough boiling water to make it hot.

FOR TOOTHACHE.—Go buy a bottle of Pain-Killer, and find relief in the twinkling of an eye.

ENGLISH CRUMPETS.—One quart of warm milk, one teaspoonful of salt, half cup of yeast, flour enough for not very stiff batter, half cup of melted butter. Butter must not be added until the sponge is light. Let stand twenty minutes, and bake in muffin rings or cups.

SIMPLE FRUIT PUDDING.—Stew currants, or any small fruit, fresh or dried, with sugar to taste, and pour hot over thin slices of baker's bread, with the crust cut off, making alternate layers of fruit and bread, leaving a thick layer of fruit for the last. Put a plate on top, and when cool, set on ice; serve with sifted sugar, or cream and sugar.

Scott's Emulsion of Cod Liver Oil and Hypophosphites.

is very palatable, and much better than the plain oil. Dr. W. H. Cameron, of Halifax, N.S., says: "I have prescribed Scott's Emulsion of Cod Liver Oil with Hypophosphites for the past two years and found it more agreeable to the stomach and have better results from its use than any other preparation of the kind I have ever tried."—Put up in 50c. and \$1 size.

A BLOOMING FLOWER GARDEN.

Who of our lady readers would not like to have one this coming summer? Surely not one, especially as it can be had without any expense whatever. All lovers of flowers who fail to take advantage of the liberal offer made by S. H. Moore & Co., New York City, in this issue of our paper will miss a really good thing. This publishing house is old established and thoroughly reliable; and the offer they make to give away 200 varieties of Choice Flower Seeds with a three months' subscription to their charming ladies' paper—"The Ladies' World"—for the insignificant sum of twelve cents, is indeed too good a bargain to be slighted by our readers. See advertisement in another column.

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



BEAUTY OF Skin & Scalp RESTORED BY the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing disfiguring, itching, scaly and pimply diseases of the skin, scalp and body, with loss of hair.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTED DRUG A. D. CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

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ALLEN'S LUNG BALSAM



(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.

WISTAR'S BALM OF WILD CHERRY

Notes of the Week.

IN the last number of the Glasgow *Christian Leader* there is a remarkably accurate and well-written paper on the late Professor Young. It is easy to trace the hand of a young Canadian in the sketch, and it is more than likely that when these lines appear in print the writer of the article referred may be met in the corridors of Knox College.

MAYOR GRANT, of New York, permitted the Irish to fly their flag from the city hall on St. Patrick's Day. Ex-Mayor Hewitt, it will be remembered, refused thus to do a year ago; he would not recognize any nationalities but the American in America. If Mayor Grant is consistent, he will fly the Union Jack on the Queen's next birthday, if solicited, in honour of those of her Majesty's English subjects resident in New York.

THE committee of Bala Calvinistic Methodist Theological College have offered the post of Principal to the Rev. T. C. Edwards, D.D., of Aberystwyth. His acceptance of the Principalship would be hailed with satisfaction and delight by all Presbyterians, and by North Wales Presbyterians in particular. The Lord-Lieutenant of Anglesea and the Rev. R. H. Morgan, M.A., were appointed to wait upon Dr. Edwards, and urge his acceptance.

A BILL has been introduced into the Legislature of New York State, which provides that a mere impression, derived from rumour or newspaper reports, or otherwise, as to the guilt or innocence of an accused party, shall not necessarily disqualify a person to serve as a juror in that case. This is common sense and ought to be the law. It is about time to give up the theory that one must be either a simpleton or an igoramus, in order to be fit to serve as a juror.

PROFESSOR HARNACK'S address at the recent celebration at Berlin of the centenary of Neander's birth claimed for his illustrious predecessor that he opened a new epoch in the treatment of ecclesiastical history. He broke with the negations and negative methods of the eighteenth century and inaugurated a positive and strictly historic treatment. Dr. Harnack is a pupil of Neander and occupies the chair of his master. Although only thirty-eight years of age he stands at the head of the living Church historians of Germany.

IT was stated last week that Archbishop Fabre, of Montreal, had issued a private circular to his clergy instructing them upon what constitutes the true Catholic press. His Lordship, it appears, declares that the Catholic press is that which speaks in harmony with the teaching and views of its bishop, and not that which opens its columns to more or less dissatisfied individuals who thus find means to criticize duly constituted authority. This circular, it is asserted, will produce quite a commotion among a certain portion of the clergy. In the Province of Quebec it is really remarkable how reactionary Roman Catholic authorities are becoming.

THE *British Weekly* says: We are glad to learn that the degree of Doctor of Divinity has been conferred on the Rev. Norman L. Walker, of Dysart Free Church, by Edinburgh University. No man has rendered more literary service to the Free Church of Scotland than Mr. Walker. The great promise of his early books, "Life in the Spirit" and "Christ at Sychar," would have warranted the hope of more important work than has proceeded from his pen; but Mr. Walker, in a most self-sacrificing spirit, devoted his energies to religious journalism. He has made the *Free Church Record* the largest and the best magazine of its kind.

SOME of the leaders of the Woman Suffrage movement in the British House of Commons feel sure that the second reading of the Bill giving a Parliamentary vote to widows and spinsters, otherwise qualified, will be carried next month when the Bill comes before the House of Commons. The question as to whether women can sit upon the newly established county councils is now before the courts. Two women, Lady Sandhurst and Miss Cobden, daughter of the famous economist, were elected in

London, and have sat and voted, and Lady Sandhurst has been made an alderman. The candidate next below Lady Sandhurst on the poll now petitions the court for her seat.

REV. GEORGE A. SMITH, of Aberdeen, says that next to the sin of making gain out of our religion he knows nothing more satanic than the sin of making gain out of our amusements. It is a prostitution of the most heinous sort, a poisoning of the wells. Of course, every great club needs its professionals, men who gain their livelihood by teaching or directing sport; but to-day we are threatened very alarmingly by the spread of professionalism among those who do not depend on amusements for livelihood, who have no pretence to look to our sports for anything else than amusement or recreation. The pure athletics of our youth are being polluted by the unclean feet of men madly scrambling for gain.

BISHOP TEMPLE, of London, relates that when he was once worshipping in an East end church where a hearty musical service is a distinguishing feature, he joined in the singing to the best of his ability. He has a stentorian voice, and the effect of his efforts on those sitting near him may be imagined. At the conclusion of the second verse of the hymn the patience of a workingman on his immediate left seemed fairly exhausted. Not recognizing the dignitary beside him, the poor man, in sheer desperation, gave the Bishop a sharp dig in the ribs, and the latter, on turning round for an explanation, was thus addressed in subdued but distinct tones: "I say, gub'ner, you dry up; you're spoiling the whole show."

THE Chinese press is stirring up missionaries to undertake medical work. The *China Medical Mission Journal* contains articles of Dr. J. G. Kerr, and Rev. A. W. Douthwaite, M.D., on the value of medical work as an aid to evangelisation. Commenting upon them, the *China Overland Mail* says: We think it is becoming more and more apparent to religious workers in this part of the world that the masses of China cannot be reached by merely preaching to them; that their best chance of success is in imitating the example of the Master they serve, who inculcated His teaching while going about doing good. Of course one does not wish to see all the missionaries turned into sick nurses pure and simple, but only that they should realize that by discriminatingly helping the natives in their sufferings they can best reach their hearts.

THE Presbytery of Nassau, in the Synod of New York, brings to the attention of the Presbyteries in the United States generally its renewed proposition for a revision of chapter three of the Confession of Faith. This it does by a circular letter, containing the following overture: "The Presbytery of Nassau hereby respectfully overtures the General Assembly that a committee be appointed to revise chapter three of the Confession of Faith (with especial reference to the sections 3, 4, 6 and 7), on the ground that in its present form it goes beyond the Word of God, and is opposed to the convictions and repugnant to the feelings of very many of our most worthy and thoughtful members; and that said revision be sent down to the Presbyteries, and if accepted by them, be substituted for chapter three in the Confession of Faith.

THE last number of the *Christian Leader* received contains the following: The Rev. J. A. Macdonald, M.A., editor of the *Knox College Monthly*, sails from the Clyde for Canada this week, having completed his round of visits to the universities and theological halls of Scotland, where he has received a cordial welcome both from professors and students as a representative of the rising generation of Presbyterian ministers in the Dominion. The closing weeks of Mr. Macdonald's visit were spent in the London hall now presided over by Dr. Oswald Dykes, and at Oxford, where he had the advantage of meeting Principal Fairbairn and seeing the good work that is already being done in Mansfield College. Mr. Macdonald's tour cannot fail to be of enormous advantage to him as conductor of the able monthly which gives already such good promise of becoming a worthy representative of the Presbyterian scholarship of Canada.

CLERICAL interference with political affairs is very generally resented. All the more is this the case where the cleric entertains political opinions opposed to yours. At the outset of a brilliant paper in the current number of the *Contemporary*, Canon Wilberforce vindicates his treatment of the subject by denouncing the arbitrary assumption of a sharp cut division between the Christian religion and the social and political life of the nation. This, in his opinion, is a radical mistake, unspiritualising the mainsprings of national progress. "The constantly repeated aphorism that the ministers of the church overstep their functions when they actively participate in the political struggles of the time is as shallow as it is mischievous. The truth is that ordination, so far from emancipating an intelligent Englishman from participating in the responsibilities of political and social life, accentuates his obligations as a heavenly citizen to raise his voice against public vices which tend to undermine the stability of the commonwealth."

MR. F. STANLEY ARNOT, who recently recounted in the Glasgow Christian Institute his experiences as a missionary explorer in Central Africa, says the *Christian Leader*, left this country in 1881, when he was twenty-one years of age. Deprived at Natal through ill-health of the companionship of a young man who had accompanied him on his mission journey from Scotland, Arnot, unaided by any missionary organization, resolved to proceed alone to the interior, and he has succeeded in traversing the Dark Continent, with several protracted detours, from east to west. If the natives can be persuaded that a stranger's mission is peaceful, this new explorer avers that it is as safe travelling in some parts of Africa as would be a journey on foot from Glasgow to London. The young missionary in his seven years' sojourn in Africa has given evidence of his unflinching faith and of his powers of endurance; he has been welcomed with great cordiality—in a manner that he never dreamed as coming within the range of human possibility—by more than one powerful chief, and received substantial aid from them in his progress and missionary work. Mr. Arnot, who has much of Livingstone's heroic spirit, has seen old men in Africa who still retain, after an interval of twenty-five years, the impression made upon them by the sight of the illustrious explorer. A narrative of Mr. Arnot's mission work will be published about the middle of the month, and early in April accompanied by several young men, he leaves for Africa, with the immediate purpose of establishing a mission station in Msidi's territory, near the sources of the Congo and Zambesi.

THE *Christian Leader* says: The most open-handed lay leader of the constitutional party in the Free Church, who fought stoutly by the side of Dr. Begg in the Assembly, and was ever ready with purse as well as voice to resist the innovations of the modern spirit, has passed away by the death, in his seventy-sixth year, of Mr. William Kidston, of Ferniegair. No Glasgow merchant of his generation took a more active part in public affairs, and his best work was done in connection with the passing of the Forbes-Mackenzie Act, and at a later date as a member of the school board. He made one unsuccessful attempt to procure a seat in Parliament, standing for Caithness in the Conservative interest in 1874; and down to the day of his death, though for several years he had been laid aside by feeble health, he continued to take a keen interest in politics. The Broad Church party in his own communion had no more resolute opponent; and one of his last efforts to counterwork the liberal theologians was directed against Professor Bruce, though his elaborate preparations for an indictment of that divine missed fire, greatly to his disgust. Mr. Kidston was for some time Convener of the Temperance Committee of the Free Assembly, and in the battle against strong drink was allied with those from whom he differed on most other points rather than with his own political and ecclesiastical friends. His death removes the last prominent sample in the ecclesiastical world of a somewhat quaint type of Scottish character; and many good causes, as well as some that were of questionable utility, will miss the liberal benefactions with which he was always ready to back up his convictions.

Our Contributors.

THE HALF GREATER THAN THE WHOLE.

BY KNOXONIAN.

In laying out work for his students, Professor Young used to say, "Gentlemen, the half is greater than the whole." The freshest of freshmen soon found out what the learned Professor meant by this startling declaration. He meant that a small amount of work thoroughly done is better than twice as much done in a careless, desultory manner. The Minister of Education for Ontario might do a worse thing than adopt this saying as a motto for his department, and have it printed on all authorized text-books. A precocious boy would no doubt say it contradicted Euclid, but when the boy grew up he would know better. In the sense in which Professor Young used the words the half is greater than the whole.

We hear a great deal about cramming these days. It is often said that pupils are crammed in the public schools to get them ready for the high schools; crammed in the high schools to enable them to enter the universities, and crammed in the universities to enable them to win honours. How much truth there may be in all this talk about cramming we cannot say. It is pretty hard in these times to say how much truth there may be in anything. Perhaps the facts are that some pupils are crammed and some are not; that some teachers cram and some don't. One parent complains that his boy is overworked, and the next that his boy never opens a book. Perhaps both state literal facts.

It is reasonably clear that the motto, the half is greater than the whole, would not apply to a boy who studies nothing. The half of nothing would perhaps be nothing, and in that case the half would be equal to, not greater than, the whole. But for all ambitious boys who are trying to read so much that it is impossible for them to read well, the motto is a good one,—The half is greater than the whole.

It would not hurt some grown up boys to adopt this motto, The half is greater than the whole.

Here is a man making a speech. To anybody accustomed to watch speakers closely it is evident that he exhausted his stock of ideas in the first ten minutes. Instead of stopping when he was done, he went right on and on, floundering away with words until everybody became tired. Now the half of that speech would have been greater than the whole. The half might have been a rattling good address, full of good points that everybody could remember. The half might have done good, but the whole simply worried the audience because what the speaker said after he was done destroyed the good effect of what he had said before he was done. It is a poor oratorical policy to keep the bare stones running after the grist has been ground. An Irish barrister was once asked to explain the secret of his success with juries. His explanation was, "When I make a good point I never say anything to jostle it." It is a pity to jostle a good point. Good points deserve better treatment. They are not so plentiful in most speeches that one can afford to jostle them. The half with a few good points makes a much better speech than the whole with no points at all. Oratorically, as well as educationally, the half is usually greater than the whole.

There are many sermons of which it might be said that the half would be greater than the whole. How often you hear it said of a preacher "Oh, if he had just stopped at that point what a splendid impression the sermon would have made." But he didn't stop. With the best motives imaginable the good man went on and destroyed the good effect of his own sermon. It is a great pity to see a good sermon spoiled by anybody, but it is more than a pity to see it spoiled by the man who had the labour of making it.

Why should any sane preacher spoil his own sermon? Why not stop when the impression is at its best? It is not so easy to stop. A man speaking cannot measure time accurately. Twenty minutes may seem longer to the hearer than an hour to the speaker. Besides, most preachers have arranged to say a certain number of things. These things are in their manuscripts, or in notes, and they don't want to wind up until they have said them. The people don't care a straw what a man has in his manuscript or in his notes. They want a good sermon, wound up in reasonable time. The preacher thinks he ought to give them all he has prepared. The people don't want quite that much. At this point a difference of opinion about the length of sermons often arises. The people think the half would be greater than the whole, but the preacher thinks otherwise. Behind this question of length lies another,—Are the people made for the sermon or the sermon for the people? If the people were created for the sole purpose of listening to sermons, then of course they should listen to them at any length. If they don't they fail in attaining the object for which they were created. If, on the other hand, sermons are made for the people, the people may possibly have a right to say something about their length. And if, in any case, the people think the half would be greater than the whole, perhaps it would be as well to give them the half.

The half of many a tea-meeting would be much greater than the whole. Up to a certain point the meeting is interesting and profitable. Then it begins to drag. Half a dozen brethren are asked to make "a few remarks," because they are present and might be offended if not asked. They begin by informing the long-suffering audience that they have nothing to say, and then take half an hour to illustrate the fact. No human being doubted their word. No illustration was needed. Then came wearisome votes of

thanks to everybody. The half of that meeting would have been greater than the whole.

Somebody may whisper that half an editorial or contribution may be greater than the whole. That is a fact, and it is also the principal reason why we stop right here.

THE FIRST ANTI-POVERTY SOCIETY.

BY FIDELIS.

About eighteen and a half centuries ago, the first anti-poverty society of which we have any record was constituted, and held its meetings in the city of Jerusalem. We are not told much about the place of meeting, but it must have been large, because its members were spoken of as "multitudes." We are not told whether any of its members were very rich. None of them, at all events, possessed a complete Bible, a Confession of Faith, or even a Shorter Catechism. Some of them were poor fishermen, who had left behind them their boats and fishing-tackle, and who had not even "a few sovereigns," since one of them could say with truth about that time, "Silver and gold have I none." Others, however, were differently situated, and possessed at least a considerable amount of property.

The members of this anti-poverty society were Jews, belonging to a people supposed to be the most tenacious of personal property that the world has ever known, and the least disposed to place that property freely at the service of others. But these Jews had learned a "new commandment" from One recently gone from them, a leader whom they loved and revered so much that they were eager to keep all His commandments. And this "new commandment" was "that ye love one another." He had also told them that the sum of the Ten Commandments, so far as the duty to man was concerned, was "to love thy neighbour as thyself."

And, in a certain book of Ancient History, which, perhaps, though much talked about, is not so well known as it ought to be, we find this account of the principles and practice of this first anti-poverty society:

"And the multitude of them that believed were of one heart and soul; and not one of them said that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them at the apostles' feet, and distribution was made unto each, according as he had need."

This particular mode of manifesting brotherly love seems not to have continued long in practice. A painful occurrence that happened in connection with it when a lie in regard to a matter of business met with a swift and severe punishment, may have shown that this community of goods was not, after all, the wisest plan, that it was putting too great a strain on weak human nature, and that loving our neighbour as ourselves does not necessarily imply the abolition of personal property. But this first anti-poverty society will remain for all time, a beautiful example of the simplicity, enthusiasm and eager desire to obey to the utmost, shown by the Christian Church in the freshness of her "first love." But the command "to love thy neighbour as thyself," the exhortation, "Look not every man on his own things, but every man also on the things of others," though too often overgrown by human selfishness, have never quite died out of the Church from that day to this. The Church of Christ is, or ought to be, the best and greatest anti-poverty society.

The anti-poverty society recently described by "Knoxonian," in his usual trenchant style differs from this oldest anti-poverty society and from its modern successors in one important particular. Their great central principle is not self-preservation, or self-advancement, but thought and care for others, "looking not on our own things but on the things of others." The brave band of emigrants that left their old settled home because "there was little room and little good for them on their native soil," did so with the pure and simple object of "bettering themselves" and their families. This is of course a perfectly right and laudable object in its way, but it is not the object of anti-poverty societies. The object of these is avowedly to better the lot of our common humanity.

Those emigrants left an old land which the toil of their forefathers had helped to make what it was, but where the selfish "tyranny of landlords," the greed of capitalists, had left them no room for the sole of their foot. They came to a new one where, through the toil and industry that "Knoxonian" so graphically describes, they have conquered the wilderness, turned it into smiling fields, founded villages and towns, and in time made straight the way for the ever-following capitalist. The anti-poverty society has its eyes open to the needs of others, present and to come. It has for its object the prevention of similar circumstances in the New World to those which in the Old World drove these emigrants from their homes. And if the greed of capitalists shall in time swallow up the New World, there is no other left to which the emigrant can go. Yet any one who will take the trouble to read Mr. Henry George's "Social Problems," will see that such a contingency is by no means improbable.

The very centre "plank" of the Anti-Poverty Society's platform is the commission God has given to man to till the earth "and subdue it," the right He has given to him to draw from it a livelihood. But if access to this essential requisite is

denied him, all the "energy, industry, pluck, muscle and brains" that can be mustered, will scarcely be of much avail.

The aims of the "Anti-Poverty Society" like those of most new "movements" are very generally misunderstood. Their chief object is to neutralize as far as possible the selfishness of individuals by the crystallized better feeling and sense of the community expressed in combined action or in legislation, just as the advocates of temperance legislation do in their efforts after improvement. They may be right or wrong in their premises, their reasonings, their forecast, or their methods of meeting the evils they foresee—on this opinions will differ. But at least they are right in the Christian spirit in which they work, according to their light, for the good of man, and in the fearlessness and force with which they denounce the grasping selfishness and injustice with which the Christian Church has often failed to grapple as it might. Had the Church more generally spoken out to its richer members in the tones of an Amos,—had her preachers more generally followed the example of Frederick Robertson in faithfully delivering her message to men of wealth, anti-poverty societies might have been unnecessary. Meantime, they have, doubtless, a good end to serve.

