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LOSING AND LIVING.

FOREVER the sun is pouring his gold
On a hundred worlds that beg and borrow
His warmth he spends on suns and cold
His wealth on the homes of want and sorrow.

To withhold his largesse of precious light
Is to bury itself in eternal night,
To give
Is to live.

The flower shines not for itself and yet
Its joy is the joy of the world,
Of beauty and bloom it is proud,
And it lives in the light it freely loves,
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom,
Is to die.

The sea level silvery sails to the land,
(The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And ever and ever we yield our breath,
Till the mirror is dry and images death,
To give
Is to live.

He is dead whose hand is not opened wide
To help the need of a human brother;
He doubts the length of his life-long ride
Who gives his fortune place to another;
And a thousand million lives are his
Who carries the world in his sympathies,
To do
Is to die.

—Boston Transcript.

For the PRESBYTERIAN REVIEW.

SABBATH SCHOOL, WORK IN WALES.*

IN FOUR PARTS.—PART IV.
BY REV. JOHN GRIFFITH, WYARON, ONT.
III.—ITS MANAGEMENT.

1. Their general management as exercised by the Church Courts.

(a) *The General Assembly.* Here all general laws for the government of the schools are enacted. Much time in every Assembly is spent on Sabbath School work. Of late years the schools have been much stimulated in the direction of Biblical research by the issuing through General Assembly's Sabbath School Commissions of *Bible-reading* and *catechising* systems of annual examinations, and the granting of certificates to successful candidates.

(b) *The Presbytery.* A committee is appointed in each Presbytery to watch over the Sabbath School work within its bounds. This committee undertakes besides collecting reports, etc., of the schools, to arrange that the plan of study recommended by the Assembly be adopted through the Presbytery, and also to arrange the examinations. The Presbytery appoints four ministers (occasionally an elder also is appointed) to prepare four examination papers in four departments, suitable to the capacities of the following classes:—(1) children under twelve years of age; (2) youths under sixteen; (3) young people under 25; (4) adults upwards of twenty-five years of age. Some of the papers sent in by the latter class would slay many a divinity student. In one Presbytery a man over sixty years of age headed the list. After the examiners give in their reports, certificates are issued in the four departments to all candidates who attain half-marks. But in each department there are three classes of certificates, and to the first three on every list there are prizes in books to be given.

The examinations are conducted in the following manner:—The convenor of the Presbyterial S. S. Committee is also appointed its secretary. All the minor arrangements are to be carried out by him. A certain date for the examination is fixed, which is announced in all the schools at least nine months previously. A request is sent to every superintendent to send in the names of all who intend sitting for the examination, stating also in what departments they wish to be examined. Then leaflets to that number, containing questions, are printed, and mailed under seal to the person who is held responsible for conducting the examination in a particular locality. This must be a person from a neighbouring school, or, as is often the case, a minister of another denomination. He is to act as proctor, and he is not to break the seal and open the packet of questions but in the presence of the candidates. The same person, when the examination is over, mails the examination papers to the Secretary, who in turn distributes them between the four examiners. At the next Presbytery meeting their report is issued, the names of the successful candidates appear in one of the denominational periodicals, and in a few weeks the eagerly looked for certificates arrive in

every school. A wise superintendent improves the occasion by announcing a public meeting, which is commonly held at the close of the Sabbath morning service, the minister presiding. There in the presence of the whole congregation, the fair-headed little girl who was successful in committing to writing half-a-dozen answers from the catechism, and the grey-headed teacher who wrote a capital paper on the "Miracles of Christ," come up for their "blushing honours." Short, telling speeches are then made, voices of thanks are given to those who have worked with the movement, and the course of study for the coming year is announced.

(c) *The District Meeting.* Perhaps a word of explanation is necessary here. Every well-arranged Presbytery in Wales is divided into districts, generally eight in number. In each of these districts there is one of eight or nine churches. Matters relative to these churches are first discussed in the district meeting, which is held generally the week previous to the meeting of Presbytery. This district meeting possesses full powers to settle many small matters, but as a matter of form the sanction of the Presbytery must be sought. Other matters are sent up as messages to the Presbytery, and these messages from the various district meetings form the agenda of the Presbytery meeting.

Again, the Sabbath Schools in each of these districts unite together on the same principle. Two representatives from each school constitute this union. They meet every two months in rotation among the schools, Sabbath morning being the fixed time. A minister from the district is elected the annual president. He is to attend every meeting, and to effect this the minister of the church where the meeting is held is to supply his pulpit on that occasion. At eight o'clock in the morning a meeting of the delegates is held. The Secretary reads his bi-monthly report of all the schools in the district. This report is now submitted to the meeting and criticized. Wherever there is a falling off in number or in work, the delegates from that particular school are called upon to furnish reasons for the retrogression.

Next comes a general discussion on Sabbath School work. By-laws are passed, and the needs of the district are discussed. Messages are sent to all the churches in the district, and at the annual festival of the Sabbath School of the district, when on a particular day all the schools meet in a central church. Three services are held, morning, afternoon and evening. All the people, hundreds in number, are hospitably entertained by the members of this church. Every school has its own contribution to give to the programme of this festival. The ministers of the district deliver addresses, each school is catechised on a particular subject, and then all the schools join in singing a selection of congregational tunes and anthems that had been learnt specially for the occasion. These singing festivals in Wales are a powerful means of grace. One of the best musicians in the country is engaged to lead the combined choirs on this occasion, not with a view of training them to sing (for many months had been spent previously, under the local leaders, in learning the musical programme), but to add lustre and dignity to this branch of the service of the Lord, and ensure to the people a season of blessing and enjoyment of the highest kind.

In connection with the district meeting, a public meeting is held in the church at 10.30. Here a delegate from each school is to deliver an address on a given topic by that school. A curious feature of this meeting is that the people do not listen to these speeches in order to be informed and moved, so much as to watch the development of talent in the representatives of the school. If all the delegates have speeches ready, the time of each is limited to ten minutes. These speeches are on all sorts of subjects, from "The Duty of Reading the Scriptures" to "Predestination." From the ranks of these speakers the preachers of the future are picked out.

In this meeting, also, new teachers are ordained. As this bi-monthly meeting is held in rotation among the schools, advantage is taken of it to ordain a new batch of teachers to the full work of the Sabbath School. These have been previously elected at the teachers' meeting of that school, where a constant search is made for scholars who are fit and willing to teach. By this means the supply of teachers is often more than the actual demand. In every well regulated school there is a class called the Teachers' Class. This class forms the reserve army. To this class the superintendent comes for a teacher when one of the "regulars" is absent. To keep this class in every school well supplied, new teachers are constantly set apart in the district bi-monthly meeting. Simple questions are put to them as to their motives and qualifications to teach. Some of the experienced brethren address them,

and then they are dedicated by prayer to this important work, and their names are placed on the roll of the regular teachers of the district.

2. *Home rule in the Schools.* Every Sabbath School is directly answerable to the district meeting, but each also possesses independent organization.

The church is the highest court of appeal and the centre of authority. Then comes the teachers' meeting, consisting of all teachers and officials of the school, where they form a general committee for the working of the school. Here all officers are elected. There are eight officers to be appointed annually.

(a) Two superintendents, senior and junior. One is elected every six months, so that one possesses six months' experience when the other comes into office. This experience gives the senior precedence in governing the school during the latter half of his tenure of office.

(b) Two superintendents of the junior or juvenile school. These are elected on the same plan as the others, but one of these is required to conduct the musical part of the work. By "juvenile school" is meant all the children under twelve years of age, and all who are unable to join the classes of youths and adults.

(c) The school secretary, who besides other duties, is to furnish the district secretary with a report of the school attendance and work at the end of every two months.

(d) I have utterly failed to find an English name for the next officer. He is called in Welsh *Profydd*. This word is akin in meaning to the Greek *σοφιστής*; I have, therefore, ventured to coin a word for my present purpose. I shall call this officer the *Dokimast* of the school. The apostle Paul was a dokimast when he wrote to the Philippians about Timothy: "Ye know the proof of him." He also told the Corinthians that he wrote to them that "he might know the proof of them," whether they were obedient in all things. This officer is appointed annually to prove the scholars. It is an office of high honour, and an elder generally fills it. His visits to the classes are eagerly watched. As he approaches a class the little boys or girls are flushed with excitement. He confers with the teacher as to the most advanced scholars, and then he tries these scholars by reading and catechising. At the close of the school the superintendent announces that so-and-so is to be promoted to a certain class; and then in the presence of the whole school the scholar is led by the superintendent himself to the new class, there to make new acquaintances and to work on a higher plane. Such is the work of the Sabbath School dokimast.

(e) *Two visitors.* The work of these, though humble, is very arduous. Every Sabbath these two meet in the school, and during the school they are told off to look up neglectful church members and others who are absent from school. They are armed with a list of names from the school secretary. They march together boldly to the abodes of these persons, especially if they are church members. Such is the authority of the school in this matter, that church members dare not grumble if their Sabbath afternoon nap is broken by their inquisitors. They are very persistent in their work. They cheerfully give another call if the first is ineffectual, and take a particular delight in hunting down a wily old customer. They are men of courage and zeal. Though, perhaps, they would not shine as teachers, still their rude pleading on behalf of the Sabbath School tells wonderfully on their more educated but less devoted fellow Christians. They are God's humble servants, and much pleased that God honours their service.

IV.—ITS WORK.

1. The biennial text-books published by the General Assembly form the basis of teaching. Preparation for the annual examination is made along the lines indicated in these. The "International Lesson" is thus discarded. It must also be understood that these biennial text-books do not fill the same place in the curriculum of the schools of Wales which the "International Lesson" does in other lands. The use of "Lesson Helps" in the schools is generally deprecated. These text-books mainly consist of an arrangement of lessons for two years, with a set of questions on each lesson to guide the scholar into the lesson.

2. Charles' "Christian Instructor" and the Children's Catechism are also studied in the schools.

3. Memorising the Word of God is also an important part of the school's work. The number of chapters and verses learnt in each school is recorded every Sabbath, and the account is sent in to the district meeting.

4. Preparing for the annual Sabbath School festival occupies much of the time and work of each school. But I have already referred to this.

Here I must end my account of Sabbath School work in Wales. I would

ask for it at least a part of the credit given to the Gospel of St. Luke, inasmuch as it is by an "eye-witness and minister of the Word." I have abstained from making any statements that have not been verified by personal observation, except those that are purely historical. I have not tried to picture an ideal Sabbath School, neither do I assert that all the Sabbath Schools of Wales are true to my description of them. Some of the schools are better governed and worked than I have described, while a good many of them have caught the English disease that I have mentioned. I would also wish that these few hints about the work in Wales could be of use in solving some of the difficulties of the work in Canada.

The last General Assembly at Halifax appointed a committee to inquire into some Scottish methods of instructing the youth of our congregations. I claim a hearing also for little Wales. While we are much indebted to Scotland for our theology, we owe little to any nation for our Sunday School. The best return we can offer for the theology of our "Confession of Faith" is to ask our fellow Presbyterians at large to reap a part of the results of the organizing genius of Charles of Bala, who was God's gift to Wales, and who, under His blessing, transformed that once benighted country. I claim a hearing, also for not an insignificant member of the Presbyterian family. The Church in Wales compares respectably with the Presbyterian Church in Canada. While the latter has 20,000 more communicants, the former has nearly 100,000 more Sabbath School scholars. But while an interchange of ideas and the comparisons of systems of religious work are necessary, let us remember that a good system may be devoid of life. Let us above all things keep the true fire burning on the altars of our Sabbath Schools. Let us never forget that the success or failure of our efforts depends far more on the men and women engaged in the work than on the systems themselves. Let every follower of Christ become a teacher, let every teacher become a preacher, and let every preacher become a soul-winner.

MISSION WORK.

MISSION WORK—ON BIRD-TAIL.

A report by Rev. John McArthur, dated Bristol, March 25th, and published in the Woman's Foreign Missionary Society, intelligence of an interesting and encouraging nature is given on the progress of missionary work among the Indians on the Bird-tail or Beulah Reserve.

Mr. McArthur has charge of this mission in addition to his work on the Home Mission field in the immediate neighbourhood. He lives at a distance of eight miles from the reserve, and has five other stations under his care. The little Indian congregation, with twenty-seven names on the communion roll, has evidently reached a stage of stability and self-reliance which gives ground for much hope and thankfulness. Mr. McArthur preaches in the little Indian church once a fortnight. The elders conduct the service on the alternate Sabbaths. During the summer a week-night service is held every two weeks. Nine persons were received into communion on profession of their faith during the present year. The average attendance at Sabbath service is about thirty-five. This out of a population of twenty-nine families is a creditable percentage of church-goers. The little congregation contributed \$31 to the Schemes of the Church last year. There is a Young Men's Christian Association on the reserve and an Auxiliary of the Woman's Foreign Missionary Society. The women, who gather once a week to sew, open their meetings with reading of Scripture and prayer.

The Industrial School recently established at Bird-tail is under the charge of Mr. and Miss MacLaren, who are actively engaged in teaching the Indian children rudiments of learning, besides sewing, cooking and other forms of industry, along with the knowledge and Word of the true God. These young persons so trained are our great hope for the future of the Indians. They will go forth from our industrial schools to be, in the hands of Providence, the regenerators of their race, and the founders of a new and better life for their own people. The Indian children are, upon the whole, intelligent and, taking all things into account, docile and engaging. They are remarkably fond of music and seem to show considerable aptitude in learning to play the organ.

The little church on Bird-tail has a good organ. The Sioux organist, John Thunder, has just been married to a young Christian Indian girl. He has gone to Indian Head to assist Rev. Mr. McLennan. Thunder is also a good interpreter.

It is sometimes said that efforts for the conversion of the adult Indian are vain, and that all missionary work should

be concentrated upon the children; but we have in Mr. McArthur's report mention of no less than four adult baptisms during one year, and one of these is a man over sixty-five years of age. This convert has since died, professing his belief and trust in the true God and Saviour. From various causes the mortality among the Indians is generally large. There were ten deaths on the Beulah reserve this year. Four of these were professing Christians. The calm and happy death of the Christian Indians seems to have made a good impression on their heathen neighbours, and already fruit is being borne by new converts added to the church.

Much gratitude is expressed in Mr. McArthur's report for the gifts of clothing received from Guelph, Stratford, Fergus and other points in Ontario. The missionaries with one accord condemn indiscriminate charity towards the Indians. They seem to exercise much wisdom and tact in distributing the articles at their disposal, giving for the most part only to the aged and very needy, to the sick, and to the children who are thus in many cases induced to attend school and who would otherwise be out of reach of instruction and good influences.

MR SPURGEON ON MISSIONS.

In *The Sword and the Trowel*, Mr. Spurgeon makes various references to the current discussion of missionary methods. He says:—

"We are on the eve of a new departure in missions. Without breathing a complaint against the old, we shall welcome the new. The world has to be evangelised, and he that can show us how to do it, or even how not to do it, is our friend. The remarks made by Mr. Caine as to mission operations are not to be set aside because of minor errors in his statistics and other matters. He will have done good service to the great cause if the managers of the societies will take to heart whatever is right in his somewhat severe strictures. There can be no need to pull down what is already built up; but there might be additions to the edifice. Missionaries, with their families, should not be stunted; but a body of young men might be sent out, pledged on a certain day to give up their families, and to devote themselves to the work of the field. He who points out a flaw or failure in any good work should not be howled at as an enemy, but utilised to the utmost as an aid to wiser procedure."

THE FAMINE IN CHINA.

The *North China News* referring to the negligence of the Chinese Government in leaving to foreign missionaries the relief of the starving people in the northern province, says: "Almost the whole missionary staff in the two famine districts is engaged in the work of relief and yet they report that they are only able to touch the fringe of distress. This can be averted for a time at the expense of something less than half a penny a head a day. There is no permanence in it. Every bit of this work should be done by the Chinese Government. In the great famine of twelve years ago there was some excuse for the people being allowed to starve, for the districts afflicted were practically inaccessible. There is no such excuse now, the famine districts being perfectly accessible. There is plenty of food in the country. Ship loads of grain are going away every day from Anhui and Kiang-Su to the south in the ordinary course of trade, but not one load goes as government account to the famine districts."

A REVOLT FROM ROME.

REMARKABLE MOVEMENT IN INDIA.

THE Rev. C. Chiniquy has sent us the following letter from a friend in India showing the feeling aroused by Jesuit aggressions among the Roman Catholics in that country:

"WATCHMAN" BOOK DEPOT,
Colombo, Dec. 26, 1878.

"MY DEAR COMRADE,—You are aware by the papers that my darling wife is now glorified. What a grand victory her death-bed displayed. It is very lonely without her, but Jesus is very near and precious. I am unexpectedly left to travel and preach the Word just now in Ceylon in Purity work and promoting our Colporteur Evangelist Mission. A most remarkable movement is in progress among the Romanists in Western India and Ceylon. Thousands of the Indo-Portuguese are deserting the Pope and going en masse into the Syrian Church. I send you papers explaining. You see they have had a long and desperate struggle. It was simply the determination of the

Italian faction to get everything directly under the power of the Pope and themselves; while the Portuguese wished to hold direct charge of their missions and then legally report to Rome. Concessions have been made with many heart-burnings for many years. But now that the Jesuits have the reins at Rome and have sent their own men to run the machine in India, a final demand was made for the Portuguese priesthood to totally surrender to the Italian and Jesuit party. A very large faction refuse to do so and have placed themselves under the patriarch of the Syrian Church at Antioch. This Syrian Church is very old in South India—indeed, seems to have descended directly from the early labours of the first successors of the Apostles. It is not strong and is confined to South East India. It is much like the Greek Church, I believe.

