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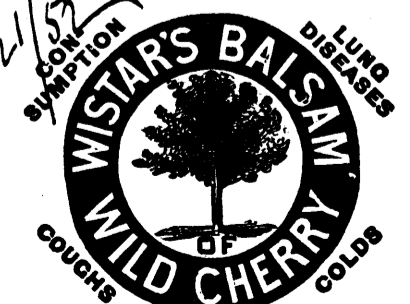
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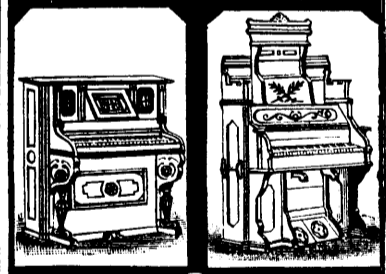
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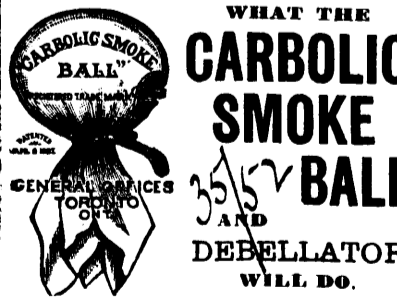
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Very respectfully, **G. K. BENTLEY.**

Free Test at Room C.,
YONGE ST. ARCADE.
Full treatment \$3, which lasts for months.
By Mail 8 cents extra.

Household Hints.

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

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

SUFFERING HUMANITY read Carbolig Smoke Ball advertisement. Cures diseases of the Nose, Throat and Lungs. See page 274.

CREAM SPONGE CAKE.—One cup of sugar, three eggs, two-thirds of a cup of sweet cream, one teaspoonful of baking powder, one and one-half cups of flour, any seasoning preferred.

THERE ARE MANY Cough Mixtures, but only one Allen's Lung Balsam; try it.

TO BAKE APPLES.—Cut them in halves, and take out the core. In its place put sugar. Place the pieces in a pan, pour one-fourth of a pint of water over them, and bake them thirty minutes.

A TRUSTY FRIEND.—Phry Davis' Pain Killer. Safe to keep and to use in every household.

HALF-CUP CAKE.—One-half cup butter, one-half cup sugar, one-half cup molasses, one-half cup coffee, one-half cup sweet milk, one egg, one and one-half teaspoonful baking powder; flour to make it moderately stiff.

CORN SOUP.—Boil a quart of sweet milk, and add to it a can of the best sweet corn; strain it through a colander, then return it to the stove and season it with pepper, salt and butter. Let it boil up once, add two tablespoonful of cracker crumbs and serve immediately.

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

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

LOBSTER BAKED IN THE SHELL.—Boil the lobster, remove the meat from the shell, put in a saucepan with one-fourth pint rich cream or milk, pepper, salt, and one tablespoonful of butter rolled in flour, and stir it to keep from oiling; when all the ingredients are well mixed, pour them into the shell and bake in the oven until of a light brown colour. Serve hot.

STOP THAT COUGH or it will terminate in consumption. After suffering for months from a cough which, after using many remedies without any relief, threatened to terminate seriously, we were entirely cured by the use of **WISTAR'S BALM OF WILD CHERRY.** **J. G. WESTAFER,** Editor of "Chronicle," Elizabethtown, Pa.

ORANGE FLOAT.—One quart water, juice and pulp of two lemons, one coffee-cup of sugar. When boiling, add four tablespoonful of cornstarch. Boil fifteen minutes, stirring all the time; when cold, pour it over four or five peeled and sliced oranges, and over the top spread the beaten whites of three eggs. Sweeten and add a few drops of vanilla.

COCONUT PUDDING.—One large coconut, grated, one quart milk, two tablespoonful of white sugar, small loaf baker's bread, and flavouring to taste. Stir the coconut into the milk, and add the flavouring and sugar. Use only the inside of the loaf of bread, crumbed fine. Mix the ingredients all well together, bake the pudding half an hour, and serve when nearly cold, with good cream.

The Heathen Chinese and all Christian people are fast finding out that the only reliable is the Imperial Cream Tartar Baking Powder, made by **E. W. Gillett, Toronto,** maker of the famous Royal Yeast Cakes.

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

WILLIAM ROBERTS, M.D., F.R.C.P., of the University of London, Eng., says: "Passive congestion of the kidneys may be present, in which the urine contains not a trace of albumen, while the symptoms of intense venous congestion, dropsy, orthopnea and pulsating jugulars are present. The urine becomes scanty, high coloured and dense." Warner's Safe Cure has cured thousands of these symptoms, often called diseases by putting the kidneys in a healthy condition.

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



INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itchy, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the **CUTICURA REMEDIES** are infallible.

CUTICURA, the great Skin Cure, and **CUTICURA SOAP,** an exquisite Skin Beautifier, prepared from it, externally, and **CUTICURA RESOLVENT,** the new Blood Purifier, internally, cures every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, **CUTICURA,** 75c.; **RESOLVENT,** \$1.50; **SOAP,** 35c. Prepared by the **POTTER DRUG AND CHEMICAL CO., Boston, Mass.**

Send for "How to Cure Skin Diseases."
Baby's Skin and Scalp preserved and beautified by **CUTICURA SOAP.**
KIDNEY PAINS, Backache and Weakness cured by **CUTICURA ANTI-PAIN PLASTER,** an instantaneous pain-subduing plaster 30c.



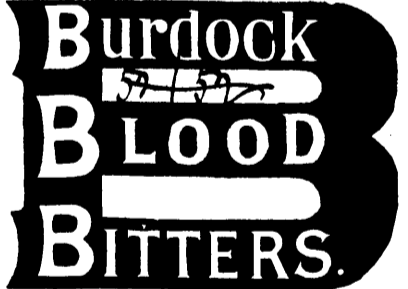
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Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation,

Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as

- Dyspepsia or Indigestion, Billous Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

Price 25 Cents per Bottle. PREPARED ONLY BY **DAVIS & LAWRENCE CO. (Limited), MONTREAL.**



WILL CURE OR RELIEVE

- BILIOUSNESS, DIZZINESS, INDIGESTION, DROPSY, JAUNDICE, FLUTTERING OF THE HEART, ERYSIPELAS, ACIDITY OF THE STOMACH, SALT RHEUM, HEADACHE, HEARTBURN, DRYNESS OF THE SKIN.

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

GOLD MEDAL, PARIS, 1878. BAKER'S Breakfast Cocoa.

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

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

SEEDS SIXTY-WAY FIVE kinds, GUIDE and 100. Packages for Seeds, your choice. All for 50c. (4 oz) Every flower lover delighted. Tell your friends. **G. W. FARE,** BARKING, ENGLAND. Send at once. This notice may not appear again.

THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, MAY 1st, 1889.

No. 18.

Notes of the Week.

THE Rev. Dr. Macfarlane, in a meeting held at Kibworth, on behalf of the London Missionary Society, after describing the climate and soil of New Guinea, mentioned that having told some of the natives of the horror that was felt in Europe that they killed people and ate them, he was met with the question why Europeans killed people if they did not want to eat them?

THE nineteenth annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church, United States, was held in Philadelphia last week. About 300 delegates were present from all parts of the country and some from foreign lands. The society supports 146 missionaries, eight missionary teachers and zenana visitors, eighty-four native helpers and Bible women, thirty boarding schools, wholly or in part, and 137 day schools.

THE narrow spirit of ecclesiasticism is exemplified by the *Irish Ecclesiastical Gazette*, which, although it speaks very highly of the late John Bright, and proclaims his "solid goodness," adds, in the truest sense he can scarcely be spoken of—if we are to accept the Christian revelation in its integrity—as a member of the Christian Church. He neither was made a partaker of its initiatory rite, nor did he ever receive the sacrament of life and immortality in the Holy Eucharist.

THE Rev. J. B. Meharry attended a tea and social gathering of workmen held on his mission premises, Andover road, to learn in conference their reasons for non-attendance at church. The men stated their view of the case at some length. The workmen were not wanted in the churches owing to the caste feeling. Ministers did not understand or sympathize with them, and the average sermon was not worth listening to. Their objections were replied to by Mr. Meharry and others.

SIR WILLIAM MUIR, who presided in the absence of the Provost of Edinburgh at the farewell dinner to Dr. Macgregor on his departure as a delegate to the Presbyterian Church in Australia, expressed a hope that the time was approaching when the broken fragments of the Presbyterian Church would be united into one. Dr. Walter C. Smith, who proposed the toast of "The Colonies," said their guest could not bring a better gift from the Antipodes than the union of the churches back to the old land again.

THE Rev. R. Beatty Wylie, LL.D., of Terrace-row Church, Coleraine, on a recent Lord's Day asked his congregation to bring, on the following Sunday, cash or promises to the amount of \$1,530 to pay off a debt remaining on the church property. He stated that there would be no help asked outside, no canvass inside, and no special services to raise the money. Instead of \$1,530, \$1,625 was given in response to the appeal. After all, it pays literally to raise money for religious purposes by straightforward means.

WE regret, says the *Christian Leader*, to hear that some of Dr. Stuart's friends in Dunedin do not think him benefited from his trip home so much as they had hoped; nevertheless he is ever to the front, as of old, in every good work and word, and will be to the end. With his entire approval his congregation have decided to obtain a colleague and have given powers to some leading ministers at home to send out one from the old country. Dr. Stuart's twin-brother, who had been settled for forty years in Ontario, died suddenly on 20th January, leaving nine children all settled in that province.

MR. HENRY DUNCKLEY, says a Scottish contemporary, is likely to be the authorized biographer of Mr. Bright. Any one who read the exquisite tribute to the departed statesman which Mr. Dunckley wrote last week over the signature "Verax" in the *Manchester Guardian* will admit that he is probably better qualified for the task than any other man who could be named. For well on to forty years he has enjoyed Mr. Bright's friendship; and it will be re-

collected that Mr. Dunckley received the degree of LL.D. from Glasgow University on the occasion of Mr. Bright's visit as Lord Rector, having been recommended for the honour by the illustrious statesman.

PROFESSOR Henry Drummond personally conducted the students of his class in the Glasgow Free Church College recently on a short tour through the Island of Arran, that geological epitome of the world. The genial author of "Natural Law in the Spiritual World" makes the tour instructive as well as recreative, taking care to utilize to the utmost the varied geological conformations of that lovely island in enforcing the class lessons of the past winter. During their brief trip this year, the students gave an entertainment of recitation and song, in which Professor Drummond took a leading part. On returning to Glasgow, the Professor set his party to work addressing envelopes, in which he sent out appeals to the city merchants in aid of the China Famine Relief Fund.

THE low tone of morality in Anglo-Indian society, the *Christian Leader* says, was strikingly exemplified by the remark of Captain Egerton, magistrate at Simla, in the judgment which he pronounced the other day in the case of Rev. A. W. Bailey who was on trial for defamation of character. "Mr. Bailey," said the judge, "has only succeeded in showing that Mr. Wallace keeps a mistress, and that he has given nautches to his friends on some occasions. Indeed he has failed miserably in blackening the character and blasting the reputation of Mr. Wallace." The case against the missionary originated in the disappearance of a young native Christian girl. Mr. Bailey was assisting the anguished mother, a widow, to recover her child. And the magistrate in his judgment denounces Mr. Bailey for his "intense malignity!"

THE *Christian Leader* observes that M. Jules Simon, though now in his seventy fourth year, does not grow pessimistic, and the wave of atheism does not make him despair of his country. In a recent manifesto he repels the assertion that atheism and materialism are French doctrines; they are, he holds, incongruous with the temper of the French mind, which has too much good sense and is too generous for mere negation. He recalls the significant fact that there is not a single atheist in the French Pantheon. "The youths that are forsaking us," he says, "if in truth they are, are obeying some ill-understood need of protestation and independence. They will come back to us when their experiment is ended; their reason and their heart will bring them back. The intellectual campaign of the French Revolution is not finished; we shall all of us together complete it; as it was begun eighty years ago, in the name of God." Such words from such a witness justify the hope that France has more of the good leaven than she is credited with possessing.

THE Glasgow *Christian Leader* says: The addresses at the opening upon successive days of the Argyll Free Gaelic Church bazaar at Glasgow were of more than usual interest. Sir Michael Connal reminded his audience of the fact that it was Dr. Johnson who, after his Hebridean tour, succeeded in removing the prejudices of the Government and securing the translation of the Bible into Gaelic. In 1812, the condition of the Highlands, both educationally and spiritually, being the cause of much solicitude, the Gaelic Society of Edinburgh and the Gaelic and English School Society of Glasgow were instituted for the purpose of educating the people. During its existence the former had either on its committee or among its subscribers almost all the leading men of the commercial capital of the northern kingdom. This fact showed how much interest was taken at that time in the Highlands and islands.

SINCE recent professional appointments in Toronto University have occasioned considerable discussion, it may be interesting to read the following from the last number of the *New Zealand Presbyterian*: We understand that with a view to filling the chair of English Language and Literature [in Otago University], it has been resolved to advertise in the home and colonial papers. It is a fair question to ask, Is this necessary? Is it not possible

that we have amongst ourselves, in the body of our public teachers, or other literary persons, one who might fill the chair with credit to himself, with profit to the students, and with honour to the University? We doubt not that many would answer this question in the affirmative, as we ourselves are prepared to do. Allowing this to be so, it is quite possible that it may be best, in the circumstances that the chair, on the popular conduct of which so much of its success depends, should be thrown open for the widest selection, so as to make sure of the University obtaining a professor not only fully abreast of its subjects, but who has had such experience in the teaching of them, as would warrant the expectation that to it would be drawn, not merely the professional student, but others from the general community of literary tastes, desirous of increasing their acquaintance with the special subject to which its teaching is directed.

DR. PRESENSE, in referring to the late Edmond Scherer, says: He has himself described for us the really decisive crisis in his intellectual life in his study of Hegel, published in the *Revue des Deux Mondes*. He then openly abandoned all that is positive in religion, and relegated the whole question to the region of the uncertain and the relative. From this time he was unswerving and almost dogmatic in his scepticism. At the same time he frankly owned how heavy was the price he had to pay for this agnosticism, to which he felt bound to resign himself, as the necessary results of the positivist teaching which he received, as it seems to me, without sufficient evidence. He was never satisfied as a sceptic. He could never say, with M. Renan, that after all, even without the higher illumination, life is good. He never pretended that the mere gratification of the thirst for knowledge (which he enjoyed in a rare degree) could make a happy man. There will be a pathetic interest in gathering up by-and-by, the agonizing cries that went up from his soul in its darkness and doubt. There is no ring of triumph in these broken utterances; rather are they the involuntary protest of his deeper nature against the theory his intellect had accepted. This ever recurring sadness of a noble soul is the surest witness of a nature which God has created for Himself. The fundamental error of his new position—I say it with the deepest respect for his memory—was that he treated the moral absolute as a problem to be solved by pure logic, rather than, as it really is, a sovereign obligation laid upon the conscience.

DR. PARKER, preaching in Great George Street Chapel on behalf of the Liverpool branch of the London Missionary Society, severely criticised Mr. Caine, and it is stated that there were repeated manifestations of approval, and it was quite evident that only the circumstances which had brought the congregation together prevented a marked demonstration of enthusiasm upon the condemnation of Mr. Caine. Dr. Parker said that Mr. Caine told them that he had looked for crops, and was tired of hearing of indirect influence in the leavening of heathen society and the casting of bread upon the waters. Of all this he was tired. He wanted the teeming harvest; but they should also remember that once a man was rebuked for calling upon the Son of David, and the more he was forbidden to call out, the more exceedingly energetic did he call out, "Jesus, Son of David, have mercy upon me." That was the right answer to every kind of criticism, every kind of rebuke and of obstruction. When men asked if prayer were availing, pray still more; when men sought to shake the authority of the Bible, do not answer them except by the multiplication of the Scriptures. They had the answer that they could all give to every accuser, friendly or hostile. Their answer was redoubled effort, deeper consecration. These charges or challenges were not to be answered in words, but in sacrifices, and the sacrifices could not be offered unless they had an inspiring and sustaining love. The churches were anxious this year as they had never been before, for they had feared that a certain deadening influence might have fallen upon their contributors and subscribers; but he believed that every accusation or challenge would awaken dormant enthusiasm, and call again to the front the men who used to lead them in this heroic and pious enterprise.

Our Contributors.

CONCERNING MEN WHO SUPERINTEND THE EARTH.

BY KNOXONIAN.

His wife took in sewing
To keep things agoing,
While he superintends the earth.

To quote an expression often in the lips of an esteemed lady friend—He was not a nice man. Certainly he was not a model husband. Few solid men would care to have him for a son-in-law. Indeed it may well be questioned if he kept his marriage vows. When he held that woman's ungloved hand at the marriage altar he undertook to find her bread and butter. There was nothing in the contract about superintending the earth. She did not promise to take in sewing to keep things agoing while he superintended the earth for nothing, and eat the bread that she earned with her needle. If a man is unfortunate in business, if his health fails, if from any just cause he is unable to provide for his own household, it is noble in his wife to take in sewing, or doing anything else to keep the wolf from the door. But there is some doubt as to whether a woman is under any obligation to support the family, while her husband superintends the earth for nothing. Superintending the earth is a large business, and should bring a fair income. Indeed, it may well be doubted if the world wants anybody to superintend it without a salary. At all events, it is grossly unfair to expect one poor woman to defray the expense of superintendence. The world is perfectly able to pay for its own management.