Henry George is not an orthodox believer, but he has more real faith in righteousness than many who regard themselves as orthodox believers; and he has the enthusiasm of humanity. Principal Grant, some time ago, paid him a well-deserved tribute in this respect in the *American Presbyterian Review*. Here is a passage characteristic of his spirit, power and eloquence, taken from his volume "Progress and Poverty."

"Think of the powers now wasted; of the infinite fields of knowledge yet to be explored; of the possibilities of which the wondrous inventions of this century give us but a hint. With want destroyed; with greed changed to noble passions; with the fraternity that is born of equality taking the place of the jealousy and fear that now array men against each other, with mental power loosed by conditions that give to the humblest comfort and leisure, and who shall measure the height to which our civilization may soar? It is the Golden Age of which poets have sung. It is the reign of the Prince of Peace."

In an age of money worship, it is well that men should have such ideals presented to them. They will never be realised, indeed, till the Christian principle of love shall conquer the selfish hearts of men. But they may serve as the "School-master" to bring them to Christ.

FRAGMENTARY NOTES.

ILLUSTRIOUS NAMES IN PRESBYTERIAN HISTORY— CHALMERS' CHURCH, HALIFAX.

It is often asked "What's in a name?" Truly there is much in a name: what Presbyterian can think of such names as Calvin, Knox, Melville, and Henderson, without having his feelings aroused, and the instincts of his better nature elevated? In my last Notes in your widely circulated paper, I made reference to a church named after a man who was a "burning and a shining light" in the Irish Presbyterian Church, one who stood head and shoulders above ordinary men and who, by his brilliant talents, and unrivalled oratory rendered services to that church by which, while its history lives, the name of Henry Cooke will not be forgotten.

The present paper has reference to a church named after another great man, who lived contemporaneously with Dr. Cooke; and at the mention of whose name the love of every Scotch Presbyterian kindles into a flame; that name is

THOMAS CHALMERS,

the illustrious divine, the eloquent preacher, the undaunted defender of the faith. Many eulogies have been pronounced on the life and labours of this great man, but it is not the intention of the present writer to "hold his farthing candle to the sun," but he may be permitted here to relate a circumstance which probably has never appeared in print, which even the author, who is still living and a distinguished writer, may not remember. I was very young at the time, and my minister was then a young man just fresh from college where with raptured feelings he had listened to Chalmers. The startling news of Dr. Chalmers' death arrived; and although the young minister at his ordination formed the resolution that he would not preach funeral sermons, still in the case of Dr. Chalmers he did not hesitate to break his rule. We remember the text and the impression which the sermon made on the congregation at the time, as the youthful orator portrayed with master hand the abilities and eloquence of the great Scottish theologian.

Truly there were giants in those days, and the many churches which have been named after Dr. Chalmers show that he lives in the hearts of the Presbyterian people, especially those of Scottish descent. The lazy-going Presbyterians of the present day can form no estimate of what our forefathers suffered in upholding the old blue banner of the Covenant, and in securing to us the blessings of civil and religious liberty. The vine brought from Egypt has taken deep root and filled the land. "The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars."

CHALMERS' CHURCH, HALIFAX,

has an interesting history. Established in 1842, when the country was unsettled, like many others it had a small beginning. It was composed of a few members from St. Andrew's and St. Matthew's Churches.

The members met for worship in a building on Gerrish Street, known as St. John's Church. The growth of the congregation and the prospect of increased usefulness was a motive to further enlargement and extension; consequently a more

central site was selected on Barrington Street, and on 1st May, 1849, the corner-stone of the present church was laid by the then pastor, the Rev. Alexander Forrester. In October of the same year the building was completed and opened for the worship of God, by the Rev. Dr. Burns, of Toronto, father of the Rev. R. F. Burns, D.D., the esteemed pastor of Fort Massey Church in this city.

Dr. Burns was one of the pioneer ministers in Canada, and had much to do organizing and planting the churches in this country.

I remember visiting a village in Ontario where we now have a flourishing congregation, and in speaking with one of the elders as to the early settlement of the village and the organization of Presbyterian services there, he told me that Dr. Burns visited the place, and when asked by the friends of the cause where he thought they should select a site for a church, the Doctor asked them if they were going to erect a store or a warehouse what part of the village would they select. And they never regretted the choice they made.

History will no doubt do justice to Dr. Burns I., and the church at present is having the benefit of Dr. Burns II., the worthy son of a worthy sire, and in whose keeping the peculiar doctrines of our much-loved Presbyterianism are safe; as well as those of evangelical Christianity in Canada.

THE REV. JOHN MACMILLAN, B.D.,

the pastor of Chalmers Church, is a Nova Scotian by birth, having been born in Pictou. He was educated at Queen's College, Kingston; from which university he was awarded the degree of B.D. He is a man of vigorous mind, a popular preacher and lecturer, and, judging from the esteem in which he is held, the congregation of Chalmers Church consider that they have the best pastor in Halifax. The present pastor was inducted in 1884, having held charge in Musquodoboit and St. Paul's, Truro, and was preceded in the pastorate of Chalmers Church by the Rev. Messrs. Robb, Forrester, Hunter, Maxwell, Annand, Pitblado and Whittier.

In the eldership are to be found many excellent men, including brother Murray, of the Halifax Presbyterian Witness, on the point of whose editorial pen many a poor sinner has had a disagreeable twirl; and who never forgets to direct his readers "to look out for the old paths." The Witness is among our very best church weeklies, and "may its shadow never grow less."

Among worshippers in this church in its early history it is pleasing to record such names as the late Hon. Joseph Howe, Principal King, of the Theological Hall, and Sir William Young, whose princely bequests will be long remembered.

The church was weakened by the erection of the churches at Fort Massey and Poplar Grove, but it is still doing excellent work.

St. John's Church, on Brunswick Street, of which the Rev. H. H. Macpherson is pastor, also sprung from Chalmers, and is now one of the most prominent and prosperous churches in Halifax.

The Presbyterian Church of Canada owes much to Nova Scotia. In the midst of much opposition she has kept the lamp of truth burning brightly, never yielding to error in any shape or form, "but contending earnestly for the faith once delivered to the saints." The Ladies' College is doing well, and further additions are to be made to the building this year. This is the first Presbyterian ladies' college in the Maritime Provinces. K.

Halifax, N. S., March, 1889.

THE JESUITS.

THE "SECRETA MONETA" OF THE JESUITS.

BY REV. R. F. BURNS, D.D.

The book entitled the "Secret Instructions" of the Jesuits affords us a clearer insight into the practical working of the system than any of the authoritative productions to which we have alluded.

Its contents are so discreditable that the utmost precautions were used to keep it from the public eye. It was rigidly confined to the fully equipped members and to those only amongst them whose fidelity could be thoroughly relied on. But there is nothing hid which shall not be made manifest. In 1658 the Duke of Brunswick seized Paderborn, in Westphalia. The Jesuit college fell into his hands and along with it a curious bundle of old MSS. which was found to contain this Jesuit Guide. It was transferred to the Capuchin friars who, being no ways friendly to the Order of Jesus, at once gave it to the world. Another copy also found its way into the British Museum, in a MS. form, appended to a distinct work which was printed at Venice in 1596. The utmost consternation was excited among the Jesuits when the publication of these "Instructions" was announced. But they had recourse to an expedient which the elasticity of their consciences rendered extremely easy. They denied out and out their genuineness. In no measured terms they denounced them as a forgery. This is the less to be wondered at when on the very two copies to which we have referred, there were found such significant sentences as these, "Let them be denied to be the rules of the Society of Jesus if they ever shall be imputed to us." "If these rules fall into the hands of strangers they must be positively denied to be the rules of the Society." The preface also to the original Westphalia edition declares:

"If this (viz. the discovery) should happen (which God forbid!) let it be positively denied that these are the principles of the Society."

We need not be surprised then that the Jesuits stoutly protest against the "Secreta Moneta." Their denial has not the weight of a feather against the mass of evidence on the other

side. Indeed, did they acknowledge the book, we would be the rather ready to call in question its genuineness.

AUTHORIZED WRITERS OF THE SOCIETY.

But the genuine principles of the Jesuits may be more accurately gathered from the pages of their authorized writers than from any other source. These are so voluminous that the difficulty lies in making a selection.

Escobar is one of the most celebrated. He has collected into a single work the opinions of twenty-four others. It was published in six volumes under the title, "Exposition of uncontroverted opinions in Moral Theology."

Diana has gone further than Escobar, his authorities reaching the high figure of 296. These quotations may be fully depended on, as they have been made by parties whose interests were completely bound up with those of the Society and who had every inducement to make it appear in the most favourable light. Jesuits themselves, they were devoted to their Order, and every line they wrote had to pass beneath the critical eye of their superiors. The works of each had to pass through the sifting ordeal of all and to be authoritatively stamped with the seal of the Order prior to publication. It is not therefore (be it remembered) with figurative, independent, unauthorized pieces we have to do, but with documents which yield not in authority to any of the standards we have already adduced. It would be impossible within the limits of a single paper to bring out all the principles these documents contain. We shall content ourselves with referring to four which form the very basis at once of Jesuit morality and Jesuit theology. These are, Probability, Deliberation, Intention and Reservation. The Doctrine of Probability has been termed the ABC of Jesuitism.

DOCTRINE OF PROBABILITY.

It is briefly this. If on any subject that presents itself there be a single opinion possessing the faintest shadow of probability in its favour, that opinion may be chosen in preference to a host of contrary opinions possessing a far greater degree of probability on the other side. It is thus explained by Henrique the Jesuit, "a scrupulous man continues safe, if he prefers against his scruples that which he considers probable, although he may think that another opinion is more probable." Paul Layman, the Jesuit, is as explicit, "of two contradictory probable opinions touching the legality or illegality of any human action, everyone may follow in practice or in action that which he should prefer although it may appear to the agent himself less probable in theory." According to John of Salas, a confessor may lawfully give advice to a penitent contrary to his own opinion, because he may follow the opinion of another. Layman goes even further, affirming that he may "give contrary advice to different persons, according to contrary probable opinions."

The privileges of the Church are not withheld from those who act on less probable opinions even though these may lead to the most dangerous consequences. So far from this being the case Suarez, Vasquez and Sanchez declare that to "refuse absolution to a penitent who acts according to a probable opinion is a sin which is in its nature mortal." Mark the working of this principle. It sunders the tie of allegiance to Government and sows the seeds of rebellion. "If (says the Jesuit Scildere) a subject thinks probably that a tax has been unjustly imposed, he is not bound to pay it." As we shall afterwards find the utmost liberty is granted to plunge a knife into the breast, or send cold lead through the heart of a sovereign, if it is thought probable the interests of the body may be thereby promoted.

This principle comes into Courts of Justice and stains the purity of the ermine. In what condition would our country be were the honourable men who adorn our Bench to conform to the model presented by Gregory of Valentia in the following questions and answers:

(Q) May a judge in order to favour his friend decide according to any probable opinion while the question of right remains undecided? (A) If the judge should think each opinion equally probable, for the sake of his friend, he may lawfully pronounce sentence according to the opinion which is more favourable to the interest of that friend. He may, moreover, with the intent to serve his friend, at one time judge according to one opinion and at another time, according to the contrary opinion, provided only that no scandal result from the decision.

This principle interferes directly with the ordinary business of life, rends the fabric of society, deals a death-blow to that honour and honesty which form the cement of the social compact. Let it influence us. In every neighbour we would see a liar and a thief. "I think it probable (says the Jesuit Castro Palas), that the cloak which I possess is my own; yet, I think it more probable that it belongs to you." In such a case "I am not bound to give it up to you, but may safely retain it."

DOCTRINE OF DELIBERATION.

So much for the great Jesuit Doctrine of Probability. That of Deliberation is no improvement. According to it unless we fully deliberate on the nature of sin, before or during its commission, it is not sin. The Jesuit Vasquez thus explains it: "In order that a man may freely sin, it is necessary to deliberate whether he sins or not. But he fails to deliberate upon the moral wickedness of it, if he does not reflect upon it during the act. Therefore, he does not sin, unless he reflects on the wickedness of it." "It would be unworthy the goodness of God to exclude a man from glory and to reject him for ever, for a sin on which he had not fully deliberated." The inference from this is self-evident—that the less man thinks upon his ways the better. Serious thought puts him in a worse position. To be sinless he should sin so quickly and so often as to leave no time for reflection. Let him drug conscience and drown his senses by draining the intoxicating cup, and go at it at once, then he may go scot free. This principle opens the flood-gates of licentiousness, it offers a premium to the most gross and glaring sins.

OUR WATCH TOWER.

The church member is a marked man. How carefully should he guard his life! His acts in the outside world tell mightily upon the people who go to the same church with him. They are either positive or negative forces, repelling them from Christianity or drawing them to it. Small kindnesses are potent for good; while small meannesses are obscure, and sometimes hidden powers that not even the best attention, or the most thrilling eloquence of the minister can overcome. If Mr. Smith, a church member, with the best intentions for himself, cheats in a small, mean way Mr. Jones, a pewholder in the same church, no wonder if Mr. Jones grows cold, becomes disgusted and gives up his pew, and cries, Christianity is a farce. It is a farce so far.

* * *

Ministers are often blamed for things of which they are entirely innocent. When Mr. Jones gives up his pew and leaves the church, the cause of his action is not seen lying in Mr. Smith's petty meanness or dishonesty, but maybe in the force of the minister's sermon, or in the minister's failure to give him due attention. The minister is the scapegoat of the congregation, usually. The unrighteousness of this is clear. At the Judgment day there will be a very extensive unburthening of the minister and a tremendous loading up of the people. Then, "every man shall bear his own burthen."

* * *

The people constituting a church as well as the minister have a responsibility in proclaiming the truth in their lives, and commending it to every man's conscience. All work together in the building up of a successful church. The devotional home-life, the honest business life, the exemplary church life (regular attendance on Sabbath service and weekly prayer-meeting) are powerful adjuncts to and confirmations of the minister's preaching. They give emphasis to his every word. They illuminate his teaching. They help him greatly and they increase the moral and spiritual force of the particular congregation.

* * *

What care a church should have over its members! The more the discipline is along strict New Testament lines the safer it will be. It will be firm and fearless at the same time. Compromising with evil will be unknown, while tender, prayerful and considerate dealing with offenders will mark all its actions. A weak congregation is sometimes strongly tempted to suffer sin in its members lest it lose them. But it is better far to be few and faithful than to be numerous and lax. A strong congregation sometimes suffers elements to enter into it that weaken its power for good and hinder the best men in joining with it. Fidelity to Christ is the most attractive feature in a church to the most desirable men.

* * *

Creed is creative of conduct. Great emphasis is put on creed, should not equally much emphasis be put on conduct. Men are fiercely dealt with for variation in belief from the creed of the church. Why not for variations from the New Testament standard of life. Consistency demands the one as well as the other. Dishonesty, lying, swearing, drinking, gambling, in a word everything that is contrary to sound doctrine should be matter of discipline. "First pure," then all else in godliness, afterwards.

* * *

How many things there are from which the Church of God should shake its skirts free. Everything that is questionable on moral grounds. Everything that cripples its spiritual life. Everything that hinders its free and joyous activity as an agency for the uplifting of the bruised and downtrodden sons of men. It is the hand of God in rendering help, the voice of God breathing encouragement and blessing. Its position is above the world—not down on the same ground with it—that it may lift it up. If it allow any evil it cannot witness against it. And what is more, one congregation so doing is an additional hindrance to those every congregation has, in the way of others doing their duty.

* * *

Is sin realized in the Christian Church to-day as it should be? Do professing Christians think of it as the Bible, or in other words, as God does? What will account for its becoming void of its meaning and force for the conscience? Is the preaching of the pulpit superficial, fearing the dark side of things? Or is the religious novel outrunning the pulpit in the culture of the conscience and moral nature? Something is wrong somewhere. The salvation of God cannot be seen in its divine glory till the sin of man is seen in its terrible malignity. ONLOOKER.

BRITISH SYRIAN SCHOOLS.

BY G. B. HOWIE, L.A., BRUSSELS.

Mount Lebanon, a district in the Province of Syria, is inhabited in its southern parts by a sect called Druse, strange and mysterious in their religious beliefs. The population of Northern Lebanon is composed of Greek and Maronite Christians. In 1860, a civil war took place, said to have been connived at by the Turks, in the course of which about 11,000 Christians were treacherously disarmed and afterwards slain. Many villages were laid waste, and much property was destroyed. Thousands of widows and orphans were frightened and chased from Lebanon to the Maritime towns of Syria. Beyrout, Ancient Berytus, the port of Damascus, became a

centre of diplomatic negotiations on the one hand, and of heart-rending scenes on the other. The crowds of women and children, homeless and penniless, were like sheep without a shepherd, indeed. Among and for the benefit of these Mrs. Bowen Thompson, sister and predecessor of Mrs. Mott, laid the foundation of this great Christian and philanthropic mission which bears the name at the head of this paper. Mrs. Thompson's beginning was like a cloud the size of a man's hand. Mrs. Thompson was privileged to labour nine years in this field, then she was called to her rest, but she had already seen with her own eyes, and felt with her own heart the copious showers of blessings which none but a courageous faith could have anticipated. Since 1869, Mrs. Thompson's mantle fell on her sister, Mrs. Mentor Mott, who is still the honorary, unpaid, and not half-sufficiently thanked directress of the mission. Mrs. Mott, in connection with whose mission I served from 1870 to 1874, is a specialist in two things: (a) The education of females generally, (b) the training of female teachers.

Mrs. Mott superintends twenty-nine schools with over 3,000 pupils in Tyre, Damascus, Beyrout and Lebanon. This mission is truly founded upon the Bible, and with the object of fulfilling the command in the last verses of St. Matthew's Gospel. Mrs. Mott's home and headquarters is the beautiful city of Beyrout, and I doubt not she will be pleased to welcome friends from the west and give them some idea of her work. Tourists therefore will do well to make a point of visiting the British Syrian schools, when travelling in the East, if at all possible. Mrs. Mott is said to maintain this mission at an annual cost of about £5,000 sterling, which is derived from voluntary offerings made by Christian people. In a later issue I shall give an account of Mr. Mott's schools for the blind, and his blind Bible readers and catechists in Syria.

THE FORMOSA MISSION.

MR. EDITOR,—Correspondents such as R. R. R., in your issue of the 13th March, who publish their views on the condition of things in the above mission, and who at the same time press their advice upon us of the public might cause fewer mistakes on their own part, and on that of those who may trust to them for information and counsel, if they would but take the trouble to get a knowledge of the facts connected with the present unpleasantness.

R. R. R. tells us that the Foreign Mission Committee made three mistakes in the appointment of Mr. Jamieson to the mission. It sent him out an unregenerate man; it sent him without holding a conference with him; it is now going to recall him when, as seems plain to R. R. R., he has just become regenerate. Three great errors—these, of which it is supposed that no one can have any doubt.

The facts are that the executive of the Foreign Mission Committee had a conference with Mr. Jamieson and that certain of its members were well acquainted with him, and did not think themselves justified in passing a judgment upon him of the nature advocated by R. R. R., while as to those of them who were not previously acquainted with him, such doubts as they may have had of his suitability for the work to which he was being called were not based on his defective religious character. Furthermore, Dr. Mackay had a conference with Mr. Jamieson at his own home, and we may be sure was as faithful with him as R. R. R. would have been; and why not? when he had him in view as his fellow-labourer in the mission. Certain it is that Dr. Mackay returned from his visit to the Upper Ottawa convinced that he had found a man "fit for the work."

As to the third count of the indictment against the Committee, is it not a rash proceeding to raise it? It is supported only by a most uncertain inference. What seems to many clear in the matter is that Mr. Jamieson should be invited to another conference in Toronto, where what is doubtful still to some may be cleared up, and it may be manifested to all concerned that the astute Chinese are not the proper subjects for our minister's ministrations. Yours, etc., AN ELDER

GOLDEN GRAIN BIBLE READINGS.

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

THE GODLY MAN'S APPRECIATION OF THE WORD OF GOD.

- He regards it as divine, Psa. cxxx. 5.
- He loves it, Psa. cxix. 97.
- He meditates in it day and night, Psa. i. 2.
- He prizes it more than gold, Psa. cxix. 72.
- It is sweeter than honey to him, Psa. xix. 10.
- It is laid up in his heart, Psa. xl. 8; Psa. xxxvii. 31.
- It is his counsellor, Psa. cxix. 24; Isaiah xxv. 1.
- He is taught out of it, Psa. xciv. 12.
- It is the source of peace to him, Psa. cxix. 165.
- It is to him a light in darkness, Prov. vi. 23.
- It is kept by him, Psa. cxix. 55.
- It is made part of his being, Jer. xxxi. 33, 11 John ii.
- It is his infallible guide, John x. 35; Matt. v. xviii.
- It is a quickener of his soul for good, Jer. xx. 9.
- It is a sword upon evil, slaying it, Eph. vi. 17.
- It is his equipment for a complete life, 1 Tim. iii. 16.
- It is his teacher and admonisher, Col. iii. 16.
- It is the source of growth in him, 1 Peter ii. 2.
- It works effectually in him, 1 Thess. ii. 13.