Though we do not see much signs of spiritual awakening in this Portuguese ("Padroado") strife against the "Propagandist" Italians, yet it means that thousands are getting away from the Great Dragon, and will be more accessible to the Word of God. It has been much on my heart for three years that we ought to have direct mission work among these many thousands of Indo-Portuguese Romanists. Now I feel sure that the time has come when God's people should move in this matter. Here are thousands moving from one form of nominal Christianity to another. Why should not some devoted souls go amongst them with the Word of Life. But it cannot very well be done by a Church, that is, mere resolutions of committees and publication and appeals for funds will not affect it. We need men filled with the Holy Ghost and glad to work on self-denying and apostolic lines to win souls. Brother, I lay this upon your heart to work, to pray and to watch for some devoted souls to come out here and help us in this great holy war. Especially I beg you to think of these thousands of Indo-Portuguese and Ceylon Portuguese who have broken away from the Roman antichrist and now need the Christ of Calvary. I should be glad to go and plead India's needs with you and before my countrymen, should God so appoint. God bless you in all your glorious work for our Church."

"WALLACE J. GLADWIN."

MISSION NOTES.

MISS CHARLOTTE TUCKER, "A. L. O. E.," is busily and happily engaged in her mission work at Batala, in the Punjab, India. Batala is a little city of twenty-five thousand inhabitants, half Hindus and half Mohammedans. The Mohammedans are very bitter and are trying to spoil her work, but around Batala there are numbers of villages—at least fifty within a circuit of five miles, and a most encouraging work is carried on amongst their many inhabitants.

A LITTLE book, printed in one of the languages of New Guinea, derives a unique interest from the fact that from typesetting to binding it is the product of a missionary who had no previous acquaintance with the trades of the printer and bookbinder. The Jack-all-trades is in great demand in the newer parts of the world. It is mentioned among the qualifications of the German explorer, Reichard, that he is well up in the arts of the carpenter, mason, boat builder, blacksmith, farmer and machinist. There is a one-eyed chief on the lower slopes of Mount Kilima Njaro, who perversely declines to be interested in Christianity, but who is eager to learn all he can about machinery. He holds technical skill in the highest respect, and wants to know how everything that reaches him from Europe is made. A missionary named Reid, who has a talent for machinery, has just been sent to Chief Mandara to fill him with facts about the technical arts; and while he is talking machinery and hand crafts it is hoped he will be able to work in a few words edgewise about religious matters.

HE doeth much who loveth much; and he also doeth much who doeth well.—Thomas à Kempis.

*A paper read at the late Conference on Sabbath School Work, Presbytery of Owen Sound. Revised by the author for the REVIEW.

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be concentrated upon the children; but we have in Mr. McArthur's report mention of no less than four adult baptisms during one year, and one of these is a man over sixty-five years of age. This convert has since died, professing his belief and trust in the true God and Saviour. From various causes the mortality among the Indians is generally large. There were ten deaths on the Beulah reserve this year. Four of these were professing Christians. The calm and happy death of the Christian Indians seems to have made a good impression on their heathen neighbours, and already fruit is being borne by new converts added to the church.

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The Family.

SELF-SUFFICING.

I KNOW a lake among the hills, Serene and bright and full and free, Unfed by any mountain-rills...

FIGHTING TROUBLE.

A FRENCH physician recently asserted that there were at least twenty different methods of cure for each separate disease that flesh is heir to.

be done, too, by a stubborn, downright refusal to be beaten by disaster. "God loves the man that tholes" (endures), says the Scotch proverb.

THE LITTLE WALL-FLOWER.

FLO JENNER came home from Amy's party with downcast eyes and a pensive little mouth. She walked silently home by Mary's side instead of dancing along as she had done when the kind maid escorted her to Mrs. Green's at five o'clock.

present, and if there is, try to cheer her or him up; you can almost always do it if you try.

"What a beauty!" said Flo and the young lady both at once, and with puffs to help them talk, they at once plunged into an animated conversation.

HOW TO BE A VISITOR.

It is not an easy thing to live in other people's houses, to alter your own breakfast hour, to sleep in an undisturbed bed, to eat at unusual periods...

occasional little frictions, which it is the part of the common friend to quietly ignore. Above all else let a guest beware of taking sides in the passing tiff, which will subside of itself if unnoticed.

STORY OF A CARPET.

In one of the Dutch congregations along the Hudson river lives a family, the members of which have farmed the same rocky hills for a third of a century.

The Children's Corner.

WORK AND PLAY.

THE boys were waiting in the road For Joe to come and play; "We'd like to know what keeps you so," impatiently cried they.

ADVICE TO BOYS.

HORACE MANN gives this bit of advice to boys: "You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it."

ORIENTAL JUSTICE.

DR. HENRY M SCUDDER relates a case of oriental justice that cannot be outdone for sharp and subtle discriminations even by a Philadelphia jurist.

THE NEST UNDER THE WOODSHED.

"WHEN I get to be a man," said Frank to his grandma, who was winding up the tall clock, "I'll do that for you; I'll do lots of things. I wish I was a man now."

Our Story.

THE HOUSEHOLD OF McNEIL.

BY ANNE L. BARR. Author of "Jan Velder's Wife," "The Daughter of Fifty," etc., etc.

CHAPTER V.—Continued.

AND the Laird, in the presence of such a gathering of his family, began to have some uneasy feelings about Grizelda's fortune. He had no doubt that many of them would ask him straight questions on the subject.

connected with Lord Maxwell. He had shown his most plausible side to Colin, and Colin had an apology or a good word always ready for him.

The Laird said nothing contrary to this tone, and he appeared to enter into the pleasure and triumph of Grizelda's London life with great interest.

Peace and order reigned undisputed; the morning and the evening came, each with their own quiet meal and happy conversation.

Or, when the weather was fine and clear, McNeil and the young Laird spent the day upon the hills, and came home at night happily wearied, with bags full of birds, with hunter's hearty appetites, and scraps of country-side gossip.

Towards the end of February McNeil began to contemplate again the plans for a more active life which had occupied his thoughts at intervals during the past five years; and one morning after a long storm, when the gray atmosphere was still full of misty rain, and the beach or the hills not to be thought of, he called Colin into his room.

"Colin," he said, "I think we are both ready for work; if you are, I am."

"It is the only thing of which a man does not weary. I have already said something to you about my plans. They have been growing to perfection without any care of mine, but they are ripe for the working now; and if we do not turn events into gold, others, and perhaps strangers, will do so."

"Count on me to be your right hand, uncle."

"I do that Colin. Well, on the steep bluff we call Britta I propose to build a fine summer hotel. The travelers up the Crinan Canal will fill it. For the past three years thousands have turned aside to visit the grand waterfalls and lovely scenery in the vicinity. Artists have camped there, bringing their tents, and sportsmen have pitched themselves in the shepherd's huts near by, for the salmon and trout fishing in the small estuaries from Loch Fine is wonderful. And I have encouraged all these visitors until the place is already well known."

"But you cannot keep an hotel, Uncle; it is a business by itself."

"I am not such a fool, Colin, as to think I can. Forgive me, the McNeil cannot do anything so mechanical and tradesmanlike. It is an investment to me. Others will do the labour. It would be an insult to the living and the dead if the McNeil were to put himself in the way of serving strangers for money."

"Then if you are the real proprietor, and some other man the active one, are you not afraid of being wronged?"

"No, I am not. They will be cleverer rogues than have yet been born if they wrong me. When I have money out I mostly know what every penny of it is doing. Admitting this, what do you think of the scheme?"

"I think very well of it. MacLean has built such an hotel on Loch Scordon, and he is growing rich on the revenue from it. MacLeod has one in Harris, and Mackenzie in Lewis; I do not see why McNeil should not have one in Knapdale. I shall be delighted to help you in every way that I can."

"Thank you, Colin I am a happy man to have a helper like you. First, there will be an architect to see."

"We can get a good one in Glasgow; and in Glasgow, I can always hire whatever men are necessary."

"Diggers and delvers are the first necessity. But as these men must have shelter, stonemasons are wanted. There is plenty of materials for them. We might build about a dozen cottages for them far from the hotel site. They will form the nucleus for the village—say, the town—which will be certain to spring up there."

Sabbath School Work.

LESSON HELPS.

LESSON VI. May 12, 1889.

THE ANOINTING AT BETHANY.

Mark xiv. 1-9.

COMMIT VERSES 8-9.

GOLDEN TEXT.—She hath done what she could.—Mark xiv. 8.

CENTRAL TRUTH.

The blessedness of making sacrifices for Christ.

DAILY READINGS.

Mt. Mark xiv. 1-9. Th. Matt. xxvi. 1-13. W. John xii. 1-8. Th. Ps. cxxxiii. 1-3. E. 1 Chron. xxix. 9-28. Sa. Ps. xli. 1-13. Sw. Ex. xxv. 20-29; xxxvi. 1-6.

TIME.—The plotting to take Christ (vs. 1, 2) was Tuesday evening, April 4, A.D. 30. The supper at Bethany was on the previous Saturday evening (at the close of the Jewish Sabbath) (John xii. 1).

PLACE.—The plotting was at Caiaphas' palace in Jerusalem; the supper at Bethany, a suburban village two miles east of Jerusalem over the Mount of Olives.

PARALLEL ACCOUNTS.—Matt. xxvi. 1-13; John xii. 1-8.

INTRODUCTION.—The first two verses give an account of what the Jewish rulers were doing at the time Jesus was discoursing to His disciples (our last two lessons). The story of the supper at Bethany is given here, because Jesus' reproof at that time was one of the reasons which led to the betrayal by Judas, the account of which follows.

HELPS OVER HARD PLACES.—1. Take him... put him to death: they would get him into their power, and keep him from teaching any more, but wait till after the feast before they killed him. 2. An uproar: there were multitudes there from Galilee attending the feast. They might be friends of Jesus. 3. Simon the leper: a relative of Lazarus and probably cured by Jesus. A woman: Mary the sister of Lazarus (not the one spoken of in Luke vii. 36-50). Box: flask with long neck. Ointment of spikenard: a pound of it, says John. It was made of the spikenard, a plant of the valerian family, which grows in the east. Very precious: worth 300 pence (a penny, denarius, = 15 cents), therefore worth \$45; but as a penny was the pay for a day's labour (Matt. xx. 2), it would equal \$300 in our day. Poured it on his head: and also His feet, and wiped them with her hair (John xii. 3). 4. And some: Judas most of all (John xii. 4). 5. Given to the poor: that was his pretence, but John says he was a thief. And he betrayed his master soon after for \$16. 6. Good will: It is good to be kind and loving to the poor. 7. The poor: always: as representatives of Christ, through kindness to whom we can show love to Him. 8. My body to the burying: the anointing served this purpose whether Mary thought of it or not. 9. A memorial: not so much of her gift as of the love that prompted it.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The reasons for the plotting of the Pharisees.—Why not on the feast day—Simon the leper. Who were present at the supper.—Alabaster flask.—Spikenard.—Why Mary anointed Jesus.—Value of expressions of affection.—Motives of those who murmured.—Why Mary's use of the precious ointment was better than that proposed by Judas.—Those who give most to Jesus will give most to the poor.

QUESTIONS. REVIEW.—In what place were the last two lessons spoken? To whom? What was the subject of Jesus' discourse? SUBJECT: EXPRESSING OUR LOVE TO JESUS.

I. THE GATHERING OF JESUS' ENEMIES (vs. 1, 2).—What great feast was near at hand? What were the chief priests doing while Jesus was talking with his disciples? Why did they wish to put him to death? (John xi. 48).

II. THE GATHERING OF JESUS' FRIENDS (vs. 3).—When was this supper held? (John xii. 1.) In what town? At whose house? Who were present? (John xii. 1-3.) What great thing had Jesus done for them? Had He probably healed Simon also?

III. JESUS ANOINTED WITH THE PRECIOUS NARD (vs. 3).—How did Martha show her regard for Jesus? (John xii. 2.) How did Mary show her devotion to Him? What is spikenard? How much was there in the alabaster flask? (John xii. 3.) How much was it worth? (vs. 5.) Where did she pour this nard? (vs. 3; John xii. 3.) What further proof of devotion did she show? (John xii. 3.)

IV. FAULT FOUND WITH THE ACT (vs. 4, 5).—Who found fault with Mary? Who was the leader in this murmuring? (John xii. 4.) What was his motive? (John xii. 6.) What great crime did he soon commit? (Mark xiv. 43, 44.) What pretence did he make? How did he get other disciples to join him? Is it easy and natural to find fault with others? Is it right?

V. JESUS DEFENDS MARY'S ACT (vs. 6-9).—What did Jesus say to the fault-finders? On what other occasion did

Jesus praise Mary for doing what others condemned in her? (Luke x. 39-42). WHAT WAS THE FIRST DEFENCE? (vs. 6).—Why is it good to express our love to Jesus? Are gifts of much value unless we show our love and regard? Can we show love except by making sacrifices of precious things? Does expressing love increase it? Do we need to express our love oftener to friends, parents, teachers, pastor? Do the poor and sick have especial need of this?

WHAT WAS THE SECOND DEFENCE? (vs. 7).—Does giving to Jesus lead us to give more to the poor around us? Is this one way we can show our love to Him? (Matt. xxv. 40).

WHAT WAS THE THIRD DEFENCE? (vs. 8).—Can anything better be said of us than this? Was it as really acceptable as Martha's service? Did the deed have uses she did not expect? What was the FOURTH DEFENCE? (vs. 9).—What did Jesus promise? Would she have had this memorial if she had done the act for show? Has this act helped many to do what they could? In what ways do you show your love to Jesus?

PRACTICAL SUGGESTIONS. I. Affection desires to express itself by making sacrifices for the loved.

II. All need the sympathy of others and to have it expressed.

III. Expressing our affection increases it.

IV. God does not need our gifts, but our love, our giving.—the proofs that we honour and love Him.

V. Worldly men find fault with Christian giving.

VI. But Christ approves of it.

VIII. The more we give to Christ the more we will give to the poor.—Peloubet.

THE CHRISTIAN ENDEAVOUR MOVEMENT.

THE MICHIGAN CONVENTION. THE Michigan State Christian Endeavour Convention has recently been held in the First Congregational Church, Detroit. The Convention showed that the Societies in Michigan have the same enthusiasm and vigour as in the States which earlier in the year held their Conventions. There are now 238 Societies in the State, and they are found in all the leading denominations.

THE NATIONAL CONVENTION. Arrangements for the National Christian Endeavour Convention to be held at Philadelphia, July 9th, 10th, and 11th, are being rapidly perfected. This promises to be the largest religious Convention ever held in the United States; at least for young people, several thousand delegates being expected. Dr. Deane, Hay, Plummer, Chamberlain and many others especially interested in this work are to be present. Almost every railroad in the country will give greatly reduced rates, and excursions will be organized from nearly all the large cities to insure still further reductions. Hotels and boarding houses in Philadelphia have reduced their rates to from \$1 to \$3 per day for the Convention.

JUNIOR SOCIETIES. Junior Societies of Christian Endeavour for children from six to thirteen or fourteen years of age are becoming very common in many places. When managed by some wise, older Christian, these Societies have often found very effective. They concentrate the interest of all the children of the church upon religious matters and lead them on to membership in the older Society. Through committees the attention of the children can be directed to Temperance or Missionary work, or to any phase of the religious life which pastors and others may think desirable.

NOTES. There are over twenty Societies of Christian Endeavour in Ontario, and the number is constantly growing. The New Haven Societies held a fast day consecration service, April 19th. Many Societies are being established in Friends' churches throughout the country. Important State Conventions are to be held for Illinois at Springfield, May 2nd, 3rd and 4th; for Kansas at Topeka, May 6th and 7th; and for Ohio at Tiffin, June 4th and 5th. Readers are constantly asking where information concerning the Society of Christian Endeavour can be obtained. To all such we would say that samples of constitutions, pledge cards, pamphlets concerning Junior Societies, etc., can be obtained free of charge by addressing the U. S. C. E., 50 Bromfield Street, Boston.

EVERY event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of His thought; and the great stream of human history is God's endless revelation of Himself.—Rev. J. H. Eoeb.

I FIND this world, now that I have looked upon it at both sides, is but the fool's idol. O Lord, let it not be the next that my soul buildeth in. This world, in its gain and glory, is but the great and notable deceiver, by which the sons of men have been beguiled these five thousand years.—Rutherford.

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THURSDAY, MAY 2, 1889.

THE GENERAL ASSEMBLY

THE next meeting of General Assembly is to be held in Toronto, June 12th. The Committee on Accommodations, etc., are making all arrangements so as to render the meeting a pleasant one. Arrangements are being made with the Railway Companies for special rates.

COPIES OF THE REVIEW WANTED.

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

THE GLORIOUS CONCORDAT.

THE Jesuits' Estates Act has been very fully discussed in the public prints and on the floor of Parliament. Thanks to the Mail, the leading features to which objection is properly made, have been clearly set forth. There is an element, however, to which attention was first called by the Synod of Hamilton and London, and which has properly a place in the recent manifesto of the citizens of Toronto, viz., the GLORIOUS CONCORDAT.

In conclusion, may I suggest: As soon as the settlement is arrived at, would it not be possible, beyond the compensation allowed, to give to the Jesuit Fathers a lot of land, which would be a monument to commemorate the eminently Catholic and conservative act which you are about to perform.