It would be interesting to know what the wife thought about it. Perhaps she felt proud because her husband had charge of all creation—in his mind. Perhaps she admired his self-sacrifice of a man who managed the world for nothing and took his meals regularly, but did nothing to provide them. Perhaps she glowed with enthusiasm when he came home in the evenings from the corner grocery and told her how he had arranged the affairs of two or three continents that afternoon. How could she presume to ask him to put a stick in the stove, or hold the baby, when he had spent the day in regulating empires? In her weaker moments however, the poor woman may have had some doubts as to whether she could pay the whole bill for superintending the world. When she looked at her ill fed, ill-clad children—men who superintend the world nearly always have large families when employers scolded about the sewing, when she looked around and saw how comfortable were the wives of men who attended to their own business, when she thought of the fierce fight her children would have to make to get a fair start in the world their own father superintended, she sometimes thought that a smaller office than superintendent of the world might suit her husband and the family better, but of course she did not dare to tell him so. Men who superintend the world are far above taking the advice of a woman.

There is a marked peculiarity about this business of superintending the world. It is this—People can attend to it who cannot superintend anything else. Men who cannot successfully manage their own errand boy, or control the "image in ebony" who handles the wood saw in the back yard, can govern Ireland without the slightest effort. They could explain to Gladstone or Salisbury in five minutes exactly how Irish affairs ought to be managed.

Men who cannot steer a small corner grocery clear of the rocks of insolvency for twelve months at a time, are often able to say just how the finances of the Dominion should be managed. In fact there must be at least a million people in this country, male and female, who can govern Canada much better than the Dominion Parliament can. Municipal men who can't build a bridge, or dredge a river, or open a street, or put up a building without the most costly and intolerable bungling, are quite ready to take Sir John's place and manage the affairs of the Dominion. People who don't know Burke from Barnum, or Blackstone from Julius Caesar, are quite ready to make laws for Canadians. Men who don't know Ignatius Loyola from Dan Rice, can settle the Jesuit question in a minute. Indeed, it might be possible to find a few women who can manage the world with consummate ease, but who in some mysterious way fail most signally in taking care of their own houses and managing their own four-year old boys. In fact, people who are the most useless about home are generally the most noisy in their efforts to superintend the earth. Perhaps nature's law of compensation is at work here. If a man feels that he is no use in his own business, he takes charge of the earth to keep up his average. If a woman cannot manage her small boy, she superintends the earth to keep things even.

Let no one suppose that men who have the ability to superintend things are found nowhere but in the world. They abound in the Church. One of the most illiterate exhorters we ever knew had a most decided weakness for reforming colleges. College reform was his speciality. Some young men who cannot keep a mission station together for three months know better how to manage home mission work than the Home Mission Committee.

The most striking representative of this husband that we know of is the Presbyterian who spends his time and his money on "union efforts" and "outside work," while his own Church suffers. He bears a powerful resemblance to the man who superintends the earth while his wife takes in sewing. The resemblance is so full of points that each reader can work them out for himself. Indeed, they come without any working.

THE JESUITS.

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

The Eighth Commandment next demands our attention. According to the Jesuit code of morality, stealing is no sin. From the summit of Sinai Jehovah thundered, "Thou shalt not steal." Lassiuss, the Jesuit, gives him the lie by saying, "It is lawful to steal in necessity," and so does Tambourin in his explication of the Decalogue, Book VIII. p. 205. "A man is not bound to restore what he has stolen in small sums whatever may be the total amount." Servants are directed to pilfer from their master if they think they do not receive enough wages. The Jesuit Valerius Reginald says: "Servants are excused both from sin and restitution if they only take (from their master's property) in equitable compensation." Cardenas, in his "Crisis Theology," 23rd Dissertation, Chapter 2, Art. I, is even more explicit. "Domestics who secretly steal from their masters, being rationally persuaded that it is no injustice to them because their labour is worth more wage than they receive, commit no sin." These instructions seem somewhat to clash with what is recorded in a well-known Old Book, "Exhort servants to be obedient unto their masters, not purloining, but showing all good fidelity."

Here is a soothing balm for the troubled consciences of over-scrupulous merchants. "It is lawful (says a Jesuit of distinction) for a man to use false weights, and if he be charged with it he may deny it by oath, making use of equivocal expressions when he is interrogated before a judge." Adulteration of goods is allowed to any extent. We summon Father Tolet as a witness. He supposes a case. "A man cannot sell his wine at a fair price, either on account of the injustice of the judge, or through fraud of the purchasers, who have agreed among themselves to be few in numbers—to lower the price then he may diminish his measure or mix a little water with his wine and sell it for pure wine of full measure, demanding the full price." This seems also somewhat inconsistent with the mind of Him who hath commanded us to "provide things honest in the sight of all men," and who hath said, "This is the will of God, that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such."

The Jesuits do not relish it well when their principles are put in practice upon themselves. John D'Alba, a servant at Clermont, once stole some pewter plates. By order of the Jesuits he was seized and indicted for felony. At his trial he pled guilty, but justified his conduct by an appeal to their own writings. The presiding judge would not listen to the plea, but pronounced the following sentence. "The prisoner cannot be acquitted by the Jesuit authors, for their doctrine is sinful, pernicious and contrary to all laws, natural, divine and human, confounding all honesty and authorizing domestic unfaithfulness and fraud. It is therefore ordered that D'Alba should be whipped at the gate of the monastery by the common executioner, that at the same time and place all the writings of these Jesuits upon the subject of theft shall be burnt." All of which was of course "done accordingly."

The doctrine of equivocation and mental reservation, which we have already considered, convincingly attests the measure of regard which is paid by Jesuits to the Ninth Commandment. An oath has no obligation. Perjury of the basest description is openly countenanced. The Jesuit Valencia declares that "even though one made a promise with an intention of being obliged to it, the obligation does not take place provided there was no design to perform the thing promised. Because the vow becomes null and void if you have no will to put it in execution."

The Jesuit Sanchez hesitates not to write that "if a man should swear that he has not done a thing which in reality he has, meaning some other thing within his own breast which he has not done, or some other day than that given for the thing done—suppose it to be before he was born, or any such true circumstance—he is neither perjured nor a liar." The consequence is that wherever this crooked system holds sway, a man cannot depend on his neighbour. A universal suspicion is created—bribery, corruption and deceit in a thousand forms eat into the very core of society. Hence the striking contrast between the mercantile transactions and judicial processes on the European Continent, and those principles of high-minded integrity on which British commerce and British jurisprudence are conducted. There is nothing which attracts the notice of intelligent travellers more than the thorough want of truthfulness in countries trodden beneath the iron hoof of priestly despotism. In the "Continental Confessions of a Layman" (published in Edinburgh in 1847), this pregnant sentence occurs. "I thought the bankers' commission on London drafts exorbitant, the shopkeepers unscrupulous in asking double the amount they finally took, the innkeepers plunderers, and the gentry I saw in gambling houses cheats."

During the brief reign of the Triumvirs, Mazzini and his associates at Rome, and the exile of his Holiness at Gaeta, a count, a bishop, an advocate and a Jesuit were convicted of the most transparent perjury.

Hence justice is a mere shadow in almost every country where this system prevails. "She sits powerless on her tribunal. The witness desecrates her most sacred forms and the criminal defies her righteous awards."

We have now arrived at the last precept in the Decalogue, which is divided into two, to fill up the blank caused by the omission of the second.

The extracts we have read from the "Secret Instructions of the Jesuits" bring out in the most revolting manner their

greedy, grasping, covetous spirit. Though taking a vow of perpetual poverty, they constitute one of the richest corporations in the world, and they will stop at nothing in order to increase their resources. Hence the adroit schemes to entrap widows and to waylay heirs. Hence the pertinacious efforts to reach the ears and guide the pens of wealthy patients when reason is reeling, when the mind is weak and wavering, and when the soul flutters on the confines of both worlds.

Thus we have cited the Jesuits at your bar; we have accused them of high crimes and misdemeanours; even of being systematic and notorious breakers of every portion of the law of the King of kings. We have brought forward the most unprejudiced witnesses to make good the charge. We have even prevailed on some of themselves to turn Queen's evidence. And we now put it to you as an intelligent jury, Are they guilty or not guilty?

Weigh well the evidence in all its bearings. We feel persuaded you will not need to retire before pronouncing your verdict.

SUNDAY SCHOOLS AND BIBLE CLASSES IN TORONTO.

BY CHARLES DURAND

I continue my remarks on this subject—this being my third letter—the first was published in the *Empire* in reference to visits and addresses made to schools and Bible classes in 1888.

I wish here first to allude to the Roman Catholic schools for a little. It is unfortunate that we have in our country two classes of people who are so antagonistic to each other (both claiming to be Christians, as the Roman Catholics and Protestant people of various churches. Such is, however, the case. The Sunday schools and Bible classes of the Roman Catholics are not used by Protestants, and the children of Romanists are not allowed by them to enter or be taught in Protestant schools. What effect must this have on any community—and what effect do Separate schools have? Why the effect is to estrange people who live next door neighbours—to make them enemies, at least, secretly in thought. They pretend to believe in the same God, the same Christ and another world; but when you come to details the Protestants and Romanists diverge off. How is this? Their children are taught these divergencies.

We have with Romanists the mass, the confessional, the celibacy of priests and nuns, the remission of sins through the priests, the doctrine of works instead of the efficacy of the blood of Christ, and many other things.

Now I visited in December, 1887, one of the largest of the Romanist Sunday schools and was treated very civilly by the teachers who were Christian brothers. The school was a very large one, numbering over 600 boys and girls, the former taught by brothers, the latter by nuns—on Bathurst Street. The manner of teaching is similar to that in Protestant schools, so far as lessons are concerned, with pictures on the wall illustrating the subject of the day taught. The boys and girls are asked various questions relating to Scripture. The doctrine taught is of course different. The nuns teach the girls but in some places, both boys and girls, as I believe in the House of Providence. The nuns also teach women Bible classes in the afternoon. The schools in some places are taught at 9 o'clock, in others at 3 p.m.

In this teaching the nuns and Christian brothers take part I think it will be found that these Sunday schools were established and are kept up to counteract the effect of Protestant schools, and are an imitation of them. But from whatever cause or motive the example is a good one for any people are to be commended for doing good if the motive urging them to it be good. The Lord Jesus rebuked His disciples when they called down or wanted Him to call down fire from heaven to destroy those who were casting out devils in His name. "Let them alone," said he, "if they are casting out devils in my name they are doing good those who are for us can't be against us." So it is, many people may be doing good indirectly, if for good motives, even if they don't belong to our household, let them alone. It is upon this principle that we may support the Salvation Army people, who are doing a great deal of good in the world.

The places where the Romanists teach schools are Bathurst Street, St. Michael's and St. Basil's, the House of Providence, Brockton, and in some of the nunneries. The Christian brother I saw at Bathurst Street told me he believed about six thousand children were taught in their schools. Whilst this system of nunneries, in itself, is wrong—for it is surely wrong to cause large numbers of women to take vows to seclude themselves forever from the world, it is yet praiseworthy to see them teaching children to be moral and religious in these schools.

THE GREAT SCHOOL OF THE CHURCH OF THE ASCENSION,
CORNER OF YORK AND RICHMOND STREETS.

I visited this school on the 10th February, 1889, and was surprised to see its great Christian efforts, its energy and zeal in the teaching of children—young people and in the Bible class—by the Superintendent, Mr. Curry, and I was introduced to Mr. Wilkey, the curate, and the Rev. Mr. Baldwin, the able minister over the church.

First I visited the infant class (150 in number) up stairs, superintended by an able teacher (Mr. Armstrong), who desired me to address this large and beautiful school of dear little boys and girls, who were well under drill, well taught, sang very well, seemed intelligent, and answered Scriptural questions well. They were very orderly. Two female teachers were there and the school has an organ.

The ages of the children range from three to ten. Folding doors shut this school from the one below—the general school—which I afterwards spoke to at the Superintendent's invitation.

The large general school has forty teachers, male and female, and over 600 children in both schools are taught. Mr. Bilkey desired me to speak from his pulpit in the centre of the large school. I drew the attention of the teachers—so many of them having the moral and religious welfare of these young souls under their care to the great necessity of interceding with Christ by prayer for their conversion, and to keep them from evil.

I think no teacher, male or female, should be set over such classes of children, but converted Christian people. It is, no doubt, often the case that teachers are not Christians;—but it seems unseemly that such should be so, or that those who do not believe in Jesus should be teaching children to do so.

I dare say every moral training is good for children, but those who teach great Christian principles, and the holy, most holy, doctrines of Jesus, such as the resurrection, life eternal, the influence of the Holy Ghost, love to a great spiritual God, should be believers in such things.

Where is there a more melancholy proof of the necessity of this than in the terrible example of the teacher, Mr. Harvey, of Guelph, who, whilst the Superintendent of a large English Sunday school at Guelph, lately, seems to have been guilty of embezzlement there, but was certainly guilty of murdering his own family? I trust it may be found that he is not guilty of embezzlement.

After I had spoken to this beautiful infant class and the large school, I visited and was introduced to Mr. Dixon, the worthy teacher of the large Bible class in the body of the church, numbering over 300. I annex an account of what this class has done this winter, taken from the *Empire* of the 4th of April.

About 200 workers and those interested in the cottage meeting held their annual business social in Richmond Hall last night, the President, H. C. Dixon, in the chair. Since the last annual meeting 183 meetings have been held, including Island work and entertainments given at the numerous institutions in the city. The treasurer showed a balance of \$98 on hand, almost all given by the people who attend the meetings. The free breakfast supplied 3,158 people with meals at twelve cents per head; 300 men were clothed and about 100 received clothing for their families. Over 1,000 pounds of groceries were given to destitute cases, and although the workers did not ask for a cent, the treasurer of this department showed a balance of \$52 on hand. The meetings have never been so largely attended and much good has been the natural result, ministers of all denominations having taken part. The evening meeting on Sundays for the breakfast men had an average attendance of 130. The following officers were elected for the ensuing year: H. C. Dixon, President; Mrs. H. C. Dixon, vice-president; Miss E. Latch, Secretary; Samuel Scott, Assistant Secretary; John Dorsey, Treasurer; Miss R. Grant, organist; J. F. Houghton, choir master. A select musical programme and swinging the clubs by Miss Houghton, along with a bountiful supply of refreshments, closed the most successful meeting ever held by the association. Efforts are being put forth to keep the Friday meeting as large during the summer as it has been in the winter. Well may all say, Go and do likewise—and it is a good thing that we have such men in our midst as Mr. Dixon.

THE BAPTIST CHURCH ON BLOOR AND NORTH STREET,
UNDER THE REV. ELMORE HARRIS.

This beautiful school I visited and addressed, the 4th of November, 1888, and was there for one hour and a half, and was cordially welcomed by the Superintendent, the well-known broker and real estate agent, Mr. Stark, of Toronto Street. The school is a very large interesting one, ably managed and instructed, numbering 400 on the roll—the average attendance 350—there are four or five Bible classes, male and female, one female Bible class numbers forty, another smaller, and a third for small girls. A male Bible class is taught in the body of the church, and Mr. Montgomery has a male Bible class. I spoke to the infant class—numbering sixty—taught by Miss Buchan, and then to the large school. This church has a mission school on Ossington Avenue.

A majority of the teachers of this school are ladies. There are thirty-two teachers, male and female. In this school—being not cramped for time—I spoke longer than I usually do, for over twenty minutes, and I felt all the time whilst in it that I was in the presence of spiritual teachers. Indeed I cannot tell when I felt happier than in this bright Christian school. The minister, Mr. Elmore Harris, is a godly, spiritual man, and his spirit assisted from on high, with his teaching has permeated the church and school. The able superintendent, Mr. Stark, and his staff of teachers, have acted in unison with their pious minister in the good work of the school and Church.

The result of such teaching and instruction as are given here cannot fail to do good. For myself I cannot help but say, "Blessed are those, thrice blessed, who help to carry on such a church, and Sunday school, such Bible classes as exist in this church. I have heard the Rev. Elmore Harris preach in the Erskine Church twice, and his manner, as well spiritual as educational, betokens one who lives close to God, to the holy Saviour in prayer. When I left this school, I felt desirous to visit it often, and as if it was good to be present where the spirit of Jesus reigns. Oh, that the wicked, that poor men and women who know not what it is to be in the atmosphere of true Christianity, could but taste of that peace which Christ gives, which holiness gives, which we believe reigns in heaven, if they did they would say, "Blessed are they who live with God, who die the death of the righteous and work sincerely for Jesus."

Toronto, April 16, 1889.

THE SCOTCH-IRISH.