THE saintly Baxter wrote: "While we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies, and the safest passage thither is by peaceable holiness."

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

WEARY NOT IN WELL-DOING.

BY M. R. M., CROSSHILL.

Hearken, lone pilgrim
On life's troubled sea,
Jesus, the comforter,
Speaketh to thee.
"Faint not nor falter
Though waters be deep,
Bravely press forward,
In time thou shalt reap."

Trust in His power
When surges o'erwhelm,
Skillful the pilot
That stands at the helm.
"Faithless—why fear you?
Ye winds, cease your roar,"
Softly re-echoes
From Galilee's shore.

Rugged and thorny
Thy path may be here,
Jesus is mighty—
Naught have ye to fear.
"Lo! I am with thee,"
Oh! hear the sweet tone;
Joy in His presence,
Thou'rt never alone.

Friends and companions,
E'en loved ones may chide;
Heart-sore, forsaken,
He's still by thy side.
Strong in His strength
Christian, onward then go;
Harmless the arrows
And darts of the foe.

He is thy shepherd,
Thy refuge through life,
Calming the tempests
Of trouble and strife.
"Come, heavy-laden,
Thy burden I'll bear;
Happiness give thee
And freedom from care."

Hearken again!
'Tis thy Father above
Sendeth thee tidings
Of peace and of love.
"Blessed the mourner,
The meek and the pure,
Crowned in glory
If they but endure."

Seasons pass onward,
Time speedeth its flight;
Soon comes the dawning
Of heavenly light.
"E'en in the valley"
Thy hand will he hold,
Gentle will guide thee
Till safe in His fold.

Blessed consolation!
All trouble and strife
We leave in the valley—
Then, entering life,
Joyously, gladly,
We swell the sweet strain;
"Glory Hallelujah!
For ever. Amen."

TROUBLE OF SOUL.

What a powerful picture of a soul without God is that drawn in the prophecy of Isaiah, which describes it as a "troubled sea, whose waters cast up mire and dirt." This is the work of memory. Let the wrong-doer try to hide his sins as carefully or to bury them as deeply as he knows how, memory will throw them to the surface as troubled waters heave up what has been flung into their depths. When a vessel had sunk in Lake Erie, an effort was made to raise the bodies of the drowned passengers by firing heavy cannon over the spot; and the jar brought them up. So the tremendous artillery of God's justice—manned by those two gunners Memory and Conscience—brings up to our eyes the hideous sins which we thought were buried forever. Conscience utters two great voices. One of them declares "Great peace have they who love God's law; in keeping his commandments is great reward." The other voice is, "There is no peace to the wicked; they are like the troubled sea which cannot rest, the wages of sin is death." Just in proportion as we hear and heed these voices, conscience becomes our sweetest comforter, or our most terrible tormentor.—Dr. T. L. Cuyler.

SOCIETY OF CHRISTIAN ENDEAVOUR.

I find that in various quarters the Young People's Society of Christian Endeavour is looked upon with some measure of suspicion; as though it contained elements that are likely to develop into injury to our churches. I propose, therefore, to relate the result of my own observation of the Society which is in operation in the church of which I am pastor; and also what I think of the principles upon which the Society is founded. The main objects which this Endeavour Society seeks to advance are:

1. To develop religious experience or spirituality in the hearts of young Christians. Every adult Christian who joined the Church in youth remembers the feeling of isolation and the doubts and timidity which obstructed the religious life of those early years. He felt too young for the church prayer-meetings. He did not get in the Bible class that devotional opportunity which was needed to train him to take part in

public service. There are always such distrustful persons who need to be encouraged, and even urged, and indeed almost compelled to come forward. For such, I think this Society is admirably adapted. It requires only what the name indicates—*Endeavour—I will try*. And that endeavour is made just as easy as it possibly can be. The member is expected to take some part, however slight, in each meeting—to repeat a text of Scripture, to recite a verse of a hymn, to express a sentiment, however simple. Thus the timid individual is accustomed to hear his own voice in a meeting, is led on from step to step to do more, until at last he is able to offer prayer in the weekly meetings of the church. Now one cannot, week after week, pass through this process of learning texts of Scripture, and hymns, and thinking out a religious sentiment without growing in grace and increasing in the knowledge of God. The most delightful service I attend is the monthly meeting of this Society, when the roll is called and each member responds in the way I have described. I learn what verses of the Bible are selected by these young persons, I see from the devotional poetry repeated the tendency of their religious thoughts; and even from the manner in which those are spoken I note the measure of strength or timidity in their natures. I know that these meetings furnish me a valuable opportunity of learning the degree of heart-culture that is going on. I seem to have my finger upon the pulse of the young church-life. I am sure no pastor can attend such a meeting of his young people and not feel that this society can be made a great blessing. He sees in it a ray of hope for the future of his prayer-meeting. He must regard it as a training school for that purpose. The germ idea of the society is purely religious, and to develop spirituality. It is not primarily for benevolent purposes or for sociability; although these are valuable adjuncts which should have a place. But everything hinges on attending the weekly devotional meeting and taking a part in it.—Geo. S. Mott, D.D.

IS IT WELL WITH THEE?

It was a breaking heart that responded "It is well." The Shunamite mother had sounded the entire scale of emotion. Hope, joy, possession had gone up in her spirit to the utmost heights of human ecstasy, and then in one short morning agony all was changed. Her life went out with her child's life literally "at noon." But when in her ride to find the prophet, which seems almost like a flight from herself and her sorrow, she is met by the inquiry as to her own and her household's welfare, her reply is not at random. You cannot tell all that was going on in that soul, so tired, so tossed. But you must know that it did not deny or contradict itself: for when sorrow is sincere, its utterance is veracity itself, unquestionable and ultimate. The truth she spake that day was the unconscious prophecy of faith. Her soul held like a smitten ship by its anchored trust. When she pulled at that line, she was not only safe, but in the way to salvation. With the child laid on the bed on the man of God, as on an altar of offering and of prayer, she met the messenger and cried out "It is well." Was she not right? When the world has done its worst, what is there more to fear? If *then* there is one hope in place of despair, all is indeed well. It is the sublimity of faith that it goes up to God, and not down into the abyss, when it has so come to "the ends of the earth." Our poor human hearts are often "overwhelmed" like ships that the seas submerge. But our faith in God is a strong angel that hovers over the place where the heart went down, and it will lift it up out of the deeps, and land it safe at length in the "everlasting arms."

It contents some to say that we are only shadows; that God is only a greater shadow; and that our religion is a worship of shadows. But every man knows that love and joy and sorrow are realities; and when you begin to admit one substance into your life, you must go on to acknowledge all the rest. More than this, if love of child or wife or mother is substantial, they are of the earth, yet there is One above them all. Is not the love of our Father in heaven the greatest reality? Tell us, if you can, where to seek anything more real than the sorrow of that smitten mother. Then dare to say her trust was only a shadow. You see the whole fabric of this shallow system of doubt and denial, crushes itself and collapses like a baseless arch. He that insists that the only substance is matter—who cries out for ground, for clay or rock under his feet, in order that he may be sure of his foothold—should in consistency shiver in affright because the star-swinging systems above and beneath are not moored to some mountain of sand, or at least floated on some ocean of mud. Ah, doubter of things spiritual, the safe spirit sails freely in the presence of the Infinite One, and holds firmly the Hand held out from beyond the visible and perishing.

It pleases some to say that our faith in God is cowardice; that to trust in God is what no brave man would desire to do in his extremity. Yet in all the annals of courage where do you find a braver heart than hers who faced that day the worst of this world's woes, and yet answered, "It is well?" Then think of all that do say so now, though the lips are white with the greatness of their grief. They falter not; they complain not. They cry anon, as did He in Gethsemane, "If it be possible, let this cup pass." But when He puts it into their hands, they do not dash it away; nor do they pretend like the pagan philosopher of the past and the twice hardened of to-day, that it is only bitter to the sense. Nay, they drink it when its bitterness touches the soul, and they say, "Not my will, but Thine be done." This is the sublimity of courage, and it is only the man who has a supreme and a serene faith in God, that is brave enough to live with any joy in a world like this: God give to us that faith by which we gain and hold his greatest Gift! Over us who rejoice, as over them who mourn, may there sound the sweet refrain of the song of the life beyond: "It is well, always well, with him who believeth."—Rollin A. Sawyer, D.D.

Our Young Folks.

GIRLS WHO ARE IN DEMAND.

The girls that are wanted are good girls,
Good from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf lips.
The girls that are wanted are home girls,
Girls that are mother's right hand,
That fathers and brothers can trust, too,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folks,
Ready and anxious to please.
The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile and a soft word
The wrath of the household away.

The girls that are wanted are girls of sense,
Whom fashion can never deceive;
Who can follow whatever is pretty,
And dare what is silly to leave.
The girls that are wanted are careful girls,
Who count what a thing will cost,
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts,
They are wanted for mothers and wives;
Wanted to cradle in loving arms
The strongest and frailest lives.
The clever, the witty, the brilliant girls
There are few who can understand;
But, oh! for the wise, loving home girls
There's a constant, steady demand.

ONE THING AT A TIME.

"Early in life," relates a gentleman who has now spent many decades in the service of God and his fellow-man, "I learned from a very simple incident a wholesome lesson and one which has since been of incalculable benefit to me.

"When I was between twelve and fourteen years old, my father broke up a new field on his farm, and planted it with potatoes, and when the plants were two or three inches high he sent me to hoe it. The ground of that piece was hard to till, it was matted with grass roots and sprinkled with stones. I hoed the first row, and then stopped to take a general look at the task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point, it appeared to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy soil, I felt a good mind not to try to do anything further than with it.

"Just that minute I happened to look down at the hill nearest my feet. The grass didn't seem quite as thick there, and I said to myself, 'I can hoe well enough.'

"When it was done another thought came to help me: I shan't have to hoe but one hill at a time, at any rate.

"And so I went to the next, and the next. But there I stopped again and looked over the field. That gave me another thought, too. I could hoe every hill as I came to it; it was only looking away off to all the hills that made the whole seem impossible.

"'I won't look at it!' I said; and I pulled my hat over my eyes so I could see nothing but the spot where my hoe had to dig.

"In course of time I had gone over the whole field, looking only at the hill in hand, and my work was done.

"I learned a lesson, tugging away at those grass roots which I never forgot. It was to look right down at the one thing to be done now, and not hinder or discourage myself by looking off at the things I haven't come to. I've been working ever since that summer at the hill nearest my feet, and I have always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest."

LET IT SHINE.

"Going in there?" said Thomas.

"Yes."

"First rate lamp in that house."

"What?"

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

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

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

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

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

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

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

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

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

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

"You have a nice warm room."

"O yes, Anna keeps a good fire."

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

"Sh, Johnny, here's your teacher."

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

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

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

"O yes, you will. You and I will learn them together Monday afternoons," said Anna.

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

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

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

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

A CODE OF MANNERS FOR BOYS.

The following from the *Christian Intelligencer* is an excellent epitome of boys' etiquette. Until a boy reaches the age of propriety when he sits up late and rises early to read manuals of social customs, this will help him to solve most of his puzzles:

In the street.—Hat lifted when saying "Good-bye," or "How do you do?" Also when offering a lady a seat, or acknowledging a favour.

Keep step with any one you walk with. Always precede a lady up-stairs, but ask if you shall precede her in going through a crowd or public place.

At the street door.—Hat off the moment you step into a private hall or office.

Let a lady pass first always, unless she asks you to precede her.

In the parlour.—Stand till every lady in the room, also older people, are seated.

Rise if a lady enters the room after you are seated, and stand till she takes a seat.

Look people straight in the face when they are speaking to you.

Let ladies pass through a door first, standing aside for them.

In the dining-room.—Take your seat after ladies and elders. Never play with your knife, ring or spoon.

Do not take your napkin up in a bunch in your hands.

Eat as fast or as slow as others, and finish the course when they do.

Do not ask to be excused before the others, unless the reason is imperative.

Rise when the ladies leave the room, and stand till they are out.

If all go together, the gentlemen stand by the door till the ladies pass.

TELLING ON HIMSELF.

At a school where coloured boys were taught to read and spell, two of the boys got into a quarrel and had a fight.

Afterwards the teacher called them to him to find out what was the matter.

"He struck me," said one.

"He said I stole his knife," said the other.

"I said somebody stole it," said the first.

"You meant me," replied the other.

"Why, Charlie," said the teacher, "if Willie had told me that somebody had stolen his knife, it would not have made me angry. I should not have thought he meant me."

"Well, but you don't steal," was the ready answer, greeted with a laugh from the other boys, as they saw how he had given evidence against himself.

He knew he was in the habit of stealing, and without thinking he told on himself. He was suspicious of being accused, because he felt guilty. Boys, your faces sometimes tell you, before you say a word.

A BOOK'S MESSAGE.

A young Japanese scholar once got hold of a geography-book written by an American missionary. It began with the words, "In the beginning God created the heaven and the earth." The young man wondered what this meant—who this God might be and where He lived. In his ignorance he fancied that perhaps it might be in America, and at last he resolved to go to America and find out about this God of whom the book spoke. So he went all the way to Boston, in America, but still he could not find out what he wanted to know, and at last he said to the captain of the ship, "I came all the way to Boston to find God, and there is no one can tell me." The captain took him to the owner of the ship, a true Christian man, and from him the young Japanese learned to know of the God for whom he had been seeking, and to believe in His Son Jesus

Christ. After a time this young man went back to his own country, and he is now at the head of a Christian College in the beautiful hill-defended city of Kioto (the western capital)—a college in which young Japanese men are trained to go out as missionaries and teachers among their fellow-countrymen.

TEMPER.

Mr. Ruskin gives the following good advice in a letter to the young girls:

Keep absolutely calm of temper under all chances, receiving everything that is provoking or disagreeable to you as coming directly from Christ's hand; and the more it is like to provoke you, thank him for it the more, as a young soldier would his general for trusting him with a hard place to hold on the rampart. And remember it does not in the least matter what happens to you—whether a clumsy school-fellow tears your dress or a shrewd one laughs at you or the governess doesn't understand you. The one thing needful is that none of these things should vex you. . . . Say to yourself each morning, just after your prayers, "Whoso forsaketh not all that he hath cannot be my disciple." This is exactly and completely true, meaning that you are to give all you have to Christ to take care of for you. Then, if he doesn't take care of it, of course you know it wasn't worth anything. And if he takes anything from you, you know you are better without it. You will not, indeed, at your age have to give up houses or lands, or boats, or nets, but you may perhaps break your favourite teacup or lose your favourite thimble, and might be vexed about it, but for this second St. George's precept.

THE OLDEST OBELISK.

The oldest of all the obelisks is the beautiful one of rosy granite which stands alone among the green fields on the banks of the Nile, not far from Cairo. It is the gravestone of a great ancient city which has vanished and left only this relic behind. That city was the Bethshemesh of Scripture, the famous On, which is memorable to all Bible readers as the residence of the priest of Potipherah, whose daughter Asenath Joseph married. The Greeks called it Heliopolis, the city of the sun, because there the worship of the sun had its chief centre and its most sacred shrine. It was the seat of the most ancient university in the world, to which youthful students came from all parts of the world to learn the occult wisdom which the priests of On alone could teach. Thales, Solon, Eudoxus, Pythagoras, and Plato all studied there, perhaps Moses too. It was also the birthplace of the sacred literature of Egypt, where were written on papyrus leaves the original chapters of the oldest book in the world, generally known as the "Book of the Dead," giving a most striking account of the conflicts and triumphs of the life after death, a whole copy or fragment of which every Egyptian, rich or poor, wished to have buried with him in his coffin, and portions of which are found inscribed on every mummy case, and on the walls of every tomb. In front of one of the principal temples of the sun, in this magnificent city, stood, along with a companion, long since destroyed, the solitary obelisk which we now behold on the spot. It alone, as I have said, has survived the wreck of all the glory of the place, as if to assure us that what is given to God, however ignorantly and superstitiously, endures, while all the other works of man perish. It was constructed by Usirtesen I., who is supposed to have reigned 2,800 years before Christ, and has outlasted all the dynastic changes of the land, and still stands where it originally stood nearly forty-seven centuries ago. What appears of its shaft above ground is sixty-eight feet in height, but its base is buried in the mud of the Nile; and year after year the inundation of the river deposits its film of soil around its foot, and buries it still deeper in its sacred grave.

SET A GOOD COPY.

When little folks first go to school they are taught to write in a thin blank book, called a "writing book," with a nice-looking copy set at the head of each page for them to do as near like it as they can. Their first line is done very carefully, perhaps because they watch the copy well, but when they begin the next line they forget and only copy the one that, no matter how hard they have tried, has a great many faults and blunders in it, until they get down to the bottom of the page, when all that was bad has been copied, because they had forgotten all about the good copy they meant to have gone by.

So, dear boys and girls, in your life you will have good copies all around you in children who always try to do right; and instead of copying those who never try to improve, but just go on with bad faults every day and grow worse instead of better, more idle, more disobedient and more careless, wouldn't it be better than all, little children, to set a good copy for yourselves and try to follow it every day? You would then make your fathers and mothers so happy, and your teachers too, and you would feel a great deal happier yourselves, because you are doing right.

FOUR GOOD HABITS.

Punctuality, accuracy, steadiness and dispatch. Without the first, time is wasted; without the second, mistakes, the most hurtful to our own credit and interest and that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of advantage are lost which are impossible to recall.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 28TH, 1889

DR. PIERSON asks:

How much intrepidity would John the Baptist have had in rebuking Herod's incest, if he had been getting his living from Herod's corrupt court?

Taking a conjunct view of the whole case, as the Presbytery clerks say, we are inclined to think that John would have displayed about the same amount of intrepidity that he did without the living.

A TEMPERANCE Bill passed by the Ontario Legislature last week—and very quietly passed—may do a vast amount of good. It enacts that the buyer of liquor at illegal times and in unlicensed places shall be punished as well as the seller. The only thing we wonder at is that such a bill was not passed long ago. Both buyer and seller are parties to a breach of the law, and both should be punished.

IN a racy descriptive letter in the *Knox College Monthly*, Mr. C. W. Gordon thus describes a Sabbath evening in Brussels:

Sunday in Brussels is the typical Continental Sunday emphasized. In the grand cathedrals a few women and girls with a sprinkling of men attend morning service. Then in square and in park, in beer garden and in Bois, Brussels is *en fête*. Evening falls, but the electric light only adds to the brilliance and gaiety of this Vanity Fair. On three sides of this square below our window are gorgeous *cafés* with wide piazzas in front, where are many tables and chairs. The gay crowds saunter along, drop into the inviting chairs, and with much vivacious chat and laughter sip their wine and beer and *café noir*, listening meanwhile to the band playing in the centre of the square. We look down upon this wonderful, strangely-mingled crowd of soldiers and flower girls, and paper sellers, and gendarmes, all polite and mostly gay, as far as we can see; and then we look far across land and sea, and think of our quiet Canadian Sabbath evening.

Travel would be a means of grace to thousands of our Canadian people. If they saw for themselves how many live in other lands they would be more grateful for the blessings we enjoy in our own country. If they saw how the Sabbath is spent in Continental cities, they would appreciate more highly what the Churches are doing in Canada. Thank God for our quiet Canadian Sabbaths. May He help us to keep them quiet.

CHINA has suffered severely of late from disastrous floods. Again this year the Northern part of Honan and the Province of Shantung have been laid desolate. It is estimated that over a million people are literally in a starving condition. Urgent appeals in their behalf are being made by missionaries and others, and they are meeting with a prompt and generous response. The missionary labourers in China connected with the Canadian Church have presented the claims of the famine-stricken people in North China. A native missionary writes to Christians on this continent.

To beg benevolent people everywhere, by God's love for the lives of His creatures, to exercise mercy and compassion towards these suffering people and send money to save them, because charity does not make any distinction between one's fellow-countrymen and foreigners. Furthermore, these people are perishing. It is now mid-winter, and they are without food or clothing, and unless help comes speedily they must all die. I know all these things to be true, for I have seen them with my own eyes. Oh, send us help quickly and ask your friends to help us. Not only those you rescue will be deeply grateful, but all China will return you unbounded thanks. Of all benevolent deeds, is any greater than this?