It is also one way of commemorating, in the political history of the country, that GLORIOUS CONCORDAT, the effecting whereof would be associated with the name of your Government, as soon as the Holy Father has ratified it.

The Pope has ratified the concordat, and the Laprairie common has been transferred by the Act to the Society of Jesus. And now there is great joy among the Ultramontane enemies of our Protestant British Constitution, that a concordat has been established between a British Province and the See of Rome. Yes, and our Government and our Canadian House of Commons say that is all right, because intra vires of a Local Legislature. Further, the

Minister of Justice takes the ground that such legislation, although it repeals Imperial statutes in effect, is competent, because the Local Legislature can without going beyond its proper sphere, repeal Imperial statutes, so as to make it lawful to give away (not sell) public lands to a Society whose head is an alien, and is not subject to the Queen's authority, but lives in Italy, and acknowledges no subjection to any civil Government or potentate, not even to the Pope himself. Can Imperial Acts thus be annulled in the Queen's name by a Lieutenant-Governor?

But the c d is not yet. The Jesuits have only got the "rights" in the Laprairie common which the Province of Quebec possessed, "retroceded" to them, by the Hon. M. Mercier says: "Such rights, small, it is true, are, however, the same which the Jesuit Fathers reserved for themselves by the deed of concession to the inhabitants of Laprairie de la Madeleine, passed on the 19th May, 1694, before Mre Adhemar, Royal Notary of the Island of Montreal, less the few changes in such rights made by Acts of the Legislature."

Will the Society of Jesus stop here? Credit fulcra. What means the following passage in the power of attorney given to M. Turgeon by the Superior of the Society? He is appointed "delegate, attorney, or charge d'affaires" of the General of the Society of Jesus of the Holy See —

"with reference to all transactions of any kind whatsoever, which might be effected from and after this date with the Government or Legislature of the Province of Quebec, or with any minister or member of the FEDERAL or Provincial Governments in Canada, and also with reference to any petition, bill or measure which might be submitted to the Parliaments or Legislatures of Canada by the Society of Jesus, or by any establishment of the Order of the Jesuits, etc."

Pray what does all this mean? Does the Society purpose to submit bills or measures to the Dominion Parliament, as has been done by the Church authorities in Quebec? Has the Dominion Government any rights in the Laprairie common, or in any other of the Jesuits' Estates, such as the Champ de Mars? Does the Society purpose, as soon as it can get a sufficiently subservient majority in the Dominion Parliament, to agitate their claim against the Dominion? and to create such "uneasiness" throughout the Dominion as will make Parliament willing to submit a settlement of their claims by another Jesuit's Estates Bill, which will be satisfactory to "all who are interested" (always excepting Protestant bigots and loyal British subjects)? If this is not fairly inferable from the above extract, let some one tell us what it does mean.

The "Glorious Concordat" so far is only between the Holy See and Quebec, but all history lies if the Society of Jesus will rest until a more glorious concordat is commemorated, which has laid abject before the Pope of Rome all our civil rights, and made our Queen the mere tool, as Francis Joseph of Austria is, of the Bishop of Rome, who blasphemously calls himself the Vicar of Jesus Christ, and allows himself to be styled His Holiness, and even our Lord God the Pope. Let Protestants beware. We are not dealing with \$400,000 and a bit of land, but are being cozened of our civil and religious liberty, while our Premier jeers and makes light of it, and our party blinded politicians say it is all right. These things cannot be allowed to continue. Come what may, we are prepared for the worst, but the Pope of Rome shall not rule this Canada of ours by any "GLORIOUS CONCORDAT."

THE SOLITUDE OF THE SOUL.

THERE is a region in the consciousness of every human being which none but God can inhabit—a place which lacking its rightful occupant, is a chamber of desolation. Affection or friendship cannot fill this void. The closest and most intimate relationships of life lie wholly outside of it. So likewise the pleasures of intellectual attainment and aesthetic pursuit. Alone with God! Every soul must face that solemn Presence. Every human being recognizes, consciously or unconsciously, the face of God. Not merely those who cry with the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God," but even in his lowest degradation and ignorance man in his helplessness reaches out instinctively after a god of some sort. It may be but a fetish or a charm. It is a something beyond, outside of himself, unknown, feared, with

power and influence of varying degrees; and it stands to him for God. We regard with pity the childish worshipper of inanimate things, the superstitious votaries of false gods, and the victims of the innumerable forms of idolatry and error that fill the earth. But repulsive and debasing as are these forms of worship, they prove that religion is essential to the human being. They are the outcome of the noblest instinct of the soul. Gropping in darkness, feeling after God if haply they may find Him, these deluded fellow pilgrims have lost their way and have been made captive by the Devil at his will.

But what shall be said of the man who wilfully stifles the religious aspirations of his nature, who cuts himself off from his kinship with the divine nature, who banishes God from his soul? "The fool hath said in his heart, there is no God." The fool who does this and fancies himself convinced of the truth of his statement, has shut himself into a solitude indeed, cold, desolate and dreadful. What misgivings, what doubts, what fears, haunt that empty chamber! Better were the faith that believes and trembles, for such a soul may one day come to himself and arise and go to the Father. Then is the solitary place made glad. The abiding presence of a reconciled God meets every need and satisfies every craving of the heart. There is no longer loneliness, but a joyous sense of companionship with the friend that is closer than a brother. "Alone with God!" The thought is not now a signal for fear and trembling. It brings to the soul a peace that passeth understanding. What a Guest is this, who knows the inmost desire and purpose of the heart, who is well acquainted with all our ways, who knows the frailty of our frame and remembereth that we are dust, who forgiveth iniquity, transgression and sin, whose Spirit fortifies against the power of temptation, and who is able to supply every need of the creature He has created, both body and soul. His nature is truth itself; therefore poor shifting human nature beset with infirmity and sin, can trust Him completely. And who that hath God indwelling in his soul shall be afraid of death? For He is from everlasting to everlasting, and because He lives we shall live also and be forever with the Lord.

CHURCH UNION.

IN accordance with an invitation issued by the Anglican Church and accepted last year by the Presbyterian and Methodist Churches of Canada, a meeting of accredited delegates was held in this city last week to consider the question of union. There was a good attendance of delegates present, the Presbyterian Church being represented by Rev. Dr. McMullen, Moderator of the General Assembly, Rev. Dr. Reid, Rev. Principal Caven, D. D., Rev. Prof. MacLaren, D. D., Rev. Dr. Proudfoot, Rev. Dr. Laing, Rev. Dr. Cochrane, Rev. Dr. Moore, Rev. Thos. Sedgwick, Messrs. George Rutherford, Hon. D. C. Fraser, Dr. Fraser (London), and W. B. McMurrich. The meeting was not open to the public or the press, it being felt that anything short of an accurate and official report, in the circumstances, might lead to misunderstandings and hindering of the objects the Conference had in view. It is understood, however, that an official report of the proceedings will be given to the public in a few days.

It has transpired in the brief outline that has been given to the daily press that the utmost harmony prevailed, and that the conclusion was reached that even if organic union could not at present be attained, a much larger measure of unity in the pursuit of common objects than has heretofore been aimed at is quite within reach. The following topics were discussed: A Corporate Union; The Amount of Unity in Doctrine, Worship and Modes of Action between the three Bodies; The Holy Scripture; The Creeds; The Condition of Administration of the Sacraments; The Historic Episcopate. No conclusions were reached upon these important matters, but the spirit that prevailed is manifest from the adoption of the following Resolution moved by Rev. Septimus Jones (Anglican) and seconded by Rev. Principal Caven: "That we desire to record our devout thankfulness to Almighty God that we have been led to assemble together, and that we acknowledge the profit these meetings tend to develop, and believing that similar conferences would result in equal profit, we recommend them to our several Churches." The conference just held must be

considered "a sign of the times," and a promise of good. The Church of Christ has too long been torn by dissensions through paying too much heed to non-essentials; and any indication that the various branches of the sacramental host are reaching the wise conclusion that effort spent in contending with one another is lost force, must be welcomed. The meeting is also a timely answer to the ever-repeated infidel sneer, "See how these Christians love one another." Similar gatherings in the future may lead to these historic words being restored to their original and legitimate meaning. The progress of the movement will be watched with deep interest.

EDITORIAL NOTES.

THE great public meetings held last week in Toronto and Montreal, to give expression to public opinion respecting the Jesuits' Estates Bill, serve to show that the agitation is not evanescent, but is daily growing in strength and proportions. No one who can understand the signs of the times can have any reasonable doubt that the people of this country who put the preservation of civil and religious freedom before party interests, are resolutely making up their minds to settle the question once and for all that the Pope of Rome has no jurisdiction in our civil affairs. We believe that Rev. Dr. McMullen, Moderator of our General Assembly, correctly interprets the prevailing sentiment when he says:—"This feeling will never be quieted down even if Confederation should be endangered. We intend to continue the struggle until Canadian legislation is freed once and for all time from the control of the Roman Catholic Church. Presbyteries and Synods of our own Church have given so far no uncertain sound as to the attitude of the great Presbyterian Church on the question. The coming meeting of the Assembly will convince the politicians that as Presbyterian ministers we will be a unit in demanding the complete separation of Church and State in the Province of Quebec."

"CALVIN," of Chicago, in his letter to the Philadelphia Presbyterian, says:—"The order of Deaconesses, which was endorsed, and for which a course of study and training was prescribed by the last Methodist General Conference, has grown to large proportions, and is doing a grand work for the Methodist Episcopal Church in Chicago, under the leadership of Dr. Lucy Rider Meyer. It has two buildings and occupies a beautiful and healthy section of the city. Here, and owning and occupying property worth at least \$45,000, the order has its home, chapel and training school, and the beginnings of a grand Methodist Hospital; and here the deaconesses are trained in nursing, the elementary and general principles of medicine, and as helpers in surgery. Their work is undenominational: they volunteer to give their entire time to the work of Christian charity, and they receive only comfortable homes and suitable clothing. While a probation of three months is required, a deaconess can sever her connection with the order whenever she chooses to do so. By those most familiar with it, this institution of the Order of Deaconesses is spoken of as the greatest Church movement of the last fifty years. Perhaps we Presbyterians may awake in time to be the last to enter this procession."

It would appear from statements in the daily press, that serious dissensions have arisen in the local ranks of the Salvation Army, and that, dissatisfied with the alleged high handed method in which its affairs are administered, a large number of "officers" and "privates" have resolved to establish a new organization, in which the power of expulsion will be vested in a majority of members present at a business meeting. It is abundantly evident from the divisions and strifes that have arisen within the Army in England and elsewhere, that a Protestant Pope of the stamp of General Booth will have immense difficulty in perpetuating his system of religious autocracy. He will probably discover in no long time—if he has not done this already—that no religious organization can long survive in which the parity of members is not recognized.

THE Roman Catholic Bishop Foley, of Michigan, whom we last week quoted as being favourable to the Public School System, is out with a card, upsetting, as far as he is concerned, the pleasant theory that the hierarchy are divided as to their opinion on the Separate Schools. He says:—"I make it a rule never to notice the assertions of newspaper interviews. My sentiments in regard to the education of Catholic children are evidenced by the fact that

in the Diocese of Detroit every Catholic child is carefully, religiously and thoroughly educated in our own parochial schools."

We are glad to notice that the Minister of Education for Ontario has decided that Temperance and Hygiene may be one of the subjects taken at the examination for entrance to High Schools. Although the marks given are to be simply as a bonus, yet the recognition of the subject even in this way will probably lead to wide study of it in the Public Schools.

Literary Notices.

THE GOSPEL ACCORDING TO ST. PAUL. Studies in the First Eight Chapters of His Epistle to the Romans. By the Rev. J. Oswald Dykes, M.A., D.D.: New York, Robert Carter & Brothers; Toronto, John Young.

The title of this book, suggested by Paul's words, Rom. ii. 16, very precisely and happily describes its contents and scope. Written as one of the series of Nisbet's Theological Library, and in successive "chapters," the book is practically a series of expository discourses on the first eight chapters of the Epistle to the Romans. Whether they have ever been preached we know not; but they are certainly models of what expository preaching ought to be. His own aim in these chapters may be given in his own words:—"To restate in plain—that is, non-technical—language the course of the argument and the development of thought through these famous chapters, in such a way as may prove of assistance to readers who possess an intelligent interest in evangelical truth."

To say that Dr. Dykes has succeeded in a rare degree in a difficult work is only deserved commendation. The evidences of minute and accurate study of the Greek Testament are on every page, though never obtruded on the reader, and are indeed frequently such as only to be recognized by those who are intimately familiar themselves with the Greek text of the Epistle. In the nature of the case the discussion is largely doctrinal, as it could not but be, when dealing with the most doctrinal Epistle of the most theological writer in the New Testament; but it is in an exceptional degree untechnical and popular in form, while the doctrinal truth is constantly applied with rare skill to the living problems of practical Christian life. Those who measure the excellence of any exposition of Scripture by the novelty of its interpretations, will certainly think little of this book. He says himself, as we think with abundant reason, "After so many centuries of study, the likelihood that it has been reserved for this generation to discover the right sense of St. Paul's most important letter, seems sufficiently small."

Hence there is in these pages no "new theology." We have heard much latterly of the "down-grade" in theology, which many across the Atlantic are said to be travelling; but it is very certain that Dr. Dykes is not of this number. Those views of Christ's teaching as to the sinner and his salvation which have been accepted by the great body of evangelical Christians, are held forth in these pages without abatement or qualification. The universal guilt and helplessness of man, the supreme Godhead and true humanity of Jesus Christ, salvation by faith, through the expiation of sin by his death and by the power of His personal Spirit in the believer, etc., etc., the author, with the ablest of modern exegetes generally, finds as the foundation truths of his Epistle. In illustration of his theological position we are tempted to give extracts. Thus he tells us:—"Christ saves us by what He does for us and in us, not by what He bids us do."

We may note His most timely remarks as to "that shallow and very modern liberalism which thinks all religions respectable, and loves to extol heathen virtues as a set off to Christian pretensions." He says with the greatest truth:—"To be convinced that the worship of idols and false gods is a sin which loads the worshipper with guilt—this does not make the heart less pitiful or less eager to deliver our brothers. On the contrary, it is the latitudinarian theory which thinks that we have a deal to learn from paganism, and that pagans run as fair a chance of heaven as we do, which really steals the soul against pity and chills missionary zeal."

He touches the great question of the hereafter of sin in these weighty words:—"There is not the slightest reason for supposing that death can operate as a purifier. It is far more rational to apprehend that the human spirit when set free from the restraint of the present state, and flung loose in all its abused but magnificent strength to do what it pleases without rein, may indulge in the spiritual sins of pride, hatred and defiance of God, on a scale rarely if ever beheld on earth."

His most helpful and uplifting exposition of Rom. viii. 28-30, opens with these timely words, which strike with an unmistakable ring against much of our modern optimism:—"The Christian optimism of St. Paul has very little in common with that easy-going philosophy, which, without having laid to

heart the mystery of moral evil, assumes in a jaunty fashion that everything must turn out for the best in the long run. This is certainly not Paul's teaching for he does not say 'all things work for good' to every man; nor Christ's, for He knew of some for whom it had been 'better if they had never been born.'"

But we must content ourselves with these illustrations from this delightful book, in the hope that they may tempt many to read it for themselves. Especially do we commend these discourses to our ministers as admirable and rare models of expository preaching. Toronto. S. H. KELLOGG.

The Kindergarten for April, completes its first year. This, besides being an Easter number, commemorates the birth of Froebel, the founder of the Kindergarten. The publishers promise in the next year to publish a series of articles by Emily Lord, of London, upon Sloyd, a simple system of manual training adopted in the schools of Northern Europe. Besides the usual Typical Kindergarten Lessons, it will also contain a series adapted to primary schools and the nursery. [A. B. Stockton, Chicago.]

In Harper's Magazine, for May, Mr. de Blowitz, the correspondent of the London Times, describes what has been called "the greatest feat in modern Journalism"—how he secured what Bismarck had refused him, an advance copy of the Berlin Treaty for publication in the Times on the day that the document was signed, and before it appeared in any other European journal. This old and standard publication is full of interesting and timely papers, beautifully illustrated, suited to the varied tastes of the educated public. [Harper & Bros., New York.]

ONE of the most interesting articles in the Quiver, for May, is called "The Distinguished Contract Labourer," and refers to the Rev. Walpole Warren, the clergyman who was imported from England to fill the pulpit of Holy Trinity Church, New York. Mr. Warren tells the story of his importation and the occasion of his suit against the contractor who imported him. There is a portrait of the reverend gentleman, with pictures representing the interior of his study, or "sermonizing den," and the exterior of his church. This number also contains, "The Wesleyan Methodist Conference," "A Writing Lesson," "To the Lions," and "Memorable Letters and their Writers." [Cassell & Co., New York.]

THE contents of the May Popular Science Monthly are:—"New Chapters in the Warfare of Science. VI.—Dialism and Hysteria." Part I. By Andrew Dickson White, LL.D., F.R.S., "Glass Making, II.—The History of a Picture Window." By Prof. C. Handford Henderson. (Illustrated). "The Convent-Island of Brazil—Fernando de Noronha." By John C. Branner, Ph.D. "The Strange Markings on Mars." By Garrett P. Serviss. (Illustrated). "Beginnings in Science at Mugby School." By Dr. J. E. Taylor, F.R.S. (Illustrated). "Agnosticism. A Reply to Prof. Huxley." By Rev. Dr. Henry Wace and the Bishop of Peterborough. "Growth of the Beet-Sugar Industry." By A. H. Almy. "Eggs in Chemistry and Commerce." By P. L. Simmonds, F.R.S. "Botanical Gardens." By Dr. R. Hoffmann; "The Desert of Gobi and the Himalayas." By Lieutenant F. E. Younghusband; "Sketch of Rudolph Clausius." (With portrait); "Correspondence"; "Editor's Table"; "Literary Notices"; "Popular Miscellany"; "Notes."