The original inhabitants of Ireland were a people of whom we first hear from the Greeks, a tribe which (500 B. C.) occupied the country to the north. They were a part of the Asiatic stream which flowed westward, occupying northern Italy, Spain, France and the British Islands. This family of

tribes, probably because they passed through a more inviting climate, their course lying through Asia Minor, across the Bosphorus and passing north of Greece and the Adriatic, reached western Europe in advance of the stream which flowed north of the Black Sea into northern Europe. As the original seats of the Aryans were the valleys north and south of the Caucasian Mountains, it is presumable that the Black Sea would make a permanent separation in the westward-flowing tide of human life. This probably is the explanation of the fact that the Keltai reached Britain in advance of the Teutonic tribes. They entered Britain from the south, doubtless by way of the Strait of Dover, and gradually spread over the island, and crossed into Ireland from Scotland. The date of this occupancy is uncertain. The Celts known to the Greeks were in the rear guard of the Celtic stream. They brought with them a pastoral civilization, as is evident from their possession of cattle, goats, sheep and swine. The pressure which led to this expansion was tribal war. History finds them living by the rearing of cattle, a limited agriculture, and the chase. Their cereals were oats and barley—the latter being utilized in the making of ale. We must suppose that Scotland was first peopled by the northward expansion of the Celts, and Ireland by emigration from Scotland. The religion of the Irish tribes retained its primitive form, the tribal chief being the dispenser of its rites and benefits—such as they were. Druidism did not prevail among them as among the more advanced tribes of Britain the retention of the primitive type being due to their isolation.

History first finds them fighting for the possession of the land, and Irish annals are full of the glories of the tribal feuds and battles. In the course of conflict a tribe called the Scots obtained ascendancy in the north of Ireland, and they spread into Scotland. There is no tradition that this was an armed invasion, and it probably was not. They seem to have percolated among the very sparse population of the Picts, as the Scottish Celts were called, and obtained a footing by degrees. As they were of kindred blood and speech, this was not difficult.

Then came the first contact with the stream of northern Europe. The Scandinavian pirates found nothing inviting on the bleak shores of northern Scotland, and they divided their attention between the west coast of England and the north-east of Ireland. The south of Ireland received new Celtic accessions from Gaul and Britain, the invasions being reciprocal, the Irish at times making conquests on the British coast and temporarily holding tracts of territory, and the Britons, though with more permanent success, effecting lodgments in Ireland. But they were tribes of the same people, so that the commingling which resulted produced no change of type. The Scandinavians effected a permanent lodgment in what is now Londonderry, and were more or less fused with the Scots of what is now Ulster. There were intermarriages between the Norse chiefs and the Scot princesses and *vice versa*. The extent of this intimacy is shown by one significant fact, that Iceland was populated from Londonderry and Christiana. The Icelanders are of this "Scotch-Irish" stock, though the Norse proportion is larger. Still the peculiar Scot family names appear in the earlier annals of Ireland, and any one who is familiar with Icelandic character will readily perceive the kinship.

The Scots encroached upon the Picts in Argyle, giving it the name of one of their chiefs, and in the Scottish lowlands, where by their proximity to Britain, they obtained the credit of giving their name to the whole peninsula. The Irish Scots were the first to be converted to Christianity, and their missionaries found easy access to their kindred across the channel.

It was the infusion of Norse blood which gave the Scots the capacity for general coherent organization, which was never obtained by the Celtic tribes of England, Ireland or Scotland. If the Scots after being enriched with Norse blood had gone southward with their conquests instead of across the channel, Ireland would now be what Scotland is, and *vice versa*. The British Celts were overrun by the Angles, Saxons and Jutes, and subsequently by William the Conqueror's Norsemen, whose ancestors had driven the Gaulish Celts out of the north of what is now France. In northern France, as in Britain and in the north of Ireland, the people were of mixed Celtic and Norse or Teutonic blood. The purer Celts held their own in Ireland, south of Ulster, in Wales, and in the Scottish highlands. It was no accident that the Irish of purer Celtic blood remained Roman Catholics. They are what we may call Latin Celts, and partook of the general traits of the Celts of Gaul—of France and Spain. The Welsh and Scottish highlanders were quite cut off from southern influence by the Teutonic conquests, and acquired a large infusion of the Saxon stock.

The mixed English stock—the basis of which was Celtic, upon which was superimposed the Saxon—and by this term we include the various Teutonic tribes, the Angles, Saxons, Danes, Jutes, and peninsular Norse, and upon them the Gaulish Norse—crowded northward upon the Scottish Celts, occupying the land as far as, and above, Edinburgh—all the lowlands—mingling with the Scots. We may say that the Irish Scot's blood was predominantly Celtic, though liberally infused with Norse. We do not propose to go into the history of the English conquests of Ireland. Suffice it to say that the Irish Scots on their native heath were hard to conquer, and worse to govern. The English found their only trouble in Ireland in dealing with them. To do the English justice, they did for 300 years try to placate them, but in vain. One gets a pretty good idea of what they were by a list of the sept names at the time when Pope Adrian handed them over to England. The O's were Celtic Irish, and the Mac's the Norse and Celtic

Irish. There were the O'Neills who were also the MacNeills, the O'Donnells, and MacDonnells, the MacGuires, MacMahons, MacCanns, O'Reillys, O'Dougherties, O'Cahans, O'Hanlons, MacSweenies, O'Boyles, MacBradys, MacCaffreys, O'Flanegans, O'Haggertys, etc. Pope Adrian handed them over to England by a bull in 1166. That was the original Irish bull—though it was bred in Italy. But it was six years later, in 1172, that Henry undertook to corral his Irish bulls. One of them, the King of Meath, eloped with another man's wife, and it is to the credit of the Irish that they deposed him for his offence, and then he called upon the English king for help. So the first English invasion was in defence of a very bad sort of an Irishman.

The arrangement between the Pope and Henry was for mutual benefit. Henry was to have Ireland, if he could get it, and the Pope was to have a perpetual tax of a penny a family. This was called Peter's pence, but from the way the thing started, and the occasion of its first imposition, it would better be called the Devil's pence. With that peculiar absurdity which is at once such a charm and such a misfortune of Irish character, they are paying it to this day.

For a long time, about 300 years, the English sway was limited to Dublin and its vicinity, and the English kings tried to placate their Scotch-Irish subjects by the liberal bestowment of English titles of nobility. The situation was not much changed by the quasi English annexation till the time of Henry the Eighth. His break with the Pope made the English yoke galling. Elizabeth's pronounced Protestantism made it still more more abhorrent. O'Neill was the strongest chief in Ulster, and every kind of blandishment was tried upon him. He was defeated in battle and then reinstated with English honours, but all in vain. His native title, "Prince of Tyrone," was dearer to him than any the English court could bestow. He was aided by Spanish troops and treasures, and kept up a succession of revolts for twenty years. These insurrections were as repeatedly quelled, but not until the population of Ulster was wasted by war, shrivelled by famine and sunk in poverty and wretchedness. Half of the people had perished. And yet the English offered a restoration of titles and lands for peace. When the Scottish James came to the throne he tried the same lenient policy, but the religious antagonism was too deep to be placated. The gunpowder plot was followed by another rebellion in Ulster, and now James tried, and with final success, the old Roman policy. He confiscated 500,000 acres of Ulster lands in various parts of the Province, and divided them into three proportions of 2,000 acres, 1,500 and 1,000. These were offered to three classes, gentlemen of Scotch and of English birth, military and civil officers of the crown, and native Irish of undoubted loyalty. The conditions were that gentlemen receiving 2,000 acres were, each within four years, to build a castle and an external surrounding wall for the protection of troops, and plant on the estate forty-eight men of English or Scottish descent. Those receiving 1,500 acres were to build a brick or stone house with an inclosing wall, and to plant thirty-six loyal men. Those receiving 1,000 acres were to enclose their improvements with a wall. All were to provide sufficient arms and accoutrements to put men into the field of battle. The military colonists thus provided for were largely lowland Scots—the original Irish Scots with a Saxon infusion. James preferred the Scots, as hardier than the English that could be had, and as more loyal to his person.

This was the last change made in the blood of the Scotch-Irish. It was only a change so far as an English (Saxon-Norman) infusion came in. This is seen in the English family names now in Ulster and among their American and Australian descendants. The original warp of the web was Celtic. Into this were woven first the Scandinavian by the Norse Vikings, then the composite of Celtic, Briton, Saxon, Dane, Angle and the Normans of Gaul. The Celts populated Ireland from Scotland. Then the Irish Scots returned in part to Scotland, and finally many of this same people after admixture with the English Saxons, returned to Ulster. But the larger proportion of Scotch-Irish blood is the original Irish Scot. In other words, the Scotch-Irish are more Scotch than the Scotchman from the land of cakes itself. The Scot gave Scotland its name. It would require an Irish bull of elephantine proportions to deny that the Scot is the true Scotchman. He would be a bad Irishman who would deny the name of his daddy and a worse Scotchman.

We remarked that the Scots took part with the Norsemen in the colonization of Iceland. The preponderating element of that remarkable people is Scandinavian. But the queen of Dublin with her family and followers landed in Iceland just a 1,000 years ago next summer in the year 890—and remained. Whether these Scotch-Irish did the stormy island any good, it is not for Scotch-Irishmen to say, but there they are—keepers of the treasure house of Scandinavian poetry, tradition and literature. This was the first foreign colony in the planting of which the racetook part. Their next stream of emigration was to America. Let us see what they have done in this land.

They were among the first immigrants to America, and with their restless push and enterprise touched the American coast at all points from Nova Scotia, to which they gave its name, to the Carolinas. But they mainly concentrated in Pennsylvania and the Carolinas. They brought Presbyterianism with them. The honour of being the pioneer minister, the father of American Presbyterianism, belongs to the Ulster Scot, Mackenzie, who came from near Londonderry. It would cumber our page to name those who followed and rose to distinction. In the conflict which arose with the mother-country, they were everywhere among the leaders. The reason for this, in addition to the common love of liberty which the

occupancy of a land so rich and boundless naturally gave to all, the Irish-Scot had a traditional grievance. He had old scores against England to pay off, and he was ready for the first opportunity. His voice rang out in the speech of Patrick Henry. Bancroft places Richard Montgomery as next to Washington. The Mecklinburg Declaration of Independence, which was the core of Jefferson's immortal philippic, was theirs. They have had a large share of the American president—Jackson, the two Harrisons, Polk, Buchanan, Grant, Arthur, and nearly equal proportions in the lesser places of responsibility—such as Winfield Scott, Calhoun, Clay. The annals of the civil war are marked everywhere by their names on both sides. Take any business directory and look at the Macs. The Smiths are of all nations. The Macs are nearly a match for them in numbers. Any Mac who is not a Scot has adopted the name for the honour of the thing.

The Scotch-Irish character shows the metal of which it is made in layers and streaks. The Celtic levity and improvidence is met more than half way by the Norse seriousness and parsimony. He is deeply religious, but at the same time has an irremediable weakness for fun. He is warm in his friendship, but is never at his best without the stimulus of an enemy. He has the Celtic wit chastened of its absurdity. He is as tenacious of his religion as the pure Celt is of his. He is often wrong-headed and he is stubborn in his perversity—which the pure-blooded Celt is not. It is not the Teutonic stubbornness, which is always stolid and generally senseless—but it is a stubbornness grafted upon a Celtic pliability, which makes it more obvious and exasperating. The "mercurial" Parisian and Spaniard—pure Celts—are liable to be absurd, but they are quick to take another phase of feeling. When the Scot goes wrong he is "sotter than a meetin' house."

We could take up another limited territory where the people are under greater disadvantages than the Ulster Scots, and show a finer record, namely the Dutch of Holland, who are Teutons with no historic trace of Celtic blood. All things taken into consideration, the history of the Hollanders has no equal in heroism, perseverance, high moral and religious character and success. We need not say anything of Angles and Saxons. Their fame has been heralded for centuries, and upon their escutcheons the trophies won by Scot and Dane, Jute and Norman, have been hung. While passing a panegyric upon the Irish Scot, we do not forget other great tribes which are abreast of and even beyond them in achievements for civil and religious liberty. We speak of the Irish-Scot because he has not received the credit due him. The Hollanders are not the offspring of a tribe—they are a selection of hardy Teutons who, in battling with the sea, learned to conquer themselves and to resist tyranny. The Aryans of the north of Europe learned to conquer and civilize, and sanctify the world in the same school, with the inhospitable elements of nature for their schoolmaster.—Interior.

A STUDENT'S GRIEVANCE.

MR. EDITOR.—I have read the letter which purports to come from the impartial spectator of Queen's College. I have no doubt it is the good of the students and that alone which he has before him, for does he not tell us so? There can be as little doubt that the Presbytery of Kingston is composed of men who are the natural foes of the students, and who are bent on annoying the poor fellows in the most whimsical and cruel manner. The readers of THE CANADA PRESBYTERIAN all see that very plainly, so it need not be enlarged upon here.

It is doubtful however, if the authorities of Queen's will thank the grieved student for what he has written. They profess to be bent on raising the standard of literary and scientific training in Canada, and are no doubt as anxious as the Presbytery of Kingston to see the standard of Biblical knowledge raised at the same time. This cannot be done if the ambition of the students does not keep pace with the aims that are so praiseworthy. If so called secular learning is to be promoted, surely sacred learning is not to stand still or be allowed to retrograde. Moreover, the student who states the grievance has furnished ample proof that there are members of the Kingston Presbytery who do, in a very practical way, encourage the students in their arduous studies. If, as he hints, a minister goes to the trouble to lecture without fee or reward on a subject that perhaps did not get the attention it deserves; if he gives time and pains to promote any one branch of knowledge, he might at least be spared the vilification that your correspondent and others seem to pour upon him. There are people in the Church who, in their simplicity, will deem that a very effectual way of encouraging arduous study.

It was no doubt a very improper answer that the examiner gave the student who sought for information, if the report as presented be fully given. All know, however, that a partial truth is oftentimes more than a whole lie. Grave injustice is oftentimes done by quoting only a part of what is said. And as regards the lectures to which reference is made, I am told that they were first given at the request of the principal, who himself suggested the subject to the lecturer.

It must be an awful grievance to a student that knows anything of Latin to pass an examination in fifty Psalms in the Vulgate. Is Latin not prescribed by the General Assembly? Is the Latin of the Vulgate so difficult? Surely it is as appropriate to prescribe a portion of the Latin Bible as to examine in Virgil or Horace.

Without entering into all the details touched on in the letter of "Student," it will be seen, I think, that the grievances touched on are largely visionary. That all the students do not share in the feeling I know. One of those who passed the license examinations last month assured me that he was well

satisfied with the treatment he received, and he said that he believed the others were of the same opinion. But he is a student in the real sense. There are young men at Queen's who clamour for the abolishing of the Chair of Mathematics, and there are others to whom Physics is twice as bad, and there is a constant cry about the rules of the library, there is no end to the grievances that are aired in the campus, the gymnasium, and elsewhere. The Presbytery are in very good company when they are in such danger of being decapitated.

As to the examinations prescribed to those going out into the mission field, this is hardly the time to demand more laxity. When the men seeking work in the field are so much more numerous than the mission fields are, the Presbyteries can well afford to raise the standard of qualification, and so get the best men possible. There is a real grievance there, and I have heard it put forth in very strong terms, namely, that raw novices by manipulation get appointments while modest men of standing and of some Biblical attainments are overlooked. Whether this be a fair statement of the case I do not know. So some of the senior students put it.

By all means let the whole subject be well ventilated. I am sure that no member of the Presbytery of Kingston fears the light that will be shed on the entire subject. Yours, etc.

A MEMBER OF PRESBYTERY.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY AND HOME MISSIONS.

MR. EDITOR.—In your editorial on the Foreign Mission Committee last week appears this sentence: "It was shown that contributions to all the more prominent Schemes of the Church had increased at the same, and in some instances even at a greater, ratio than had the funds placed at the disposal of the Foreign Mission Committee." From the report of addresses delivered on Wednesday evening I infer that your opinion was correctly based on statements then made.

If the figures given by the Convener of the Assembly's Committee on Finance and Statistics are correct—and I presume they are—it would seem that your statement cannot apply to the contributions of congregations as reported on by him. Congregational contributions are the only reliable source of revenue, and these do not appear to advance with equal steps for all Mission Schemes. Owing to the change effected by the Assembly of 1883 in dividing the Home Mission fund into two—Augmentation and Home Missions—and also in increasing the stipend of supplemented congregations from \$600 to \$750 and a manse, comparisons cannot very well be carried back beyond 1884. The following table for the five years:—between 1884 and 1888—will show the average per communicant in cents for the Schemes specified as they appear in the Assembly's report:

	1884.	1885	1886.	1887.	1888.
Foreign Missions.....	35	32	34	37	46
Home Missions.....	33½	27	25½	23½	29
French Evangelization.....	15.3	14.8	15.6	14.6	15.1
Total for all Schemes, including Augmtion, Colleges, etc.)	157	152	151	151½	150

The average for Foreign Missions for 1882 and 1883 was 28 cents, and for French Evangelization for the same years, 15 cents. These figures seem to point to a different conclusion from that suggested by the speakers and your article. As considerable importance is attached to the subject, it may be well to present the figures for 1884 and 1888. It will be borne in mind that the Home Mission Committee, owing to an inadequate revenue, put forth special efforts in 1887, and that the Foreign Mission Committee sought to increase its revenue through the agency of the students of Knox College. The figures for all Schemes show a decided advance in 1888. The same is true of communicants.