The Rev. Dr. Kellogg has announced that during the present week he would receive contributions for a fund in aid of starving Chinese. The amount is to be cabled on the 1st prox.

THERE was a tremendous crush to hear Mr. McNeill's first sermon in the Regent Square Church, London. After describing the crowd at the

doors, Claudius Clear, one of the liveliest correspondents of the British religious press, says:

It was quite evident that Mr. McNeill was ill at ease—and, for one, I thought all the more highly of him because it was so. He is facing his heavy responsibility in a spirit of becoming diffidence. He was evidently very uncomfortable in the pulpit, and indeed, with great and amusing naivete, broke off to tell his audience so. He put some things very effectively, and at times had his hearers well in hand. Judging from the remarks overheard in the lobby, he made a favourable impression, and that in the best sense. But those who heard him for the first time on Sunday should not make up their minds without hearing him again.

There is, of course, the usual amount of prophesying about Mr. McNeill's career in London. The prophets of evil predict failure, as they always do. Principal Rainy, who introduced the new pastor, seems to have no fear in regard to his future. A very cursory reading of one of Mr. McNeill's sermons will convince almost anybody that if he does not suit London he need have no difficulty in getting another sphere of labour. In New York or Chicago he would soon need a tabernacle larger than *Tal-mage's*.

HAVING received more legal light on the question of the constitutionality of the Jesuit Estates Bill, the *Globe* has now come out strongly in favour of the disallowance of what it has all along described as an ill-advised measure. This change of front has occasioned considerable commotion especially among politicians, and attacks more or less fierce have been levelled at the great organ of Liberalism. It is a singular thing that the course of the *Globe* on any public question is so keenly watched. If its opinion on public questions were of as little moment as its opponents affect to believe, it would not receive half the attention it does. The *Globe* was attacked for supporting the constitutionality of the Jesuit Estates Bill, and now that it has seen the error of its ways, it has come out boldly and vigorously and said so, and yet its antagonists jeer and flout because it has the courage to follow the course it is persuaded is right. Criticism of Liberal errors and mistakes should not all come from Tory papers, neither should Conservative journals be called upon to defend every wrong with which the party may fairly be chargeable. For the public good, healthy, manly, honest and independent criticism is much needed, and the *Globe* is to be commended for the stand it has now taken on the question of Jesuit aggression. It is true that in Ontario opinion is not absolutely unanimous in favour of disallowance. There is no public question, present or future, on which the people of this Province could possibly be a unit, but on this Jesuit matter the *Globe* is voicing the deep convictions of three-fourths of the people of Ontario.

IN these days when a change of pastorate is thought by many to be the sovereign remedy for nearly all congregational and clerical ills, it is refreshing to read such simple advice as the following from the pen of a distinguished American pastor:

Pastors sometimes become weary of their churches, and churches, in turn, of their pastors. This result is natural; perhaps in some cases it is inevitable. The preacher's voice becomes familiar; his methods of sermonizing can be readily anticipated by hearers familiar with his sermons. They therefore lose interest in him and his sermons. What shall he do? Resign and go? Yes, he can do that; he can go elsewhere and repeat the process, he may so keep on until his troubled and enfeebled ministry reaches its close, and he gladly lays down his commission. But it would be vastly better for him to exercise his ingenuity, develop new resources in himself, and discover new treasures in God's wonderful book. At such a crisis in a man's ministry, God gives him a call not to a new field of labour, but to a new labour in his old field.

At such a crisis, fresh consecration and new "treasures" are often better for both pastor and people than a "change." The pastor may become weary of the next congregation sooner than he did of the last one. The congregation he leaves will soon become familiar with the voice and methods of sermonizing of the "new man." The change may be no remedy at all. A new pastor may not always have new resources. Sometimes he has few resources, new or old. Unless in extreme cases, the best remedy for ordinary ills is for the pastor to exercise his ingenuity and call out the best that is in him. People like to hear an *improving* man. No small part of the popularity of many very youthful ministers arises from the expectation the people have that they will improve for many years. Sometimes they do, and sometimes they don't; but it is all the same if the people imagine that the improvement is sure to take place. The imagination is a lively faculty, and can look forward to any amount of improvement.

MCNEILL, the new Spurgeon, preached his first sermon, Regent Square, on the healing of the impotent man. The following paragraph of the sermon conveys a fair idea of his style and at the

same time describes the work which he has laid out for himself in London:

Peter, fastening his eyes on him, with John, said, "Look on us." Do not look past us. What a lesson for preachers! What a lesson, I say, for preachers! Let me be just; instead of teaching the lesson, let me do it. Where are you, poor sinner? Where are you, poor backslider? Man or woman, reduced to utter helplessness, with the world and the devil and the flesh riding rough-shod over you, while there are teachers abroad, let me tell you, who do not want to see you—you are too hard a nut for them to crack; when you were better off they would speak to you. Ah, poor soul, you praised them. But since these hard days have come upon you, you have dropped going there. When comfort was needed they were too cold. When great times of famine and poverty seized upon your soul there was no food, no warmth; there was no light there,—there never was at any time. Now, dear soul, you are ripe for the Gospel, you are just food for my powder. I will let all the decent people go out of the church and welcome you. And come next Sabbath evening and bring as many as you can, and if they won't come on their own feet, make a back-burden of them and by holy compulsion fetch them in. Let this house be filled with men like these. For these it was built. Christ Jesus is here for the sake of these impotent men, and he has lifted up you and me, if we are lifted up, that we may go and fetch the others who have not been brought yet. That is really the whole scope and purpose of the mighty work He has done upon you, my brother, my sister, and I rather fear you are forgetting it. Look to the rock whence ye were hewn, and the hole of the pit whence you were digged. Get quit of your fine airs. Get quit of your superfine manners. God strip off you the conceit that is disfiguring you, and bring you back to humility and innocence.

I speak this to those who need it, of course. My words are sharp but my heart is warm, and I am trying to take away, before I know anybody—I am trying to take away what to a great extent is the dry-rot of a large part of what calls itself by the sacred name of Christianity.

If Mr. McNeill's delivery is in keeping with his matter we don't wonder that he drew crowds in Edinburgh. People like life; even when they do not agree with all the preacher says, he shows that there is intellectual, emotional and spiritual life in him.

RIGOUR AND LAXITY.

SINCE the publication of the "Provincial Letters" by Blaise Pascal, no event in the history of Jesuitism has been of such importance as the recent issue at Nordlingen of two remarkable volumes. They are entitled "History of the Controversy on Morals Within the Roman Catholic Church since the Sixteenth Century, with Contributions to the History and Characteristics of the Jesuit Order." The work is the joint production of the venerable and learned Dr. Dollinger, of Munich, and his colleague Fr. Henrich Reusch. The materials from which the narrative portion of the work has been compiled were found in the archives at Munich, and the second volume consists of the documents thus discovered. The publication of this important work will have a great influence on contemporary events, since public attention is being more critically directed to a religio-political body that unceasingly meddles in the affairs of every community in which it finds a place. The Jesuits have controlled the Papacy for the last twenty years, and are at present supreme in its councils. Whatever, therefore, throws light on their opinions and methods of working, may well be regarded as a valuable contribution to the cause of truth and righteousness.

These volumes do not deal with the political intrigues and schemes which have procured the expulsion of the society from every country in Europe, but rather with the peculiar morality professed by the Jesuit writers, and the use that is made of it in the Confessional. Reference to the papers now appearing in our columns from the pen of Dr. Burns, of Halifax, will give the reader a clear idea of the Jesuit dogma of Probabilism. The confusion and evil work to which this horrible invention of perverted speculation gave rise may readily be seen in the pages of the Dollinger-Reusch volumes. Instances of flagitiousness are given which receive the absolution of Jesuit father confessors that will make a reader of ordinary sensitiveness stand aghast. The recorded instances are not the imaginary imputations of reckless hostility to the Jesuit fraternity. The documents that have slumbered in the Munich archives for nearly two centuries, and have now seen the light, are the indisputable productions of members of the Jesuit Order; as in the case of the "Secreta Moneta," members of that Order may repudiate these documents and dispute their genuineness, but it will be difficult for them to impugn either the scholarship or the veracity of Dr. Dollinger. A man so devoted to the cause of truth that he was willing to run the risk of opposing the dogma of papal intallibility, and who has ever since stood firm while others flinched, is not the kind of man who would attempt to give publicity to spurious documents, nor is he one who could be imposed upon by a successor of Schapira. It will not do to assert that the joint authors of this work are either deceivers or deceived. They are neither, and their testimony will be accepted in preference to any upholder of the mental reservation theory of morals.

The fact is disclosed in these volumes that among the Jesuits themselves there were to be found a few who were horrified at the opinions concerning morals openly avowed by many members of the Order. These defenders of rigid morality did not fail to perceive the dreadful corruptions that would inevitably result from such a method of dealing with consciences, as the following in the language of a Jesuit who long and strenuously contended against the error will show: "Often have I heard it asserted that never is there a sin save where the doer has that actual and present knowledge by which he judges himself to do evil. But such actual and present knowledge of doing evil cannot co-exist with *bona fides*, therefore, wherever *bona fides* is, there sin is not." The man who speaks thus is Father La Quintinye, who strove in vain against the prevalence of such corrupt teaching and practice. He was a French Jesuit who memorialized the General of the Order, Oliva, on the subject, but without success. The General rather reproved the Father for his excessive zeal and, as he considered, his imperfect knowledge. The controversy went on for years. Father La Quintinye and those who shared his opinions were called Rigorists and their opponents Laxists. Finding all his efforts vain the reforming Father at length appeals to Pope Innocent XI. and complains that the Jesuit Order to which he himself belonged taught bad moral doctrine, that evil practices grew out of that doctrine, that the leaders did what they could to spread their peculiar teaching, and that they used various arts to nullify authoritative papal deliverances that conflicted with their own. The appeal to the Pontiff did not result in favour of the Rigorist complainant.

Twelve years later Thyrsus Gonzalez, the general of the Order, was as strongly opposed to the Laxists as Father La Quintinye had been, but he was equally out of harmony with the other officials of the society. To combat the corrupt tendencies of Jesuitical casuistry he had prepared a treatise on "The Right Use of Probable Opinions," and was having it printed secretly, but his design became known, and by a succession of machinations his purpose was baffled and the Laxists triumphed; and so from that day to this the Jesuit father confessors have been free to apply the elastic and demoralising system of ethics known as Probabilism. In proof that it is still the dominant dogma upheld by the Jesuits it has to be remembered that at their restoration in 1814, they had learned nothing and had forgotten nothing of their former teaching and methods. Is it any wonder then that devout souls within the pale of the Roman Catholic Church, as well as all Evangelical Protestants, view with aversion Jesuit struggles for ascendancy wherever they imagine they have the opportunity?

THE GOSPEL IN ROMAN CATHOLIC COUNTRIES.

POLITICAL efforts to restrain the assumptions of aggressive Romanism are necessary for the reason that in one, and that not the least important of its aspects, the Church of Rome is a vast political organization. In Brief and Bull and Syllabus it unceasingly reiterates its claim to universal supremacy over all the interests of mankind. It arrogates to itself the supreme direction of affairs in Church and State, and to this end it unceasingly works by constant endeavours to gain control of education, to secure special privileges from governing bodies and to so dispose of the votes of its adherents that the political parties in a State are more or less at its disposal. It strives to maintain the balance of power so that if one party is not sufficiently complaisant to meet its views it can turn with ease and without scruple to the other, and thus play off the one against its rival with the assured conviction that it has much to gain and nothing to lose while both parties cater with eagerness for its corporate vote. It is true that there are adherents of both political parties within the pale of the Roman Catholic Church, who are not swayed by priestly influence and who are relied upon in most instances to vote with their party, but the number of such is vastly disproportionate to the great majority of Roman Catholic voters who are usually prepared to follow the course indicated to them by their spiritual advisers. The political influence of Romanism is mainly directed against civil and religious freedom. Love of country and devotion to Christian truth inspire those who value freedom to be on the alert against the stealthy and insidious encroachments Rome is ever ready to make against liberty. Her designs may be bold in the extreme, but in general she proceeds on the principle of little by little, and public attention only awakes when it is discovered how far are the advances made by almost imperceptible degrees. Thus a few years ago, when driven out of

France, a number of the Jesuits found an asylum in Quebec. With the cunning characteristic of their Order they set to work without delay to make their power felt. The first step was one of considerable boldness. They secured almost without attracting notice the incorporation of the Order, a concession that no power in Europe would grant them. The next move was to secure the grant which the Jesuit Estates Bill places at their disposal. These concessions have at length roused a feeling of strong antagonism against Jesuit aggression, a feeling of sufficient strength to warn legislative bodies that in the present temper of the country it would be perilous politically for them to grant any more concessions or confer special privileges on any religious order whatever.

Stalwart contention for full civil and religious freedom is therefore the patriotic and Christian duty of the hour. It is not, however, the sole duty that rests on evangelical Christians. They are called upon to resist error and superstition, but this can best be done by spreading the truth. The truth makes men everywhere free. A governmental policy will never emancipate the people who are in bondage to the power of Rome. The Gospel in its purity as taught in the Sacred Scriptures is the one power that will give freedom to the masses held in mental, moral and spiritual thralldom. The circulation of the Scriptures, the preaching of the Gospel of Jesus Christ in papal lands is the most effective instrumentality for promoting the present happiness and prosperity of the people and of inspiring them with the hope of eternal blessedness.

With the advent of liberty in Italy much has already been done in the work of evangelizing the people. The Waldensian Church, which preserved the simplicity and purity of the Christian faith in the face of the direst and most determined persecution that the papal authorities could inspire or the House of Savoy inflict. These hardy mountaineers sold their lives dearly, but they retained their faith, and now in the valleys made famous by their heroic endurance and terrible sufferings, they enjoy the peace their religion gives, and the freedom for which they successfully contended. That Church is holding aloft the lamp of truth, and its light is gradually spreading throughout the land. In the Piedmontese Valleys they have fifteen congregations, twenty-one pastors and a membership of 12,000. Throughout Italy they have forty-three congregations, thirty-eight mission stations, twenty-one evangelists, thirty-seven pastors and 4,000 communicants. In addition to these regular organizations they are carrying on mission work in a number of places throughout the Italian peninsula. They are also engaged in educational work. They maintain elementary schools, and have a college and also a theological seminary with three professors at Florence. In Italy there is also the Free Church, founded chiefly through the efforts of the late Alessandro Gavazzi. It has thirty-seven congregations, thirty-five mission stations, thirty-six churches, sixteen evangelists, and 1,800 communicants. The effort to unite this with the Waldensian Church has for the present been virtually abandoned. They are not antagonistic: the one to the other, but the Waldensians do not feel at liberty to give up their historical identity, as it is expressed in the name by which for centuries they have been known. They work harmoniously and avoid all undue rivalry.

Besides these native Italian Churches, British and American Evangelical Churches have their agencies in the field. The Presbyterians have fifty-two congregations and stations, twenty-four pastors, twelve evangelists and a reputed membership of over 1,400.

In Spain there are at present nearly one hundred Protestant missionaries engaged. There are between sixty and seventy organized congregations, with a membership of about 12,000. Portugal is also becoming a centre of evangelical effort, and several Protestant congregations have been already formed. In France the same work is carried on with most encouraging results. The most remarkable success has attended the efforts of the M'All Mission, which now supplies no fewer than eighty stations, and if it had the means it has now the opportunity of supplying many more. The Belgian Christian Mission Church has a membership of about 8,000, most of whom were originally Roman Catholics.

In the papal countries of this continent, in Mexico and Brazil, Protestant missions are doing good and effective work with the most encouraging prospects. The best way to maintain our liberties and enjoy our privileges is to set about evangelizing the Province of Quebec in real earnest. A beginning has been made, and the results are such as to convince the most lukewarm that there, as everywhere else, earnest gospel preaching will be owned and blessed for the salvation of the people. Lovers of the Gospel are invariably the upholders of civil and religious freedom.

Books and Magazines.

THE OLD TESTAMENT STUDENT. The March number of this most meritorious and helpful monthly is, as to its contents, varied and valuable as ever.

THE PRESBYTERIAN CHURCH. By Rev. John W. Primrose, St. Andrew's Church, Wilmington. (Wilmington, N.C.: Jackson & Bell.)—This is not a ponderous and learned disquisition, nor is it a historical narrative of the Presbyterian Church, but a treatise of seventeen pages in which a remarkably clear presentation of the Presbyterian doctrine and practice is given. Its wide circulation would be helpful to the Church in whose name it speaks.

MR. JAMES BAIN, Jun., Chief Librarian of the Toronto Public Library has compiled a work containing nearly 400 pages, which will be found exceedingly useful. It is a "Subject Catalogue or Finding List of Books in the Reference Library with an Index of Subjects and Personal Names." The use of this volume will save much time, and point at once to all sources of information available in the Reference Library. It has been compiled with great care and excellent judgment.

THE THEOLOGICAL MONTHLY. (Toronto: James Bain & Son.)—The March number of this able magazine is as attractive as any of its predecessors, as the following summary of its contents will show: "The Pharaoh and Date of the Exodus," by Jacob Schwartz; "The Dollinger-Reusch History of the Intestine Conflict on Morals in the Church of Rome, Part II," by William Arthur; "Religious Parties in Switzerland," by Professor Gretillat; "St. Paul to the Ephesians," by Henry Hayman, D.D.; "The 'Inebriate' Problem," by Norman Kerr, M.D.; "Current Points at Issue; Agnosticism, Positivism," by James MacCann.

SONGS OF PRAISE. With tunes compiled and edited by Lewis Ward Mudge. (New York and Chicago: A. S. Barnes & Co.)—This admirable collection of hymns and sacred music has been prepared with a view to being used in general prayer meetings, Young People's Associations, Christian Endeavour Societies, mission churches, etc. In these gatherings it has been clearly demonstrated of late that substantial collections of songs for such services should take the place of well-worn books in which some excellent selections are mingled with a large number of more ephemeral pieces, good for their time, but not calculated to endure. "Songs of Praise" has 503 hymns, 325 tunes, twenty-one doxologies, and admirable indexes, complete in every particular.

THE CROSS, ANCIENT AND MODERN. By Willson W. Blake. (New York: Anson D. F. Randolph & Co.)—This elegant volume from its handsome appearance is designed to occupy a place more conspicuous than a library shelf can afford. The text is interestingly written, conveying much information without a taint of pedantry or prolixity, and the illustrations are *fac simile* reproductions of the objects represented. The book opens with the following sentences: Christ, crucified on the tree, died to save sinners. For nearly nineteen centuries the sacred symbol has indicated redemption to fallen humanity. But centuries previous to His self-sacrifice the cross had been known to all peoples and in all lands. Then in two parts the author examines the traces of the cross in the Orient and in the Occident.

JESUS CHRIST, THE DIVINE MAN: His Life and Times. By J. F. Vallings, M.A. (New York: Anson D. F. Randolph & Co.)—The life of the God-Man on this earth is a theme of perennial and surpassing interest. Of late years that life has been written by men of widely differing religious opinions, showing the irresistible fascination the subject presents. Strauss and Renan have been followed by Farrar, Geikie and Edersheim, and still new contributions are from time to time being made. The work whose title heads this notice is most interestingly written and is certain to receive as it deserves a most cordial welcome. Its scope in a few words may be learned from the following extracts from the preface: While the moral and spiritual aspects of the Life have been placed in the fore-ground, every effort has been made to present the physical and social environment briefly, yet accurately in the light of modern research. In this connection the archaeological and geographical labours of the Palestine Exploration Society have been largely drawn upon, and the most recent records of travel. . . . Jesus Christ, to the writer, is the Ideal Man, the supreme ethical term and spiritual superlative, the Representative Man, the Divine Man, God over all, blessed for ever. To treat His earthly life in its organic spiritual unity and moral relations has been in some degree attempted.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XX.—(Continued.)

And John flattered himself that he was "just as usual" also. He had plenty to say at first, and was cheerful over it. Of his own accord he told her about the travellers as he called them; how he had seen them at Robin's lodgings at night, and when they went away in the morning; and of how content little Marjorie seemed to be in Allison Bain's care, and how sure she was that she was coming home strong and well.

"You'll need to go and tell her mother about it to-morrow," said Mrs. Beaton. "She will be glad to hear about her, though I daresay they have had a letter by this time."

"Surely, I'll go to tell them, said John.

But he grew silent after that. He said a few words about how busy he had been of late, and then he owned that he was very tired, and bade his mother good night cheerfully enough.

"For," said he, "why should my mother be vexed by any trouble of mine, that is so sure soon to pass away?"