Correspondence.

THE W. F. M. S. AND HOME MISSIONS.

(To the Editor of the Presbyterian Review.) SIR.—In your report of the meeting of the Woman's Foreign Missionary Society (W.F.M.S.), held in Toronto recently, occurs this sentence: "It was shown (by the speakers) that all the Schemes of the Church had advanced pari passu with the work of Foreign Missions, and that the reflex influence of the Society was felt for good throughout the whole Church." One would like to know the source of the figures used, for the report of the Assembly's Committee on Finance and Statistics seems to point to a different conclusion. From 1884 to 1888 contributions for Foreign Missions from the whole Church increased 69.6 per cent., and for Home Missions 11.6. The average per communicant for 1884 for Foreign Missions was 35 cents, and in 1888, 45, while the averages for 1880 years respectively for Home Missions were 33¢ and 27¢—a gratifying increase in the one case and a disappointing decrease in the other. Take our larger Presbyteries in the West—the Presbyteries after the leading cities of which the Synods in Ontario and Quebec are called—Montreal and Ottawa, Kingston and Toronto, Hamilton and London, and compare their gifts for Home Missions and Foreign Missions for 1884 and 1888, and you get the following figures:

Table with 4 columns: Year, Home Missions, Foreign Missions, Total. Rows for 1884 and 1888.

Home Missions	1884.	1888.
Foreign Missions	\$35,824	\$38,987
Foreign Missions	24,505	55,194

The increase here in four years is for Foreign Missions, 122.5 per cent., and for Home Missions 2.8. It is unnecessary to give the other Schemes, for they show no such progress as Foreign Missions. The average per communicant for Foreign Missions in 1884 (W.D.) was 25, and in 1888, 47 cents, and for Home Missions in 1884, 37, and in 1888, 33 cents. There is plenty of room for the reflex influence on work here! And if activity in Foreign Mission work acts so beneficially on Home, might not organization and effort for Home Missions exert a beneficial influence on Foreign? Surely the law is not single-acting. Your speakers would be surprised to find a weak augmented congregation giving \$60 to Foreign Missions last year, not a cent to Home, and showing arrears of \$205 to the pastor; and learning of another giving \$243 to Foreign Missions and applying to the Home Mission Committee for a supplement to support the pastor. Stranger things still might be written, but I forbear. To foster antagonism between Schemes would certainly be reprehensible; but if there not a difference between this and asking whether the women of the Church should not aid Home Missions as well as Foreign? The situation briefly is this: The Home Mission Committee has an insufficient revenue for its work—the larger part of our country is yet unoccupied—tens of thousands of people are moving every season to settle on these waste lands. They are anxious to get schools and churches. The State is endeavoring to overtake the educational needs; will the Church look after the religious? To neglect these people is to make the prairie the grave of their early piety. Indifference and irreligion follow in the train of religious neglect. The Home Mission Committee knows this, and is anxious to prevent so dire a result. Is the Committee unreasonable in asking the women of the Church to help? If religion declines in the mission districts, the women will be the greatest sufferers, and the women of the third and fourth generation will scarcely justify the women of this generation for neglect on the plea that they helped missions in India and China. I believe that the good sense of the women of the Church will soon suggest to them some method by which they can organize to help Home Missions. Not less for Foreign Missions, but more for Home Missions is the plea. We must not have moral wastes in Canada while we labour to reclaim in China. All Christian nations, with the accumulated wealth of centuries, have their eyes on the East; not one of them will take up our work. They are quite willing to dump their surplus population on our shores, but they leave us with little help to assimilate them and keep them in touch with Christianity. For the sake of country, Church and people, we dare not neglect these new-comers. Where are we to get the means? Cash, not rhetoric, will meet the want.

Yours etc.,
J. R.

Church News.

QUEEN'S UNIVERSITY.
CLOSING EXERCISES OF THE SESSION
1888-89—GRADUATES, MEDALISTS, ETC.

The annual closing exercises in connection with Queen's University, Kingston, began Sabbath afternoon, April 21st, when Rev. Alex. MacGillivray, of Brockville, preached.

THE BACCALAUREATE SERMON

to the students, who were out in force. He selected as the basis of his discourse I Chronicles xix., 10, and preached an able and eloquent sermon thereon. Addressing himself particularly to the graduating class at the close of his sermon, he said:—Entering upon the conflict of life, it makes a wonderful difference whether or no right is on the side of a young man. "Keep thy conscience clear, and thy heart unstained," for it will be a cause of lasting regret, if after spending years in study, the graduate is not able to go out and take his place among men. Questions affecting the political, social and commercial life will present themselves every day. The young graduate is freer than the elder citizen. He as yet owes allegiance to no party, and can oppose the wrong and assist the right, no matter who may suffer; thus politicians will soon learn that to retain his support, the country's interest must be looked after. If such is done, the power of the Jesuits, for instance, as a disturbing element would be gone, social evils would disappear, and the bans of the liquor traffic would cease to be a blight on the land. In serving his country faithfully, a man is also serving his God. Mr. MacGillivray concluded his very excellent sermon by reminding his hearers that they have the making of their lives in their own hands.

During the service Mr. Russell sang "I know that my Redeemer liveth."

MONDAY.

On Monday, the results of the examinations recently held were placed upon the bulletin boards.

MISSIONARY CONVENTION.

The Missionary Convention, as a part of Convocation proceedings at Queen's University this year, is a new departure. Principal Grant occupied the chair, and Convocation hall was filled with ladies and gentlemen interested in the work of Missions.

After a selection of music, and prayer by Rev. Geo. Porteous, Dr. Grant gave a short opening address that spoke of the two departments of work in which the Missionary Association of the College conducts operations. Rev. John Hay, B.D., of Campbellford, was called upon as the first speaker, and addressed the Convention on the Home Mission department of the work, showing the rise and progress of the work in the fields in Quebec and the North-west.

The second address was given by the Rev. A. H. Scott, M.A., of Perth, Convener of the University Committee, which is composed of six alumni and six students entrusted with the management of their Foreign work in China. Mr. Scott gave a résumé of the foreign enterprise since the idea of supporting a missionary in the foreign field was suggested about three years ago. He told of the steps that led to the appointment and designation of

Dr. J. P. Smith to Honan, and of the year's encouragement in connection with the financial part of the enterprise. Queen's was the first college in Canada to suggest the idea of supporting a missionary in the Foreign Field, and now that the idea has taken practical shape, and the first missionary is in the field, the sustaining of the new Mission in China is meeting with a sympathetic and financial encouragement.

Rev. Dr. McTavish, of Toronto, next addressed the Convention on mission work in general, and was followed by two laymen—Judge Macdonald, of Brockville, and Mr. P. C. MacGregor, of Almonte, who told of their interest in the mission work of the College, and expressed their pleasure at the general enthusiasm of the meeting. Rev. R. Campbell, D.D., of Montreal, and Rev. S. Childers, of Madoc, in short addresses concluded the evening's proceedings.

On Wednesday morning Mr. MacLeod was elected President as successor to Mr. Potter, and the Rev. A. H. Scott was re-elected Convener of the Committee charged with the Foreign Missionary department of the Association work. After several matters of business had been disposed of, the Association adjourned until the commencement of next session.

VALEDICTORY DAY.

In the afternoon, the convocation for the reading of the class valedictories, etc., was held in Convocation Hall. The Chancellor, Mr. Sanford Fleming, C. M. G., presided, and upon the platform were the Professors and Lecturers in the Faculties of Arts, Medicine, and Theology, together with the following gentlemen:—Revs. R. J. Laidlaw, Hamilton; A. H. Scott, Perth; James Cumberland, Stella; John Hay, Campbellford; S. Childers, Madoc; D. J. Macdonnell, Toronto; Dr. McTavish, Toronto; Messrs. Dr. Campbell, Toronto; D. B. McClelland, Cornwall; Judge MacDonald, Brockville; E. G. Malloch, Perth; P. C. MacGregor, Almonte; and T. Bell, Brockville. The Rev. Mr. Scott, acting as chaplain, opened the Convocation with prayer. The valedictories were delivered by Mr. R. M. Phalen, of the graduating class in Arts; Mr. Norman Grant, B.A., of Sellaront, N. S., for the graduates in Medicine; and Mr. C. J. Cameron, M.A., for the Divinity class. These young gentlemen were loudly applauded as they advanced to their task, and their compositions were of more than ordinary merit.

THE PRINCIPAL'S ADDRESS.

After the reading of the valedictories, which were well received by the large audience, Principal Grant addressed the assembly. Following are a few extracts from his address:—

"While in Oxford, I did not forget the convocation of Queen's, and when the Chancellor cabled me that it was a success I felt that I could leave England with a light heart. When months afterwards I read in New Zealand the generous references that had been made by students and other speakers to the Principal's efforts and services, my heart warmed within me, and an old vow was re-sworn to dedicate all that I am, or have, to making this University worthy of its sons and of Canada. This vow, thanks to you and those whom you represent, is no longer a burden. It was indeed something terrible when I made it, in part at least, 'talking others for money.' I tried to bear it, then smilingly, for grumbling never yet helped anyone, and people therefore thought it was quite a pleasure to me—a pleasure which, however, few asked to share—proof surely, that human nature is not as se fish as it is supposed to be. No; it was a yoke that pressed on me every moment and galled. Now, thank God, I am free of it—and free to devote myself to work formerly dreamed about.

"I am thus led to give a brief report of the jubilee fund, and I can do so with peculiar pleasure. A year ago last month it was announced that the minimum sum required, viz., \$250,000, had been guaranteed, and that according to the terms of subscription, interest would be expected if the principal were not paid. Now the treasurer is able to report that \$96,000 has been sent in to him, and that, of the nine or ten thousand of interest due on the balance, about \$8,000 has been paid, a sum more than equal to what we formerly got from the five years' scheme. In other words, nine-tenths of the whole amount subscribed has been paid in full, or in the form of the first year's interest, and of part of the tenth still unpaid we by no means despair. The total cost of obtaining this quarter of a million was \$682. I make no comment in this report, and draw no moral. That may well be left to others. The graduates and friends of Queen's sacrifice willingly for a cause they deem of sufficient importance, but they have no desire to talk of their sacrifices. The cause is the highest development and enrichment of the life of the nation.

"I must be allowed to express my disappointment at the language of the Minister of Education in bringing down the correspondence on matriculation at the close of the session. The charges against the Department and the Senate of the Provincial University were tacitly admitted. All that was said however, so far as reported, was to call attention from the point at issue, by an observation which may or may not be correct, but which was irrelevant. The universities, the House was informed, would not be likely to surrender their power of holding their own matriculation examinations. What steps, may I ask, have been taken to ascertain the mind of the universities? Is it proposed to surrender all power to the Department, as at present constituted, or to a body that would represent the best educational thought and experience of the country? Everything would depend on that, and that could be ascertained only by a conference like the one called to consider the question of federation, and which its promoters consider to have been useful, while it cost the Department nothing. Another conference might well be called, on the same economical conditions, to consider the possibility of a rational and uniform matriculation examination. The crude conception of gathering all colleges into one place may, I think, now be dismissed. But the point the Minister was called upon to refer to was something quite different from departmental centralization. He had years ago announced himself in favour of a common matriculation, and hoped that the four universities would accept this policy, promising that

If they did the Department would conduct the examination free of expense. Three of the universities did accept and the fourth refused. He, as an acknowledgment, now pays the expenses, not of the three, but of the fourth. The only explanation of this method of pressing a policy and keeping a promise is that chartered universities are to be treated with injustice unless they surrender their independence. Their money, it would seem, must also be surrendered. A little newspaper, supposed to voice the ruling policy, has recently declared that "Queen's must hand over her endowment to the Government" before she can be allowed to co-operate in improving public education. The sweet reasonableness of this doctrine every free man must admit. The regard for the educational interests of the Province is manifest. It is enough, however, to say at present that any ministry that asserted it openly would not live long in a civilized country, and that the institution that preached it would be its own worst enemy. Fancy a newspaper in Massachusetts declaring that Harvard, Boston, Amherst, and Williams must hand over their endowment to the Government before they could be allowed to co-operate in improving public education? That Cornell, Columbia, and other universities in New York must also commit the happy despatch? That Oxford, Cambridge, London, and the Scottish universities must go and do likewise? Enough on this subject. I apologize for the digression. More detailed treatment is needed, and I have promised to give that at a special meeting of the University Council, to be held next month.

"One word more in acknowledgment of the liberality of our graduates and benefactors. Nothing binds men together so much as common action of an unselfish kind, voluntarily undertaken towards the attainment of a high ideal. We being many have thus been made one. Other universities have received large sums from a few wealthy donors in one locality. Our friends are in every part of the country and of every religious denomination. Their action has consolidated them and us into an organism, closely united like a family. Into this family you gentlemen who are to be laureated to-morrow will enter. I can wish for you nothing better than the family spirit. The graduates and students are the strength of any university and its best representatives to the general community. Let those who go from us, even for an short summer, remember that the reputation of their Alma Mater is entrusted to them."

THE UNIVERSITY COUNCIL.

The University Council met at 4 p.m. Chancellor Fleming in the chair. Vacant seats in the Council were filled with the names of the Hon. Senator Sullivan, of Kingston; A. G. Macbean, of Montreal; Revs. M. Mackinnon and James Gray; Dr. Anglin, H. B. Rathbun, and Hiram A. Calvin. The result of the election of new members of the University Council, to hold office until 1894, was announced as follows:—Judge Macdonald, Brockville; K. N. Fenwick, M.D., Kingston; Rev. James Murray, B.D., Hamilton; Rev. A. H. Scott, M.A., Perth; Mr. R. J. MacLennan, Toronto; Rev. J. C. Smith, M.A., Guelph; Mr. George V. Chown, Kingston, and Mr. George R. Walker, Brockville. George R. Walker, Toronto, was elected for a period ending with 1892. In accordance with authority just acquired, the Council proceeded to the choice of a representative on the University Board of Trustees, and in compliance with a petition signed and presented to the Council, Mr. R. V. Rogers became the first choice of the Council. Dr. Knight, representative of the Council on the Board of Medical Studies, was re-elected for the ensuing year. Dr. Moore, of Brockville, Queen's representative on the Ontario Medical Council, was re-elected for a further term of five years.

THE CONVERSAZIONE.

The annual Conversazione of the Alma Mater Society was held in the evening, and was attended by a large and brilliant assemblage of the elite of the city, the graduates, students and their friends. A fine programme of vocal and instrumental music was presented in Convocation Hall. During the intervals in the programme, Professor Marshall performed interesting experiments in the physical class-room, and Dr. Kilborne, in the chemistry room, did many wonderful things. Refreshments were served during the evening in the History and Apologetics class-room. The proceedings closed at twelve.

WEDNESDAY.

The Endowment Association met at eleven, Chancellor Fleming in the chair. There were also present the Principal, Dr. Smith, the Professors, the Rev. Messrs. Scott, McTavish, Macdonnell, Laidlaw, Cumberland, and many others. Resolutions were passed requesting the Minister of Education to call a conference of representatives of universities and head masters of collegiate institutes and high schools, with a view to securing a uniform standard of matriculation; cordially approving of Professor Ferguson's efforts to obtain a library of historical authorities, and advising that the Board of Trustees make a grant to get works most urgently required; and hoping that friends of the University, specially interested in the work, would give the matter due consideration; and also that a committee be formed, consisting of Dr. Bell, Rev. James Cumberland, John Thornburn, L.L.D.; Rev. Mr. Fowler, H. E. Drummond, and the mover, Mr. J. J. Bell, M.A., to obtain specimens for the museum.

CONVOCAION.

The crowning event of closing week, the convocation for the laureation of graduates, installation of the Chancellor and other business, took place at three o'clock, admittance being by ticket. Convocation Hall was densely crowded, and a gallery full of students made things very lively while the proceedings were going on.

Among those present on the platform were the professors and lecturers of the various faculties of the University; the Rev. Dr. Smith, General Secretary; Rev. Dr. Wardrope, of Guelph; Rev. D. J. Macdonnell, Toronto; John R. Lavell, B.A., Smith's Falls; Rev. A. H. Scott, Perth; Dr. Bolter, Striving; A. T. Drummond, Esq., Montreal; D. B. McClelland, Q.C., Cornwall; Rev. Dr. Campbell,

Montreal; Rev. James Gray, Striving; Dr. A. P. Knight, Prof. Waddell, R.M. C.; George V. Chown, B.A., K. W. Shannon, M.A.; Rev. Dr. McTavish, Toronto; John Hay, B.D., Campbellford, and many others.

The Principal, addressing those present, referred to the fact that on Tuesday, the term for which Chancellor Fleming had been elected, expired, and announced that the popular Chancellor had been elected again. (Cheers.) He then proceeded to install him. This ceremony was brief, the Chancellor undertaking to defend the college and protect its rights. Mr. George Chown, B.A., of Kingston, and Mr. J. R. Lavell, B.A., of Smith's Falls, placed the robes of office upon Chancellor Fleming's shoulders.