Schemes.	1883.	1884.	1885.	1886.	1887.	1888.
Foreign Missions.....	\$41,194	\$69,869	69.6	37	46	37
Home Missions.....	39,522	44,170	11.6	27	27	27
French Evangelization.....	18,186	23,071	26.8	15	14½	15
Total for Schemes, including Colleges, Augmentation, etc.....	153,995	228,705	23.1	143	143	150
Total for Schemes, including Foreign Missions.....	144,500	158,536	9.9	100	100	113
Communicants.....	118,330	159,195	34.5			

This table shows that while the contributions for Foreign Missions increased in five years 69.6 per cent., those for Home Missions and French Evangelization respectively increased 11.6 and 26.8. The contributions for Foreign Missions per communicant increased 31.4 per cent., while the con-

tributions for Home Missions and French Evangelization decreased 19 and 5 per cent. per communicant respectively during these five years. Since 1885 there has been a decline of over \$12,000 in the amount given to colleges, due no doubt to the efforts put forth to endow some of them. The Augmentation Fund has increased since 1885 as the benefits of the Fund are better appreciated. What is true of the Church generally is true of congregations. Where special schemes are pushed, general contributions decline. The contributions e.g. of St. Andrew's, Toronto, were less for general purposes this year than last, and naturally so.

But, after all, the question is, How is the unsatisfactory state of the Home Mission Fund to be remedied? The revenue is inadequate; there is no working balance, and the Committee has to borrow from the banks. Many think it inconsistent to go abroad to do mission work while much territory at home is neglected. They think it strange to pass resolutions about the Jesuits, and yet starve missions in Quebec and give meagre support to French Evangelization, and so play into the hands of the Jesuits. They find no fault, nay, they rejoice in all that the women—in many cases their wives and their daughters—are doing for Foreign Missions, but they ask the women whether they cannot organize to help this important work at home, or widen the scope of the present society for this purpose? The second alternative seems preferable, and it is hoped that the constitution is not like the laws of the Medes and the Persians that cannot be altered. No doubt the women of the Church wish success to Home Missions, but will they organize to help Home Missions? Neglect has left the Presbyterian Church weak and struggling. Yes, and non-existent to-day where she might be strong and aggressive. Are we to repeat the blunders of the past? Were some of the speakers at the meeting to spend the summer in the mission field in the Presbytery of Quebec, Barrie, Bruce or Regina, or in British Columbia, they would understand the situation better, and no doubt advocate Home Missions next year with as able and eloquent addresses as delighted the audience in Toronto this year. Were they to see religion and morals declining in some districts through lack of the Gospel and people sinking in others into a heathenism worse than that of China, they would understand the urgency of those who wish for a larger revenue for Home Missions. We do not want less for Foreign Missions, but more for Home Missions. Who will help us? Will the women decline? They may now, but only for a time.

Woodstock, April 18, 1889.

WOMAN'S MEDICAL COLLEGE.

MR. EDITOR.—With your permission I wish to lay before your readers a few facts in connection with the Toronto Woman's Medical College.

As will be remembered, this college was opened six years ago with an efficient staff of lecturers and a class of three students who entered for the full course, and of a number of others who wished to take the lectures in physiology, botany, etc.

Friends of the undertaking came forward and subscribed a sufficient sum to justify the Board of Trustees in purchasing a lot with a small building upon it, immediately to the east of the General Hospital. This building has been altered and enlarged to meet the requirements of the constantly increasing number of students, but it is impossible to proceed to another year's work without securing a new building, which it would be desirable to make of sufficient size and of suitable accommodation to serve for many years to come.

By reference to the college announcement of last year, it will be seen that the number of enregistered students in medicine was twenty-five, a most gratifying increase in so short a time.

The standing of the students is also matter of great satisfaction to every friend of the college and proof of careful training on the part of the Faculty. Last year all the students of our Woman's Medical College, who went up, obtained places in an examination in which forty per cent. of the candidates failed. At the council examinations the students showed themselves equal in all respects to the best of those of the competing schools, four students passing the examination for the license and five the primary examination.

There is one aspect of this work of the medical education of women which must commend itself very strongly to all who daily pray, "Thy kingdom come." I refer to the pressing need of thoroughly trained medical women for the foreign mission field. Do we even faintly realize what an awful abyss of human agony is covered by the statement that no woman in any of the zenanas of the East, no matter what her ailment may be, dare apply to a male physician for advice or relief? Let us pray that many of those who from time to time may graduate from this Woman's Medical College will devote themselves to the noble work of alleviating the bodily sufferings of their Eastern sisters, and at the same time of telling them of our loving Saviour, who by placing us on so high a platform has thereby made us debtors to all those who have never heard of Him.

In concluding, sir, I wish to appeal earnestly to those who, either from their approval of the medical education of women for work amongst their own sex in this land, or from their knowledge of the urgent need of medical women for such work in heathen lands, are willing to aid in providing a building of sufficient size and with suitable equipments to meet the demands of the rapidly-increasing number of students.

Any contributions to this object may be sent to Dr. Nevitt, secretary of the Board of Trustees, 164 Jarvis Street.

Thanking you for your courtesy in granting the use of your columns,
Yours, etc.,
April 26th, 1889.
J. McEWEN.

Sparkles.

PEOPLE who live in stone houses shouldn't throw glasses.

MORTO for a demonstrator in anatomy: *de mortuis nil nisi bone em.*

IT is when the Young Idea first begins to shoot that a little learning is a dangerous thing.

IT is a little girl of who makes the discovery that the shad is a porcupine turned inside out.

THE man who objects to circus advertising says that Washington never told a lie; so did P. T. Barnum.

SHE: What kind of a typewriter do you prefer, a caligraph or a Hammond? He: I think I prefer a blonde.

Now is the time to tell the children with pride that Washington could not tell a lie, even when he saw one.

POSTMASTER GENERAL WANAMAKER is said to be a great reader. However this may be, he is now a man of letters.

FRIEND: Do you live happily with your husband? Muscular female: Of course I do. I'd like to see him not to live happily with me.

A TEACHER in one of the Boston public schools asked the other day, "What are the capitals of Rhode Island?" Pupil: "R.I."

It is asked in Chicago whether George Washington's carriage, to be exhibited at the New York Centennial, is the original hack he took at the cherry tree.

LAWYER (to witness): Did you say that an incompetent man could keep a hotel just as good as anybody? Witness: No, I said an *imm*-experienced man could.

"How did you console yourself during Lent, dear? I found it so hard." "Oh, I just kept thinking which of my new bonnets I would wear on Easter Sunday."

"We would like to see your mothers if she is not engaged." Seven year old: "Engaged! Goodness, she was engaged long ago and got married before I was born."

"CAN you tell me where I can find 'Rienzi' Address?" asked a young lady of a clerk in a Brooklyn bookstore. "Have you looked in the dictionary?" he replied.

VISITOR (to butler, who is showing him through the picture gallery of the old mansion): "That's a fine portrait. Is it an old master?" Butler: "No; that's the old missus."

"WHAT is a man-of-war?" said a teacher to his class. "A cruiser," was the prompt reply. "What makes it go?" "It's screw, sir." "Who goes with it?" "It's crew, sir."

YOU appear to be in good health," said a prison visitor to a convict. "It is only in appearance, sir," replied the convict; "for the fact is, I am confined to my room more than half the time."

WOULD it not be a genuine, charitable act if some steward of the Lord's bounty should send us \$3c with which to buy fifty chairs and a neat table for this struggling church. (Cheers.)

SIR ROTTEN ROWE: I thought you didn't have bishops sitting in the American Senate. Mr. Madison Squeer: We don't. Sir Rotten Rowe: Then who does the confirmations the papers speak of?"

DUDE: Remember I'm very particular about my trousers, you know—want them to fit neatly over the calf, doncherno? Tailor (with malicious intent): If they don't fit the calf you needn't take them.

DOCTOR: I see just what's the matter with you. You need something strengthening. Eat a plate of oatmeal, boiled, every morning for breakfast. Patient: I do, doctor. Doctor (equal to the occasion): then leave it off.

MRS. O'FLAHERTY: Have yez any tin quart pails, Misther Doogan? Mr. Doogan: No, Mrs. O'Flaherty; but Oi have plinty av tin wan quart pails. Mrs. O'Flaherty: An' that's what Oi axed yez for, Misther Doogan.

"Why, Georgie," said a girl to her little brother; "I've just heard that you were whipped at school last week. I had no idea of it till ma told me a few minutes ago." "Hadn't you?" responded Georgie. And then he added, with an air of pride: "Why I knew it at the time."

GRACE (from a booming Western town, continuing conversation): And our new cable line is just simply immense. You should see it in operation, and especially on the incline—steep as a toboggan chute, ye know." Kate: Gracious! what would they do in case the rope would break on a downward trip? Grace (with enthusiasm): Do! Why they'd have a temporary track built for them to run on by the time they reached the bottom. Talk about enterprise!

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On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy. — T. P. Drummond, Charlestown, Va.

About five years ago my hair began to fall out. It became thin and lifeless, and I was certain I should be bald in a short time. I began to use Ayer's Hair Vigor. One bottle of this preparation caused my hair to grow again, and it is now as abundant and vigorous as ever. — C. E. Sweet, Gloucester, Mass.

I have used Ayer's Hair Vigor for years, and, though I am now fifty-eight years old, my hair is as thick and black as when I was twenty. This preparation creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruff, and is a perfect hair dressing. — Mrs. Malcolm B. Sturtevant, Attleborough, Mass.

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For months I suffered from Liver and Kidney complaint. After taking my doctor's medicines for a month, and getting no better, I began using Ayer's Pills. Three boxes of this remedy cured me. — James Slade, Lambertville, N. J.

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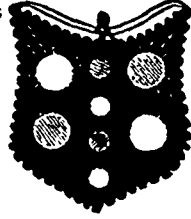


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The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 1ST, 1889

OUR neighbours are this week celebrating the centennial of the inauguration of Washington as first President of the American Union. On Monday morning at nine o'clock there was a prayer meeting in every church in the Union; at least the President called one and we have no doubt that there were thousands held. In view of the grave dangers which many assert now assail the Dominion how would it do to call a prayer meeting for the Dominion on the morning of Dominion Day. We should not be behind our neighbours in the matter of prayer. If Protestantism is really in danger, if there is a national "crisis" upon us, surely it would become Christian men and more especially Christian ministers to send some petitions to a higher source than Sir John Macdonald and the Governor-General. Of course it is right to use the means up to the last hour. The Jesuit Bill can be disallowed but prayer and the means should go together.

THE young men who are now leaving our divinity halls and entering upon their life-work might easily do a worse thing than ponder the following advice given by Phelps to the students of Andover:

I repeat, therefore, if it is given you to see that the pulpit is your throne, give yourself to it and to the scholarly life which is essential to it. Ally your study with it and make your home there. Leave executive bishoprics of the Church universe to other hands. There are men enough who can do that service, whose tastes develop generally towards it, and whose success shows that they were created for it. It will never suffer for want of aspirants. When did ever an office of executive duty in the Church go begging? If you have been created for the other thing, do that thing. Preach; let other men govern. Preach; let other men organize. Preach; let other men raise funds, and look after denominational affairs. Preach; let other men hunt up heresies and do the theological quiddling. Preach; let other men ferret out scandals and try clerical delinquents. Preach; let other men solve the problems of perpetual motion of which Church history is full. Then make a straight path between your pulpit and your study, on which the grass shall never grow. Build your clerical influence up between those two abutments.

Young men who hear lectures like that have no excuse for sighing to get on committees. It would be interesting to know what Dr. Phelps means by ecclesiastical problems of perpetual motion. Perhaps he refers to some of the time-worn questions that come up at Conferences and Conventions, but are never settled.

THE McAll Mission in France is a vivid illustration of the transforming power of the Gospel. The great and beneficent work it has been the means of accomplishing is recognized with fervent gratitude. Every year the Mission is awakening a deeper interest throughout Christendom, and is eliciting increased support. It is thus extending its sphere of operations just as quickly as the means of doing so are placed at its disposal, and it is also a matter for gratitude that here too there is a gratifying increase. A most encouraging fact in connection with this evangelistic work is that requests reach headquarters from all parts of France and even from Algeria for the opening up of stations where the people can hear the Gospel message. The work is limited only by the means provided by Christian people; there is no providential barrier in the way of Gospel preaching in France at the present time. The sixth annual meeting of the American McAll Association was held last week in Philadelphia, at which the proceedings were full of interest. Among those taking a prominent part were Miss Moggridge, of Paris, who recently addressed the Canadian Auxiliary in Toronto; Professor L. J. Bertrand, of Paris, and Dr. Arthur T. Pierson. Arrangements were made for the erection

of two mission halls at the gates of the Paris Exhibition, which opens this month.

THE publication by the *Globe* of Sir Charles Russell's great speech before the Parnell Commission, gives Canadian lovers of oratory a good opportunity to compare the splendid effort of Sir Charles with the speeches of our own men on the Jesuit Estates Bill. Though unlike in many respects, both questions furnished ample scope for the highest class of forensic and patriotic oratory. Taken altogether, the comparison is one of which no Canadian need be ashamed. In point of ability—and we are discussing the matter solely from the standpoint of oratorical ability—three or four of the Ottawa speeches were well up to the effort of Sir Charles Russell. With every disposition however, to favour our own men we must admit that on one or two points, the verdict must be given in favour of the Englishman—or rather we should say, the Irishman, for Sir Charles Russell is an Irishman by birth. In the matter of literary finish, Sir Charles is far and away ahead of anybody who spoke on the Jesuit question, even of Mr. Laurier. In another respect his speech is a masterpiece. He produces effects without straining after them. No one can read his speech without being impressed by it, and yet the great pleader seems to move along with consummate ease and grace. Perhaps the difference between British oratory and Canadian is mainly the difference between the two countries. In this young country, nearly everybody is in a hurry, and we have to do many things without much attention to the manner in which they are done. Old England is the land for leisure and finish.

A MEETING of more than ordinary significance was held in Toronto last week. The desire for Christian union existing in all sections of the Evangelical Church found a hearty expression at the joint meeting of clergymen and laymen, representing the Anglican, Presbyterian and Methodist branches. The men who took part in the conference enjoy the fullest confidence of their respective churches and the esteem of the general Christian community. The Presbyterian Church was represented by the Rev. Drs. Reid, McLaren, Laing, Cochrane, McMullen (Moderator of the General Assembly), Proudfoot, Moore, Principal Caven, the Rev. Thomas Sedgwick, Mr. George Rutherford, Mr. L. W. Johnston, Hon. Mr. Fraser, Dr. Frazer, Mr. W. B. McMurrich. The attention of the Conference was directed to the consideration of the following subjects; submitted by the committee appointed to arrange a programme:

A Corporate Unity; The Amount of Unity in Doctrine, Worship and Modes of Action Between the Three Bodies; the Holy Scriptures; the Creeds; the Condition of Administration of the Sacraments; the Historic Episcopate. After pointing out the "best forms of taking up the subjects suggested, the Committee made the following deliverance:

The publication of these points of agreement will have the effect of turning the minds of the Church to this matter, and of fostering a desire for unity, and also strengthening their faith in the ultimate accomplishment of a unity according to the mind of Christ. In the gradual growth of this desire and of this faith our hope of happy ultimate issues must under God mainly depend. Such precious truths may need long and patient cultivation, and will best be promoted by waiting continually upon God, while we obediently follow the leadings of His hand. We further recommend that each of the sessions be opened with reading of the Holy Scriptures and prayer, and would also recommend that speeches be heard from each delegation in rotation.

ONE of the best tests that can be applied to a speech, sermon, or article, is the number of extracts that can be taken from it and made to stand alone and teach a good lesson, or fix a great truth, without any aid from the connection in which they were produced, but which were at the same time appropriate and powerful in their original place. The following paragraph on enthusiasm from Sir Charles Russell's speech is a fine illustration:—

The world has room for more enthusiasts. Our age, our time, our habits of life constitute an existence selfish, dull, material enough. But these enthusiasts are the men who lift us at times out of ourselves and do something to relieve the tone of selfish materialism which I am afraid is characteristic of the present time. After all, my Lords, it is the enthusiasts who have sounded the trumpet in times gone by, and who will go on in times to come, doing it when there is any great cry of oppression and any great cry for redress, and any great effort for human progress to be made.

Undoubtedly the world has room for more enthusiasts in every good cause. The only reason why good men ever give a wide berth to enthusiasts is because their methods sometimes produce enough of friction to neutralize or more than neutralize all the good they accomplish. A locomotive running at the rate of sixty miles an hour needs a good track.

The trouble with some enthusiasts is that they try to run at a rapid rate without any track at all. Mr. O'Brien, for example was three thousand miles off the track when he came out here to raise Canadians against the Governor-General. The world, aye and the church too, has room for any number of enthusiasts if their enthusiasm is regulated by grace and common sense.

WE read with much interest the comments made by the religious journals across the lines on our Jesuit question. Some of them seem to take an alarming view of the situation and believe that the existence of the Dominion is seriously imperilled. Things are not quite that bad. So far there is no difficulty that patience, patriotism and enlightened Christian statesmanship cannot settle. Others get so far astray on the facts that we are compelled to believe that some of our brethren of the quill on the other side should give a few hours study to the Canadian Constitution and to Canadian questions. One scarcely knows what to think when he reads in a leading journal that the Provincial governors of Canada have the veto power which the Dominion Government refused to exercise. Referring to the division made by the Pope of the \$400,000 the *Christian-at-Work* says:

The award, however wise and just it may be, has aroused strong feeling, and subjected every act of the Government to the severest scrutiny. It would not be at all surprising if under the Constitution, the Bill passed by the Quebec Legislature at the instigation of the Roman Catholics might prove a very boomerang and operate against them so effectually as to destroy the power they have wielded in the politics of that country. To secure such a result the payment of \$400,000 would be considered very reasonable.