And his mother was saying, as she had said before:

"If he needs me, he will tell me, and if I cannot help him, silence is best between us. For oh! I fear if all were told, there might be some things said that his mother would grieve to hear."

The next day passed as Sabbath days at home usually passed. They went to the kirk together in the morning, and John was alone in the afternoon. He led the singing, and shook hands with a good many people, and was perhaps more friendly with some of them than was usual with him.

He went to the manse in the gloaming to tell them how he had seen the last of Marjorie, how she had been happy and bright, and how she had promised to write a letter to him and to many more; but he never mentioned Allison's name, Mrs. Hume noticed, nor did she.

He found his mother sitting by the light of the fire. She gave him her usual greeting.

"Well, John?" said she cheerfully.

"Well, mother?" said he cheerfully, also.

There was not much more said for a while. John's thoughts were far away, his mother saw, and she sat waiting with patience till they should come back again—with a patience which might have failed at last.

"He maybe needs a sharp word," she thought.

It could wait, however; and in a little she said gently:

"You are looking tired, John; you have been overworking yourself, I doubt."

John laughed.

"Oh no, mother: far from that. I have plenty of work before me, however, and must buckle to it with a will. You are thinking of coming with me, mother? I hope your heart is not failing you at the thought of the change?"

"Failing me! by no means. Surely, I have been thinking of it and preparing for it, and it is full time the change were made, for the winter is drawing on."

"Yes, the winter is drawing on."

"But, John, I have been taking a second thought about the house. I must go to the town with you for the winter and that for various reasons. Chiefly because you cannot come here often without losing your time, and I weary for you whines, sorely. I did that last year, and this year it would be worse. But I would like to be here in the summer. If I have to part from you I would rather be here than among strangers."

"But, mother, what has put that in your head? It is late in the day to speak of a parting between you and me."

"Parting! Oh, no. Only it is the lot of woman, be she mother or wife, to bide at home while a man goes his way. You may have to seek your work when you are ready for it; and I am too old and frail now to go here and there as you may need to do, and you could aye come home to me here."

John's conscience smote him as he listened. He had been full of his own plans and troubles; he had been neglecting his mother, who, since the day he was born, had thought only of him.

"You are not satisfied with the decision I have come to—the change of work which I have been planning."

His mother did not answer for a minute.

"I would have been well pleased if the thought of change had never come into your mind. But since it has come, it is for you to do as you think right. No, I would have had you content to do as your father did before you, but I can understand how you may have hopes and ambitions beyond that, and it is for you to decide for yourself. You have your life before you, and mine is nearly over; it is right that you should choose your way."

John rose and moved restlessly about the room. His mother was hard on him, he said to himself. His hopes and ambitions! He could have laughed at her words, for he had been telling himself that such dreams were over forever. It mattered little whether he were to work with his head or his hands, except as one kind of work might answer a better purpose than the other in curing him of his folly and bringing him to his senses again.

"Sit down, John," said his mother; "I like to see your face."

John laughed.

"Shall I light the candle, mother?"

"There is no haste about it. I have more to say. It is this. You may be quite right in the decision to which you have come. You are young yet, and the time which you may think you have lost, may have been in your favour. You have a stronger body than you might have had if you had been at your books all these years; and you have got experience, and I hope some wisdom, that your books could not have given you. I am quite content that you should have your will."

"Thank you, mother. That is a glad hearing for me. I could have had little pleasure in my work, going against your wish and will."

"Well, take pleasure in it now. If I held back for a while, it was only that I thought I saw a chance of a better kind of happiness for you. The sort of work matters less than we think. If it is done well, that is the chief thing. And you have been a good son to your mother."

"Thank you, mother. I hope you will never have to say less of me than that. And now is it settled?"

"Now it's settled—as far as words can settle it, and may God bless you and—keep you all your days."

She had almost said, "comfort you!" but she kept it back, and said it only in her heart.

Though Mrs. Beaton's preparations were well advanced, there was still something to do. It could be done without John's help, however, and he left as usual, early in the morning. It was good while before he saw Nethermuir again.

In a few days his mother was ready to follow him. The door was shut and locked, and the key put into the responsible hand of cripple Sandy for safe keeping. It must be owned that John's mother turned away from the little house where her son had made a home for her, with a troubled heart. Would it ever be her home again? she could not but ask herself. It might be hers, and then it would also be his in a way—to come back to for a day or a week now and then for his mother's sake. But it could never more be as it had been.

It was nothing to grieve for, she told herself. The young must go forth to their work in the world, and the old must stay at home to take their rest, and to wait for the end. Such was God's will, and it should be enough.

It was, in a sense, enough for this poor mother, who was happier in her submission than many a mother who has seen her son go from her; but she could not forget that—for a time at least—her son must carry a sad heart with him wherever he went. And he was young, and open to the temptations of youth, from which his love and care for his mother, and the hard work which had fallen to his lot, had hitherto saved him. How would it be with him now?

"God guide him! God keep him safe from sin," she prayed, as she went down the street.

Mrs. Hume stood at the door of the manse, waiting to welcome her, and the sight of her kind face woke within the mother's heart a momentary desire for the easement which comes with the telling of one's anxious or troubled thoughts to a true friend. Loyalty to her son stayed the utterance of that which was in her heart. But perhaps Mrs. Hume did not need to be told in words, for she gave silently the sympathy which was needed, all the same, and her friend was comforted and strengthened by it.

"Yes," said she, "I am coming back again in the spring. It is more like home here among you all than any other place is likely to be now; and John will aye be coming and going, whatever he may at last decide to do."

Perhaps the silence of the minister as to John's new intentions and plans implied a doubt in his mind as to their wisdom. Mrs. Beaton was silent also with regard to them, refusing to admit to herself or to him, that her son needed to have his sense and wisdom defended.

But they loved John dearly in the manse, and trusted him entirely, as his mother saw with a glad heart. So her visit ended happily, and no trace of anxiety or regret was visible in her face when John met her at her journey's end.

CHAPTER XXI.

The very rod,
If we but kiss it as the stroke descendeth,
Distilleth oil to allay the inflicted smart.

And so their new life began, and long before the first month was over, Mrs. Beaton was apparently as content with the state of affairs as could well be desired. She had no trouble as to household matters, and sat with her book or her needle at one side of the table, while her son sat with his books and his papers at the other side, very much as they had done during those evenings which John had spent at home in Nethermuir.

Robert Hume lived in the same house, and their meals were served together. But Robert pursued his college work in his own room, and only came as a visitor to Mrs. Beaton's parlour when his books were put aside. John still spent several hours daily in Mr. Swinton's office, and all the rest of the time he was busy also with his college work. To see her son content, was enough for Mrs. Beaton.

To give the history of one day would be giving the history of nearly all the days of the winter, except as the Sabbath made a break among them. Robin was reasonably industrious, but he could not be expected to satisfy himself with the unbroken routine into which John readily fell. He had his own companions and his amusements, and their meals were enlivened by his cheerful accounts of all that was happening in the world around them. At his books, Robert did fairly well, but he was not likely to overwork himself.

They heard often from Marjorie by the way of the manse, and several times during the winter a little letter came to Robin or to John, written with great care and pains by her own hand. She was very happy, she said, and she had not forgotten them; and by and by she hoped to be able to tell them that she was growing strong and well.

Twice or thrice during the winter Brownrig made his appearance at the office of Mr. Swinton. He had, each time, something to say about business, but apparently the laird had changed his mind about the building of the new wing, for nothing more was to be done for the present.

John could not help thinking that his chief reason for coming there was to see him, in the hope that he might hear something about William Bain. More than once he brought his name into their talk, asking if Mr. Beaton had heard anything of him, and hoping that he was doing well. On his second visit, meeting John in the street, he turned and walked with him, and told him that one of the lads who had sailed with Bain had been heard from by his friends. The ship had been disabled in a storm before they were half-way over, and had gone far out of her course, but had got safely into a southern port at last.

The passengers had gone their several ways probably, and lost sight of one another, for this lad could tell nothing of Bain, though he had himself safely reached the town where Mr. Hadden, the minister's son, lived, and to which Bain had also intended to go.

"I thought perhaps you or your friend might have had some word from him, as you had taken some trouble to help him," said Brownrig.

"No, that is not at all likely," said John, "at least as far as I am concerned. Neither likely nor possible. He never saw me, nor I him. He never, to my knowledge, heard my name, and it was only by chance that I ever heard his. But I will give you the name of the man who used to go to the tollbooth on Sunday afternoons. It is just possible, though not very likely, that he may have heard from him."

John wrote the name and address, and gave it to him.

"Have you been at the shipping office for news?" said he. Yes, Brownrig had been there, and had been told that the ship was refitting in the American port, and would soon be home, but that was all he had heard.

(To be continued.)

THE FAMOUS FOLK OF FIFE.

In Scottish history Fife has always occupied a prominent place, partly owing to the fact that a royal residence and a university, the one in Falkland and the other in St. Andrews, have from time immemorial been located there, and partly because of the energy and enterprise which for centuries have characterized the nations thereof. In all the battles, and they were many and hard, for the maintenance of civil and religious liberty, the men of Fife were ever in the front rank, as they were ever foremost in the path of honour as patriots, scholars and men of renown; and from the very earliest period of history Fife has been noted as a country prolific of illustrious men.

Here on the east coast, in the parish of Kirkcaldy, in the year 1214 was born Sir Michael Scott, who early made a special study of the occult sciences; attended Oxford, and then proceeded to the University of Paris, where he was styled "Michael the Mathematician," receiving also the degree of Doctor of Divinity for his attainments in theology. Subsequently he was appointed Royal Astrologer to Frederick II., of Germany; on his return to Scotland he was knighted by Alexander III., and when he died in 1292, was buried, with all his magical books, in Melrose Abbey.

Centuries afterward, the magic pen of another and greater wizard called into existence the "Lay of the Last Minstrel," and in that poem thus immortalized this famous son of Fife!

In these far climes it was my lot
To meet the wondrous Michael Scott;
A wizard of such drowded fame,
That when in Salamanca's cave,
Him listed his magic wand to wave,
The bells would ring in Notre Dame.

James I., of Scotland, was born in Dunfermline, Fife, and is one of whom Fife is still very proud; of a majestic figure, skilled in all manly exercises, he was gentle, amiable, and highly intellectual. He was the friend of the people, and when overwhelmed with indignation at the licentiousness and contempt of law which prevailed, his love of justice and freedom to all spoke out in his resolute declaration, "Let God but grant me life, and there shall not be a spot in my dominions where the key shall not keep the castle, and the whin bush secure the cow, though I myself should live the life of a dog to do it." He was remarkable for the rich endowments of his mind, for his encouragement of literature and the fine arts; nor were his own personal contributions to the literature of his age to be despised. In a really beautiful poem dedicated to Lady Jane, sister of the Duke of Somerset, whom he afterwards married, he thus describes the dress of his Ladylove.

Of her array the form gif I sall write,
Toward her gowden hair and rich atyre
In fret-wise couchet with pearles white;
And grate balas lemyng as the fire
With many ane emerald and sapphire;
And on her head a chaplet fresh of hew,
Of plumes partit red, and white, and blue.

His grandson, James III., was also a Fife man, born in the Castle or Palace of St. Andrews in 1453. His chief claim to the respect of posterity was his hereditary inclination to side with the people against the insolent power of the nobles, and for this he suffered death, like his grandfather, at the hands of assassins.

About the middle of the fifteenth century, Sir Andrew Wood, the famous Scottish Admiral and ocean warrior, was born at the Kirkton of Largo. His genius for naval warfare was developed by frequent encounters with French, English and Portuguese pirates, in defence of his ships and merchandise as a Leith trader. He owned and commanded two ships of about 300 tons each, the *May Flower* and the *Yellow Caravel*. With these he swept from the Scottish Coast the pirates by whom it was then infested, at one time capturing and bringing into Leith roads a whole fleet as prizes. He was a veritable terror to naval and marine evil doers, and it was resolved to get rid of this awful "Andro Wood," who prevented folks from earning an honest penny by boarding homeward-bound merchantmen.

So, encouraged by a royal hint, "one Stephen Ball, of London," built three vessels and fitted them out strongly on purpose to demolish "Andro." Moreover, he manned them with picked men, a body of cross bows, pikemen, and divers knights who volunteered their services, and forthwith set out to intercept him on his return from Holland, whither he had been convoying a fleet of merchantmen. But the Fife man was, as usual, invincible, and the minstrels of that day sang through all Europe of the battle which followed in these quaint strains:—

The Scotchmen fought like lions bold
And many knights they slew;
The slaughter that they made that day,
Their enemies sall rue.

The battle it was sicrely fought
Near to the Craige of Bass,
When next we fight the English loons
May nae waur come to pass.

Admiral Sir Andrew Wood was appointed commander of the "Great Michael," the then largest ship in the world, built from models sent over from France by Louis XII. The exploits of this old sea king would fill a volume, which might be interesting, did not the unbroken chain of victories become monotonous.

In 1490, at the family seat called the Mount, near the county town of Cupar, Fife, was born another celebrity of world-wide fame, "Sir David Lindsay, of the Mount," poet, moralist, and reformer. His poems were characterized by

•The Bass Rock in the Firth of Forth, near to the German Ocean.

the truth and boldness with which he attacked the disorders in church and state, exposing mercilessly the licentiousness of the clergy and the usurpations of the nobles. "The Complaynt of the King's Papingo," wherein the royal parrot satirizes the chief clerical vices, was written in a style of pungent humour which must have been gall and wormwood to the satirized. His dramas, which were great favourites with the people and one of which was entitled "A Satire of the Three Estates," did more to overthrow the clerical tyranny and hasten the Reformation in Fife than any other living agency of that time. Being all in the native dialect, his satirical powers and broad humour made him long a favourite with the people, and many of his moral sayings have passed into proverbs.

Though Fife cannot claim him by birth, it is yet interesting to know that it was here at St. Andrews' that the Admirable Crichton came from Perth to study when a boy, graduating at the college and receiving his degree of M.A. at the age of fourteen—about the year 1574. Of course in writing to a Canadian periodical, I must keep strictly within the limit of those who have won world-wide fame. There are lesser lights—and they are legion—Professors, Doctors, Lawyers, Clergymen, and local literary men, who hold a secondary place in history, but whose names are sacredly preserved in local records and loving memories, and proudly quoted as examples of success crowning early heroic endeavour.

Coming a couple of centuries nearer to our own time we find a Fife poetess of no mean order in Lady Anne Lindsay, of Balcarres, who was born in 1750. She was the personal friend of Burke, Sheridan and other literary lights of that day, and was the authoress of the beautiful ballad of "Auld Robin Gray." Auld Robin, by the way, was herdsman to the Earl of Balcarres and your correspondent had the pleasure of knocking at the old man's door the other day, and saw where the hapless Jeannie sat dazed and heartbroken when Jamie, too late "cam back frae sea."

Of this pathetic song Sir Walter Scott has said: "'Auld Robin Gray' is that real pastoral which is worth all the dialogues which Corydon and Phillis have had together from the days of Theocritus downwards."

Mrs. Mary Somerville, a scientist well known in the first part of this century, was also a Fife celebrity, having first seen the light at Burntisland in 1790. Her *Mechanics of the Heavens* was her first public appearance, but she was well known in scientific circles by her experiments on the magnetic influence of the polar rays. Subsequently she published *Connection of the Physical Sciences*, and also became a member of the Royal Astronomical Society.

Another worthy representative of Fife was the celebrated scientist and astronomer, Sir David Brewster, of St. Andrew's, a name so well known at the present day that I need not enumerate here his valuable services to, and discoveries in, science. His daughter is the author of *Plenty of Work and How to Do It*, and other useful and practical books. While I am in this vicinity I may as well mention the name of Whyte-Melville, of the old historic Whyte-Melvilles, of Fife, and the well-known author of some exquisite songs and thoroughly good novels. I am told, moreover, that Miss Clephane, the authoress of *The Ninety and Nine*, is one of the Clephanes of Fifeshire.

Is there any spot where a spiro points to heaven that the name of Dr. Chalmers is not known? He, it is well known, was another Fife man, being a native of Anstruther, on the east coast, and his fellow-townsmen and contemporary was Prof. William Tennant, LL.D., an accomplished linguist and poet. When but an infant he was so unfortunate as to lose the use of both feet, and had to move about through life on crutches; but his delicate frame held an unconquerable spirit, which overcame all obstacles and fought its way to honour and distinction. The poor lame boy resolutely qualified himself for the teaching profession: making the school-house the vestibule of the higher courts he was determined ultimately to win. After a few more years of work and study he was appointed to the chair of Oriental Languages in St. Mary's College, St. Andrew's, thus, by a series of steps, which I have no space to describe, rising from the lowest to one of the highest grades of academical distinction. He was also the author of many well known poems, chiefly one which is descriptive and very unique—*Anster Fair*.

Talking of schoolmasters, I was not a little amused the other day to read how the late Right Rev. John Strachan, Lord Bishop of Toronto, then plain Mr. Strachan, having left college, and having been thrown on his own resources, applied for and obtained the situation of schoolmaster for the parish of Denino, in the presbytery of St. Andrew's; that after teaching three years he applied for and was elected to the schoolmastership in Kettle, Fife, where he taught the young idea how to shoot, until, in 1799, he left, "and, after a long and tedious journey by sea and land, reached Kingston, in Canada." Moreover, Dr. Lawson, Professor of Chemistry and Botany in Queen's College, Kingston, was also a Fifer, being born in 1827 in a little village on the banks of the Tay.

The great author of *The Wealth of Nations*, Adam Smith, to wit, was the son of the Comptroller of Customs in the "lang toon" of Kirkcaldy, and there he spent his boyhood.

Nor has the Muse of painting forgotten to smile on the famous little county. Sir David Wilkie was a native of Cultra, Fifeshire, appearing there in 1785. His works are in too many homes in Canada and elsewhere to need description here. Another Scottish painter hails from St. Ninians, in the year 1806, viz., George Harvey, R.S.A. His forte lay in illustrating Scotch Covenantal life, also Puritan and Biblical scenes.

I find that unless I stop suddenly, this article will reach the dimensions of "Chevy Chase;" but I pause, not for lack of material, but for want of space. However, I think I have quoted enough instances, ancient and modern, to prove the claim of Fife to the adjective with which I propose henceforth to distinguish this sea-washed, wind-blown little Kingdom of Fife.—*Jessie Luvsen Kerr, in the Week.*

"EDITOR'S BACK STAIRS."

THE INTERESTING VIEWS OF THE LATE DR. J. G. HOLLAND.

The columns of the newspapers appear to be flooded with proprietary medicine advertisements. As we cast our eye over them, it brings to mind an article that was published by the late Dr. Holland, in *Scribner's Monthly*. He says: "Nevertheless, it is a fact that many of the best proprietary medicines of the day were more successful than many physicians, and most of them, it should be remembered, were at first discovered or used in actual medical practice. When, however, any shrewd person, knowing their virtue and foreseeing their popularity, secures and advertises them, then, in the opinion of the bigoted, all virtue went out of them."

Is not this absurd?

This great man appreciated the real merits of popular remedies, and the absurdity of those that derided them because public attention was called to the article and the evidence of their cures.

If an ulcer is found upon one's arm, and is cured by some dear old grandmother, outside of the code, it will be pronounced by the medical profession an ulcer of little importance. But if treated under the code, causing sleepless nights for a month, with the scientific treatment, viz., plasters, washes, dosing with morphine, arsenic and other vile substances, given to prevent blood poisoning or deaden pain, and yet the ulcer becomes malignant, and amputation is made necessary at last to save life, yet all done according to the "isms" of the medical code, this is much more gratifying to the medical profession, and adds more dignity to that distinguished order than to be cured by the dear old grandmother's remedy.

One of the most perplexing things of the day is the popularity of certain remedies, especially Warner's Safe Cure, which we find for sale everywhere. The physician of the highest standing is ready to concede its merits and sustain the theories the proprietors have made—that is, that it benefits in most of the ailments of the human system because it assists in putting the kidneys in proper condition, thereby aiding in throwing off the impurities of the blood, while others with less honesty and experience deride, and are willing to see their patient die scientifically, and according to the code, rather than have him cured by this great remedy.

The discoverer comes boldly before the people with its merits, and proclaims them from door to door, and is in our opinion much more honourable than the physician who, perchance, may secure a patient from some catastrophe, and is permitted to set a bone of an arm or finger, which he does with great dignity, yet very soon after takes the liberty to climb the editor's back stairs at two o'clock in the morning to have it announced in the morning paper that "Dr. So-and-so was in attendance," thus securing for his benefit a beautiful and free advertisement.

We shall leave it to our readers to say which is the wiser and more honourable.