At this point, two of the professors unveiled the portrait of Principal Grant, the gift of the trustees, which had been suspended near the western angle of the hall; and, as they did so, the building rang with cheers, which re-echoed again and again from every corner of the hall. The likeness is said to be very fine, and a credit to the skill of the artist, Mr. Robert Harris, of Montreal. The inscription states that the portrait was presented by friends of the college, who appreciated the work done by Dr. Grant in the interest of Queen's.

THE CHANCELLOR'S ADDRESS.

Chancellor Fleming, after referring in appropriate terms to the honor conferred upon him in appointing him again to the chancellorship; his gratification at the return of Principal Grant in renewed health; his regret at the death of Mr. John Carruthers, an old and tried friend of the University—gave some information as to the Doomsday Book, which the trustees have decided to issue, and for which much material has been collected by Rev. Dr. Williamson. The names of every individual who had from time to time aided in the endowment would be inscribed therein. Furthermore, it was intended to chronicle in it all important facts in relation to the history of the University. Referring to the increase in the staff and changes in the curriculum, the Chancellor said that material additions had been made to the courses for honours and special provision had also been made for the steady advancement and careful supervision of extra-mural students. The post graduate course, too, had been somewhat altered and the standard generally raised, thus encouraging those who have attained the degree of M.A. to look forward to reaching a still higher educational rank. Referring to the proposal of some few years back to move Queen's from Kingston to Toronto, the Chancellor spoke in eulogistic terms of the noble stand which was taken by the friends of Queen's throughout the country.

The progress and prosperous outlook are very encouraging. The last two years were eventful ones in the history of the University, but the burdens which had pressed upon the minds of those in authority were now removed.

The self-sacrificing and unceasing exertions of Principal Grant in behalf of the University were spoken of by the Chancellor in most earnest and flattering language. The trustees had expressed their high appreciation of the Principal's devotion to his alma mater from abroad; had secured an excellent portrait of himself for presentation to him, and had furthermore agreed "that all contributions to the Endowment Fund, beyond the minimum of \$250,000, that may be received, be applied, as far as required, to the endowment of a chair which shall bear the name of Principal Grant."

In conclusion, Chancellor Fleming made reference to the work of the General Secretary, who reports progress in the collection of the Endowment Fund, and said that Dr. Smith was full of hope regarding the prospects of receiving the sum necessary to endow the "Principal Grant" chair.

The scholarships and prizes were then presented, the successful candidates being highly complimented by the various examiners. Below will be found a partial list of prizemen, scholars and graduates.

HONORARY DEGREES.

Principal Grant then presented the names of the following gentlemen as worthy to receive the honorary degree of L.L.D. from Queen's:—

Rev. Ebenezer E. Jenkins, A.M., England. He is a preacher, and writer of great ability; in 1850 made President of the Conference of the Methodist Church of England.

Dr. Edward Charles Robson Rouse, of London, England, a member of the first rank of medical thinkers and writers in the Mother Land.

William Kingsford, C.E., Ottawa, a most distinguished member of his profession. Lately Mr. Kingsford has devoted himself to literature, and produced a large number of very valuable works in connection with his professional duties. His great work, however, is his History of Canada, the first volume of which appeared in 1887, followed by a second at the close of last year.

The registrar was requested to enroll the names of these gentlemen among the lists of graduates.

Then followed the capping of the graduates, after which a stirring address was delivered by Rev. D. J. Macdonnell, B.D., of Toronto. He was glad to know that the graduating class was the largest which had yet left the college halls. The joy of graduating may have been instilled by the lips of those who fell by the way, but sometimes those who never take a degree, or who never could, turn out to be the heroes of life; and if a man is really a hero in fighting for what is right, it makes little difference whether he has the degree of B.A. or not. In all questions of partisanship or politics, men who intend being true to themselves, to their God and to their country, should remember that "what ought to be, can be." Mr. Macdonnell concluded his address by commending the graduates to be true to the Supreme Being and to their country. Whatever they intend doing, let them do with a good will and a resolution tempered with feelings of right. (Loud applause.)

After a few congratulatory words from the Principal the proceedings closed.

MEETING OF TRUSTEES.

At a meeting of the trustees following the proceedings of Convocation, amongst other business transacted it was decided to proceed at once with the erection of a Science Hall in accordance with plans submitted at the meeting,

and the carrying out of the details will be left in the hands of the local trustees. The building will be known as the John Carruthers Science Hall.

The Rev. Jas. Carmichael, of King, was appointed Lecturer in Church History for the coming session, and the Rev. James Ross, B.D., Perth, Lecturer for the following session.

Owing to the constantly increasing duties of the Registrar, the Rev. Dr. Bell has been relieved of his duties as librarian, and Mr. Adam Short, M.A., appointed to do the work.

Dr. Moore, of Brockville, was appointed representative of the University in the Ontario Medical Council.

Rev. Dr. Bain, Kingston; Rev. D. J. Macdonnell, Toronto; Dr. J. Campbell, Retrev, Hon. Justice MacLennan, Toronto; E. W. Rathbun, Deseronto; and Andrew Allan, Montreal, were re-elected trustees, and the Rev. J. Mackie, of St. Andrew's, Kingston, was elected to fill a vacancy.

GRADUATES, MEDALISTS AND SCHOLARS.

Following is the list of graduates and scholars in theology, medicine in arts. We regret that we have no room for the class lists in full.

THEOLOGY.

Degree of B.D.—Rev. Jacob Steele, B.A.; John McKinnon, B.A. In Biblical Introduction and Theology—Chas. J. Cameron, A.M.

SCHOLARSHIPS.

The Spence—James Rattray, B.A. The Robert Anderson, for third year Divinity—J. Wright, B.A. The Robert Anderson, for second year Divinity—W. H. Cornett, B.A., E. G. Walker, A.M. The Robert Anderson, for first year Divinity—A. McKenzie, B.A., T. B. Scott, B.A. Toronto No. 1, for second year Hebrew—Charles A. Campbell. Toronto No. 2, for third year Hebrew and Chaldee—John McKinnon, B.A. The Hugh McLennan, for Church History—T. A. Cosgrove, B.A. The Rankine, for Apologetics—P. A. McLeod, B.A.

TESTAMURS IN THEOLOGY

Orr Bennet, B.A.; J. McKinnon, B.A.; G. Potter; R. Whiteman, B.A.; J. J. Wright, B.A.

MEDALS.

Classics—Gold medal, D. R. Drummond; Silver medal, G. Dyde. Mathematics—Gold medal, R. S. Minnes. Philosophy—Gold medal, P. A. McLeod. Political Economy—W. J. Patterson. Chemistry—T. S. Walker. Natural Science—J. S. Bowman

SCHOLARSHIPS.

Foundation No. 1, Senior Latin—A. G. Campbell. Foundation No. 2, Senior Greek—J. A. Roddick. Foundation No. 3, Senior English—Miss M. A. Knox. Foundation No. 4, Junior Philosophy—F. Heap. Foundation No. 5, Junior Physics—S. Chown. Foundation No. 6, Junior Chemistry—C. C. Arthur. Nickle, Natural Science—F. King. Czaraku, History—Miss L. Sibley and J. M. Farrell, equal. S. Andrew's Church, Toronto, (close) Junior Greek—W. H. Davis. Glass Memorial, Junior Mathematics—H. A. Hunter.

THE MASTERS OF ARTS.

John Marshall, B.A.; John McKinnon, B.A.; Tros. G. Allen, B.A.; Andrew Haig, B.A., Wm. T. McClelland, B.A., O. L. Kilborne, B.A.; Alex. H. D. Ross, B.A.

THE BACHELORS OF ARTS

James Binnie, John D. Boyd, James Cattanech, Stanley T. Chown, Geo. T. Copeland, R. H. Cowley, Wm. Curie, D. R. Drummond, Geo. E. Dyde, E. B. Echlin, John P. Falconer, James M. Farrell, Thos. H. Parrell, E. Scott Griffin, R. M. Lett, John H. Madden, Perry Mahood, John H. Mills, Rob. S. Minnes, F. J. McCammon, D. G. McPhail, R. M. Phalen, Jas. A. Redden, E. H. Russell, John Sharp, J. S. Saurle, D. Strachan, John B. Turner.

Books by Famous Men.

- REV. W. M. TAYLOR, D.D., LL.D. The Parables of our Saviour, \$2.00. Limitation of Life, \$2.00. Contrary Winds, \$2.00. Life of John Knox, \$1.25.
- REV. GEO. MATHESON, D.D. Natural Elements of Revealed Theology, \$2.00. Moments on the Mount, \$1.25. Landmarks of New Testament Morality, \$2.00. Voices of the Spirit, \$1.25.
- PROF. THOMAS WITHEROW, D.D., LL.D. The Form of the Christian Temple, \$3.75.
- PROF. A. B. BRUCE, D.D. The Parabolic Teaching of Christ, \$2.50. The Miscellaneous Elements in the Gospels, \$2.50. The Training of the Twelve, \$2.50. The Humiliation of Christ, \$2.50. The Life of William Dawley, \$2.50.
- DR. I. A. DORNER. System of Christian Doctrine, the set, \$11.00. System of Christian Ethics, 1 vol., \$5.00.
- PROF. W. G. T. SHEDD. Dogmatic Theology. Two volumes. The set, \$9.00.
- F. LICHTENBERGER. History of German Theology in the XIXth Century, \$5.00.
- HERMANN LOTZE. Microcosmus. Two volumes. The set, \$12.50.
- E. De PRESENSE, D.D. The Ancient World and Christianity, \$2.00.
- REV. JOHN KER, D.D. History of Preaching (new and cheaper edition), \$1.75.
- PROF. W. LINDSAY ALEXANDER, D.D., LL.D. System of Biblical Theology. Two volumes. The set, \$7.50.
- PROF. C. A. BRIGGS, D.D. Biblical Study, \$2.00.
- PHILIP SCHAFF, D.D. History of the Christian Church. Four volumes. The set, \$16.50.
- REV. GEORGE COULSON WORKMAN, M.A. The Text of Jeremiah. Introduction by Professor Franz Delitzsch, D.D., \$3.25.
- C. ERNST LUTHARDT, D.D. The Moral Truths of Christianity, \$2.25. The Saving Truths of Christianity, \$2.25. The Fundamental Truths of Christianity, \$2.25.

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Church News.

We are thankful for items of Church News...

PROGRESS of Knox church Bible Class...

REV. W. McKIMMAY, has resigned the pastorate...

REV. ALEX. JACKSON, of Knox church, Ga., is delivering on Sabbath evenings...

MEMBER congregation, Presbytery of Peterboro', Rev. John Ewing, pastor, is erecting a handsome and commodious brick church.

A JUVENILE Mission Band was organized April 20th, by Mrs. and Miss Smellie, in connection with the First Presbyterian church, Eramosa.

THE Brantford Expositor in its report of the late meeting of the Synod of Hamilton and London, has the following sketch of the new Moderator:

"The Rev. George Cuthbertson, the newly elected Moderator of Synod, was born in Kilmarnock, Ayrshire, Scotland, in 1829. He entered Glasgow University in 1847—took the Greek prize in Professor Lushington's class in the first year—completed the Arts course in 1857 when he came to Canada. His parents followed him, and settled in Ayr. Mr. Cuthbertson then entered Knox College as a student of divinity, and was licensed to preach the Gospel in 1860. In 1861 he was called and settled in Waterloo, in the Hamilton Presbytery, from which he was translated to St. Thomas, in 1864, where he remained for three years. In 1877, Mr. Cuthbertson was settled in Wyoming where he still remains among an attached flock. He has always been a prominent member in church events, and has acted as Presbytery clerk in the London and Saratoga Presbyteries for the long period of twenty-five years. The Rev. gentleman also served about eighteen years as Inspector of Public Schools, first in the township of Woolwich and afterwards in St. Thomas, where he also acted as Secretary of the Board of Instruction. He is a fine, fatherly-looking man with clean-shaven face, and pronounced features. He is well up in the way of preaching and would not hesitate to tell a member when he was out of order. He appears to be deeply impressed with the gravity of the work that is before the Synod, and yet when occasion offers he bubbles over with good humour. He will be a most acceptable presiding officer."

THE Synod of Montreal and Ottawa, met April 16th, in St. Andrew's church, Quebec city. Rev. Dr. Armstrong, Moderator, and Rev. Dr. Watson, Clerk.

The Moderator preached an eloquent sermon from Isaiah, lxi, 6. "I have set watchmen upon thy walls, O Jerusalem. The sentinel was a powerful vindicator of the rights of the clergy to take an active part in teaching and directing the people in those civil and political matters which affect the moral well-being of the nation. To preach the Gospel is to bring the truth of God to bear upon every department of life and duty, and the preaching that fails to reach the concerns of the State, is deficient in its scope and energy."

On motion of Rev. Dr. W. B. Clark, it was resolved, "That the thanks of the Synod be accorded to Dr. Armstrong for his conduct in the chair, and for the excellent and appropriate discourse which he had preached, and that a committee be appointed to secure the publication of the sermon."

THE NEW MODERATOR.

Rev. George Coull, M.A., of St. Sylvester, was elected Moderator for the year, after which the business of the Synod began.

THE JESUITS' ESTATES BILL.

A committee was appointed to prepare resolutions regarding the Jesuits' Estates Bill. At a subsequent stage of the proceedings the report was submitted of which the following are the resolutions appended thereto.

"Resolved, That the Synod of Montreal and Ottawa of the Presbyterian Church in Canada, the jurisdiction of which extends over the Presbyterian population of the Province of Quebec and of the adjacent portion of Ontario, now in annual session assembled, takes advantage of this, the first opportunity afforded it since the passing of the Act aforesaid, to record its strong disapproval of the same as a serious inroad upon the civil rights of the whole population of the Province, and especially upon the religious liberties of the Protestant minority and an affront to the most cherished sentiments of the majority of the people of the Dominion."

The Synod solemnly protests against the acknowledgment by the Provincial Legislature of claims that had been previously resisted as a distinct act of aggression in the interests of the Church of Rome and to the disadvantage of the Protestant minority.

The Synod protests against the introduction of the name of the Pope into the Act in question as an intimation to the supremacy of His Majesty the Queen, and as the admission of the claims of a foreign potentate to have a determining voice in the legislation of a British province—a claim all the more to be dreaded because it rests on a spiritual basis.

The Synod protests against the proposal to divert to any other purpose the Jesuits' estates, which have been, by Royal proclamation, acts of Parliament and by public expectation, held to be a means of educating the youth of the Province irrespective of race or creed, as an unsettling of the stability of past legislation and as a direct breach of the trust confided by the people of Canada, at the time of Confederation, to the Legislature of the Province of Quebec.

The Synod earnestly protests against the payment of a portion of the \$300,000 out of the provincial treasury to the hierarchy of the Province, to be used by them in any way they choose, without being obliged to render an account of their disbursements, while the Protestant committee of public instruction are very properly made amenable to the authority of the Lieutenant-Governor-in-Council, as involving an invidious distinction and a violation of the principle of religious equality, a principle very dear to the members of the Presbyterian Church.

The Synod records its astonishment that the Government and Legislature of Quebec should have gone out of their way to endow the Jesuits, as they had previously incorporated that Society, which had been put under the ban by a Pope and had been expelled from even Roman Catholic states, as the enemies of civil and religious liberty.

The Synod feels all the more called on to denounce the passing of the Jesuits' Estates Act, that it affords new evidence of a disposition on the part of the Church of Rome to make continual encroachments upon the rights of the Protestant minority of the Province, and is an addition to the grievances of which they have previously had cause to complain. As, for instance, the inequalities between the Roman Catholic and Protestant clergy as regards the marriage laws of the province, the erection of new parishes in districts hitherto under municipal government, the non-recognition of the degrees of the Protestant universities as qualifying for admission to the study of law and medicine and the withholding from Protestants of their fair share of the taxes for educational purposes, collected from joint stock companies within the province.

The Synod records its regret that the Protestant members of the Provincial Legislature allowed the act of which complaint is made to pass into law without offering their most strenuous resistance, and entering against it their most earnest protest.

The Synod expresses its disappointment that the Governor-General-in-Council constituted by the British North America Act the guardian of the rights of minorities in the several provinces, declined to veto the measure, although earnestly moved to do so by the Presbytery of Montreal and other parties interested.

The Synod further regrets that when the attention of the members of the House of Commons was drawn to the subject, and the unjust and offensive features of the Bill were pointed out, only thirteen of their number were found to vote for a motion to set aside the Act.

least one sermon during the year on Sabbath Observance; 3 That the Assembly's Convener on Sabbath Observance be requested to send down to Presbyteries a series of questions to elicit information as to how the Sabbath is observed within their respective bounds; 4. That Parliament be petitioned in the following terms:

"Whereas, the due observance of the Lord's Day, as a day of rest, is essential to the best physical, intellectual, moral and social welfare of man; and whereas, the sacredness of the day is in many ways imperiled in our land, and not a few of our fellow citizens are already deprived of its inestimable blessings, the Synod of Montreal and Ottawa of the Presbyterian Church in Canada, representing one hundred and fifty congregations do hereby earnestly petition your Honourable House to enact such laws as will secure the better observance of the Lord's day in the Dominion of Canada, in all matters pertaining to general railway traffic, the management of the postal service, and the management of the railways and canals belonging to the Dominion, as well as in all other matters over which the Parliament has control, and we humbly beg to press upon your consideration that the proper observance of the Lord's Day is in the highest sense necessary for promoting peace, order and good government in a free Christian land, and your petitioners will ever pray. Signed by Moderator and Clerk."