Whether the award was wise and just or the reverse is not a question about which those in favour of disallowance care a single straw. What they justly complain of is that His Holiness should have interfered at all in what was and is a Canadian question. How he divides the money among his children is not a matter of much consequence. But he hasn't the money yet, and may never have it. He may have the boomerang without the \$400,000.

SO much importance do we attach to the matter brought before our readers last week by Principal MacVicar that we reproduce the most important part of his letter and again ask them to give it their serious consideration:

Amid this diversity of opinion all true Christian patriots are agreed that the growth of Jesuitism, in the historic sense of that term, is most dangerous to the state and human society in every form, and should therefore be checked by all legitimate means. The true and most obvious way of doing this is to give the French-Canadian people the Gospel of Jesus Christ in its purity. This is the work of the Board of French Evangelization; and its progress and prospects are such as should encourage the faith and stimulate the prayers and zeal of God's people. During fourteen years, the treasurer has been able to report annually to our General Assembly a balance, however small, upon the right side of his accounts. At present, however, I regret to say, that there is a prospect of his being obliged to report a deficit this year of \$2,500. I appeal to our people not to allow this to be the case. With the strong Protestant sentiment recently evoked, it will be singularly inappropriate that our Board should lack funds to sustain its present efforts and to enter upon the inviting new fields which are opening to its missionaries.

We quite agree with the learned Principal in saying that the true, most obvious, and indeed only way of checking Jesuitism and every other form of heresy is by giving the people the Gospel of Jesus Christ in its purity. Shall it be said that amidst all the writing, and speaking, and resolving on the Jesuit question the French Evangelization Fund shall have its first deficit. Glowing predictions are made about the stand the General Assembly will take on the Jesuit question. Shall it take its stand on the same day that it records its first deficit in the only fund raised to send the Gospel to Jesuits. Every day we hear or read something about what the churches are going to do in the present position of affairs. That is exactly what Principal MacVicar wants to know. Everybody knows what they are going to say and resolve. What is the Presbyterian Church going to do about wiping out this deficit of \$2,500 in the French Evangelization Fund?

THE RISING TIDE.

IF intelligent observers of the course of public events had misgivings as to the sincerity and strength of the public feeling aroused by Romish aggression, recent events are calculated to dispel them. For several years political agitation in the Dominion has been conducted on close party lines, and thus, to some extent, the real feelings of the people have not found adequate expression. There has been a tendency to disparage opinions advanced by Lib-

eral-Conservative leaders, and their followers have been convinced in their own minds that whatever was advocated by Reformers was necessarily pessimistic exaggeration. The result has been a state of political lethargy by no means favourable to the best interests of the country. Crimination and recrimination have raised so dense a mist that behind it politicians of the scheming sort have been able to advance those interests that have not been promotive of the public good.

Now, however, a question has emerged that has touched the people of Ontario to a degree unparalleled for many years. Some still cherish the idea that after all, the present opposition to Jesuit aggression is only another move on the political chess-board, and that it can be manipulated and controlled by the usual machinery, as all other questions of public interest have hitherto been. It is beginning to dawn on the mind of the professional politician that in this instance he may have miscalculated. A stubborn familiar has been evoked that will not down at the bidding of the partizan expert. Party politics have lost their conjuring power in this instance.

If proof has been wanting hitherto that the feeling of indignant remonstrance against pandering to Romish influence is not shallow and evanescent, the demonstrations of the last few days supply all that is needed to convince the incredulous that the struggle has at last begun in earnest. The recent magnificent demonstration in Toronto showed that the heart of Ontario was stirred. If lingering doubts remained that the Protestants in the Province of Quebec were apathetic to the dangers by which they were menaced, these doubts are now removed. It could with apparent reason be said that they were apparently indifferent; it cannot be said now. The great meeting last week in the Queen's Hall, Montreal, was a surprise to friends and foes alike. The enthusiasm was such that it swept all before it. The speaking was direct, earnest and powerful. It would be an entire mistake to conclude that the Montreal meeting was in any sense a partizan demonstration. Speakers and hearers alike forgot for the moment all party distinctions, and the gravity of the situation was looked straightly in the face. The Protestants of Quebec have been blamed for their apathy, an accusation that can no longer with fairness be brought against them. They have at once and enthusiastically responded to the feeling aroused in Ontario. The people of this Province have not only taken part in this movement for the purpose of self-defence, but also out of sympathy for their menaced brethren in the Province of Quebec. The obligation to continue this agitation has been deepened by the quick and powerful response as expressed at the great meeting in Montreal.

The danger threatening free institutions in this Dominion, especially at the present time in Quebec, is by no means imaginary. The purpose of the Ultramontane section of the Roman Catholic Church, directed by Jesuit astuteness and audacity, is no longer pursued by concealed and tortuous methods. It is clear, outspoken and unmistakable. The one design cherished by Rome—and its attainment is sought throughout the world—is the absolute supremacy in things sacred and civil of Roman rule. Bull, Syllabus and Encyclical alike have that bold frankness which scorns concealment in declaring that modern liberalism must be crushed. Free institutions are to be subordinated to the rule of the Vatican. For years past that has been openly proclaimed by Quebec ecclesiastics. That purpose has been kept steadily in view, and their every movement has been directed to the advancement of this end. Already the free exercise of the franchise is denied to the citizens of Quebec. They must cast their votes as the bishop counsels, and as the priest at the altar and at the confessional directs, not always unaccompanied with menaces that to an obedient and simple-minded Roman Catholic are of terrible import. Spiritual pains and penalties are denounced against those who will not submissively mark their ballots as a domineering ecclesiastic may choose to direct.

Some time ago the Quebec priesthood avowed their intention to exercise complete control over all the educational interests of that Province, and one encroachment after another has left Protestants but a limited power in directing the affairs of their own institutions. Recent attempts to impose disabilities and indirectly attempt to prescribe the studies pursued in Protestant institutions tell only too plainly that an insolent majority have the will, as they apparently may soon have the power, to crush the rights of the minority.

The incorporation of the Jesuit Order two years ago was a startling piece of audacity that, singularly enough, aroused little or no opposition at the time. It is true indeed that Cardinal Taschereau remonstrated, but his remonstrance was unheeded.

As a sequel of the Jesuit incorporation the endowment of that obnoxious body followed in natural order. And now the act conferring the \$400,000 grant is made positively offensive by its recognition of Papal authority in the administration of the civil affairs of this Dominion. In the face of these indisputable facts is it any wonder that those who value civil and religious liberty, whether they be Protestants or Roman Catholics, have been aroused, and are now convinced that the time has come when all such outrageous aggressions must be strenuously resisted? It is now abundantly apparent that this movement is too deep and too earnest to be regarded merely as a political manoeuvre. Politicians who endeavour to make it a means of party warfare for party ends incur serious responsibilities. If this movement is to vindicate the inalienable rights of a free and progressive people it must be carried on untrammelled by political bias. The people are in earnest, and their political leaders will require to rise to the lofty spirit and purpose that the solution of the question demands.

THE PRESIDENTIAL CENTENNIAL.

EVER since 1876 our neighbours have been celebrating centennials. The habit of getting up a demonstration of some kind over events of varying degrees of magnitude and turning on the oratorical tap has apparently become chronic with United States citizens. When is this centennial business going to end? While the boom has dragged its length along it must be admitted that the event being so enthusiastically celebrated this week is eminently worthy of commemoration. It is not only one that appeals directly to the pride and patriotism of all citizens of the United States but it may justly be regarded as of universal interest. The hundredth anniversary of George Washington's inauguration as President of the United States recalls general attention to a man who played a most important part in the development of modern history. It was the beginning of a great experiment in the science of modern government which has been so successfully wrought out that it fitly claims universal recognition, which it will ungrudgingly receive. All progressive nationalities in the closing decade of the nineteenth century will regard the Washington Centennial celebration with sympathetic interest.

Washington's inauguration as first President of the United States was the last touch in laying the foundation stone of the great American Republic. It was a grand experiment which many looked on hopefully, and some regarded with misgivings. It is even possible that the most sanguine would have their desponding moments. Hitherto the history of republics had been a chequered one. Greek democratic rule, to a large extent nominally so, had gone down before the military ambition of Rome, and the Republic of the Romans had been effectively crushed by imperialism. The Venetian rule of the Doges evolved the cruellest and most relentless despotism before its overthrow. The Swiss federation has fared better but its sphere is so limited that its influence does not reach far. France discarded the oppressive and corrupt rule of the Bourbons for a republican government which awakened hope to end only in bitter disappointment. The seething mass of revolution threw on the surface a set of men morally and mentally unfit to shape the destinies of a nation in a new era. They proceeded to stain the pages of history with their indelible crimes, and their fatuous ferocity paved the way for the military despotism of a most unscrupulous imperialism. The process was repeated on a milder scale in the fortunes of the second French republic. And now the third republic seems as if passing through a nightmare dream, and what may follow the awakening no mortal can foretell.

The American nation had no historical pattern it could copy. The history of republics was one of warning chiefly. It is not to be wondered at, therefore, that the experiment, regarded by a variety of feelings by other nationalities, was looked upon as a hazardous one. It had many conditions in its favour. It started with what at the time was an almost illimitable territory. The people who formed the nucleus of the new nationality were a stalwart race. The New England Puritans, much as some have attempted to deride them, for like all other peoples, they had their weakness, and did not altogether escape the lingering traditions of their own times, were well fitted by experience and character to become the founders of one of the mightiest modern nationalities. Those who for many years afterwards made choice of the United States for their home were thrifty and enterprising. They also very materially contributed to the development of the resources and character of the republic. Only in

comparatively recent years has there been an appreciable influx of that heterogeneous mass of the dissatisfied elements of every country in Europe, a class that may prove a more or less disturbing force for many years to come. The people governed themselves, and the government was carried on with a commendable degree of economy. The stability of United States institutions was not at any time very seriously menaced until slavery and its upholders had assumed undue proportions. The discord it occasioned culminated in the civil war that tested the nation, and eventually demonstrated the stuff it was made of. In that crisis of its history, the fate of the republic for a time hung in the balance. Only a comparatively few publicists were of opinion that the American nation would emerge unscathed and stronger for the fiery trial it had passed through. Lugubrious prophecies of its dismemberment were numerous. The prophecies failed but the nation stood. Whatever may be the character of the future dangers to be encountered, negro slavery will not be one of them. Abraham Lincoln's emancipation proclamation, and the victory of the Union arms settled the question of American slavery for all time.

The dangers that loom up before the republic are just the social and economic questions that press for solution in older and differently governed lands. The evils incident to democratic rule are developing with ominous rapidity. The overweening influence of professional politicians, the corruption and bribery resorted to in the presidential election recurring every four years cannot be viewed with complacency by citizens who sincerely love their country. There is sufficient health and vitality in the body politic to throw off the virus of festering corruption, but the longer it is delayed the more enfeebled does the nation become, and the greater will be the effort needed to secure the upright management of public affairs. Other nations cannot well assume a pharisaic attitude in this respect. It would be difficult to find a nationality whose skirts are clean, but then it is not everywhere that the corrupt use of wealth has assumed the proportions it has in the political life of the United States. It matters not under what form of government bribery and corruption are practised. They are destructive and demoralizing evils wherever they exist and no nation having a regard to its future can afford to treat such evils with indifference.

The press of the United States has apparently put forth a supreme effort to make the Washington inauguration centennial celebration a success. The literary magazines have lavish pictorial and letterpress displays. The weekly papers of all kinds have not allowed the occasion to pass without improving it to the utmost, even the professedly comic journals have indulged in gorgeous lithographic displays and the daily papers have focussed their enterprise on the Washington centennial. If a tithe of the material specially provided for the occasion is in a tolerable state of preservation a hundred or even several hundred years hence the people of that future time will have far better opportunities of knowing about the Father of his Country than most of his contemporaries possessed. The Washington issue of the *New York Independent* is a most interesting number. The half of it is filled with contributions by the most diverse and some of the most distinguished writers of the time. Not the least remarkable of these is a *fac-simile* of a letter in English by Louis Kossuth, the veteran hero of the Hungarian nation, who gives his reasons for declining the task of writing a more elaborate estimate of the American patriot he so much admires. Another note of declination is from the pen of Mr. Gladstone who thus refers to Washington: "All I can say is that I look upon Washington, among great and good men, as one peculiarly good and great; and that he has been to me for more than forty years a light upon the path of life." Among others, including statesmen, politicians, poets and princes it may be mentioned that Palgrave and Whittier pay their tribute, Drs. John Hall, William M. Taylor, Howard Crosby, and Theodore Cuyler speak for the Presbyterians. Professor Goldwin Smith writes with his accustomed historical erudition and faultless literary finish and Justin McCarthy, at one time on the staff of the *Independent*, contributes what might fittingly form a chapter in the "History of Our Time." Centennial celebrations have been seasons rich in hero worship, and Washington has the lead just as he had in his life-time.

THE HEBREW CHRISTIAN. (New York: Rev Jacob Freshman.) An edition of this serviceable weekly has been specially prepared for distribution at the Paris Exposition. In addition to its English contents there are special contributions in French and German.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XXV.

Show me what I have to do,
Every hour my strength renew.

All this Allison read to John's mother, and there was something more which, for a moment, she thought that she would like to read that might give pleasure to her kind old friend. For Willie, in his next letter, had betrayed that the "something" which was never to be permitted to come between the friends to separate them, was the good-will of pretty and wayward Elsie Strong, who, since she had come home from the school, where she had been for a year or more, "has been as changeable as the wind with me," wrote poor Willie, and greatly taken up, and more than friendly with Mr. Beaton whenever he came out to the farm. And then he went on to say that he thought of going to look about him farther West before he settled down on land of his own. And he had almost made up his mind to go at once, and not wait till the spring, as he had at first intended to do.

The letter went on to say that John Beaton had bought land, and was going to build a house upon it.

"It is the bonny knove with the maples on it, looking down on the lake, where John brought me that first day to breathe the fresh air. John saved my life that time, and I will never forget it, nor all his goodness to me since then. Of course Mr. Strong would not have sold a rod of it to any one else. But Elsie is an only child, and it would be hard for him to part from her.

"The more I think of it, the more I wish to go farther West before I take up land of my own and you must come when I have got it—"

All this Allison glanced over in silence, but she could not bring herself to read it to Mrs. Beaton.

"He has told her himself doubtless, though she has no cause to tell it to me. I am glad—or I would be glad but for the sake of Willie, poor lad."

And then, as she rose to go, the door opened, and Sammers Crombie came stumbling in.

"Mistress Beaton," said the old man, "it is a liberty I am taking to trouble you at this late hour. But I hae been at the manse to get speech o' Allison Bain, and if I dinna see her the night I kenna when I may see her, and it is of importance."

Allison came forward, and offered her hand with a smile. "I am sorry that you have had the trouble of seeking for me," said she.

"That's neither here nor there. I am glad to see you safe hame again. Ye hae been doin' your duty down yonder they tell me. May ye aye hae the grace to do it. I hae some words to say to ye. Will ye go with me, or will I say them here? I am just come hame from Aberdeen."

"And you are done out. Sit you down and rest yourself," said Mrs. Beaton, as she rose. Allison put out her hand to stay her as she was about to leave the room.

"Bide still with me. Mr. Crombie can have nothing to say to me that you may not hear."

The old man was leaning forward with his hands on his knees, looking tired and ready to fall asleep where he sat. He roused himself as Allison spoke.

"That is as ye shall think yoursel'. This is what I hae to say to you. I hae heard o' yon man again. I hae seen him. And I hae come to say to you, that it is your duty to go to him where he lies on his dying bed. Ay woman! ye'll need to go. It's no' atween you and him now, but atween you and your Maker."

"It's come at last," said Allison, growing pale. Mrs. Beaton sat down beside her, and taking her hand, held it firmly in both hers.

"It was an accident," went on Crombie. "He had been drinking too freely, they say. He was in the town, and he set off late to go home, and was thrown from his horse. How it happened canna be said, but they fould him in the morning lying by the dike-side, dead—it was supposed at first. But they carried him to the infirmary, and he is living yet. He is coming to himself, and kens folk, and he may live to leave the place, but it's less than likely."

"And who bade you come to Allison Bain with all this?" asked Mrs. Beaton, gravely. "And are you quite sure it is true?"

"Oh! ay, it's true. I didna come to her with hearsays. I gaed mysel' to the infirmary and I saw him with my ain een. And who bade me come here to her, say ye? It was the Lord himself, I'm thinking. The man's name wasna named to me, nor by me. I kenna him because I had seen him before. And it was borne in upon me that I should tell Allison Bain o' his condition. Or wherefore should the knowledge of it have come to me who am the only one here beside yoursel' who kens how these twa stand to one another?"

But Mrs. Beaton's heart sickened at the thought of what might be before Allison.

"What could she do for him if she were to go there? He is in good hands doubtless, and is well cared for. Has he been asking for her?"

"That I canna say. But ye may ken without my telling you, that there is no saying 'wherefore' to a message from the Lord. And it is between the Lord and this woman that the matter is to be settled now."

But Mrs. Beaton shook her head. "I canna see it so. If he really needed her if it were a matter of life and death—"

"A matter of life and death! Do ye no' see, woman, that it is for more than that? It is the matter of the saving of a soul! Do ye not understand, that a the evil deeds o' a his evil life will be coming back now on this man, and setting themselves in array against him, and no' among the least o' them the evil he brought on her and hers? And what kens he o' the Lord and His mercy? And what has he ever heard of salvation from death through faith in the Son of God?"