LANDOR, the poet, says in one of his sweet little sonnets: "We are what suns, and winds, and waters make us;" but unfortunately suns will scorch, winds will roughen, and waters will not remove the injurious effects of the other two upon the lovely complexion of the fairer sex. For ages chemists have tried to distil from herbs and minerals an elixir of beauty but they have failed, and it was left to modern times to find a cosmetic which should remove every speck and blemish, and leave a soft and pearly loveliness upon the roughest skin. Gouraud's Oriental Cream does this, and while so perfectly harmless that spring water is not more so, it has a magic influence upon the complexion which cannot be over-estimated or believed until realized. To our lady readers we simply say, Would you be as lovely as kindly Nature intended? Then use the Oriental Cream.

Also from the noted star actress:

PHILADELPHIA, Nov. 22, 1883.

"I cordially recommend Dr. T. Felix Gouraud's 'Oriental Cream Magical Beautifier,' as it is perfectly harmless."

Sincerely,

LILLIE HINTON.

The steady adherence to principle even though it necessitate hard and tough pulling against a strong current, is characteristic of most of our readers, and they can, and no doubt do appreciate the same distinguishing marks in those who manage our native institutions; it is for this reason that The Temperance and General Life Assurance Co. should receive the cordial support of the bread-winners for whom we cater. The annual report of the Company in this issue shows an increase in receipts and in revenue fund, a decrease in the cost of procuring business, and ample society for the protection of all who insure with it—TOTAL ABSTAINERS, especially throughout our wide Dominion, should rally in ever increasing numbers around a Company which gives them advantages that no other Canadian Life Company does—read, mark, learn, and insure.

British and Foreign.

A POLICE Temperance Union has been formed at Singapore.

TAIN Presbytery sustained the call from Croick to Rev. John C. Mackinnon, of Knoydart.

THE Bishop of Cork condemns the procuring of funds for religious purposes by amusements.

ARCHDEACON FARRAR preached before the Queen in the private chapel at Windsor on a recent Sunday morning.

"THE Constitutional Documents of the Puritan Revolution," edited by Professor S. R. Gardiner, is about to be issued from the Clarendon Press.

MR. JOHN MURDOCK, one of the pioneers of the Highland land law reform Movement, is doing good work in the Lewis as a temperance advocate.

TAY SQUARE congregation, Dundee, have resolved that the memorial in the church to their late minister, Dr. McGavin, shall take the form of a marble baptismal font.

THE Rev. Gilbert McMaster, teacher in the Presbyterian Theological Seminary at Saharanpore, has died in his fifty-fifth year; he was the author of several popular tracts.

THE Edinburgh Medico-Chirurgical Society, after a prolonged discussion on the subject of legislation for habitual drunkards, adopted a resolution in the direction of compulsory treatment.

MR. MACDONALD, manager of the *Times*, whose name is destined to occupy an unenviable niche in the history of journalism through his intimate connection with Pigott, is a native of Fort William.

THE annual social meeting of the Bible class connected with St. Columbus Gaelic Church, Glasgow was held in the Waterloo Rooms, and was followed by dancing kept up until an early hour in the morning.

THE late Miss Jane Milroy, Withorn, has left \$2,500 to the Sustentation Fund, and \$1,500 to other schemes of the Free Church; while on the expiry of a life rent \$5,000 goes to bursaries for students.

SIR HECTOR MUNRO, of Foulis, at the annual gathering in Glasgow of the natives of Ross and Cromarty, declared that almost all the foremost preachers of the day were either Gaelic or of Gaelic extraction.

THE young men connected with Regent Park chapel, have started an evening club for the lads in the vicinity who are roaming the streets. Mr. Meyer, the pastor, has of course communicated the impulse.

MR. SPURGEON is preparing a new work on Proverbs, using for it the materials collected in his John Ploughman almanacks. He has almost completed his gathering of the Proverbs, and is rapidly going on with the annotations.

MISS SUSAN COBBETT, a daughter of William Cobbett, has died in her eighty-first year; among other works she wrote a treatise on "French Verbs," and as a letter-writer she possessed no small share of her father's vigour.

PROFESSOR CALDERWOOD lectured on "Heredity and Bible Teaching" on a recent Sunday evening in connection with the Christian Evidence section of the missionary association of Edinburgh university. Professor Flint presided.

THAT was a noble act of the English East African Co., when it recently paid down the sum of \$15,000 for the ransom of runaway slaves who were claimed by their Mohammedan masters after having joined the Christian community at Rabai.

AT a meeting in Glasgow of the Scottish Burial Reform and Cremation Society, it was resolved to form a limited liability company, and erect a crematorium in the city—in the Necropolis if permission could be got from the Merchant's Company.

PROFESSOR STORY, at the annual breakfast of the St. Andrew's Students' Missionary Society, advocated a year of probation after license during which an insight might be got into parochial work before the responsibility of a charge was undertaken.

THE case of Heine shows, and so in a lesser degree does Alexander Pope's, that the most vigorous work may come from men in the feeblest health. Christopher North's poetry shows that verse whose chief characteristic is feminine sweetness may come from an athlete.

MISS FLAVIN, a young lady from Liverpool, leaving her brothers and sisters, has arrived in the Sandwich Islands to help Father Damien in his self-sacrificing work in the leper settlement. She has studied leprosy for two years and taken a course of hospital training.

THURS Presbytery had before them lately the call to Rev. J. D. McCulloch, Latheron, from Hope Street Gaelic Church, Glasgow, which is signed by 376 members and 705 adherents; but Mr. McCulloch declined to say anything till 28th March, when a meeting is to be held at Wick.

PROFESSOR BLAIRIE in Edinburgh Free Church Presbytery, read answers to the reasons of dissent against the late decision on the overture anent the Confession, in which answers it was stated that in one particular the assumption of the dissentients was "unwarrantable, unbrotherly and untrue."

EDINBURGH Free Church Presbytery cordially agree to transmit to the Assembly's commission the application by St. George's congregation for a colleague and successor to Dr. Whyte on the financial terms already reported, which involve an extra charge on the congregational fund of \$1,200 a year.

AT a Scotch concert in connection with the Presbyterian Church at Haverstock Hill, England, two pipers are said to have taken the neighbourhood by storm; and the entertainment included "Gillie Callum" danced with admirable elasticity, and a foursome reel, both being enthusiastically received.

LEWIS, according to the *Oban Express*, can still boast of some notable disruption elders, including Hector Morison, of Tolsta, and Donald Morison, of Ness. It is suggested that the church ought to allow a little pension to these pilgrim fathers, "who have wrought harder and addressed more meetings than any minister in the island."

MR. ALEXANDER BUCHANAN, M.A., assistant master, Knox Institution, Haddington, has been appointed by the Jewish mission committee of the Church of Scotland to be headmaster of their school at Alexandria, in room of Mr. Douglas Dunlap, M.A., who has received an educational appointment under the Education Department.

Ministers and Churches.

THE pastor of Union Church, Brucefield, has organized a "Young People's Society of Christian Endeavour," which is beginning to do good work.

A DEPUTATION of the young men of the Sonya congregation recently waited on the Rev. Mr. Currie and on behalf of the congregation presented him with a handsome purse, as a token of affectionate regard.

REV. A. MACAULAY, of Dalhousie, Kingston Presbytery, whose resignation of his charge on account of failing voice was reported, will not resign. His voice is much improved, and to the delight of his people he hopes to continue work.

THE Rev. Dr. George, pastor of the John Street Presbyterian Church, Brockville, has asked for and obtained three months' leave of absence from the Kingston Presbytery to enable him to visit Europe. He will make the voyage during the summer months.

THE Rev. L. C. Emer, of Knox College, has very acceptably filled the pulpits of Flesherton and Markdale Presbyterian Churches, for three Sabbaths. Mr. Emer has accepted the invitation of above congregations to become their pastor. Stipend offered \$800 and manse with one month's holiday.

REV. J. ROBBINS, of First Presbyterian Church, Truro, was recently presented with a magnificent silver salver, as a memento of the jubilee of Rev. Dr. McCulloch's, his predecessor, ordination and induction. Mr. Robbins was Convener of the Presbytery Committee which had the matter in hand. The whole affair passed off with much eclat.

REV. ALEXANDER GRANT, B.A., of St. Marys, gave his popular lecture "Golden Opportunities," in Union Church, Brucefield, under the auspices of the board of managers, on Tuesday of last week. To say the least, it was an intellectual treat, it abounded with rich, practical, useful, amusing, and instructive thought, and was highly appreciated by all.

THE new members of the Queen's University council just elected by ballot are the following: Judge MacDonald, Brockville; Dr. Fenwick, M.R.C.S., Kingston; Rev. A. H. Scott, M.A., Perth; Rev. J. Murray, B.D., Hamilton; Rev. J. C. Smith, B.D., Guelph; R. J. MacLennan, B.D., Toronto; G. Y. Chown, Kingston; George R. Webster, Brockville; and George Ritchie, Toronto. The last named will retire in 1893; the others hold office until 1894.

THE Woman's Foreign Mission Society in connection with the Ottawa Presbytery met last week in the basement of Knox Church. The president, Mrs. J. Gibson, being unavoidably absent, vice-president Mrs. G. Hay occupied the chair. After reading of Scripture with which the meeting opened, Miss Hardie, recording secretary, Miss Halkett, treasurer, and Miss Mason, corresponding secretary, read their reports, and Miss Mason also read a very interesting letter from Mrs. Gibson, who is in Bermuda. Several committees were appointed and the meeting closed with the doxology.

THE annual meeting of the Woman's Foreign Mission Society of Kingston Presbytery was held last week. One new auxiliary and one new Mission Band were organized during the year, making a total of twenty auxiliaries and six mission bands connected with the Society. Over 800 pounds of goods were sent to Rev. H. McKay, Broadview, North-West. The receipts of the Society reached \$1,131.70, \$80 more than last year. The officers elected were: Mrs. Donald Ross, Kingston, president; Mrs. Byers, Gananoque, 1st vice-president; Mrs. Hill, Belleville, 2nd vice-president; Miss Fowler and Miss McLaren, Secretaries; Mrs. Clark, Hamilton, Treasurer.

THE new St. John's Presbyterian Church, Cornwall, was formerly dedicated for public worship last week. There were three services, morning, afternoon and evening. The Rev. Mr. McMullen, of Woodstock, Moderator of the General Assembly, preached in the morning, and the Rev. Dr. McVicar, of Montreal, in the evening. The afternoon meeting was especially for children and was addressed by both gentlemen. It is estimated that over a thousand persons were present in the evening. The collections of the day amounted to over \$600. The musical portion of the service was magnificent, and was contributed by the combined choirs of the two Presbyterian churches, Knox and St. John's. Mr. J. P. Watson, choir master of Knox Church, conducted.

THE large, commodious and tasteful auditorium of College Street Presbyterian Church, Toronto, was last Friday evening completely filled by a delighted audience, attracted by the promise of an entertainment of more than usual excellence. The pastor of the church, Rev. Alex. Gilray, presided. The promise was amply fulfilled. The chief attractions were the singing of Mrs. Caldwell, and the recitation of Miss Jessie Alexander. Mrs. Caldwell's rich, sweet, melodious renditions were greatly enjoyed, and Miss Alexander's versatile and happy dramatic efforts produced the greatest enthusiasm, the gifted lady being again and again recalled. Mr. K. W. Barton's violin solos were heartily appreciated, and Mr. S. Leppard, with fine effect, brought out the power, compass and sweetness of the vocalion, a new instrument which is certain to win its way to popular favour.

THE auxiliary of the Women's Foreign Mission Society of Union Church, Brucefield, held their annual business, and public meeting in the church on Tuesday evening, March 5. At the public meeting the church was well filled, the chair was ably occupied by Dr. H. E. Elliott. The pastor, Rev. J. H. Simpson, gave an able and instructive address on "China and the Chinese." Mr. Lee Hing, a native of China, and now a member of Zion Church Sabbath school, Brantford, dressed in native costume, was associated with him on the platform, adding much to the entertainment by reading, speaking, and singing in Chinese. The report showed the amount collected by the society and Mission Band last year to be \$178.69, and a box of clothing valued at \$66. The following officers were appointed for the year: Mrs. J. H. Simpson, president; Mrs. William Ratenburg, vice-president; Mrs. George Baird, jun., secretary; Mrs. Peter McGregor, treasurer; Rev. J. H. Simpson, president of mission band.

INTERESTING and delightful anniversary services were held at the North Street Presbyterian Church, Tempo, County of Middlesex, on the first Sabbath in March and the two following evenings. Rev. R. Hunter Craig, pastor, preached Sabbath morning and evening, selecting for his subject in the morning "Glorious things are spoken of thee, O city of God," and in the evening, "There shall be no night there." The attendance on both occasions was very large. On Monday evening, the annual teaming was held, at which Mr. Craig presided. Able and highly practical addresses were delivered by Rev. Mr. Brown, Methodist minister of Lambeth; Rev. Mr. Sawers, of Westminster; and Rev. Mr. Henderson, of Hyde Park. The Baker choir, of Delaware, kindly gave their efficient and highly appreciated services by giving most excellent and strikingly appropriate selections of music. On Tuesday evening, there was a social for the Sabbath school. The proceeds in all amounted to a good sum. This little church, not long connected with our Canada Presbyterian Church, is at present in a very prosperous condition.

THE course of Shakespearean readings carried on by Dr. McIntyre in the Brantford Ladies' College during the year has been a great success. His last reading, on "King Lear," was no exception to the popularity and interest awakened by these readings. Alternating with the readings, the Rev. J. Stenhouse, M.A., B.Sc., Edin., who has been recently appointed on the college staff, has been delivering most popular science lectures. On Friday evening last his subject was "Nerve and Nerve Action," and the city press speaks in the most complimentary terms of his ability to make the study of science attractive: "The Rev. Mr. Stenhouse has the happy faculty of presenting an abstruse question in a very entertaining fash-

ion. He does not sail over the heads of his audience and make them think of the unattainable. He rather indulges in a plain didactical talk, in which he takes his hearers into his fullest confidence. In brief he simplifies—he does not elaborate." We are pleased to learn that our friend, Mr. Stenhouse, who has made so many friends here during the short time he has been in our country, has already become so popular in his work as a professor in our Ladies' College in Brantford.

THE annual meeting of the Woman's Foreign Mission Society of the Presbytery of Saugren, was held in Palmerston recently, under most favourable circumstances, the various Auxiliaries and Mission Bands being well represented. Mrs. Young, president of the society, occupied the chair. After the usual devotional exercises, the president gave much valuable information regarding the work of the society. Mrs. Jamieson's report showed a total of nine auxiliaries and three Mission Bands, with membership of 193 and 89 respectively, and making an increase of four Auxiliaries and two Mission Bands since the organization of the Society in 1887. Mrs. Harris' financial statement was also very satisfactory. The reports read from the different Auxiliaries and Mission Bands proved interesting and encouraging. Clothing valued at \$404.45 had been sent to the Northwest by seven Auxiliaries. The Rev. Dr. Wardrope was present at the evening meeting, and gave a stimulating address upon Foreign Missions, etc., which would no doubt incite many to work who had previously been indifferent. The officers of Presbyterial Society for 1889, are:—Mrs. Young, Clifford, president; Mrs. Straith, Holstein, Mrs. Bickell, Mount Forest, Mrs. McMurchy, Harriston, vice-presidents; Mrs. Harris, Durham, treasurer; Mrs. Jamieson, Mount Forest, secretary. The next annual meeting will be held in Mount Forest.

The annual social in connection with Cooke's Church Sabbath School was held on the 1st inst and was a grand success. After ample justice had been done the good things in the way of eatables provided by the congregation in the basement adjoimment, was made to the school-room which was crowded to its utmost capacity by the scholars and their friends. After an excellent programme rendered by the scholars, consisting of singing, readings etc., the most pleasing part of the entertainment was then proceeded with, viz., the reading of an address and presenting Mr. R. J. Hunter, who occupied the chair, with a handsome epergne on the occasion of his resigning the position of Superintendent of the school after twenty-seven years' connection therewith in various capacities. It was a slight token of appreciation of the services rendered to the school by Mr. Hunter, especially during the last four years, when although he had severed his connection with the congregation he still stood loyally by the school during the crisis through which it and the congregation passed, and there is not the least doubt that had he left the school during the year 1886 it would have been closed. The following is a copy of the address as read and it voiced the sentiments of the school and congregation: To Mr. R. J. Hunter, Dear Sir,—Permit us on behalf of Cooke's Church Sabbath School Teacher's Association to convey to you your sincere thanks for the many acts of kindness shown to the school during your long connection with it, and especially for the skill and good management shown in your position of superintendent for the past ten years. Nearly twenty-seven years ago a young man arrived in Toronto from the "Emerald Isle" filled with the enthusiasm of youth and trained with the thorough drilling in scriptural knowledge which only Irish Presbyterians receive. He almost immediately after his arrival connected himself with the church bearing the name, dear to every Irishman's heart, of the immortal "Cooke." At once he entered into the work of the church and also became a teacher in the Sabbath school, where he taught various classes until he became teacher of the Bible class, and during the said twenty-seven years was also in connection with the church as a trustee, elder and superintendent of the school and in fact held almost every position in relation to the church that it was in the power of the people to elect him to. That young man whose head has since blossomed with the frost of more mature years is no other than the chairman of this meeting. It was felt by the Sabbath school teachers at the meeting, when your resignation was so regretfully accepted, that we could not do less than in some way show our appreciation of your valuable services in connection with this school, and knowing you were not fond of personal adornment in the way "of wearing of gold or of putting on of apparel" we decided to present to you an article, chaste and beautiful, and we trust at the same time useful; and as you look upon this epergne we hope you will think of the friends which you still have in Cooke's Church, and as you again and again gather fruit from its several branches we trust you will remember that friendships once formed will last through life and also bear fruit in the better world above. We sincerely trust that your many labours of love in connection with this church and school have been owned and blessed of God, and while you have here again and again sought to water the souls of others your own soul has been abundantly blessed. May God bless and keep you, and may you long be spared to be useful in the future as in the past, and when we are all done with this church and this life may we form part of the Church triumphant in the better world above.

THE fourth annual meeting of the Brockville Woman's Presbyterial Foreign Mission Society, was held in the First Presbyterian Church, Brockville, on the 12th March, in conjunction with the meeting of Presbytery. A large number of delegates and visitors were present. These with the ladies from the two churches formed a considerable congregation. The P. banner with the Society's motto, "The World for Christ," and its companion with, "Christ for the World," both rich in material and elegant in design and execution, also the two mottoes, "Give God the Best" and "God Give His Best," on scarlet ground; these with charts and "For His Sake," formed an appropriate background to the platform. The singing was led by a united choir and the large organ. The hearty singing and good music were inspiring. A number of ladies led in prayer. Addresses of welcome by Mrs. McGillivray and response by Mrs. Kellock, were warm and appreciative, suggesting many sweet thoughts of our relation to Christ, to His mission work and to one another. Reports of Presbyterial and auxiliaries, each read by their own officers, were full of interest, though there has been no increase of auxiliaries the past year there has been an increase of \$150 in money. Much of the president's address, with the Scripture readings bore upon the prominent place Foreign Missions should hold in the Church, and the reflex blessing in turn that falls upon the Home Missions from entering fully into the Foreign, because it is Christ's plan and plain command. Mrs. Cameron's address on "Aims of an Auxiliary" was excellent. We hope to see it in print for reference. Delegates from sister societies were introduced and received by the meeting rising and singing "Blest be the tie that binds," after which Mrs. Weeks, of the Baptist Church, and Mrs. Brown, of the Methodist Church, gave short addresses regarding their part in Missions, also Mr. Robertson, of Waddington, N.Y., on their missions among the Freedmen of the South. Before six o'clock the meeting was suspended and the chair taken by Mrs. Kellock, who read an address, and presented a certificate of life membership to Mrs. Blair from the Presbyterial in recognition of her services as president. When the money was presented Mrs. McKenzie dedicated the same by prayer to the service of the Lord, and for his acceptance. During the election of officers Mrs. Freeland occupied the chair, and offered prayer for guidance. After six o'clock both Presbytery and Presbyterial adjourned to the lecture-room, where a bountiful tea-supper was provided by the Brockville ladies. The Moderator used great tact in seating the ladies and gentlemen in a social way. After the Rev. Mr. Stuart asked blessing there was a general industry, a busy hum of voices and dishes, mingled with the cheerful, gleeful attendance of the young ladies who served so kindly and gracefully. On looking at the happy picture one felt like singing "I joyed when to the House of God . . . the tribes of God go thither," and thanking the Father who, knowing our frame, appointed the annual feasts for

His people's enjoyment together in His worship. The public meeting continued till after ten o'clock. The choir gave excellent music and made appropriate selections. Mrs. J. Dowsley, Pres.-Sec., read her report, a word or two from it, "Each auxiliary is working in its own way for the Master, and has its word of encouragement. One tells us of good work done, in a quiet way. Another that the interest of the faithful few is unabated, a third rejoices in the spirit of harmony that exists among its members, and a fourth in the fact that one of its number has offered herself for service in the Foreign Field, and is now awaiting her appointment." Mrs. McGillivray, Presbyterial-Treasurer, read her report, which was very important though short. Mrs. Wilkes, of Prescott, gave an address on Mission Bands, and the necessity of enlisting the sympathy and co-operation of the young in this work. This was well received, and deservedly so. Next came two stirring addresses from Rev. Mr. McKenzie, Brockville, and Rev. Mr. Cameron, Morrisburgh. We regretted much that our Question Drawer, which is a special help to our workers, was pushed on so late. Mrs. Byers, of Gananoque, took hold of this business like an accomplished lawyer. In her easy, common sense, practical way, she answered the questions readily, giving light and guidance to those younger in the work. In answering upon Mission Bands, she was most happy in illustrating how she managed her band of little ones, who raised by their own efforts thirty dollars during last year. She gave her opinion, which is our own, that in every congregation there should be three grades of workers; 1. The mother auxiliary; 2. The young people, and 3. the little ones, or infant bands. These last form a leading artery to the heart's life work of the Church. Mrs. M. Gibson, of Morrisburgh, is appointed delegate to the grand annual in Toronto. Mrs. J. Dowsley, on the evening before Presbyterial, organized two mission bands, one for boys and one for girls, in the First Presbyterian Church. Altogether this Presbyterial meeting encourages us to "go forward." Knowledge of the needs of the world is increased. Instead of secretly receiving benefit and keeping behind, our women are being educated and strengthened to come out and testify and work publicly for Christ. This is in answer to the searching enquiry, "Who touched Me?" Will not every woman, who gives even a trembling testimony, rejoice in her Saviour's gracious recognition, "Daughter?"