The Committee was re-appointed as follows: Rev. Joseph White, Convener; Messrs. John Scrimger, P. W. Parries, W. T. Herridge, Dr. Armstrong, ministers; Geo. Hay, elder, together with the Conveners of Presbytery's Committees within the bounds.

TEMPERANCE.

The Report on Temperance was submitted by Rev. G. McArthur. The report gave returns from the various districts of the Synod as to the progress of temperance sentiment, and the attitude of the people in reference to prohibitory legislation. The universal testimony was that where the Scott Act had been in operation it had materially diminished the amount of drunkenness and crime, and that the result of its repeal had been a considerable increase in both these respects; though even under license, after the operation and educative influence of the Scott Act, matters were not so bad as before. In the discussion that took place the recent legislation of the Quebec Legislature was indignantly condemned. Report adopted.

AGED AND INFIRM MINISTERS' FUND.

Mr. J. K. Macdonald, of Toronto, Convener of the Aged and Infirm Ministers' Fund Committee being present, addressed the Synod in reference to the condition of the fund and the necessity for its being heartily supported. Mr. Macdonald's presentation of the claims of the fund was adopted strongly commending it to the liberality of the people.

STATE OF RELIGION.

On Wednesday evening the Report on the State of Religion was read by Mr. Clarke, of Ottawa, and a conference was held thereon by the members of the Synod. The subjects of Family Religion, Evangelistic Services, and the Training of young workers were discussed by Dr. Cook, Dr. Armstrong, Mr. Shearer, Mr. Plock and Mr. Walter Paul.

EDUCATION.

Rev. Professor Scrimger presented a report on education in Ontario and Quebec. The report directed attention to the position of the French speaking Catholic schools in the eastern counties of Ontario, and other matters relating to public education now discussed in the press. Resolutions were adopted on the various matters touched upon in the report and a committee was appointed to watch over the matter for the coming year.

ECCLIASTICAL CO-OPERATION.

Prof. Scrimger also presented a report on ecclesiastical co-operation which was received and adopted.

REV. C. F. CHINIQUEY.

The attention of the Synod having been called to certain slanderous statements made by Archbishop Corrigan of New York respecting the character and ministerial standing of Rev. C. F. Chiniquey, it was agreed to pass a resolution affirming his good standing in the Presbyterian Church in Canada for the past twenty-five years.

NEXT PLACE OF MEETING.

It was agreed to hold the next meeting of Synod at Cornwall, Ont., on the 3rd Tuesday of April.

STUDENTS.

The Presbytery of Montreal was given permission to prescribe trials and license the following students: Messrs. D. Campbell, Walter Kussell, B. A., J. A. MacLean, D. L. Dewar, B. A., J. H. MacVicar, B. A., J. MacDougall, B. A., Murdoch Mackenzie, R. Johnston, B. A., J. J. Forbes, J. G. McIlraith, J. E. Cox, P. N. Cayer and J. A. Lods.

MISSION TO LUMBERMEN.

The report on the Mission to Lumbermen was presented by Rev. Dr. Armstrong, convener. He reported that a large quantity of religious literature was sent out to the shanties by means of missionaries and the co-operation of Bible Society. Rev. Mr. McKeehan had visited a great number of shanties, traveling 900 miles. He reports marked improvement among the men employed in the woods.

SABBATH OBSERVANCE.

The report on Sabbath Observance was submitted by the Rev. Joseph White, of Ottawa. It set forth that committees on Sabbath Observance were appointed in all the Presbyteries and that sermons on Sabbath Observance had been preached by nearly all the pastors within the bounds of the Synod. The Presbyteries of LaSalle and Renfrew, Montreal, and also the Presbytery of Ottawa, reported with greater or less fulness on the manner of the observance of the day within the bounds of the Presbytery. From all these Presbyteries complaints come respecting the destruction of the Sabbath by railroad corporations running railroad trains on the Sabbath, unnecessary work in railroad workshops and yards, other forms such as basing, visiting, driving livery horses, Sabbath funerals and general pleasure-taking on that day. On motion the report was received and, with the following recommendations, adopted.

1. That the Standing Committee on Sabbath Observance be appointed in every Presbytery; 2. That ministers be enjoined to preach at

least one sermon during the year on Sabbath Observance; 3 That the Assembly's Convener on Sabbath Observance be requested to send down to Presbyteries a series of questions to elicit information as to how the Sabbath is observed within their respective bounds; 4. That Parliament be petitioned in the following terms:

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EDUCATION.

Rev. Professor Scrimger presented a report on education in Ontario and Quebec. The report directed attention to the position of the French speaking Catholic schools in the eastern counties of Ontario, and other matters relating to public education now discussed in the press. Resolutions were adopted on the various matters touched upon in the report and a committee was appointed to watch over the matter for the coming year.

ECCLIASTICAL CO-OPERATION.

Prof. Scrimger also presented a report on ecclesiastical co-operation which was received and adopted.

REV. C. F. CHINIQUEY.

The attention of the Synod having been called to certain slanderous statements made by Archbishop Corrigan of New York respecting the character and ministerial standing of Rev. C. F. Chiniquey, it was agreed to pass a resolution affirming his good standing in the Presbyterian Church in Canada for the past twenty-five years.

NEXT PLACE OF MEETING.

It was agreed to hold the next meeting of Synod at Cornwall, Ont., on the 3rd Tuesday of April.

STUDENTS.

The Presbytery of Montreal was given permission to prescribe trials and license the following students: Messrs. D. Campbell, Walter Kussell, B. A., J. A. MacLean, D. L. Dewar, B. A., J. H. MacVicar, B. A., J. MacDougall, B. A., Murdoch Mackenzie, R. Johnston, B. A., J. J. Forbes, J. G. McIlraith, J. E. Cox, P. N. Cayer and J. A. Lods.

MISSION TO LUMBERMEN.

The report on the Mission to Lumbermen was presented by Rev. Dr. Armstrong, convener. He reported that a large quantity of religious literature was sent out to the shanties by means of missionaries and the co-operation of Bible Society. Rev. Mr. McKeehan had visited a great number of shanties, traveling 900 miles. He reports marked improvement among the men employed in the woods.

SABBATH OBSERVANCE.

duty of all good citizens, irrespective of creed, to sink all party considerations, and to unite in such constitutional measures as may oppose and destroy a legislation that threatens the peace and prosperity of the Dominion. And we further regret that the Dominion Government did not see fit to disallow the Jesuits' Estates' Act, nor intervene for the protection and vindication of equal rights and interests; we also express our great disappointment with the vote in the House of Commons on this question, and our admiration of those thirteen, who in the face of great odds opposed the Bill, and we would call on all good citizens in every way to oppose this Bill, and all other aggressions of the Church of Rome."

Commissioners to General Assembly: Messrs. Morrison, Cameron, Bickell and Aull, ministers, and Messrs. Thomas Martin, Vell, McArthur, James Johnston, and Alex. McPherson, elders.

MONTREAL.

THE Presbytery of Montreal met by permission of the Synod of Montreal and Ottawa at St. Andrew's church, Quebec, on Wednesday, April 17th, the Rev. Dr. Campbell, Moderator, pro tem. Rev. Dr. Smyth, as Convener of the Presbytery's Examining Committee, reported that the following students, viz., Messrs. David Campbell, Donald L. Dewar, B.A., Robt. Johnson, B.A., John McDougall, B.A., John S. McGrath, Murdoch McKenzie, James M. McLean, John H. MacVicar, B.A., Walter Russell, B.A., John L. Forbes, Paul N. Cayer, J. E. Cox and A. J. Lods, who had completed the course of study and were applying for license, had appeared before the Presbytery's committee and passed a successful examination on the subjects prescribed by the Church. The committee recommended that the leave of the Synod be asked to take them on probationary trial. The report was received and the recommendations adopted. The Presbytery resolved to ask leave accordingly, and in the event of it being granted, it was decided to meet in Montreal on Friday to take these students on trial for license. Presbytery accordingly met in Montreal, the Moderator, Rev. James Barclay, presiding, and completed the licensure. The convener of the Examining Committee brought up the application of Mr. Jules Bourgoin to be taken on trial for license. Mr. Bourgoin has been pursuing a special course of study under the direction of the Senate of the Presbyterian College, since October, 1887, and has made most satisfactory progress and passed a creditable examination. The committee's report was adopted and Mr. Bourgoin's application will be forwarded to the General Assembly for its favorable consideration. Messrs. J. E. Cox, A. J. Lods and John L. Forbes having applied for ordination, preparatory to work in the mission field, a meeting will be held in St. Gabriel church on the 28th inst., at 8.30 p.m., for that purpose, the Moderator to preside; Rev. J. L. Morin to address the candidates and Rev. G. C. Heine the congregation. Rev. E. F. Seylaz, of St. Hyacinthe, applied for a few months' leave of absence, owing to ill health, and it was granted.—JAS PATTERSON, Clerk.

BRANDON.

Met at Portage la Prairie, 11th March. The clerk read a minute anent the resignation of Rev. John L. Simpson, which was received and accepted. Mr. S. C. Fraser reported the election of a session in Brandon congregation, and requested the appointment of a Moderator. Mr. Currie of Virden, was appointed Moderator of the Brandon session. Mr. Fraser also reported that he had moderated in a call to a minister in Brandon congregation, that the call was in favour of Rev. Alex. Urquhart, of Regina, that the stipend guaranteed was \$1,500 per annum. After hearing Mr. Whitelaw, commissioner from the congregation, it was agreed to sustain the call as a regular Gospel call, and transmit it to the Presbytery of Regina. Dr. Robertson and Mr. Whitelaw were appointed to support the call before the Presbytery of Regina. Mr. Stalker directed the attention of the Presbytery to the strictures passed upon the Convener of the H. M. Committee by the Brandon correspondent of the Free Press, and asked for explanations. After explanations given by Mr. Todd and Dr. Robertson, which were corroborated by Mr. Whitelaw, of the Brandon congregation, the following minute was agreed to:—"The Presbytery expresses regret at the strictures passed upon its conduct and that of the Convener of its Home Mission Committee with regard to the supply of Brandon congregation, and would record that this Presbytery and its Home Mission Convener are entirely free from blame in the matter, and further, the Presbytery expresses its confidence in its Convener and appreciation of his valuable services." A request from Assinippi for the use of the church there for school purposes during the summer, was granted on such conditions as may be agreed upon by the trustees of school and church. A protest by Benjamin Meek, of Virden, against the action of the congregation was read, received, and the congregation was cited to appear in its interests at the next meeting of Presbytery. Upon request, the Portage la Prairie congregation were given power to renew the loan on their manse property. The resignation of the Session of Knox church, Portage, was again laid on the table. It was moved by Mr. Todd, seconded by Mr. Stalker, that a committee be appointed, consisting of the mover and seconder, Dr. Robertson, Messrs. Halg, Hodnett, Currie, McTavish and H. C. Ross, to consider the advisability of overruling the Assembly regarding the division of Brandon Presbytery. The committee reported afterwards in favour of division immediately, and recommended that a small committee be appointed to prepare an overture. The report was unanimously agreed to. Messrs. Todd, McTavish, Stalker and Hodnett were appointed to prepare the overture, which instructions were given for its transmission. Messrs. Todd and Currie were appointed to support the same before the Synod and Assembly. The call from the Presbytery of Sauguenay to Mr. McKellar was taken up. Commissioners from High Bluff and Prospect were heard. Mr. McKellar's acceptance of the call was read, whereupon it was moved by Mr. Stalker, seconded by Mr. Hodnett, that the Clerk be authorized to transfer Mr. McKellar to the Presbytery of Sauguenay, and give all other necessary notices. Mr. Rowand was appointed to preach in

High Bluff and Prospect on the 24th of March, and declare the charge vacant. Mr. Stalker was appointed to continue as Moderator of the High Bluff Session. Messrs. Stalker, Todd and Currie were appointed to draw up a minute anent the translation. The following commissioners were appointed to the General Assembly:—Ministers—Dr. Robertson, Messrs. Todd, Stalker, Mowat, Gow and Currie; elders—John Beator, James Broadfoot, W. W. Miller, James Elder, of Virden; James Elder, of Strathern; and Mr. Hundley, of Brandon. Moved by Mr. Hodnett, seconded by Mr. Rowand, that the Presbytery express its gratification that no fewer than five congregations have become self-sustaining during the past year, viz.: Neepawa, Gladstone, Minnedosa, Rapid City and Virden. Leave for moderation in calls was granted to the Oak River congregation, Binscarth congregation, and High Bluff and Prospect congregations, and Messrs. Hodges, Hodnett and Stalker were appointed to attend to the different congregations respectively. Mr. Hodnett was also appointed Moderator of the Binscarth congregation. The Wednesday evening sederunt was devoted almost wholly to the discussion of the question, "How best to reach the indifferent."—S. C. MURRAY, Clerk.

WHITBY.

Met in Whitby, on April 16th. Reports were read by their respective conveners, on the State of Religion, Sabbath Schools, Temperance, Statistics of 1888, the result on travelling expenses, etc., and were carefully considered. The report on the marriage question was also read, but the consideration of it was deferred till next meeting. Dr. Laing was nominated Moderator of the next General Assembly. Messrs. Leslie and Keenick were appointed members of the Synod's Committee on Bills and Overtures. Messrs. Kippax, Leslie, Abraham and McKeen, ministers, and Messrs. Bleakley, Heron, Burns and McLaughlin, elders, were appointed commissioners to the General Assembly. Mr. Abraham gave an account of the supplies for the vacant congregations during the last quarter. The following minute in reference to Mr. Craig, was adopted and ordered to be inserted in the minutes: "In paring with the Rev. R. M. Craig through the acceptance of his resignation of the pastoral charge of Donabarton and Melville church, Scarborough, the Presbytery of Whitby desires to record its deep sense of the loss sustained by his removal, and its high appreciation of his zeal and faithfulness in both congregational and Presbyterial work—in the latter department having rendered efficient service as treasurer of the Presbytery for several years. Whatever his hand found to do he did it with his might and up to his strength, and sometimes beyond his strength—he was ready for every good work to which duty called. In the charge in which he has so assiduously laboured during the past five years an increased membership, better organization, and two new (or virtually new) churches testify to the success which has attended his ministry. Members of Presbytery feel that in parting with Mr. Craig they lose a dearly beloved brother and a zealous and faithful servant of Christ and of His Church, and they pray that the Great Head of the Church may be pleased soon to direct their brother to a field of labour, where, with improved health and ever increasing success, he may continue to prosecute the work to which he has given himself, and they earnestly commend him and his to the care and guidance of Him, who says, 'Lo, I am with you always.' The Presbytery also desires to extend its sympathy to the congregations in losing a faithful pastor, and to express the hope that the Head of the Church may be pleased soon to send them a man after His own heart to break amongst them the bread of Life." Some considerable time was taken up with hearing reports in reference to the congregation of Utica and also of Cartwright union; action in both cases was delayed till a future meeting. A letter was read from Rev. R. D. Fraser, asking for six months' leave of absence. The Presbytery readily granted this request and expressed their sympathy with him under his ailments, and the hope that he would return to Bowmanville restored to health and again fitted for the work for which he is so well qualified both by gifts and graces. The attention of the Presbytery was directed to the Jesuits' Estates' Bill. Mr. Abraham moved, and Mr. McMechan seconded, the following finding: "The attention of the Presbytery having been drawn to the tenor of the debate in the Parliament of the Dominion respecting recent legislation of the Province of Quebec anent the Jesuits' Estates' Bill, the Presbytery unanimously agreed that, 'Whereas, the Local Legislature of the Province of Quebec has incorporated and endowed the Society of Jesus, which is the enemy of civil and religious liberty and which at present exercises undue and dangerous influence over the legislation of the Dominion; whereas, a large pecuniary grant was made to the Church of Rome in settlement of an alleged claim arising from the forfeiture to the crown of Great Britain of certain land held in Canada by this Society, and whereas, the aid of the Pope of Rome was invited and his authority accepted in the ultimate disposition of the grant, therefore the Presbytery of Whitby enters its most earnest protest against the action of the Local Legislature of the Province of Quebec in passing such bills, and the culpable refusal of the Dominion Government and Parliament to set aside the Jesuits' Estates' Bill, whereby, (1) giving a preference to certain persons on the ground of their creed, contrary to the spirit and provisions of Canadian enactments touching the subject of religion; (2) resuscitating an order of ecclesiastics whose influence has been invariably hurtful to the peace and liberty alike of the State and of the Church; (3) shaking the mutual confidence and good will so essential to the consolidation of the various members and populations of the Dominion, and (4) trampling upon the supremacy of our Sovereign Lady the Queen, and treating with contempt her royal authority as the fountain of law and honor, over her subjects.' The Presbytery further agrees to bring the subject under the notice of the Synod of Toronto and Kingston, in the hope that some adequate action may be taken to check encroachments of the Roman Catholic Church, and preserve equal rights to all the citizens of the Dominion."—A. A. DRUMMOND, Clerk.

Baking Powder. THE STERLING OLD COOK'S FRIEND Baking Powder. Is still at the service of its patrons and the public in general. As pure and healthful as any and more so than most, it is LOWEST IN POINT OF PRICE, AND CHEAPEST IN POINT OF VALUE. Nothing objectionable ever found in the COOK'S FRIEND. BUY ONLY McLAREN'S COOK'S FRIEND. NO OTHER IS GENUINE.