Mrs. Beaton had no words with which to answer him, and they all were silent for a while. Then Crombie began again, more gently:

"And if he were to come out of his fever, with all the dreads and doubts upon him that hae been filling his nights and days and if he were to see her face with a look of for-

givenness on it, and the peace of God, it might encourage him to hope in God's mercy, and to lippen himsel'—sinner as he kens himsel' to be—in the hands of Him who is gracious, and full of compassion and tender mercy. Think of the honour of being the means, in the Lord's hand, of saving a sinner like that?"

The old man had risen, and with his eyes on Allison's face, spoke earnestly, almost with passion. But as he ended, he sank back into his chair again silent and exhausted. At a word now from Mrs. Beaton, Allison rose and went out into the kitchen.

"Mr. Crombie," said Mrs. Beaton, softly, "it is a great thing that you are asking of Allison Bain. I know not what to say. I can speak no word to bid her go. I pray that she may be guided aright."

The old man answered nothing. He seemed utterly spent and helpless.

"You have had a long journey. You are quite worn out," said Mrs. Beaton.

"Ay, have I. And it's no' just done yet, and there is a dark house and a silent at the end o't. But I'll win through it."

In a few minutes Allison came in quietly.

"Mr. Crombie you are to come with me to the fire. I have made some tea for you, and you must eat and drink before you try to go home."

He looked at her without a word. She took his hand, and he rose and went with her to the kitchen, where a table was spread and a small fire burned on the hearth. She put food before him, and though at first he refused it, after a little he ate, and was refreshed. Then he leaned back and seemed ready to fall asleep again.

"Mr. Crombie," said Allison, stooping and speaking low, "I will think of what you have said. I wish to do right, and I pray that God may guide me. Wait here till I come back again."

She had seen one of Peter Gilchrist's men on his way to the mill with his cart, at a late hour, and she hoped to find him still lingering about the place. Crombie must be committed to his care, for in his present state he could not be allowed to take his way home alone. Before she could begin to think of what he had said, he must be safely sent on his way. Fortunately, she met the man coming down the street, and Crombie went with him. Then the two women sat down and looked at one another in silence. For the moment, Mrs. Beaton was more troubled and anxious than Allison herself.

"My dear," said she, "it looks as if all these years that you have been kept safe from his hands, had been spent in vain."

"No," said Allison, "much good has come to me in those years. They have not been in vain. Mrs. Beaton, I wish to do what is right. Tell me what I ought to do."

"My dear, I cannot tell you. It is you yourself who must decide. Allison, are you strong enough, or patient enough, to think of what may be before you? Think of living your life ten—twenty years with a man like that! Yes, it is said that he is dying, but that is what no one can really know. And if you go to him now, it must be till death comes to part you. May God guide you. It is not for me to say what it is right for you to do."

Allison sat silent. "It is not as though all the blame had been his. I should have stood firm against him. And his life has been ruined as well as mine—far more than mine. God has been v' y g'hd to me. If I were sure of His will in this thing, I wouldna be afraid."

"But, Allison! Think of your brother."

"Yes, it was of him I thought before, and I did a great wrong."

"Allison, it would be to sacrifice yourself a second time. My dear, at least take time to think and to seek counsel. You have been taken by surprise. In your great pity for this man, you must not let yourself do what can never be undone."

"No, I have not been taken by surprise. I have been expecting something to happen ever since I came back again." And then Allison told of her meeting with Mr. Rainy on the street in Aberdeen, and how he had spoken to her of Brownrig.

"He said nothing of his being hurt or in danger. But what he did say, has never been out of my thoughts since then. I seem to have been preparing myself for some great change all this time. It would be far easier for me to lose myself out of the sight and knowledge of all who know me, than it was when I left my home. I was hardly myself then. My only thought was, how I was to get away. I knew not where I was going. Yet I believe I was guided here."

Allison spoke with perfect quietness. Mrs. Beaton could only look and listen, astonished, as she went on.

"Yes, I was guided here, and much good has come to me since then. And I think—I believe, that I wish to follow God's will in this, whatever it may be. And I have only you to help me with your counsel."

"You have the minister—and Mrs. Hume."

"Yes, I might speak to them—I must speak to them," said Allison, with a sigh. "I must say something to them. They know nothing of me, except what they have seen with their own eyes. But I do not think they will blame me much, when they know all."

Mrs. Beaton said nothing. Little had ever been said to her, either by the minister or his wife, concerning Allison or her affairs. But in seeking to comfort the mother in her first loneliness, when her son went away, the minister had almost unconsciously shown her that he knew even more of John's disappointment and remorse than she herself knew. She had made no response, for she believed that for all concerned, silence was best.

As for Brownrig, whether he were dying or not, how could he be helped or comforted by the sight of the woman against whom he had so deeply and deliberately sinned? As to the saving of his soul, God was gracious, and full of compassion. He had many ways of dealing with men, whether in mercy or in judgment. Could it be God's will that Allison's life should be still one of sacrifice, and pain, and loss, because of him? Surely, surely not!

Meanwhile Allison was repeating to herself Crombie's words: "Life and death! It is the matter of a soul's salvation! It is not between you and that bad man any more. It is between you and the Lord himself, who is ever merciful, and ready to forgive. Forgive and it shall be forgiven unto you—"

Over and over again, the words repeated themselves to her as she sat in silence, till Mrs. Beaton said gently:

"Allison you have been greatly moved and startled by that which you have heard. You are in no state to decide anything now. Sleep upon it, my dear. Take time to look upon this matter in all lights, before you suffer yourself to be entangled in a net from which there may be no escape for many a year or day—from which you may never, all your life, escape. Allison, do you think the Lord has kept you safe these years to let you lose yourself now? No, I will say nothing to influence you against your conscience. Do nothing hastily, that is all I ask. Seek counsel, as I shall seek it for you."

But when the old woman had kissed her, and blessed her, and bidden her good-night, she held her fast and could not let her go, till Allison gently withdrew herself from her clasp.

"Pray to God to guide me in the right way," she whispered, and then she went away.

Mrs. Beaton slept little that night—less than Allison did, though she had much to do before she laid herself down beside little Marjorie. "Seek counsel," Mrs. Beaton had said. And this in the silence of the night, she herself tried to do. And gradually and clearly it came to her that better counsel was needed than that which she would fain have given to her friend.

Was it of Allison she had been thinking in all that she had said? Not of Allison alone. Her first thought had been of her son, and how it might still be God's will that he should have the desire of his heart. And oh! if Allison could but go to him as she was, without having looked again on that man's face, or touched his hand, or answered to his name. Surely, for this woman who had suffered much, and long and in silence, to whom had come the blessed "afterward" and "the peaceable fruits of righteousness," surely, for her it could not be God's will that the worst was yet to come. Who could say?

"And yet, ah me! our worst is whiles His best for us and ours! I doubt I have been seeking to take the guidance of their affairs into my ain hand. No, no, Lord! I would not have it for them nor for myself. She is in Thy hand. Keep her there safe. And a soul's salvation—that is a great thing—"

That was the way in which it ended with Mrs. Beaton. But the day was dawning before it came to that. And as the day dawned, Allison was once more standing on the hill-top to take a last look of her place of refuge, and then she turned her face toward Aberdeen.

When she left Mrs. Beaton and went round by the green, and the lanes, where she had gone so many times, and in so many moods, she was saying to herself:

"I will speak now, and I will take what they shall say to me for a sign."

It was later than she had thought. Worship was over and all the house was quiet, as she knocked at the parlour door with a trembling hand. The minister sat in his usual seat with an open letter before him, and Mrs. Hume's face was very grave as she bade her sit down. But Allison was in haste to say what must be said, and she remained standing with her hands firmly clasped.

"I have something to tell you, and it must be told to-night. You will try to think as little ill of me as you can. I did wrong maybe, but I could see no other way. But now I am not sure. I think I wish to do God's will, and you will tell me what it is."

She spoke low, with a pause at the close of every sentence, and she was very white and trembling as she ceased. Mrs. Hume rose, and leading her to a chair made her sit down, and sat beside her, still holding her hand.

"We shall be glad to help you if we can," said the minister.

Then Allison told her story briefly, so briefly that it is doubtful whether her hearers would have understood it if they had heard it then for the first time. They had not heard it all, only bits here and there of it, but enough to enable them to understand something of the morbid fear and the sense of utter desolation from which she had suffered, when she first came among them. Her voice grew firm as she went on, and she spoke clearly and strongly, so that many words were not needed. She hesitated a little when she came to the time when she had asked John Beaton to befriend her brother, but she went on gravely:

"He did not see my brother. He had gone. I had been months away with the child before I heard that Willie was in America safe and well. It was a friend who wrote to me—Mr. Hadden, our minister's son. Willie is doing well, and some time I am to go out to him—if I can."

She paused, withdrew her hand from Mrs. Hume's clasp, and rose, saying:

"Now, I must tell you. All this time I have been afraid that—the man who married me would find me and take me to his house in spite of me. But it is I who have found him. It was Mr. Crombie who told me about him. He said he had seen him—on his dying bed, and in God's name he bade me go to him, and tell him that I forgave him for the ill he did me. He said it was not between me and the man who had sinned against me, but it was between me and the Lord himself, and that I must forgive if I would be forgiven. And if you shall say the same—"

Allison sat down and bent her head upon her hands. Mrs. Hume laid her hand upon the bowed head, but she did not speak. Mr. Hume said:

"I do not see how Crombie has had to do with this matter."

Allison looked up. "I should have told you that it was in our parish that Mr. Crombie buried his wife. He saw the names of my father and mother on their headstone, and some one there—meaning me no ill—told him about me. And when he came home again, he thought it his duty to point out to me that I might be in the wrong. But I think it must have gone out of his mind, for he never spoke to me again till to-night."

"And to-night he spoke?"

"Yes. To-night he came to me in Mrs. Beaton's house, and warned me that it was my duty to go to a dying man. And if you tell me the same, I must go."

She let her face fall again upon her hands.

(To be continued.)

Tit: petition of Ayton U.P. congregation, for admission to the Free Church has been transmitted by Duns and Chirnside, Presbytery to the Assembly.

FOR THE CANADA PRESBYTERIAN.

THE NIGHT THAT BABY DIED.

BY EFFIE F. IRISH, TORONTO.

The baby took sick in the morning,
And we sent for the doctor at noon,
It kept growing worse until evening,
When we knew it must die very soon.
And Ned and I ran to the window,
And opened the shutters up wide,
And stood there watching for papa,
The night that the baby died.

Mamma seemed anxious as we were—
"Do you see him yet, children?" she'd say.
She had somehow forgot she and papa
Had quarrelled when he went away.
She rushed to the door to meet him,
And they kissed each other and cried,
And there wasn't a cross word spoken,
The night that the baby died.

Neddy and I got pa's supper,
But he just ate a morsel of bread.
Then we washed up the dishes, and played round,
And nobody sent us to bed.
And Ned let me have his toy soldiers,
And I lent him my horse to ride—
It seemed easy to be unselfish
The night that the baby died.

My papa was not a church member,
We never had prayers at home;
But he said "yes" when I heard ma ask him
"Would he have the minister come?"
Pa never could listen to sermons,
He fell right asleep when he tried,
But the minister talked and he listened
The night that the baby died.

And after the preacher had left us,
Papa put us boys to our beds,
And said for the first time "God bless you,"
And laid his kind hand on our heads.
Then he went back to poor mamma,
And knelt by the cradle side,
And I heard them praying to Jesus
The night that the baby died.

The baby was buried on Friday,
The last week, I think, of September,
And we all went to church the next Sunday—
For the first time that I can remember.
The minister smiled us a welcome,
And the people who sat on each side
Shook hands with both papa and mamma
And spoke of the baby that died.

The baby's been dead nearly four years,
We haven't forgotten it yet.
And sometimes mamma speaks about it,
And hopes we will never forget.
Neddy and I are so loving
We couldn't quarrel now if we tried;
And we've all been travelling towards heaven
Since the night that the baby died.

SHALL WE ABOLISH THE DEATH PENALTY FOR MURDER?

One great reason for retaining capital punishment for the worst crimes (and scarcely anyone in England would advocate any other for such men, say, as the Chicago Anarchists, or the Whitechapel murderer, if he is ever caught and not found to be insane) and, indeed, we think for all cases of deliberate murder, is the almost insuperable difficulty of finding an adequate substitute.

Life servitude is never carried out in England, sentences being revised at the end of twenty years. Colonel Henderson before the Commission said it would take almost a century to get criminals to believe in its being carried out, and if it were carried into effect, prisoners with no hope would have to be treated either as lunatics and made comfortable, or as wild beasts at the Zoological Gardens. "We have men now," he continued, "who are very little removed from wild beasts. I do not say they are mad, but they can never be approached by one man at a time; they are none the less obliged to be treated like wild beasts, and the warden always goes with, as you may say, his life in his hand."

This point has very recently been treated by Mr. William Tallack, the Secretary of the Howard Association. He is a man of the greatest experience in the matter, having devoted over a quarter of a century to the investigation of all the branches of the great subjects of crime prevention and punishment. He gives it as his opinion that life servitude is impracticable, and suggests as a substitute a term of twenty years' penal servitude with a subsequent period of supervision, in all but the most outrageous and alarming cases, for which he advocates the death penalty. We do not think that such a punishment for intentional murder is sufficient on any ground. In the first place, we should have to lower the whole scale of penalties in proportion, which would hardly be advisable. Then it must not be forgotten that it is a rule without exception, that the moment the penalty (either inflicted by the law or by public opinion) is lowered, the popular detestation of the offence is proportionately lessened. Lastly, it appears to us that the moral aspect of the matter requires greater severity. In order to show this, we must

inquire what are the objects of punishment? and in answer we will accept perhaps the latest important dicta on the subject: those of Sir Edward Fry, L.J.

He considers the ends of punishment to be reformation, repression, and example, but looks upon these as secondary only to the great end which he calls the moral root of the whole doctrine, namely, association in some degree of suffering with sin, in order to which there is a duty laid upon us of making this relationship as real, actual, and exact in proportion as possible. His conclusions are that the deepest ground of punishment is this purely moral one, that there are other and independent reasons why society ought to inflict punishment; that the measure of punishment may vary with the different reasons for its infliction; and that the highest of the measures of punishment for any given offence is that with which society ought to visit it.

Now, we think that the death penalty when inflicted for murder pre-eminently answers these four ends of punishment. The immediate prospect of death certainly ought to work a reform in the condemned man's spiritual condition. The penalty itself obviously prevents further crime on his part. And we feel certain that the example would have great effect upon others, if the legal definition of murder were so conformed to the popular idea of the crime, as to make a verdict and execution certain in clear cases of deliberate murder. We submit that when death was directly or indirectly intended or looked upon as probable by the perpetrator of the deed which caused the death, although of a different person from the one aimed at, morally the crime would be murder, but we doubt whether this would not be too wide for the British jury, and probably it would have to be confined nowadays to cases of direct intention to cause death, coupled with an act which did cause death to someone, whether the person aimed at or not. We think even with some such definition as this, some provision would have to be made to enable a jury to find as a fact that the act was done through some violent and sudden temptation, and to give a judge, under such circumstances, a discretion to lower the penalty. Perhaps, also, the question of provocation might be treated in this way, instead of as it is now, and the limits of provocation as it affects the crime might be enlarged. These suggestions, however, are thrown out with the greatest diffidence, having regard to the difficulties with which the subject is beset; but our meaning is that murder in law should be made as much as possible like murder in common parlance, and that a discretion should be given to the judge in passing sentence, where, though the crime may clearly be murder, yet there exist real, and not merely extenuating circumstances in the French meaning.

Finally, the punishment of death, more than any other which could be inflicted for murder, associates the greatest offence with the greatest, or at any rate the highest, form of suffering, and thus realises the exalted standard at which the learned Lord Justice was aiming when he said, "In a word, you can never separate the idea of right and wrong from the idea of punishment without an infinite degradation of the latter conception. Punishment is a part of justice if it is anything of moral worth; and I cannot bring myself to think of justice without regard to right and wrong, without regard to the utterances of the human conscience, without a thought behind all of an infinite and perfect Judge. To make justice a mere term for the enforcement of laws which have no moral colour, and rest only on the balance of the scales of pain and pleasure, is to rob it, to my mind, not only of all its dignity, but of all its meaning."—*W. C. Maule, in The Month.*

PECULIAR METHODS.

The aphorism that "all is fair in war," seems to be the guiding star of those whose aim it is to attract the reader's attention in the latter-day newspapers.

Formerly, the casual mention of the merits of an article was all that was necessary to attract attention; but when the advertising columns of the papers became crowded, the reader of the newspaper soon realized that too much time would be consumed in reading all of them, and, as a result, those columns were oftentimes skipped altogether.

It was then that advertising developed into a science—for the preparation of advertising matter which will attract public attention is a task which, nowadays, requires a degree of tact and skill which not everyone possesses. The modern advertiser, aware of the public disposition to hurriedly pass over the ordinary advertisements, has called to his assistance all conceivable ingenious devices of the printer's art which will tend to render his advertisement attractive to the reader.