THE PRESBYTERY OF HAMILTON.—This Presbytery met on March 19. Application is to be made for supplement to Niagara, St. Ann's—Dunville, Merritton, Wentworth Church, Hamilton, Blackheath, Port Dalhousie and Forest, Hayne's Avenue, St. Catharines; and St. David's, and Cayuga, and Mount Healy; and for Port Colborne, Victoria, and Ridgway and Delhi. The vacancies are Strabane, Waterdown, Port Dover, St. John's, Hamilton, and Port Dalhousie, and South Arrangements were made for their supply. A call to Mr. John McClung, from Ancaster and Alberton, was sustained and accepted; the induction is set for April 5, at two p.m., in the church at Alberton; Dr. Laing to preside, Mr. Doherty to preach, Dr. Laidlaw to address the pastor, and Mr. Fisher the people. Mr. Goldsmith applied for leave to retire from the active duties of the ministry. Mr. Crombie, of St. Ann's and Mr. Croll, of Simcoe, tendered the resignation of their respective charges. The resignations lie on the table. A resolution protesting against the endowment of the Jesuits was reported by a committee. The committee on closing the Welland Canal and Sabbath Desecration reported favourable progress; also the committees on Presbyterial Visitation. Dr. Laing was nominated as Moderator for next General Assembly. The appointment of commissioners was postponed till next ordinary meeting, when Mr. J. G. Murray will move that the Ministerial Commissioners be appointed, one-third by election by ballot, and two-thirds by rotation, taking one third from the top and one-third from the bottom of the roll. Mr. Rees' claim was disposed of. The remits of the General Assembly were considered, also the reports on the State of Religion, Temperance and Sabbath schools. Mr. E. R. Hutt applied to be taken on trials for license, and Messrs. Ratcliffe and Burson, were appointed to prescribe trial subjects. Mr. C. R. Williamson was certified as a student catechist.

PRESBYTERY OF SAUGREN.—This Presbytery met in Palmerston on March 12. Session records are called for examination at the next ordinary meeting. Mr. Bickell gave in a report on the State of Religion, which was received and adopted. All the Sessions were requested to send answers to the questions on Temperance to Mr. Cameron to enable him to give in his report at next meeting. The Convener of the committee on the Book of Forms gave in a report, which was adopted. Delegates from Cotswold appeared, praying that Mr. Cameron continue to supply them for the next six months. Mr. Cameron having signified his willingness to do so, the request was granted. The Session of Balaklava asked advice on a difficulty that had arisen in the congregation. Messrs. Cameron, Aull and Martin were appointed assessors to act with the Sessions in the case. Dr. Wardrope was nominated Moderator of the next General Assembly. Balaklava, Aytton and East Normanby asked for a continuance of their present connection and also present supply. Mr. Aull gave in the Sabbath School report, which was received and adopted. Dr. Wardrope, of Guelph, being present was asked to sit and deliberate. Arrangement was made for the induction of Rev. H. McKellar into the pastoral charge of Woodland and North Luther on the 26th inst., provided the Presbytery of Brandon agree to his translation. Messrs. Cameron, Aull and Bickell were appointed to examine the three remaining remits, and report at Woodland on the 26th. The next ordinary meeting of Presbytery was appointed to be held in Guthrie Church, Harriston on the 9th July, at ten a.m. Mr. Straith gave in the Home Mission report, which was received and adopted. At the public meeting in the evening, in connection with the Presbyterial Woman's Foreign Mission Society, Mr. Aull occupied the chair, and in a few appropriate remarks congratulated the ladies of the Society on the success that had attended their efforts during the year. Dr. Wardrope then gave a very instructive and impressive address, dwelling chiefly on Foreign Mission work. Mrs. Jamieson, secretary of the Society, next gave a summary of what had been done during the year. The Presbytery expressed great satisfaction with the work done, and expressed the hope that a society would soon be formed in every congregation within the bounds. A hearty vote of thanks was tendered Dr. Wardrope for his address. The ladies of Palmerston were also tendered a vote of thanks for the hospitality they had extended to the delegates in attendance.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.—This Presbytery met in First Church, Brockville, March 12. Nearly all members present. Elders' commissions in favour of Mr. Samuel Larne, of Iroquois, Mr. James Anderson, of Oxford and Bishop's Mills, and Mr. Lanson Lockerly, of Ventnor, were received. Mr. Kellock presented the Home Mission report, and the following recommendations were adopted: (1) To ask a grant of \$2 per Sabbath for North Augusta and Stones Corners; (2) to ask a grant of \$3 per Sabbath for North Williamsbury and Winchester Springs. Messrs. Kellock, Stuart, MacWilliams and Ross were appointed a committee to consider rearrangement of the Eastern Section of the Presbytery. West Winchester congregation was granted leave to obtain their own supply for three months longer. Mr. Nelson's name was ordered to be sent to the Home Mission Committee. Messrs. Potter and Whiteman's applications for leave to be taken on preliminary trials with a view to license were sustained and referred to the examining committee. Messrs. Mackenzie, McGillivray and MacArthur, ministers, with Messrs. Gill and Freeland, elders, were appointed a committee on Sabbath Observance. The Clerk read a deliverance a recent visit to Waddington congregation. Mr. Robertson presented a report on Temperance. It was received and adopted, and Messrs. Ross, McGillivray and Moody were appointed to prepare a deliverance ament the same. Mr. Robertson presented the report on Sabbath Schools. It was received and adopted. Mr. Shearer was appointed Convener of the committee on State of Religion.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 7, 1889. } **THE TRIUMPHAL ENTRY.** { Mark 11: 1-11.
GOLDEN TEXT.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee.—Zech. ix. 9.

SHORTER CATECHISM.

Question 13.—God is self-existent. All beings other than Himself are brought into being by the free act of God creating them. God, being infinitely holy and righteous, cannot be the cause of sin. But, as shown above under Question 10, Adam was brought into existence with a nature inclined to holiness, and a will able to choose either obedience or disobedience. He freely chose disobedience, and so sin originated, as it could only originate, in the free act of a free agent. It was at the beginning a voluntary act against sufficient knowledge. It was a free, inexcusable act of rebellion against the All-perfect and All-beneficent.—*Dr. A. A. Hoyle.*

INTRODUCTORY.

Mark's Gospel, primarily designed for readers throughout the Roman Empire, omits the record of several events in our Lord's journey from Jericho, where He gave sight to blind Bartimeus, till He reaches the village of Bethany, on the eastern slope of the Mount of Olives, a little over a mile from Jerusalem.

I. Preparations.—When Bethany, the place where Lazarus, Martha, and Mary lived was reached, Jesus sent two of His disciples, probably Peter and John, to the little village near by, Bethphage, where He told them they would find a young ass, one that had not yet been used to any work. Dr. Geikie says: In the east the ass is in high esteem. Stalier, lvelier, swifter than with us, it vies with the horse in favour. In contrast to the horse, which had been introduced by Solomon from Egypt, and was used especially for war, it was the symbol of peace. Every Jew moreover expected, from the words of one of the prophets (see Golden Text,) that the Messiah would enter Jerusalem riding on an ass. It may be the owner of the colt was friendly to Jesus, and would be quite willing to grant the request. The Revised Version suggests a meaning somewhat different from that usually assigned to the words in the third verse. It gives the reading "The Lord hath need of him; and straightway he will send him back hither," a promise that the animal would be promptly restored. The two disciples found the colt, and their interview with its owner took place exactly as Jesus had said.

II. The Royal Progress.—When asked by Pilate "Art thou a King, then?" the reply of Jesus was "To this end was I born." He is the One True King, compared with whom all else are shadows. He is King of kings, and Lord of lords. When thus in fulfilment of prophecy the King of Zion enters the city in regal style, He is still the meek and lowly Jesus. The animal that bore him is not caparisoned with costly trappings, but His humble followers lovingly spread their garments on the colt. The large multitude gathered there probably made up of people from the city and numerous pilgrims on their way to be present at the feast, seemed in full sympathy with the desire to do honour to Jesus. Many of them spread their garments in the way, just as carpets are still laid at landing places when royal personages alight from their conveyances. Others strewed the way with branches of trees, conspicuous among them the branches of the palm, the emblem of victory. The multitudes joined in welcoming Jesus and His followers. "They cried, saying, Hosanna," meaning "Save, we pray." The expression and the words that immediately follow, "Blessed is He that cometh in the name of the Lord," are from the one hundred and eighteenth Psalm, bearing direct reference to the Messiah. Here also was the fulfilment of prophecy. Jesus came in the name of the Lord. He was sent as God's ambassador to a sinful world, with the message of forgiveness, peace and reconciliation. The Revised Version here brings out the meaning of the words with greater clearness than does the Authorized Version. The revised reading is "Blessed is the kingdom that cometh, the kingdom of our father David." The Theocratic rule of David, is recognized as perpetuated in the reign of David's son and David's Lord. The continuity of the kingdom of God upon the earth is thus set forth. The entrance of the triumphal procession into Jerusalem was the fulfilment of previous prophecies; it was itself also prophetic of the final dawn of that kingdom for which we are taught to pray daily "Thy Kingdom Come!" The glad shouts of the accompanying multitudes culminate in the cry "Hosanna in the highest." It has been said, "The expression is, strictly speaking, a prayer that what is set forth in the word 'hosanna' may be ratified and confirmed in heaven. The highest salvation possible is consummated, and must be consummated in the heavens." The entrance into Jerusalem caused great excitement, and the people eagerly asked the cause of it, and who was this to whom such honours were paid? He was recognized as a great prophet by the multitude who did not perceive that He was more than a prophet. His first visit in this His return to Jerusalem was to the Temple, the place where His Father revealed His glory, and where His worship was observed. While there, Jesus "looked ar. upon all things." He observes everything, nothing can escape His all searching glance. Even then, as always, He was accessible to the poor and the distressed. He healed the sick that came to Him. In the evening, along with his disciples, he sought the quiet seclusion of Bethany, the home of Lazarus, Martha and Mary.

PRACTICAL SUGGESTIONS.

Jesus is the rightful King of this earth. All power, and authority are His. He claims universal allegiance. The King ought to reign in our hearts. We must be prepared to give cheerfully what he asks. "The Lord hath need" ought to be a sufficient reason for giving up to His service all that we possess. This King is worthy to receive the adoration of heart and voice. Blessed is He that cometh in the name of the Lord. In His Temple Jesus still looks round about upon all things. Are the temples of the heart such that His holy eyes can look upon with complacency?

LESSON BIBLE READING.

CHRIST'S KINGSHIP.

Typified by Melchizedec (Gen. xiv. 18; (Heb. vi. 20; vii. 1-3).
 Typified by David (1 Sam. xvi. 1, 12, 13; Luke i. 32)
 Typified by Solomon (1 Chron. xxviii. 6, 7; 1sa. lxxxix. 34-37).
 Recognized by the wise men (Matt. ii. 2).
 Recognized by Nathanael (John i. 49).
 Recognized by his followers (Luke xix. 38; John xii. 13).
 Declared by Himself (Matt. xxv. 34; John xviii. 37).
 Proclaimed from the cross (John xix. 19, 20).
 Shall be universally conceded (Phil. ii. 9-11).

The spreading of their cloaks by the crowd on the road, so that not even the animal on which the King rode, might touch the ground, is an Oriental custom which still survives, and is strictly confined to royal personages, or to the very holiest of holy men. I once saw the brother of the Shah of Persia so received in a Mesopotamian town by his brother's subjects. On another occasion, just before the outbreak which led to the English occupation of Egypt, I saw Arabi Pasha thus honoured as he was riding through the streets of Cairo. Though peaceful and humble, this last entry of our Lord was in the eyes of all a royal progress.—*Canon Tristram.*

Messrs. Ross and J. M. Gill were appointed a committee to prepare a report on Remits. The following were chosen delegates to the General Assembly, viz., Messrs. James Stuart, D. V. Ross, J. H. Higgins, McKenzie and Kellock, ministers; Messrs. Anderson, Henry Freeland, J. M. Gill, Moody, Robert Toye, elders. It was agreed to hold the next regular meeting of Presbytery in West Winchester on the second Tuesday of July at five p.m. Mrs. Dowseley presented the Woman's Foreign Mission report, which showed: number of auxiliaries, twelve; mission bands, two; membership, 250; value of clothing sent to North-West, \$280; amount to be sent to Toronto, \$500. Messrs. Mackenzie and Cameron addressed encouraging words to the Society. Committee on rearrangement recommended that Pleasant Valley remain in connection with South Mountain, and that other parts of the field remain as at present. The examination of Messrs. Potter and Whiteman was sustained. Mr. Kellock presented a report on Augmentation, showing that Westport, etc., required \$300; Oxford and Bishop's Mills, \$150; Farmersville and Toledo, \$150; Merrickville and Jasper, \$200. The treasurer's report showed total amount due Presbytery fund to be \$216.46. Assembly's remit on Marriage with Deceased Wife's Sister was adopted. Also remit on Settlement of Ministers in vacant congregations. Standing committees for the ensuing year were nominated, and Mr. McGillivray was appointed Moderator of Farmersville and Toledo Sessions.—*GEORGE MACARTHUR, Pres. Clerk.*

PRESBYTERY OF ORANGEVILLE.—The Presbytery met at Orangeville, March 12th. There was a large attendance of ministers and elders. Mr. N. Clark, of the Presbytery of Peterboro', and Mr. Gauld, of the Presbytery of Hamilton, being present, were asked to correspond. Mr. Ballantyne was appointed Convener of the Committee on the Aged and Infirm Ministers' Fund, and Messrs. Campbell, Convener; Craig, and their elders a Committee on the State of Religion. The Clerk read an extract minute of the Presbytery of Lindsay, to the effect that Rev. W. G. Mills, of said Presbytery, had refused the call from Markdale and Flesherton. The Presbytery separated Horning's Mills from Honeywood and united it with Primrose, to form a pastoral charge, and instructed the Clerk to correspond with the Presbytery of Barrie, asking if transference of Honeywood to their Presbytery would be acceptable. Mr. McClelland was appointed *interim* Moderator of the Session of Horning's Mills and Primrose. The following commissioners were appointed to the next General Assembly, viz.—Messrs. McLeod, Wilson, McClelland and McNeil, ministers, and H. Sprouie, J. Young, W. Clark and P. McGregor, elders. On application by the people of Waldemar, the Presbytery separated that station from Black's Corners and Laurel, and united it with Knox Church, Caledon, and Venatter. The Presbytery instructed its Mission Agent to procure a student for Black's Corners and Laurel, and apply to the Home Mission Committee for \$150 supplement, with a view to the settlement of an ordained missionary over these stations. The call from St. Andrew's, Proton, and Proton Station, to Rev. D. McColl, B.A., ordained missionary in these stations, was considered. St. Andrew's promised \$350 and manse, and Proton Station \$200. The call was sustained, and the Mission Convener instructed to apply for \$200 supplement conditional on the call being accepted. The Moderator presented the call to Mr. McColl, who intimated his acceptance of it. A special meeting of Presbytery was appointed to be held at Proton Station, on Tuesday, April 2, at two p.m., for the induction of Mr. McColl.—Mr. McColl to preside, Mr. McNeil to preach, Mr. Wallace to address the people, and Mr. McClelland the pastor. Mr. Craig submitted the Temperance Report, and Mr. Wilson the Sabbath School Report, both of which were adopted and ordered to be transmitted to the Synod Conveners. Mr. Fowlie was granted leave to moderate in a call at Orangeville, Mr. McColl at Markdale and Flesherton, and Mr. McNeil at Dundalk and Ventry, as soon as the people are prepared. The resignation of Mr. Armstrong of the pastoral charge of Hillsburgh and Price's Corners was considered. Delegates from these stations spoke highly of Mr. Armstrong, but as Mr. Armstrong pressed his resignation, it was accepted, to take effect on the 25th March, and Messrs. Fowlie and Wilson were appointed to prepare a minute anent his resignation. Mr. Ballantyne reported that he had visited Rosemont and Mansfield, anent arrears, that the people were doing all they could be expected; and the Presbytery agreed to apply for \$150 augmentation instead of \$100 as heretofore. They agreed also to apply for \$50 supplement for Feversham in the Osprey charge. An adjourned meeting of the Presbytery was appointed to be held in Orangeville on Tuesday, April 9th, at 10.30 a.m., and the next regular meeting in the same place on Tuesday, 21st May, at 10.30 a.m.—*H. CROZIER, Pres. Clerk.*