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OUR SPECIALTY DINNERS 50 CTS. Moore's Hall, Biting Rooms, Bath Rooms. Every thing requisite for the comfort of guests. Street door open day and night. Orders promptly attended to. Telephone 1262.

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BATES & DODDS, UNDERTAKERS, 775 QUEEN STREET WEST, TORONTO. Opposite Trinity College. No Connection with the Undertakers' Association. E. HUMPHREY, UNDERTAKER.

British and Foreign.

The oldest church in Sweden is the church at Vamb, where services are held twice a year. It was built 755 years ago.

DR. PENTECOST'S week-day addresses to the merchants of Glasgow are proving to be successful that it is proposed to continue the meetings as a permanent institution.

MR. JAMES LUSK, a licentiate of the Route Presbytery, has been ordained pastor of Glasgow, county Down, in succession to the Rev. Alex. Cuthbert, removed to Belfast.

THE Rev. A. W. Williamson, of St. Cuthbert's, Edinburgh, preached in Glasgow at the ninety-ninth anniversary of the Society of Sons of Ministers of the Church of Scotland.

THE death is announced of the Rev. Henry Beaton, who was for fifty years an ordained minister of the Church of Scotland. For the last forty-two years he was minister of Barra in the Outer Hebrides.

THE Primitive Methodists in Great Britain and Ireland have just completed their annual census of church membership. The official returns to hand indicate an increase on the returns of last year of something like 2,000.

If the sum of £5,000 can be secured during the next two months, Mr. Hewat will be able to announce to the Free Church Assembly that his magnificent scheme for freeing the Church of all its debt before the jubilee, will be certainly and triumphantly successful.

THE Protestant Cathedrals at Berne and Geneva in Switzerland, both venerable monuments of Gothic architecture in the Middle Ages, must be subjected to extensive restoration, which demands an outlay of \$100,000 for each of them. The money is on hand, however.

A LARGE canoe, for the use of Rev. J. F. Garthshore, Scottish United Presbyterian missionary at Unwana, Old Calabar, West Africa, has been built at the expense of the children of Lansdowne United Presbyterian church, Glasgow. The craft has been named "Lansdowne."

THE legal contest instituted by the heirs of Dr. Scott Stewart, Philadelphia, to have his legacy of \$269,000 for establishing a hospital of the Methodist Episcopal Church declared void, has been brought to a close by a decision of the Supreme Court in favour of the trustees of the hospital.

THE White Memorial Free church, in Glasgow, was opened in 1885 with one hundred and twenty communicants, it has now more than eight hundred on its roll. Rose street church, in the same city, five years ago was a desert; now it is filled with a congregation of eight hundred and forty-one members.

BARON HIRSCH, who has given \$10,000,000 to the poor Jews of Russia, Poland, Hungary and Australia, is fifty five years of age and childless. Besides this gift to the Jews, Baron Hirsch gave \$10,000,000 to Christian charities some time ago. His benefactions are unequalled in the world's history.

THE City Mission Society of Berlin, Germany, employs thirty six missionaries, and five ordained pastors, the latter as directors of the mission and as editors and managers, twenty-one halls in different parts of the city, all in the possession of the society. The Ladies' Aid Society numbers 15,000 members.

THERE are 555 vacant churches under the Southern Assembly. From 1864 to 1888 inclusive, the increase of ministers and licentiates was fifty-one; of churches, 187; nearly four churches to one minister. There are now more than two churches to every minister, and the increase of churches in the next five years will doubtless be far greater than it has been in the past five years.

MR. DAVID CUMMINGS, M.A., licentiate of Dunganon Presbytery, Ireland, has been ordained to the pastorate of Glenwherry congregation, county Antrim, in the room of the Rev. Hamilton Moore, who resigned in order to join the Established Church of Scotland. Glenwherry has an historic interest as the place of refuge of the Scotch preacher, Peden, when persecution drove him from his own country.

THE Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools with sixty one male and seventy-eight female teachers, 2,545 boys and 2,095 girls. There are eighty Sunday-schools with 183 helpers, and 3,231 scholars. The churches are ministered unto by fifty-six pastors and thirty-five evangelists; the number of regular attendants of divine service is 9,164, of communicants, 3,442. Pastor F. Fliedner reports steady progress on all sides.

SPECIAL services have been held to commemorate the jubilee of Bannockburn Free Church, which was founded years prior to the Disruption and left the Church of Scotland en masse in 1843. The Sunday services were conducted by Professors Laidlaw and Bruce, the former of whom was once pastor of the church. At the social meeting the present pastor, Rev. Samuel Niven, presided, and gave an interesting account of the church's history. During the evening Mr. Niven was presented with a pulpit gown and Bible.

STATISTICS of the Protestant Episcopal Church in the United States for 1887-8 are as follows: Dioceses, fifty; missionary jurisdiction, sixteen; clergy (bishops, sixty-nine; priests and deacons, 3,766), 3,910; parishes, about 2,975; missions, about 2,078; candidates for orders, 343; ordinations, deacons, 116; ordinations, 103; baptisms, (total infants and adults), 56,709; confirmations, 39,590; communicants, 450,042; Sunday-school teachers, 39,601; Sunday-school scholars, 342,431; grand total of contributions, \$11,483,597.48.

AT the closing session of the Mormon Conference, held recently, at Salt Lake City, George Q. Cannon read the statistics of the Church, which show these figures: Twelve apostles, seventy patriarchs, 3,719 high priests, 11,805 elders, 2,069 priests, 2,592 teachers, 11,610 deacons, 81,899 families, 115,915 officers and members, and 49,302 children under eight years old, a total Mormon population of 153,911. The number of marriages for six months ending April 6th, 1889, was 510; births, 3,754; new members, 488; excommunications, 113.

THE annual meeting of the Sabbath school Society for Ireland (Presbyterian) was lately held and the report is highly encouraging. There are upon the roll 1,070 schools, with 9,974 teachers, and an average attendance of 81,460 scholars. The Society has put into circulation during the year a large number of copies of the Holy Scriptures, Psalms and hymn books, Shorter Catechisms, Teacher's Guide, etc. About 50,000 copies of the catechisms were distributed, and 399 Oxford prize Bibles were awarded to scholars for repeating accurately the whole of the Shorter Catechism at one time.

THE whole population of Ireland is now under five millions. Within the last twenty years the Catholics have lost 544,374; the Episcopalians Protestants, 53,783; and the Presbyterians, 53,557. During this period the Roman Catholics had fallen from 77.69 per cent. of the population, to 76.54 per cent., while Protestant Episcopalians had increased from 11.96 to 12.36 per cent., and Presbyterians from 9.02 to 10.01 per cent. The Irish correspondent of the London Messenger says:—Taking these statistics which are given by the Rev. John Healy, J.L.D., of Kells, the outlook for Protestantism in Ireland is hopeful rather than otherwise. Amid the turmoil which has been produced by politicians, it is well to be calm and remember "the Lord reigneth." "There is a Providence that shapes our ends, rough-hew them as we will."

Now that the shock which the sudden death of the Rev. Dr. Porter, President of the Queen's College, Belfast, caused, is passing away, the public are deeply interested in the question, "Who will be his successor?" The General Assembly's Committee, in correspondence with the Government, have recommended the Rev. R. J. Lynd, the present Moderator, while a deputation of the Presbyterian members of Parliament for Ulster, have submitted to the Chief Secretary for Ireland, in addition, the names of the Rev. Dr. A. C. Murphy, the Rev. Dr. William Todd Martin, the Rev. Dr. Hanna, and the Rev. Dr. Hamilton. The students of Queen's College, however, think that one of the professors should be promoted to the post, and in the event of this not being done, that Dr. Collier, the author of some historical works, should get the appointment on literary grounds. The Lord Lieutenant, no doubt will give the matter mature consideration before deciding, as was stated in the House of Commons.

Nor only the Roman Catholics but also the Jews have a Pope. A recent decision of the Supreme Court of Austria has again brought the latter and his work into public prominence. He resides at Sadogora, in the Bukovina district of Galicia, and is the acknowledged spiritual head of fully three and one-half million Jews of the East, constituting the so-called Chasidim, or Pious Party. His adherents come to him for counsel and help, and bring him offerings from as far east as China, and as far south as Africa. They ascribe to his prayers special efficacy, and by common consent he is regarded as having the power to perform miracles. He is called "the miracle-working Rabbi." The dignity has been hereditary in one family for over one hundred years. Formerly the "Rebbe" as he is officially called, resided in Riagin, in the Russian province of Bessarabia, where the ruins of his palace are still to be seen. In 1834 he was banished from Russia, when he crossed over into Austria. The hosts of pilgrims that come to him bring him annually a "Peter's Pence," amounting to about two hundred thousand dollars. The present Rebbe is named Israel Friedmann. He, together with his brother Isaac inherited the office and its emoluments from their father, but Israel bought Isaac out for the sum of twenty-five thousand florins. Some time ago the Austrian assessors insisted upon taxing the income of Rebbe, as they do any other business income. This was resisted on the plea that the money was not earned, but was given by the faithful for his prayers, and that he used it for charitable purposes. The courts of Austria, both lower and higher, decided that his was a "business," and that he must pay his tax. It is remarkable that even some Christians have faith in the Rebbe, and frequently consult him on matters of business.

Special Notices.

PROFESSOR BLAIRIE of Edinburgh, starts this month for the United States to visit his son in California.

DR. MARCUS DONS was presented with £1,000 by his congregation in Glasgow, on the semi-jubilee of his pastorate.

CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHICAL DEAFNESS AND HAY FEVER.

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 catarrhal 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 any application made often 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 as fresh as if they had been effected yesterday. So highly 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 say 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 catarrhical troubles peculiar to females (which 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. Two Highland Free Church Presbyteries—those of Skye and Aberaiff—have unanimously agreed to overture the General Assembly against the proposed alteration of the Confession.

GOOD NEWS.

In compliance with the popular demand the Carbolic Smoke-Ball Co. have decided until further notice to reduce the price of their invaluable remedy one-half—formerly sold at \$3, and now at \$1.50, so as to place it within the reach of all; to be had of all druggists, where you may test the remedy free of charge and get one of our pamphlets describing diseases of the head, throat and chest, their cause and cure, with hundreds of testimonials of people who know.

Be wise and secure a treatment to-day. Charitable Institutions supplied with our remedy free of charge. C. S. B. Co., Room C, Yonge St. Arcade, Toronto.

An old member of the Free Church Assembly has been employed by the death, in his seventy-second year, of Mr. William Dixon, of Edinburgh. For thirty-two years he was convener of the Assembly's Sabbath-school Committee, and for thirty-eight years edited *The Children's Missionary Record*.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

Prior to his leaving Edinburgh for Australia, Dr. James MacGregor, of St. Cuthbert's Established church, has been entertained to dinner by upwards of one hundred representative Edinburgh citizens, Sir William Muir presided and the speakers included Drs. Walter C. Smith, J. Cameron Lees, Gray, and Professors Blackie and Storey.

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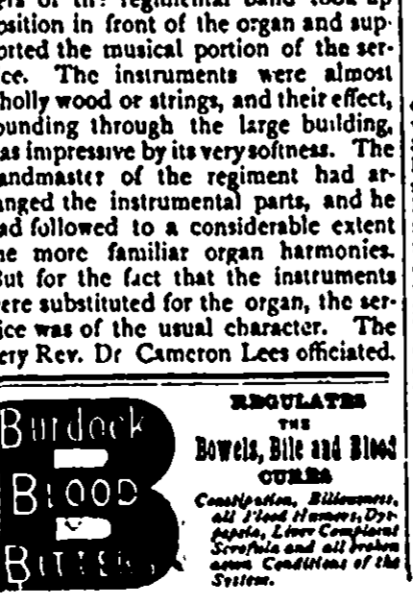
GRENTS.—Having used MINARD'S LINIMENT for several years in my stable, I attest to its being the best thing I know for horse flesh. In the family we have used it for every purpose that liniment is adapted for, it being recommended to us by the late Dr. J. L. R. Webster. Personally I find it the best ally of neuralgic pain I have ever used.

B. Titus, Proprietor Yarmouth Livery Stable.

On Sunday morning, April 7th, there was held in St. Giles's Cathedral, Edinburgh, the first of the Sunday services which it is proposed to hold there in the future for the Presbyterian soldiers quartered in Edinburgh Castle. About 200 officers and men of the Cameron Highlanders attended, under the command of their colonel. They were seated for the most part in the front of the nave, while a dozen or more members of the regimental band took up position in front of the organ and supported the musical portion of the service. The instruments were almost wholly wood or strings, and their effect, sounding through the large building, was impressive by its very softness. The bandmaster of the regiment had arranged the instrumental parts, and he had followed to a considerable extent the more familiar organ harmonies. But for the fact that the instruments were substituted for the organ, the service was of the usual character. The very Rev. Dr. Cameron Lees officiated.

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Constipation, Biliousness, all kinds of Headaches, Dyspepsia, and all other ailments arising from impurities of the System.



TENDERS.

SEALED TENDERS addressed to the undersigned and enclosed in Indian Envelopes will be received at this office up to Noon of THURSDAY, 24th May, 1889, for the delivery of Indian Supplies during the fiscal year ending 31st June, 1890, consisting of Flour, Jacob, Or series, Ammunition, Tinned Oats, Cows, Bulls, Agricultural Implements, Tools, etc., daily salt, at various points in Manitoba and the North-West Territories.

Forms of tender containing full particulars relative to the supplies required, dates of delivery, etc., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

Particulars tender for each description of goods (for any purpose of the Government) may be obtained, or for all the goods called for in the Schedule, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted cheque in favour of the Superintendent-General of Indian Affairs for the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract within the time specified upon the tender, or if he fails to complete the work contracted for. If the tender is not accepted, the cheque will be returned.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department for the proper performance of the contract.

The lowest of any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

L. VAN KOOIJM, Deputy Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, April, 1889

WHAT WAILS YOU?

Do you feel dull, languid, low-spirited, lifeless, and indifferently miserable, both physically and mentally? Experience a sense of fullness or bloating after eating, or of "gonorrhea" or other ailments of the stomach, indigestion, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent fainting, or other ailments of the system, or of the eyes, nervous prostration or exhaustion, irritability of temper, hot flashes, alternating with chilly sensations, sharp pains in the head and back, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant indecision, feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your ailment has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will aid you. If taken according to directions for a reasonable length of time, if not cured, complications multiply and Complicated Bilious Dyspepsia, Torpid Liver, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in and, sooner or later, terminate fatally.

Dr. Pierce's Golden Medical Discovery acts powerfully upon the Liver, and through that organ cleanses the blood, purifies the system of all blood-poisons and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other organs, and in strengthening and healing their diseases. As an appetizing, restorative tonic, it promotes the growth of the hair, and gives color and brilliancy to the complexion. It is a powerful purgative, and gives relief to all cases of Bilious Dyspepsia, or Torpid Liver, or other ailments of the system.

CURES ALL HUMORS,

from a common Itch, or Eruption, to the worst Scrofula, Pimples, Pustules, etc. Sore or Itching of the skin, all humors cured by the use of Dr. Pierce's Golden Medical Discovery. It is a powerful purgative, and gives relief to all cases of Bilious Dyspepsia, or Torpid Liver, or other ailments of the system.

FOR THE BLOOD IS THE LIFE.

Thoroughly cleanse it by using Dr. Pierce's Golden Medical Discovery, and good digestion, fair skin, buoyant spirits, vital strength and bodily health will be established.

CONSUMPTION,

which is Scrofula of the Lungs, is arrested and cured by the use of Dr. Pierce's Golden Medical Discovery. It is a powerful purgative, and gives relief to all cases of Bilious Dyspepsia, or Torpid Liver, or other ailments of the system.

Liver, Blood, and Lungs.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Chronic Nasal Catarrh, Bronchitis, Cough, Hoarseness, and all other ailments of the Lungs, Dr. Pierce's Golden Medical Discovery is an efficient remedy. Sold by Druggists, at \$1.00, or Six Bottles for \$5.00. Send ten cents in stamps for Dr. Pierce's book on Consumption. Address, World's Dispensary Medical Association, 635 MAIN ST., BUFFALO, N. Y.

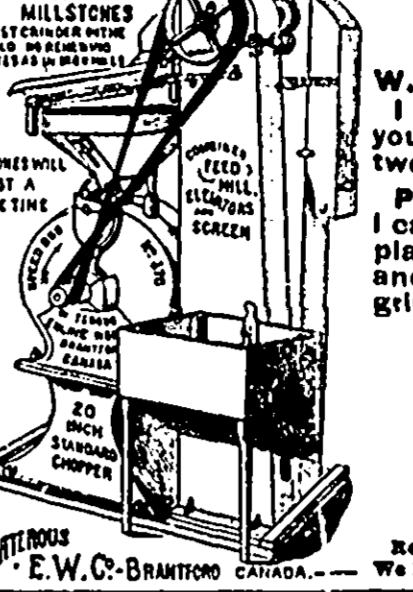
READ THIS.

DYSPEPSIA.—Incurable Preferred—Wanted. Simply Address. POPP'S POLIKLINIK, Philadelphia, Pa. Mention this paper when writing.

Civil Service Building and Savings Society.

Notice is hereby given that pursuant to cap. 183, sec. 48 and following, of the Revised Statutes of Ontario, 1887, the Civil Service Building and Savings Society (Ltd.) has by a special resolution passed by the shareholders of the said Society at a meeting held on the 9th of March, 1889, and confirmed at a meeting of the shareholders of the Society duly called, and held on the 23rd day of March, 1889, resolved to reduce the share of the capital stock of said Society from ten dollars each to seven dollars each by the payment of thirty per centum on each paid-up share, and the amount in excess of seven dollars on any share not fully paid up, to the several shareholders of the Society. The Society will act upon the said resolution on or after the 23rd day of June next. All creditors of the Society are hereby required to file their claims against the said Society forthwith, whether or not such claims are now due. J. FRASER, Secretary. Dated at Ottawa this 23rd day of March, 1889.