Peculiar methods are often employed—as is usual in the case of the extensive advertising which is done in behalf of Warner's Safe Cure, the noted discovery for all diseases of the kidneys and disorders arising therefrom.

What appears to the reader as current news is discovered upon perusal to be an interesting article which impresses the fact that kidney disease is the original cause of most lung, brain, heart and nervous disorders and that those disorders are not disease itself, but only symptoms of a disease which can be successfully treated by the use of Warner's Safe Cure, which will remove the primary cause and thereby restore other affected organs to a vigorous and healthy state.

In this instance, the advertiser succeeds in attracting the reader's attention and not only is the name of the advertised article impressed upon the mind, but also the purposes for which its use is adapted.

British and Foreign.

PRINCIPAL RAINY has left for Australia accompanied by his wife.

DUMBARTON Presbytery have approved by sixteen to six of the overture anent subscription of office-bearers.

REV. F. STUBBS, a Baptist minister of Newcastle, has applied for admission into the Presbyterian ministry.

ST. MUNGO CHURCH, Dumfries-shire, a vacant living worth about \$1,550 with a manse, has been approached by 130 applicants.

THERE was a conference on open-air preaching at Trinity Church, Clapham, on the 23rd inst. at which Rev. John McNeill spoke.

THE Renton Gaelic station under the charge of Mr. Evan Grant, divinity student, has increased in two years from 150 members to 350.

ARBROATH Presbytery has approved of plans for the renovation of Arbroath Church, in which Dr. Thomas Guthrie began his ministry.

MR. W. A. SCOTT, M.A., M.B., C.M., was ordained as a missionary to East Africa in St. George's, Edinburgh, on a recent Sunday evening.

CANDIDATES for the English Presbyterian College are in future to produce a medical certificate of fitness before being allowed to study for the ministry.

MR. BAIRD, M.P., has contributed \$1,250 to the Assembly's Endowment Scheme, being \$25 for each of the fifty parishes that are proposed to be endowed.

THE prohibitionists in New Zealand have been generally defeated in the licensing districts, only one small constituency returning candidates in its favour.

THE Central Presbyterian Association of Belfast lately concluded another successful year's working by a happy and pleasant reunion in the Assembly's Hall.

A JUDICIOUS distribution of \$1,350 has been made to the continental churches. Work carried on in eleven centres has been helped by sums varying from \$50 to \$275.

WHITE Memorial Church, Glasgow, opened five years ago, is prospering under Rev. Alex. Andrew. The communion roll numbers 600, and the income last year was \$4,395.

PUNDIFA RAMARAI, who has now returned to India, although a professor of the Christian religion, still continues to wear the Hindu garb and to be a strict vegetarian.

THE Rev. R. J. Sandeman, of St. Andrew's, Edinburgh, has been presented by his flock with a cheque for \$2,500 to enable him to enjoy his six months' leave of absence.

GLASGOW South U.P. Presbytery has sustained the call to Rev. David W. Forrest, M.A., of Moffat, to Ibrox Church, and that to Rev. G. K. Heughan, of Nairn, to Pollokshaws.

ABERDEEN Presbytery have agreed to memorialize the city magistrates to grant no new license at the approaching court and to reduce the number of licenses as far as possible.

AN Edinburgh gentleman recalls the time when it would have been deemed nonsense to have allowed a teetotaler to get into the town council, but now that body contains twelve total abstiners.

A COMMITTEE are taking steps to present Dr. Francis Edmond, of Kingswells, with his portrait, to be placed in Aberdeen Free Church College in recognition of his benefaction to the Church.

THE memorial of the late Mr. William Nelson, erected by the corporation of Edinburgh at St. Bernard's Well, includes a life-size medallion, a characteristic likeness of the eminent publisher as he appeared ten years ago.

PROFESSOR BRYCE, M.P., is described by the *Saturday Review* as a man "who has not only climbed Ararat at one end of the world, but also written a book about the size of Ararat on the American Constitution at the other."

THE government has decided to inquire into the working of the Welsh Sunday closing Act, by means of a royal commission, presumably because this method of inquiry is the most cumbersome and likely to cause the greatest delay.

M. MASPERO, the eminent Egyptologist, had trouble the other day at an European port in getting a mummy, an authentic Pharaoh, through the custom-house; at length it was passed as "dried fish," the most highly taxed of imports.

THE lord mayor of York knows of a distillery where the turnover is about \$7,500,000 a year, and the work is done by about 150 workmen. If this capital were employed in any other manufacturing industry, it would give employment to from 15,000 to 16,000 workmen.

AT a meeting the Assembly's College Committee held in Belfast recently, a letter from the Rev. Dr. Killen was read, in which he intimated his intention of applying to the approaching meeting of Assembly for leave to retire from the more active duties of the Church History chair.

SIR FREDERICK ROBERTS considers that the services of Rev. Gelson Gregson in connection with the soldiers' total abstinence association have been equal to the addition of two battalions to the effective forces of India. There are now 15,000 teetotalers in the British Indian army.

FATHER OSWALD BLAIR, of the monastery at Fort Augustus, maintains his theory that the hero of Burns' "John Anderson, my Jo," was an individual of that name whom Burns visited at Invergarry in 1787. The truth is that the name occurs in the old song which Burns improved.

DR. WILLIAM PARK, senior minister of Arth, died lately at his residence in Pollokshields, Glasgow, in his eighty-fourth year. He was at one time librarian of Glasgow University, and in 1881 presented to its bursary fund \$5,000 in memory of his elder and only brother, the Rev. Dr. John Park, of Cadder.

THE *Bombay Guardian*, commenting on the methods of the Salvation Army in India, says a careful examination of the facts as to deaths, sicknesses, and failures in the past, justifies the belief that in two years' time there will not be one of the fifty Salvationists recently arrived, left in the Indian missionary field.

THE Westminster Abbey Scheme of Mr. Shaw-Lefevre, though threatened with keen opposition, will be vigorously prosecuted; it purposes to clear away the houses in the Poet's Corner, and old Palace Yard, and to erect on the site thus secured a monumental chapel, to be connected with the Abbey by a cloister under the buttresses of the Chapter House.

Ministers and Churches.

THE Rev. Hugh McKellar, formerly of High Bluff, Man., was inducted into the pastoral charge of North Luther and Woodland on the 9th April.

THE Rev. R. S. G. Anderson having accepted the call to the Presbyterian Church, St. Helens, his ordination and induction will take place on Monday the 13th of May.

ST. PAUL'S CHURCH, Smith's Falls, was re-opened on Sunday, after undergoing enlargement and repairs. Rev. Malcolm Macgillivray, Kingston, and Rev. James Ross, of Knox Church, Perth, preached.

THE Presbyterian congregation, Rapid City, held a meeting recently, at which a call was moderated in by Rev. James Todd, of Mt. Nedosa. The unanimous choice of the meeting was Rev. A. T. Colter, formerly of Meaford.

THE commissioners to the General Assembly from Saugeen Presbytery are, Messrs. Morrison, Cameron, Bickell and Aull, ministers, and Messrs. Martin, Neil McArthur, James Johnstone and Alexander McPherson, elders.

THE Young Peoples' Association of Old St. Andrew's gave a very successful concert on April 24, being the last meeting of the season. This Association has been well attended during the winter, and the officers are much pleased with the results.

ST. PAUL'S PRESBYTERIAN CHURCH, Smith's Falls, of which the Rev. T. Nixon is pastor, was reopened lately. On Monday evening following, a tea meeting was held, at which the Revs. Messrs. Scott, of Perth and Carleton Place, respectively delivered addresses.

THE Rev. Mr. Dickie, of the Central Presbyterian Church, Detroit, was tendered a reception by the congregation on the 11th inst. in honour of the tenth anniversary of his pastorate. The Central is generally regarded in Detroit as the Scotch Church.

THE Woman's Foreign Missionary Society of the Presbyterian Church, for the Presbytery of Lanark and Renfrew, stands next to that of Toronto in the extent of its contributions to the foreign work of the church. For the year just expired it contributed \$2,415.24.

THE Rev. W. Blaikie, D.D., Professor of Apologetics and Pastoral Theology in the Free Church College, Edinburgh, has arrived in the United States from Glasgow. He is accompanied by Mrs. Blaikie, and intends making a tour through a considerable section of that country and Canada.

THE congregation of Knox Church, Woodstock, of which the Rev. W. T. McMullen, Moderator of the General Assembly, is the esteemed pastor, have resolved on the erection of a larger, more commodious and more modern church, than the one in which they have so long and so harmoniously worshipped.

THE Presbytery of Truro, at its last meeting, nominated Rev. Principal Grant, of Kingston, for Moderator of next General Assembly. The following commissioners were also elected: Revs. J. McLean, F. Cumming, E. Smith, J. Kolbuns, D. S. Fraser, ministers, and L. B. McIlhenny, Allan Hill, Josiah Crow and J. S. Murray, elders.

THE Manitoba Free Press says: The St. Andrew's Church mission Sunday school in Point Douglas is prospering in a manner that has shown the wisdom displayed by the church authorities in opening a school in that vicinity. On the roll there are now over one hundred members, and a service is held every Friday evening for prayer.

THE Presbyterian congregation of Perth are bound to go ahead, St. Andrew's congregation has decided to build a handsome new edifice, towards which the necessary funds have been already subscribed, and a suitable site is the question now to be settled, whilst Knox Church people are going on with improvements to the extent of about \$5,000.

RECENTLY the Rev. J. C. Smith, B.D., preached two able sermons in St. Andrew's Church, Guelph, on the Jesuit Estates Bill, in which he dealt principally with their location in Quebec, and their legal and moral right to any estates which they had at one time held as trustees. He held that they were not entitled to what was claimed by them.

THE General Assembly holds its next meeting in Toronto, June 12th. The committee are making all arrangements possible to make the meeting pleasant. Railway facilities will be secured as far as possible. Commissioners intending to be present should drop a card with full address to Rev. W. Burns, Drawer 2,607, before May 20th, to prevent disappointment.

THE St. James' Square Memorial Scholarship of \$50, competed for by theological students of Manitoba College, Winnipeg, has been won by Hope F. Ross, a former undergraduate of University College, Toronto. In making the award Dr. King stated that Mr. Ross had headed every list, not in his own year only, but in the three years both at the Christmas and Easter examinations.

MESSRS. R. C. STEELE, R. L. Nelles and William Ferguson were on Sabbath last ordained to the office of the eldership in St. James Square Church, Toronto. Dr. Kellogg preached an impressive sermon on "The Headship of Christ over the Church." He argued that the Church has no authority to teach or preach anything that has not been taught by the precept and example of Christ Himself.

TWENTY ONE new members were recently received into St. John's Presbyterian Church, St. John, N. B., Rev. T. F. Fotheringham, pastor, nine of these by profession of faith. A decided work of grace is in progress among the young people of the congregation, mainly due to the Society of Christian Endeavour. Special meetings have been held continuously since March 4th, with very marked general results.

THE Halifax Mail says: Mr. Thomas Kerr, inspector of the Standard Life Insurance Co., lectured recently in College Hall, Gerish Street, on "St. Patrick, the Patron Saint of Ireland." He treated the subject in a masterly manner, and in a broad and Catholic spirit. Those present enjoyed an intellectual treat. It is to be hoped that he will be induced to repeat his lecture in a more central part of the city.

At the thanksgiving services held in John Street Presbyterian Church, Belleville, last week, an excellent sermon was delivered by the Rev. John Burton, B.D., of Toronto, a former pastor of the church. This thanksgiving service was held on Monday evening following communion services on the preceding Sabbath. At the preparatory service held on the previous Friday evening fifteen were added to Church.

WORD has been received from India that Miss Dr. Beatty, Indore, a graduate of the Woman's Medical College, Kingston, has again been laid aside through fever, and the fear is expressed that she may be compelled to return to Canada at an early date to recruit her health. In connection with the hospital work at Indore two native women have been baptized, the first fruits of the ladies' medical work there. The baptisms occasioned much excitement in native circles in Indore.

THE Rev. D. McKae, for the past three years in charge of the Victoria and Esquimaux Presbyterian Mission, having obtained leave of absence, is at present on a six months' visit to Manitoba and Ontario. He expects to attend the meetings of the Synod and General Assembly at Winnipeg and Toronto in May and June. His place will be supplied during his absence by E. L. Knowles, of Manitoba College, Winnipeg. Mr. McKae expects to return about the 1st of November.

THE Rev. Mr. Ballantyne lectured recently in the Sunday school room of Knox Presbyterian Church, London South, to a large audi-

ence on Switzerland, giving in an interesting way his experience of a four weeks' walk among the beautiful scenery of the mountains and valleys of that wonderful country in 1884. He dwelt particularly on the physical features of the country, describing in graphic language the climbing of the heights, and also noticed briefly the character and customs of the people.

THE choir of Old St. Andrew's Church gave a concert last week in the Presbyterian Church in East Toronto. The programme was a varied one, and comprised choruses by the choir, solos, duets and trios by the different members. This choir has earned a splendid reputation during the past winter, with the result that their services have been largely in request. Their reputation was well maintained in the closing concert which they gave at East Toronto, as the choruses especially were rendered in a first-class manner.

A JUVENILE mission band was organized on Saturday of last week by Mrs. and Miss Smellie, in connection with First Presbyterian Church, Etamosa. In honor of their pastor the children gave the name of "Gardiner Mission Band" to their new society. The following are the names of the officers elected:—President, Miss Mary R. Armstrong; Vice-President, Miss Lizzie Armstrong; Treasurer, Robert Brydon; Secretary, Minnie Hall; Organists, Misses Emma Brooks and Martha Loghrin. The band begins work under the most favourable auspices.

IN Division Street Church, Owen Sound, Dr. Parsons of Knox Church, Toronto, preached morning and evening Sunday week to large and appreciative audiences. Both discourses were eminently practical and impressive, as was also the presentation of the Sabbath School lesson by the Rev. Dr. in the afternoon. The excellent choir of this church fully sustained its high reputation, in the rendering of the anthems, that of the morning being Stainer's "Sing, O sing and magnify the Lord," and in the evening "Awake, put on thy strength, O Zion," by Gounod.

A SHORT time since the Rev. E. Scott, of New Glasgow, delivered a most interesting and instructive lecture in Fort Massey Church lecture room, Halifax, under the auspices of the W. F. M. S. before an excellent audience. His subject was "The Lands of the Bible." As some time ago the lecturer had made an extensive tour in Palestine, he was able to speak from personal knowledge and observation. His lecture was a series of graphic and vivid word pictures. The scenes of sacred and classic story passed in rapid review and with life-like distinctness. The audience listened with attention and at the close an enthusiastic vote of thanks was passed.

KNOX CHURCH, Regina, was crowded to the very doors when the Rev. Alexander Urquhart preached his farewell sermon. He chose for his text, John xvi. and 9. "He hath brought us unto this place, and hath given us this land," and dwelling on the various phases of this new country as to immigration laws, education, development of resources, etc., said he could promise that if the history of the country was built upon gospel ordinances its future was settled. In closing he testified to the pleasure and benefits he had received during the years of his residence in Regina, and referred to the unity that prevailed between his own and other denominations. Rev. Mr. Urquhart leaves for Brandon about the end of the month.

THE Pentecost Observer says: The Rev. G. D. Bayne went to Kennewick to conduct the services at the sixth anniversary of the opening of the Presbyterian Church there on Sunday last. The Rev. Robert Campbell, D.D., of Kennewick, preached in the church here morning and evening, and conducted the Bible class in the afternoon. Dr. Campbell's sermons were exceedingly powerful and brilliant. In the morning sermon he dwelt on the brotherhood of man, and showed the necessity of Christians regarding all men as brothers, and deporting themselves towards them accordingly. The sermon is well worthy of a wide circulation, and in that case it would assuredly accomplish untold good.

At a congregational meeting of the Presbyterian Church, Macgregor, Manitoba, held recently for the purpose of re-organizing, at which the Rev. D. Stalker, of Gladstone, and the Rev. W. H. Rowand, of Burnside, presided; T. Halliday, W. A. Moore and William Cairns, were appointed managers, and on the resignation of Mr. William Hay as secretary, J. L. Yould was appointed; and William Hay and W. A. Moore as auditors. William Cairns, secretary of the building committee, presented a statement of the financial standing of the church, which was highly creditable, and on the strength of which the congregation authorized the committee to obtain a loan of \$300 from the Church and Manse Fund.

THE members and adherents of Knox Presbyterian Church, London South, recently celebrated the fourth anniversary of the induction of Rev. Mr. Ballantyne as their pastor with a tea-meeting, speeches and songs. During the early part of the evening, the ladies of the congregation served refreshments in abundance in the Bible class rooms of the lecture hall, and the tables and their contents were well patronized by the members of the Church and friends of the pastor. After the wants of the inner man had been fully satisfied, and those present had had a social chat, the company repaired to the lecture room. Mr. Daniel McFie took charge of the proceedings there, and after an opening prayer by Rev. Mr. Ballantyne, the chairman spoke of the happy relations which had existed between the pastor and his flock during the four years which they had lived together.