PRESBYTERY OF CHATHAM.—This Presbytery met on March 12, when Rev. W. Farquharson was elected Moderator for the next twelve months. A petition was received from Leamington asking to be separated from Blytheswood and Goldsmith, also for one to be appointed to moderate in a call. It was agreed to consider the petition at an adjourned meeting of Presbytery to be held at Leamington on March 19, at 10.30 a.m. The Clerk reported that Buxton had not paid in full the student who laboured there last summer. The Clerk was appointed to preach at Buxton next Sabbath and to bring the matter before the congregation. Mr. Fleming reported that the congregation of Essex Centre had paid all its debt, and had increased his stipend by \$100. The Presbytery expressed its satisfaction at the prosperity of this congregation. Some time was spent by the Presbytery in considering the report of their committee on the Book of Forms. As the congregation of St. Andrew's Church, Windsor, are increasing the seating capacity of their church, they were empowered to borrow money. The following commissioners to the General Assembly were appointed: Rev. Messrs. Fleming and Farquharson, by rotation, and Messrs. Gray, Battisby and Becket, by ballot; Messrs. F. B. Stewart and R. Dodson, elders, by rotation, and Messrs. A. Bartlet, Lung and Dr. Stewart, elders, by ballot. First Church, Chatham, was authorized to sell its Church property. Mr. Paradis, Amherstburg, drew attention to his field of labour and his facilities for doing missionary work among French Canadian Roman Catholics, provided the congregation of Amherstburg was separated from that of Colchester. The Presbytery resolved to lay the case before the Board of French Evangelization. Revs. A. McCall and W. Walker jointly tendered their resignation of the pastoral charge of First Church, Chatham. Mr. D. Currie was appointed to preach in First Church on the 31st inst., to meet with the congregation on April 1, and to cite them to appear at an adjourned meeting of Presbytery to be held in First Church on May 14, at ten a.m. Mr. F. Bates applied to have his name sent to the Home Mission Committee for work in Manitoba or the North-West Territory. It was moved by Mr. Gray, seconded by Mr. McCall, and unanimously carried: Whereas, Mr. Bates is a licentiate of this Church and has officiated in nearly every congregation in the bounds of the Presbytery with great acceptance, and whereas, he has resolved to apply to the Home Mission Committee for work in the North-West with a view to settlement, we, therefore, as a Presbytery cordially endorse his application and wish him every success in the work. It was agreed that the next regular meeting of Presbytery be held at Windsor at 10 a.m., on the second Tuesday of July. Pursuant to adjournment, the Presbytery met at Leamington on the 19th inst. The congregation of Leamington was separated from the congregations of Blytheswood and Goldsmith, and Mr. McLennan was appointed to moderate in a call in Leamington on as early a day as possible. Tilbury Centre and Strangfield were erected into a vacant congregation. It was resolved to supply Windfall with ordinances in connection with Blytheswood and Goldsmith. It was resolved to apply for a grant of two dollars per Sabbath to Blytheswood, Goldsmith and Windfall, also for a grant of two dollars per Sabbath to Tilbury Centre and Strangfield. It was further resolved to apply for a continuance of the present grant to Duart and Highgate, and for \$165 to West Tilbury and Comber. The Presbytery declined to ask aid for Puce and Renand Lane. The reports

on temperance, Sabbath schools, and the State of Religion were read and considered.—*WILLIAM WALKER, Pres. Clerk.*
PRESBYTERY OF COLUMBIA.—This Presbytery met at St. Andrew's Church, Victoria, on the 6th inst. The congregation of Richmond presented a petition asking to be put on the list of augmented congregations, which was granted, and leave given to moderate in a call to a minister, when prepared. Messrs. Jamieson, Thompson and McLaren were appointed a committee of supply. Rev. Mr. Tait read the report on State of Religion. The thanks of the Presbytery were rendered to Mr. Tait for his excellent report, and they agreed to adopt the recommendation, and hold a Conference alternately in Victoria. Congregations were instructed to remit contributions to Theological Chair, Manitoba College, as early as possible. Mr. Thompson was instructed to prepare and forward to Synod's Convener, a report on Sabbath schools, when all the schools have reported. Revs. D. MacRae and J. A. Jaffray were appointed Commissioners to the General Assembly by rotation on the roll, and T. G. Thompson, and D. Fraser by ballot, and the following elders were elected Commissioners to represent this Presbytery; Messrs. J. M. Browning, Vancouver; William Spence, Ethel, William A. Fraser, Mt. Forest, William Wilson, Toronto, Ontario. Rev. Principal Grant, Queen's University, Kingston, was nominated Moderator of next General Assembly. On petition the Spillamacheen mission field was reduced, so as to include only Enderby, Lansdowne, and the Valley, and Mr. Jaffray was reappointed. Mr. Chisholm was reappointed to Kamloops for the ensuing year. Mr. Dunn was transferred from Alberni to Mt. Lehman. Mud Bay was detached from Langlay and joined to the Delta. It was agreed to ask the General Assembly's Home Mission Committee for the appointment of a travelling missionary to labour among the miners, ranches, and others in isolated districts, with a salary of \$1,200. It was agreed to ask for the following grants: Spillamacheen, \$400; Kamloops, \$350; Chilliwack, \$400; Langley, \$300; Delta, \$400; Richmond, \$300, from Augmentation, Comox, \$400; Alberni, \$250, for six months; Victoria district, \$7 per Sabbath, or \$175 for six months while a student is employed, and \$200 for second six months if ordained missionary is employed, and that application be made for a student from Manitoba College for six months. It was agreed to apply for the services of a student at for Alberni. The Presbytery agreed to transmit the application of Mr. Toms to General Assembly, to be received as a student, and that Mr. Thompson represent the case before the Assembly. Extract minutes from Assembly's Foreign Mission Committee were read and considered, when it was moved by Mr. Scouler, seconded by Mr. Thompson and agreed to "That in acknowledging the receipt of the extract minutes of Assembly's Foreign Mission Committee, the Presbytery endorse the opinion expressed by their Foreign Mission Committee, that for the present the most prudent course would be to secure the services of a native missionary. They further express the hope that when a suitable missionary can be secured the Assembly's Foreign Mission Fund will be in such condition as to warrant the committee assuming the comparatively slight financial responsibility which the employment of such a missionary would involve. It was then agreed to reaffirm its decision of last year anent the remit on travelling expenses of commissioners to the Assembly, namely, That a Fund be instituted to meet the travelling expenses of Commissioners, etc." The remit on the Book of Forms was handed over to a committee, consisting of Messrs. D. Fraser, D. MacRae, and P. McF. McLeod, for consideration, they to report to Rev. Dr. Laing. Mr. Scouler was instructed to arrange for a Conference on State of Religion, at next meeting of Presbytery to be held in St. Andrew's Church, New Westminster, on September 10, at three p.m. After closing exercises were concluded by the Moderator, Rev. D. MacRae, the Presbytery marched in a body to take part in the ceremony of laying the foundation stone of the new St. Andrew's Church.—*T. G. THOMPSON, Pres. Clerk.*

A SABBATH AT POINTE-AUX-TREMBLES SCHOOLS.

The following letter from the Rev. Dr. Warden, of Montreal, will be read with interest by many of our readers: Yesterday was communion Sabbath at Pointe-aux-Trembles Schools. In company with the Rev. Professor Cousirat, Mr. James Croit, editor of the Record, and Mr. McKenzie, one of the Montreal students who goes to China as a missionary next summer, the writer drove down from the city in the morning. On our arrival we found the beautiful chapel, erected last fall, filled by as reverent and intelligent a congregation as can be seen anywhere, there being present one hundred and forty-five pupils, together with the teachers and a few friends. The service was conducted, in French, by the Rev. Professor Cousirat, who preached a simple, earnest sermon, appropriate to the occasion, after which fifteen of the pupils were, on public confession of their faith in Christ, received into the fellowship of the Church. The occasion was one of deep interest and of great solemnity. Many of these pupils are from Roman Catholic homes, and knew not the way of salvation by faith in a crucified Saviour till they were admitted to Pointe-aux-Trembles at the opening of the session last October. The aptness of the pupils, their hearty singing, and their familiarity with the teachings of God's Word are features characteristic of the schools which favourably impress all visitors, but most encouraging of all is the large number of them that accept Christ as their Saviour. At the communion in December last twenty-one new members were received, and fifteen now, making thirty-six pupils who have this winter been led, we trust by the Spirit of God, to give their hearts to Christ. Before being admitted into the fellowship of the Church the applicants are individually examined, and only such as make an intelligent profession are received. Results belong to God. It is ours to labour with patience and perseverance, with faith and prayer, whatever the apparent issue may be, but how heart cheering it is to be privileged to see spiritual results. Every session God hath manifestly set his seal upon this work and blessed the labours of the teachers, but never has there been such a joyous reaping time as this season. "The Lord hath done great things for us, whereof we are glad." At the close of the morning service we dined with the boys in the spacious new dining hall, and held another service in the afternoon. The chapel was again filled. Mr. Bourgoin, the principal, presided, and, after devotional exercises, several brief addresses were given. Mr. Croit spoke on Christ's invitation, "Come unto Me"; Mr. McKenzie on Christ's first-recorded words, "I must be about my Father's business," and His last recorded words, "Ye shall be witnesses unto Me," etc.; Mr. Herdt, one of the elders of St. John's (French) Church, Montreal, gave seasonable counsel to all the pupils; and the writer specially addressed those who had been at the communion table in the morning. The whole of the exercises of the day were most delightful and refreshing. It cannot be encouraging to the friends and supporters of the schools to know that by means of their Christian liberality, and in answer to their fervent prayers, the work is progressing so satisfactorily. I take this opportunity of most cordially thanking all of them for their generous gifts. Many of those who are supporting pupils have this year sent, in addition to their usual contribution, a sum on behalf of the furnishing of the new buildings. The church year ends next month, prior to the close of which all moneys should be forwarded. I will be glad to receive the contributions of those who have not yet sent their annual amounts, as well as donations towards the sum (\$5,500) still required to meet the expense of the additions, etc., made to the buildings last summer from those who may feel disposed to help this work. The present and former pupils of the schools have contributed about \$300 toward the furnishing fund. Yours faithfully,
 R. H. WARDEN.
 198 St. James Street, Montreal, March 18, 1889.

THE MISSIONARY WORLD.

THE MISSIONARY AREA IN INDIA.

At the farewell banquet, given in honour of Lord Dufferin, the departing Indian Viceroy, in Calcutta, the event was celebrated with great brilliancy and made memorable by the speech of the Governor-General.

Population.—What is India? It is an empire, equal in size, if Russia be excluded, to the entire continent of Europe, with a population of 250,000,000 souls, composed of a large number of distinct nationalities, professing various religions, practising diverse rites, and speaking different languages.

Territory.—India has a land frontier of nearly 6,000 miles and a seaboard of about 9,000 miles. On the east she is continuous with Siam and China, on the north with Tibet, Bhotan and Nepal; while on the north-west she marches, at all events diplomatically, with Russia.

Communities.—The most patent peculiarity of the Indian Cosmos is its division into two mighty political communities—the Hindus, numbering 190,000,000 and the Mohammedans 50,000,000, whose distinctive characteristics, religious, social, and ethnological, it is unnecessary to mention.

Characteristics.—At one and the same moment, all the various stages of civilization through which mankind has passed, from prehistoric ages to the present time, are exhibited. At the one end of the scale is the naked, savage hillman, with stone weapons, head-hunting, and polyandrous habits and childish superstitions; at the other the Europeanized native gentlemen, with the refinement, polish, and literary culture of western philosophy and advanced political ideas.

Education.—Out of the whole population of British India, which may be put at 200,000,000 in round numbers (literally 268,000,000 according to last returns), not more than five or six per cent. can read or write, while less than one per cent. has any knowledge of English. Thus the overwhelming mass of the people—perhaps 190,000,000 out of 200,000,000—is still steeped in ignorance.

It is not astonishing that this golden river of splendid oratory and wonderful comprehensiveness should have created a profound impression among the leaders of the political, educational, and religious life in India.—Missionary Review of the World.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY OF NORTH-AMERICA.

The third Annual Meeting of the Guarantors and Policy-holders of the Temperance and General Life Assurance Company was held at the Company's Head Offices, Nos. 22 to 28 King street west, in this city, on Wednesday, 13th March, and was largely attended by the Guarantors, Policy-holders, Directors, General Agents, and others interested in the Company.

By unanimous request Hon. G. W. Ross occupied the chair, and Mr. J. B. Fudger was appointed secretary.

The Managing Director of the Company, Mr. H. O'Hara, read the report of the Directors as follows:—

The Directors are pleased to submit their Third Annual Report for the year ending 31st December, 1888, with the accompanying full statement of the affairs of the Company.

The number of applications for assurance was 959, for the sum of \$1,458,600, and careful consideration of each of these resulted in the acceptance of \$24, for \$1,236,100, with an annual premium of \$30, 333-71; 131 applications, for \$213,500, were declined, and 4 for \$9,000 were held in abeyance.

The total assurance in force is 1,462 policies, for \$2,371,200, or an increase over last year's total of \$497,100, and the cash premium income has increased nearly sixty per cent. This evidence of prosperity must be gratifying to the Share-holders and Policy-holders, and we look forward to a much greater increase for this year.

Owing to the hard times, the majority of the Canadian Life Insurance Companies secured less new business in the year just closed than in the previous year (1887); our Company formed one of this majority, but while we are slightly behind in the amount of business obtained, we can congratulate the Company upon the class of business secured. As regards the business which formed the increase of the minority, half a million of it was on the industrial plan, and a million and a half was procured at 100 high a cost to be profitable.

Economical Management.—It will be apparent from the figures in the statement that the Company has continued to follow its usual methods of economy in the management of the business. The cost of procuring and maintaining the business (i.e., procuring new and maintaining that already in force) is only \$1.21 per \$100 (hundred), as compared with three other Canadian Companies in the same stage of existence for \$1.45, \$1.48, and \$2.38 respectively.

As regards our business in force, we have in the Temperance section 1,073 policies, for \$1,454,700, and in the General section 389 policies for \$916,500, and while we ourselves are not of sufficient age and experience to furnish material for reliable statistics in support of the main principles on which the Company is founded with regard to the two sections, we have additional and abundant confirmation of our position from the actual experience of the English and Australian companies doing business on those principles.

In accordance with the resolution of the Board in 1887, we have written off at the end of the year \$1,000 of the preliminary expense account, which is reduced to \$2,000.

The valuations of policies have been based as usual, on the Canadian standard, i. e., the Institute of Actuaries Hm. experience table of mortality with 4½ per cent. interest, and have resulted in an increase in the re-insurance reserve of \$19,107.28, making the total \$47,501.38.

According to the Act of Incorporation, all the Directors retire, but are eligible for re-election.

GEO. W. ROSS, President. HENRY O'HARA, Managing Director.

ABSTRACT OF RECEIPTS AND DISBURSEMENTS FOR THE YEAR 1888.

Table with 2 columns: Description and Amount. Includes items like Balance on hand and in Bank, Premiums received, Transfer from Cash Government Deposit, Paid for Death Claims, Commissions and Salaries, Medical Fees, Advertising, Printing and Stationery, Rent, Taxes, Fees, Audit, etc., Travelling Expenses, Directors' Fees, Postage, Expressage, etc., On Investment Accounts for Debentures, etc., Re-insurance, Rent, and M. D. Fees for 1887, and amounts written off, Cash on hand and in Bank.

Assets.

Table with 2 columns: Description and Amount. Includes Cash Government Deposit, Debentures deposited with Government, Debentures deposited in Imperial Bank, Bills Receivable and Balance Preliminary Expense, etc.

Table with 2 columns: Description and Amount. Includes Outstanding and Deferred Premiums, and Agents' Balances, net, Office Furniture and Fixtures, Interest and Rents Due and Accrued, Balance of Uncalled Guarantee Fund, Cash on hand and in Imperial Bank.

Table with 2 columns: Description and Amount. Includes Liabilities, Reserve Fund for Re-insurance (Government standard), Death Claim, awaiting proofs (paid in January), Contingent Fund, Rent, etc., Premiums paid in advance, Surplus, Security to Policy Holders.

HENRY O'HARA, Managing Director. JAMES B. FUDGER, Secretary.

I have made a careful audit of the Books and Accounts of the Temperance and General Life Assurance Company for the year ending 31st December, 1888, and hereby certify that the accounts as set forth above are true exhibits of the Books of the Company at that date.

Toronto, March 9th, 1889. R. H. TOMLINSON, Auditor.

We have made an independent examination of the Receipts and Disbursements for the year 1888, also of the Assets and Liabilities of the Company, and find them as set forth in the above Statement.

ROBERT McLEAN, SAMUEL TREES, Auditing Committee.

Toronto, March 11th, 1889.

HON. GEORGE W. ROSS, President of the Company, spoke as follows:—

GENTLEMEN.—In moving the adoption of the annual report of your Directors, I desire to notice that, notwithstanding the keen competition which now exists among insurance companies and the organization of many assessment companies of different kinds, it is gratifying to notice that our ordinary volume of business has not been very seriously affected. Many older companies have not secured as large a volume of business for 1888 as for the previous year, and we may well congratulate ourselves on our success.

It is very gratifying to those interested in temperance to notice the large amount of business we have in that department. We have over 1,000 policies for nearly a million and a half in the Temperance Section, and only 389 policies for \$916,500 in the General Section.

In conclusion I may say that my experience of another year has proven that the managing director and officers of the company have attended to their duties with great fidelity and merit the confidence you have placed in them.

Mr. Robert McLean, one of the Vice-Presidents, said that he had great pleasure in seconding the adoption of the third annual report so ably moved by the President. Our losses for the past year have been unusually heavy in amount, one-third being on lives terminated by accident, which no human foresight could have prevented.

He was also a member of the Auditing Committee, and he could certify that this work was not done in a perfunctory manner, every item of income and expenditure being carefully checked. When he told them that Mr. Trees was his colleague in this work, they might depend upon it that from his recent experience in another matter he was not likely to take anything for granted.

He was glad to see so many shareholders and agents of the Company present, and he believed the agents of the Temperance and General would compare very favourably with those of any other company doing a life business; indeed much of the success of a life company depended upon the activity and reliability of its agents.

Dr. Nattress, Medical Referee, read an able resumé of the business of the year in his department.

Mr. H. O'HARA, Managing Director, on behalf of himself and others, in a few appropriate remarks, acknowledged the compliment, accepting it as an expression of confidence in the management. He could bear testimony to the efficient manner in which the secretary, clerks, medical referee, inspector, and most of the agents had discharged their duties, and remarked, "It sweetens labour to know that our services are appreciated."

Mr. R. H. Tomlinson was appointed auditor for 1889. The election of Directors was then proceeded with, and resulted in the re-election of the old Board. At a subsequent meeting of the Board of Directors, Hon. Geo. W. Ross was re-elected President, and Hon. S. H. Blake and Mr. Robt. McLean, Vice-Presidents.

RADWAY'S PILLS

ALWAYS RELIABLE PURELY VEGETABLE. 2.3/52

For the Cure of all DISORDERS of the STOMACH, LIVER, BOWELS, KIDNEY, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELINGS, etc.; INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal Viscera. PERFECT DIGESTION will be accomplished by taking Radway's Pills.

DYSPEPSIA.

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of DYSPEPSIA disappear and with them the liability to contract disease.

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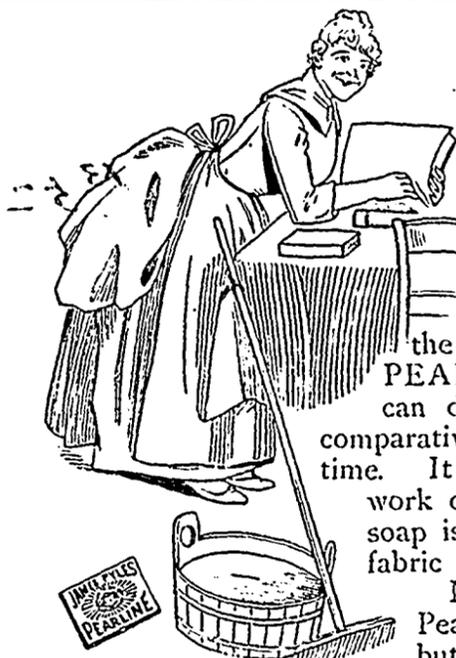
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Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless. 21/52

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4. or by letter.



Read a Fact

6/8 E O M

THE strongest woman will be tired out after a day spent in washing clothes or cleaning house in the old way, with the old means. While with the aid of JAMES PYLE'S PEARLINE a delicate woman can do the same work with comparative ease—far better—in less time. It virtually takes the hard work out of any task for which soap is used, and is harmless to fabric or hands.

Millions use it—Do you? Pearline is never peddled—but sold by all grocers.

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Have just opened a magnificent assortment of REAL TURCOMANS which are undoubtedly the Finest Goods ever shown in Canada.

TUSSAH TURCOMAN CURTAINS

In Cadet, Isabel, Terra Cotta, Capuchin, Boutonda, etc.

TUSSAH TURCOMANS

BY THE YARD in plain colours to MATCH ABOVE.

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New Combinations in Camel and Blue, Camel and Boutonda, Camel and Terra, etc. etc.

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HON. GEO. W. ROSS, Minister of Education. PRESIDENT.

HON. S. H. BLAKE, Q.C., ROBT. McLEAN, Esq., VICE-PRESIDENTS.

HENRY O'HARA, Managing Director.

7/52 Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored.—A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

Ayer's Sarsaparilla.

saparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

by the use of Ayer's Sarsaparilla. I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored.—Susan L. W. Cook, 209 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this trouble, some complaint, and completely restored my health and strength.—Jesse Boggs, Holman's Mills, Albernarle, N. C.

If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sar-

It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

Sold by all Druggists. Price \$1; six bottles, \$5.

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For 1889 is the handsomest and most complete Garden Guide ever published. It is really a book of 140 pages, size 9 x 11 inches, contains three colored plates, and illustrations of all that is new, useful and rare in Vegetables, Flowers, Fruits and Plants, with plain directions "how to grow them" by

4/4 Peter Henderson

This manual we mail to any address on receipt of 25 cents (in stamps). To all so remitting 25 cents for the manual, we will at the same time send free by mail, in addition, their choice of any one of the following Splendid Novelties, most of which are now offered for the first time, and the price of either of which is 25 cts.: One packet of Autumn King Cabbage, or one pkt. of Yosemite Mammoth Wax Bean, or one pkt. Delmonico Musk Melon, or one pkt. Giant Pansy, or one pkt. Scarlet Triumph Aster, or one pkt. Sunflower, "Silver and Gold," or one plant of the climber Blue Dawn Flower, or one plant of the White Moonflower, or one Bermuda Easter Lily or one plant of either a Red, Yellow, White or Pink Everblooming Rose (see illustration)—on the distinct understanding, however, that those ordering will state in what paper they saw this advertisement.

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2/4 E O M 1889.



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