STANDARD CHOPPING MILLS.



USES BEST FRENCH BURR MILLSTONES. FREEST CRANDER WITH 2000 LBS. OF PRESSURE. PLATES IN BRASS. STONES WILL LAST A LIFETIME. 20 INCH STANDARD CHOPPER. WATERLOO, E. W. CO., BRANTFORD, CANADA.

Freelton, Ont., December 17, 1888.

W. E. W. Co., Brantford. I received your letter saying you would accept my order for twenty Standard Choppers. Please ship immediately, as I cannot afford to keep buying plates for this Iron Grinder and I have a good deal of grinding just now.

Yours truly JOSHUA WHEELER

Replaced Three Iron Grinders last week. We have them for sale cheap.

Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of Ayer's Hair Vigor is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty. Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes, "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head, but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. I look ten years younger." A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Resina H. Dedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of Ayer's Sarsaparilla or of Ayer's Pills, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Purveyors.

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Bells of Pure Cast Iron for Churches, Colleges, Town Halls, etc. Fully warranted; satisfaction guaranteed. Send for price list and catalogue. HENRY MASTERS & CO., BURLINGTON, N.Y.

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A Specialty the use of "Flower Studies" for sale or rent.

TORONTO, January 2, 1889.

Our friends, we are very much pleased to add our testimonial to the list you have for the quick return of lost keys. We were unfortunate enough to drop our keys yesterday, but received them to-day from you all right. SUREMAN & SON, 11 Victoria Street.

AT HOME.

Call at once, and come in without knocking Dress Goods, Carpets, Blankets, Underclothing, Hosiery, Oil Cloths, GENERAL DRY GOODS At Sacrificing Rates.

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Dressmakers' New Tailor System of Square Measure (Late Prof. Moody's). Drafts direct without paper or patterns. J. & A. Carter, Practical Dressmakers and Milliners, 272 Yonge St., Toronto. Agents wanted.

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THE SCOTCH BAKERY, 182 Queen St., Parkdale. BREAD, CAKE AND PASTRY BAKER. Bread delivered daily. W. Wilson, Proprietor.

Presbyterian Review

THURSDAY, MAY 2, 1889.

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

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

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

ST. ANDREW'S, Almonte, has been disjoined from Appleton. KNOX Church, Comber, has called Rev. Murray Watson, B.A.

THE contract for the new church at Glencoe has been let for \$9,300. THE contract for the new church at Welland, Ont., has been let for \$6,200.

UNION congregation has decided to purchase a pipe organ at a cost of \$7,000. REV. JAMES CORMACK has been inducted into the pastoral charge of Mixville, Glengarry Presbytery.

THE congregation of St. Andrew's, Perth, has decided to adhere to the present site of their church building.

THE Rev. J. L. Murray, M.A., of Kincaid, has been granted three months' leave of absence by his congregation.

REV. JOHN WILKIE, M.A., of our Central India staff, has been of late addressing missionary meetings in Western Ontario with great acceptance.

THE congregation of Knox Church, Woodstock, Ont., Rev. W. McMullen, D.D., pastor, have decided to erect a new church at a cost of \$30,000.

MR. MERRILL, the well-known evangelist, is holding very successful meetings in St. Andrew's, Perth. The church is crowded to the doors every night.

AT the recent communion services of North Bay congregation, Rev. J. M. Goodwillie, M.A., pastor, the names of twenty-two persons were added to the roll.

AT the regular meeting of the Perth Collegiate Institute Literary Society, an interesting and instructive lecture on "From School into Life," was delivered by Rev. A. H. Scott, M.A.

ON the tenth anniversary of their wedding-day, Mr. and Mrs. McCoy, of Egmondville, were waited on at the manse by a large number of friends and presented with many tokens of esteem.

THE corner stone of the new church to be erected by Daly St. congregation, Ottawa, Rev. Dr. Armstrong, pastor, was laid with appropriate ceremonies by Rev. Dr. Wardrop, of Guelph, April 22nd. Further particulars in another issue.

REV. D. C. HOSSACK, M.A., LL.B., a recent graduate of Knox College, was, on April 22nd, ordained and inducted in the pastoral charge of St. Andrew's, Orangeville, vacant by the translation of Rev. W. A. Hunter, M.A., to Eskine church, Toronto.

BY the death of Mrs. Waterous, Zion church, Bradford, has lost a most estimable member. On Sabbath evening, April 21st, she died at her residence, after a long illness, and was buried in the cemetery of that church.

AN Auxiliary of the W.F.M.S. in connection with Knox church, Milton, was organized April 8th, by Mrs. Gordon, of Harrington, and Miss Wilson, of Toronto. The following officers were elected: President, Mrs. W. H. Lindsay; 1st Vice-Pres., Mrs. Robertson; 2nd Vice-Pres., Mrs. H. Campbell; 3rd Vice-Pres., Miss Elliott; Treasurer, Mrs. J. A. Fraser; Secretary, Miss Maude Caldwell.

AT Chesterfield, on the evening of Monday, 15th April, a deputation of the ladies of the Chesterfield congregation met at the manse, and presented Mrs. Robertson with a handsome gold watch and chain, the case of the watch being set with diamonds; also a well-filled purse. Mrs. John Bonner made the presentation. Mrs. Ralph Marshall read an address expressive of the high regard in which Mrs. Robertson is held in the congregation and general community.

WE see it stated in the daily press that at a meeting of the Orangeville Presbytery, April 24th, the charges against Rev. J. J. Dobbin, of Caledon East, of grossly immoral conduct, were after a prolonged session sustained, and it was thereupon decided that Mr. Dobbin be dismissed from the Church. It is not necessary that we should enter into any particulars of this most painful case. Our readers will unite with us in deploring the fall of a man once honoured and trusted.

THE annual meeting of the St. James' congregation, London, was held recently, the pastor, Rev. D. McGillivray, occupying the chair, and Mr. A. K. Melbourne acting as secretary. The report of the Session showed that there are now some 84 families in connection with the church. There are 167 communicants on the revised roll, about 40 of whom were added during the past year. The Sabbath-school has 145 scholars on the roll. The total collections in the Sabbath-school amounted to \$124, which was expended for missions, library and other purposes, the library now being a fine one of over 300 volumes. The managers' report was read by Mr. A. K. Melbourne. The total collections from all sources were shown to amount to \$2,344.61, or at a rate of \$43 per week. The following gentlemen were elected to the Board of Management: Messrs. Stuart Harris, Thomas Rowat, James Law, Wm. Brown. The Board now consists of Messrs. Wm. Webster, A. K. Melbourne, George McNeil, Hugh Wyatt, Neil McNeil and the newly-elected members, Messrs. John Mitchell, Neil McNeil and Thomas Rowat were elected elders. A motion was carried conveying to Mr. John Mitchell the hearty thanks of the congregation for his self-sacrificing labours and liberality in connection with the church and grounds.

MR. MITCHELL, in reply, stated that if there was anything in his power which could be done for St. James' he was only too glad to place himself at their disposal. Messrs. J. Fuller and Chas. Melbourne were appointed auditors for the ensuing year.

MR. FORSTER, ARTIST, Portraits admitted to the Salon of France, Studio at King St. East, N.R.—Portraits in Oil a specialty.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in Canada. Royal Baking Powder Co. 106 Wall Street, N.Y.

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SEE MY \$45 PLUSH PARLOR SUITES Jas. McArthur, 371 Yonge St.

SYNOD OF TORONTO AND KINGSTON.

This Synod will meet in St. Paul's Church, Bowmanville, on Tuesday, May 14, 1889, at half-past seven o'clock p.m. The Committee on Bills and Ordinances will meet in the same place, and on the same day, at three o'clock p.m. Railway Certificates will be issued as in former years.

A Conference on Religious Topics in connection with the meeting of Synod will be held in St. Paul's Church, Bowmanville, on Monday, May 13th. All papers for the Synod will be sent to the undersigned at least eight days before the meeting. JOHN GRAY, Orilla, April 4, 1889. Synod Clerk.

Meetings of Presbyteries.

- BARRIE—Barrie, May 20th, 11 a.m. BRANTFORD—Brantford, July 20th, 11 a.m. CALABRITTO—Calabritto, Sept. 10th, 10 a.m. CHESTERFIELD—Chesterfield, July 21st, 10 a.m. COLUMBIA—New Westminster, Sept. 10th, 3 p.m. GUELPH—Guelph, May 21st, 10:30 a.m. HURON—Exeter, May 14th, 10:30 a.m. KINGSTON—Adjourned meeting, Kingston, May 21st, 3 p.m. KINGSTON—Belleville, July 2nd, 7:30 p.m. LAN AND REFRREW—Carleton Place, May 28th. LINDSAY—Lindsay, May 23, 11 a.m. MARYLAND—Wingham, May 14th, 11:15 a.m. MIKAMICHI—Newcastle, June 4th, 10 a.m. MONTREAL—Montreal, July 2nd, 10 a.m. ORANGEVILLE—Orangeville, May 21st, 10:30 a.m. OTTAWA—Ottawa, May 7th, 10 a.m. OWEN SOUND—Owen Sound, June 24, 7:30 p.m. P.E.I.—Summerside, May 8th, 11 a.m. PICTOU—New Glasgow, May 7, 9:30 a.m. PARIS—Ingersoll, June 25, 2 p.m. QUEBEC—Richmond, July 9th, 7:30 p.m. SACKEN—Harriston, July 9th, 10 a.m. SAUFEN—Harriston, July 9th, 10 a.m. STRATFORD—Stratford, July 9th, 7:30 p.m. TORONTO—Toronto, May 7th, 10 a.m. WALLACE—Wallace, May 7th, 11 a.m. WHITBY—Newcastle, July 10th, 10:30 a.m. WINNIPEG—Winnipeg, May 7, 7:30 p.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Marriages.

- BUCK—EAGLESON.—At Cold Springs, on April 24, 1889, by the Rev. J. H. Gilchrist, B.A., Henry Robert Free to Margaret Eliza Beth Eagleson, both of Cold Springs. FERRIS—McINTOSH.—At Guelph, April 24th, by Rev. Robert Torrance, D.D., D. W. Ferris, M.D., Claremont, to Miss Margaret Ann, second daughter of James McIntosh, Esq. CHAPPLY—MURPHY.—At Toronto, on April 23rd, by the Rev. W. Patterson, Henry Chapply, M.D., Orono, Ont., to Matie Murphy, Paris, Ont. WHITE—LOWE.—At the residence of the bride's mother, 104 Bessier street, Ottawa, by the Rev. W. T. Herridge, assisted by the Rev. J. White, to Jessie, eldest daughter of the late Joe. Bower. BRODIE—FLETCHER.—At North Bay, April 19th, by the Rev. J. M. Goodwillie, M.A., John S. Brodie to Georgina Fletcher. McCoy—McMAHON.—At Kingston, April 24th, by the Rev. M. McGillivray, M.A., W.F. McCoy, M.D., M.R.C.S., of Chicago, to Mary E., daughter of John McMahon, Esq. WYLLIE—JACK.—At Kingston, April 18th, by the Rev. John Mackie, James Wyllie to Catherine Jack, Inaco, Perthshire, Scotland. CAVEN—EASTWOOD.—On April 25th, by the Rev. Dr. Kellogg, Dr. John Caven to Minnie, youngest daughter of Mr. D. Eastwood, Toronto. Deaths. DUNSMUIR.—At James Bay, Victoria, B.C., on April 12th, the Hon. Robert Dunsmuir, a native of Hurford, Ayrshire, Scotland, aged 64 years.

SPRING MILLINERY. MISS MILLER Is now Showing all the Newest Styles and Shades at— 355 YONGE STREET.

C. V. SNEELGROVE, DENTAL SURGEON, 67 Carlton Street, Toronto. New Process Porcelain Fillings and Porcelain Crowns a Specialty. Telephone 2631.

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MISS HAIGHT, Principal.

Ladies' College WINDSOR, CANADA. First of Ladies' Colleges. Has graduated over 250 in full course. Full facilities in Literature, Language, Science, Music and Art. Largest college building in Dominion. Opens January 6, 1889. Address Principal, A. BURNS, D.D., LL.D.

Brantford Young Ladies' COLLEGE. Winter Term Begins April 1st, 1889. Special inducements offered to pupils who may enter this term.

Science Lectures in Botany, Physiology and Hygiene continued by the Rev. John Stanhouse, M.A., B.Sc., Edin. Landscape painting and sketching from Nature are special opportunities open to students in Art—Henry Martin, A.R.C.A., Art Master. In the Music Department, instruction and practice under the constant supervision of teachers. Professor Garratt, Director. Culture and refinement secured through the social and home life of the college. T. M. Macfarlan, Ph.D., Principal.

Better than the Best. In connection with Beaugoult's Typewriter Agency Isaac Pitman System. 700 pupils the best references. Books for sale cheap. Circulars sent free.

BRYCE'S PAVEMENT. Is the Best and Cheapest Pavement now in Existence for Sidewalks, Cellars, Garden Walks, Stables and Brewery Floors. We beg to draw your attention to the following testimonials from the Consumers' Gas Company, and from David B. Dick, Architect, two of very many which we have received. We will be pleased to receive your orders at an early date. For further particulars apply to Bryce Bros., head office, 280 King Street East, Toronto. THE CONSUMERS' GAS COMPANY OF TORONTO, Toronto, Ont., 20th March, 1889.

Messrs. Bryce Bros., Toronto. DEAR SIR.—Replying to your favor of the 19th inst., I have pleasure in stating that the "Bryce's Patent Asphalt Pavement" laid by you in this Company's purifying house at the works and in the yard and cellar of the Company's Offices, Toronto Street, in December last, has given entire satisfaction. That laid in the yard has been exposed to the rain, snow and frost during the winter, and has not cracked at all, and seems to be quite as good as when laid down. The pavement is also laid above the cellar and has proved perfectly water-tight, not allowing any moisture whatever to penetrate through into the cellar, although wet snow has been allowed to remain on it for a considerable time. Yours truly, W. H. PEARSON, General Manager and Secretary. Toronto, March 20th, 1889.

The Imperial Trusts Company OF CANADA. HEAD OFFICE: Queen City Buildings, 24 Church St. TORONTO. EUROPEAN OFFICE: 11 QUEEN VICTORIA STREET, LONDON, E.C. DIRECTORS: Sir Leonard Tilley, C.B., K.C.M.G. Henry S. Howland, Esq., President. Vice-President. Thos. Walmsley, Esq., Andrew S. Irving, Esq., Owen Jones, Esq. GENERAL MANAGERS: William H. Howland and Henry Lye. MANAGER IN EUROPE: OWEN JONES, ESQ. SOLICITORS: Meredith, Clarke, Bowers & Hinton. BANKERS: The Bank of Montreal. This Company is in Possession of a VALUABLE BUSINESS AND CONNECTION. All Communications will have Prompt Attention.

CARPETS John Kay, Son & Co. Have now the greater part of their large importations in stock. The exhibit this season is one of the grandest they have had the pleasure of presenting to their patrons. They have endeavored to attain a high standard of artistic excellence in originality of design and coloring, combined with the best material and workmanship, and they feel satisfied their efforts have been crowned with success. Of Carpets made in Squares, they have a full assortment on hand. Real Turkey, Axminster, Parquet, Wilton Parquet, Candahar, Afghan, Smyrna, etc. Sizes in stock, 9x10 feet to 12x15. Any of these Carpets can be made to order any size, with fillings to match. RUGS OF ALL KINDS.—Persian, Mecca, Yocco, Tanjoro, Khyber, Smyrna, Daghestan, Japanese, Moquette, Mohair, ribbed, plain, fancy, etc. Skin Mats in great variety.

THE FINEST ASSORTMENT OF Templeton's Celebrated Victorian Axminster Carpets. They have ever shown. The Colourings this Season are Simply Grand. Royal Axminster, Patent Axminster and Moquette Carpets, with handsome wide borders, are unsurpassed. Wilton Carpets.—Magnificent patterns and colourings. They are introducing a new heavy cloth in Wilton at \$1.00 cash, and the Cabul Wilton made for this firm is a wonder at the price—\$1.25 cash. Brussels Carpets.—The largest assortment ever offered. Great improvement in designs and colourings. Tapestry Carpets.—A large stock at all prices. A lot of the best cloth made at 72 cents cash. Velvet Carpets of extra heavy qualities, almost equal to Wilton, and a lot of the regular cloth at \$1 cash, usual price \$1.25. All-Wool Carpets in fine artistic patterns, all of English manufacture.

Church Carpets a Specialty. HAVE IN STOCK OF THE FAVORITE PATTERN OVER 2,500 YARDS. Cocoa Matting, all widths. The new Calcutta is a great favourite. Chinese Mattings, in plain and fancy, from 20 cents upwards; also the now inlaid Jointless Japanese Matting. Napier Mattings in all widths and qualities. Oilcloths, Linoleums, Cork Carpet, etc.; always a large stock on hand. Agents for the Aurora Carpet Sweeper. Thousands of them in use in Toronto. The value given in all departments is not surpassed. JOHN KAY, SON & CO. 34 KING STREET WEST, TORONTO.

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