THE Rev. John McClung, formerly of Shakespeare, was formally inducted by the Presbytery of Hamilton into the pastoral charge of the united congregations of Ancaster and Alberton. Rev. Dr. Laing, of Dundas, presided; Rev. A. E. Doherty, of Carlisle, preached; Rev. Dr. Laidlaw, of Hamilton, addressed the pastor, and Rev. S. W. Fisher, of West Flamboro addressed the people. The church was well filled, there being a large number of visiting friends from neighbouring congregations present to join in congratulating the people of Ancaster and Alberton on the happy settlement after a prolonged vacancy. The church has had no settled pastor since the translation of Rev. Mr. Ross, to Ingersoll, over a year ago. At the conclusion of the service the ladies of the congregation invited all present to partake of choicely prepared refreshments before departing to their homes. The occasion was a very pleasant one throughout.

IN the annual report of Knox Church, Winnipeg, it is stated that during the month of May steps were taken which led to the formation of the present pastoral relation on the 3rd of August when the Rev. Frederic B. Duval, D.D. was happily settled over the congregation. The tie then formed has been already greatly blessed, and the session looks forward to a marked increase in the spiritual life of the church. The membership is 598. Additions during the year by profession, sixty-eight; certificate, fifty-six; total 124; purged from roll January 7, 1889, thirty; total seventy-five, leaving net total 647. Baptisms twenty-seven. The contributions of the congregation collected by the Ladies' Aid and Missionary Society for the schemes of the church amounted to \$1,025 which, with the special collection in aid of the Augmentation Fund, \$95.50 makes in all \$1,120.50 and is allocated as follows: Home Missions, \$200; Augmentation Fund, \$175; Foreign Missions, \$150; Manitoba College, \$350; French Evangelization, \$45.50; Aged and Infirm Ministers' Fund, \$50; Widows' and Orphans' Fund, \$50. Including the amounts given by Bible Class and Sabbath School, \$225, the amount contributed by the congregation to the schemes of the church is \$1,345.50. Knox Church, Winnipeg, is evidently enjoying a period of spiritual and material advancement.

THE following resolution upon the Jesuit Estates' Bill was moved by Mr. Aull, seconded by Mr. Bickell, and carried unanimously:—That the Presbytery of Saugeen hereby expresses its condemnation of the Jesuit Estates' Act, passed by the Legislature of Quebec, for the following reasons: (1) Because we believe this Act to be a violation of the principles of civil and religious liberty. (2) Because it appro-

priates part of public funds to ecclesiastical and sectarian uses, a thing which does not seem to be contemplated by the Act of Confederation. (3) Because this Act recognizes the right of the Pope to interfere in our civil affairs, contrary to our Imperial Statutes, and derogatory to the supremacy of the Crown. (4) Because this Act incorporates and endorses a society which has been suppressed by nearly all European nations and by the Roman See itself, and disqualified to hold property by the Imperial Act of 1774. This Presbytery therefore regard it as a sacred 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 would also express our great disappointment with the vote in the House of Commons on the 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 the Bill and all other aggressions of the Church of Rome.

THE corner stone of the new St. Paul's Presbyterian Church, Daly street, Ottawa, was laid last week by Rev. Dr. Wardrope, of Guelph, the first pastor, in the presence of a large assemblage. On the platform on the tower among others were, the officials of the church, Rev. Dr. Moore, Rev. Dr. Wardrope, Mr. J. Hardy, Bank Street Church; Mr. J. McMillan, Knox Church; Mr. W. G. Perley, M.P.; Mr. Gray, Wm Porter, Knox Church; Ald. A. McLean, Mr. Innes, M.P., and P. Laimonth. The pastor, Rev. Dr. Armstrong, called upon Rev. Dr. Moore to lead in prayer. The Rev. Dr. Wardrope was then presented with a silver trowel and proceeded to lay the corner stone. The stone was carefully lowered to its place by W. Whillans, chairman of the Building Committee, assisted by the workmen. Dr. Wardrope, in a few well chosen words, declared it to be well and truly laid. In the cavity were placed copies of the Ottawa daily papers, a copy of the last annual report of the congregation, and a most interesting and accurate historical sketch of the old church, carefully prepared by Dr. Thorburn. The church is of native stone, in random coursed rock faced work with dressed trimmings. The basement, which is well above ground, contains a large lecture hall, ladies' parlour, Sabbath school class rooms, library, etc. The church will be amphitheatre in plan, sloping up every way from the pulpit, with circular seating all finished in native hardwood. The windows will be of ornamented stained glass. The furnishing of the new church has been undertaken by the Ladies' Aid, who in addition have given a large subscription. The heating has been undertaken by the Young People's Association. A meeting was subsequently held in the church. The Rev. Dr. Armstrong presided. Addresses of warm congratulation were given by Rev. Dr. Moore, Bank Street, Rev. W. T. Herridge, St. Andrew's, and Rev. Mr. Farnes, Knox. The Rev. Dr. Wardrope, says the Ottawa Journal, delivered in his happiest manner an address giving reminiscences of his early ministry in Ottawa and vicinity. The older members were very much affected by having these early memories brought up. Dr. Armstrong gave an interesting address in which he stated that it was now fifteen years since he was called to be pastor of the congregation, and only fifty-one of the original members were now on the roll; 48; had joined the congregation since, and of these not more than 200 remained. The members of the congregation were to be found in all parts of this country and the United States. They, when they left, blessed the old church, and will rejoice in its prosperity now. He referred in feeling terms to Mr. John Young, Mr. E. A. Perry and Mr. A. Anderson, elders, and others who had passed to the better land. The greatest meed of praise was due to the women of the congregation, who were first in hope and encouragement and first also in their subscription to the new church. Many difficulties had been overcome and many differences composed, and now the congregation was hearty and unanimous and the enterprise would surely succeed. Rev. Mr. Clark engaged in prayer, and Dr. Wardrope pronounced the benediction. A collection in aid of the building fund was taken up.

PRESBYTERY OF PARIS.—The Presbytery of Paris met in the First Presbyterian Church, Brantford, Tuesday week, Rev. M. Mc Gregor, Moderator, for the induction and ordination of Rev. Mr. Tolmie to the pastoral charge. The Rev. J. S. Hardie preached from 11. Corinthians iv. 5. The Moderator narrated the steps that had been taken by the congregation for the calling of the minister elect, put to him the questions contained in the formula, which, having been answered satisfactorily, Rev. Dr. Cochrane engaged in solemn prayer, after which Mr. Tolmie was by the laying on of hands solemnly ordained and inducted into the pastoral charge of the church and congregation. The Rev. Mr. Wylie, of Paris, then addressed the minister, and Rev. W. S. McTavish, of St. George, the congregation. As the congregation dismissed Mr. Wylie accompanied the newly inducted pastor to the vestibule of the church where he received the welcome of his people. The Presbytery then resumed business, Rev. Mr. Tolmie taking his seat as a member of the court. The resignation of Mr. McKinley was further discussed and the reverend gentleman again asked if he could not see his way clear to withdraw his resignation, provided his wishes were met as to his comfort. But he could not; and finally on motion of Dr. Cochrane, seconded by Rev. D. M. Beattie, his resignation was accepted, to take place on the first Sabbath in May. The Presbytery exceedingly regretted that while the Ratho congregation is willing to make any arrangements possible for the retention of Mr. McKinley, to whom according to their representatives they are strongly and tenderly attached, the Innerkip congregation are unwilling to take steps for the erection of a manse which it is admitted is urgently demanded and which would increase his comfort and render him better able to overtake the duties connected with the two congregations. The Presbytery in parting with Mr. McKinley bear testimony to his conscientious attendance upon the courts of the Church, and the active part he has taken in all matters affecting the welfare of the Church at large, and the spiritual interests of all the congregations within its bounds. They would testify to the ministerial efficiency and pastoral fidelity that has marked his conduct in the pulpit and pastoral visitations, and record with gratitude to Almighty God the success that has attended his labours in Ratho and Innerkip during the past seven years. Finally, they part with him as a brother greatly beloved and commend him and his family to the continued care of the Great King and Head of the Church, in the full expectation that another field will soon be opened up for the exercise of his gifts and graces. The Rev. D. M. Beattie was appointed to preach the church vacant on the second Sabbath in May; and Dr. McMullen was appointed to moderate during the vacancy. Trial discourses were prescribed for Mr. Pettinger, whose application for license was granted at the late meeting of the Synod. The Presbytery then adjourned to meet in Ingersoll on the last Tuesday in June.

QUEEN'S UNIVERSITY, KINGSTON.

The brilliant series of closing exercises in connection with Queen's University terminated on the 24th ult. Among those present from a distance were Revs. Dr. Wardrope, Guelph; D. J. Macdonnell, Toronto; A. H. Scott, Perth; Dr. Campbell, Montreal; and Dr. Laidlaw, Hamilton; Messrs. J. Thorburn, Ottawa; A. Y. Drummond, Montreal; J. Bell, Brockville; D. B. McLennan, Q. C., Cornwall; A. G. McKean, Montreal; P. C. McGregor, Almonte; and J. R. Lavalle, Smith's Falls. Rev. J. Grey, of Stirling, acted as chaplain.

Chancellor Fleming was installed for the fourth term. After grateful reference for his re-election to office, the return of Principal Grant with restored health, and the Governor-General's visit

Chancellor Fleming expressed regret that John Carruthers had not lived to lay the foundation of the Science Hall that is endowed by him and will bear his name. The building will be a memorial of his worth and his generous aid. The trustees had decided to establish a Domesday Book, in which the names of those aiding in the endowment of the college will be kept, and in which will be chronicled important events relating to the University. Much valuable material for the book had been collected, and Dr. Williamson had prepared as an introduction a narrative of the preliminary proceedings, from 1831 to the date of the Royal Charter, with records of the founders and first benefactors, some of whom are yet alive. The various chapters of the book will embody the history of the institution to the present time. Tablets will also be erected in Convocation Hall in honour of the students of 1887-88, and of the subscribers to the endowment funds in 1840, 1896, 1878 and 1887. The Chancellor spoke of the latest additions to the staff, and of the additions in the courses for honour and special work and for post graduate distinctions. As for the women's medical classes, they were being conducted too far from the arts college, and the work of the allied college, being of no small importance, as soon as practicable similar accommodation to that enjoyed by the Royal Medical College must be provided for the Women's Medical College. The object for which the various branches of the Endowment Association work has been accomplished is that it will be in the interest of the University to continue the organization under the name of the "Queen's University Association," and it is suggested that the main body and all the branches be hereafter known by that title. Reference was made to the legislation in the interest of the college secured at the present session of the Dominion Parliament, and to the steady progress made by the college in recent years. The last two years have been especially eventful. The number of students in all departments is steadily on the increase. Finally, the trustees were not unmindful of the debt which they owed to the Principal for doing so much to place the institution in a satisfactory state. During his absence it was decided to present him with an address, to have his portrait painted and to establish a chair which shall bear the name of Principal Grant. The welcome had been tendered, the printing had been done, and the chair would yet be established.

The Chancellor called upon Rev. Dr. Wardrope, in the absence of the Chairman of the Board of Trustees, to unveil the portrait, which he did amid loud applause. It will add to the ornamentation of Convocation Hall.

The scholarships and medals having been presented to the winners, it was announced that John A. Redden, of Mildmay, had been awarded the Lewis Prize (\$25) for the best essay on Luke x., verses 38 to 42 inclusive. The Sir David Macpherson Prize for the best essay on "Influence of Britain on India," was won by P. A. McLeod, of Dundas, P.E.I.

Three gentlemen of eminence in literature had the honorary degree of LL.D. conferred upon them: Rev. E. E. Jenkins, A.M., England; E. C. R. Koose, M.D., London, England; W. Kingsford, C.E., Ottawa.

The graduates were then addressed by Rev. Mr. Macdonnell, who commended to them the motto of the famous Livingstone, "Fear God and work diligently." The study of the Bible would throw light on all their duties and relations of life. What ought to be done should be done and done well. If the young men were true to themselves and the country they would be true to God. The proceedings ended with the Doxology.

Queen's College Endowment Association met the same day. Reports from the branches were received. Dr. Smith will, during the year, visit all the branch associations. The changing of the name of the Association to that of Queen's University Association was recommended. It was decided to enter a clause in the constitution to the effect that those who had paid \$100 to the Jubilee Fund be life members of the Association. Rev. Mr. Cumberland said something should be done in the way of obtaining specimens for the museum. Prof. Ferguson had written to the Minister of Education in France to obtain ancient historical books. He had also written to the Italian Government. The trustees will grant a sum of money to obtain these books. The treasurer's report showed a balance of \$62.90. John Bell Carruthers was elected one of the vice-presidents in place of his father. The officers of last year were re-elected.

The annual meeting of the Board of Trustees of Queen's University, was held Wednesday evening. It was decided to proceed with the erection of the Science Hall, in accordance with the plans submitted at the meeting, the building is to be known as the John Carruthers Hall. A committee was appointed to consider what additions to the teaching staff are most needed, and what additions are warranted by the financial condition of the university. Rev. James Carmichael King was appointed lecturer on Church History. Rev. James Rose, Perth, was appointed lecturer for the Session of 1890-91. Rev. Dr. Bell, owing to increase of duties, as registrar, was relieved from being librarian, and Professor A. Shortt, M.A., was appointed in his place. The thanks of the trustees were tendered to Mr. G. A. Kirkpatrick and Senator Vidal for their services in securing the passage of the Act to amend the charter of the university. Dr. Moore was appointed trustees' representative at Ontario Medical Council. The usual grant was passed for the improving of the museum. The Royal College building was granted to the Medical Faculty for another ten years. The following trustees were re-elected: Rev. Dr. Bain, Kingston; Rev. D. J. Macdonnell, Toronto; Rev. Dr. Campbell, Newfrew; Hon. Justice Maclellan, Toronto; H. B. Kathlam, Deseronto; Andrew Allan, Montreal; and Rev. I. Mackie, Kingston.

MONTREAL NOTES.

The annual closing examination of the Pointe-aux-Trembles schools took place on Wednesday last. A large number of ministers and other friends were present, including Rev. Prof. Coussirat, Dr. Warden, MacGillivray, Shearer of Morewood, Morin, Dewey, Truchet, Cruikshank, Vessot, Fleck, Therrien. The pupils were examined in the several branches of study, and acquitted themselves well and to the credit of their teacher. The examination in grammar, geometry, and Bible knowledge was especially good. The attendance this session was one hundred and forty five, the largest in the history of the schools. Nearly seventy of the pupils are members of the church and quite a number of the young men have the ministry in view. There has never been a time when so many labourers were available for the work of the French evangelization. What the people of the Province of Quebec need to-day is the Word of God and every lover of the Bible cannot but rejoice to know that the number of men being trained for the work of circulating and teaching the Word is greatly on the increase. Those who care only for the material interests of the country will rejoice at this, for every student of history knows that Bible lands stand in the forefront for commercial and temporal prosperity; whereas in countries where the Bible is kept from the people, commerce droops, agriculture sickens, the useful arts languish and decay is seen on every side. Those, then, who care only for the country's progress, those who desire to advance its commercial interests—much more those who seek its moral and spiritual welfare—will rejoice to learn that to-day more than ever before in Quebec Province great is the company of those who publish the Word. Besides an increased number of workers employed by the several denominations, the Montreal and Quebec Auxiliary Bible Societies are putting forth renewed efforts to circulate the Bible in the French parishes. Additional colporteurs are being sent into the field and a determined effort is being made to have the Bible placed in the hands of every family in the Province. There is no more patriotic or Christlike work than this.

On Friday last, the second surviving daughter of the Rev. James Patterson, Presbyterian Missionary, died after a protracted illness of

several months. Mr. Patterson and his family have the sincere sympathy of a very wide circle of friends in their bereavement.

On Saturday morning the Rev. A. Ozilvie Brown, of Campbellton N. B., died in the Hospital here. Mr. Brown was removed to Montreal for treatment about a month ago. He was a native of Scotland, where he has a brother in the ministry, and for the last few years was pastor of the congregation at Campbellton in the Presbytery of Miramichi. Mr. Brown was fifty-two years of age and unmarried. While ill in Montreal he was regularly visited by several of our ministers and by Mr. James Croll, who took a deep interest in him and showed him much kindness. The remains were sent to Campbellton for interment.

The Rev. Dr. Robertson, of Winnipeg, and Dr. Wardrope, of Guelph, have been in the city for the past few days. Dr. Robertson preached on Sabbath in Ormstown and Howick, and Dr. Wardrope occupied the pulpit of Knox Church on the morning of that day.

On Friday evening at the closing entertainment for the season, of Erskine Church Sabbath School Band of Hope, Mr. Robert Lloyd was presented with a beautiful illuminated address and a purse of \$225, as a token of the congregation's appreciation of his gratuitous services in the choir. Mr. Lloyd is leaving for Boston for a course of study in the Conservatory of Music. He carries with him the best wishes of the congregation and of many friends in the city.

The General Assembly last June authorized the Board of French Evangelization to purchase the Ottawa Ladies' College with a view to its being utilized in the interests of Protestant education. Arrangements have been completed between the Board and the Directors of the College, so that the property becomes the possession of the Board on July 1st. The purchase price is \$20,000. To secure this sum, with an additional \$2,000 for repairs, etc., an appeal has been issued. The college is to be opened in September next, under a French lady principal and a staff of efficient teachers of pronounced Christian character and missionary spirit. While French is to be the language of the institution, there is to be a first-class English department. As the purchase money has to be paid over next month, it is important that contributions for this purpose be forwarded without delay to the Rev. Dr. Warden, Montreal. The buildings and grounds are valued at \$65,000, so that the Church becomes possessed of this property at less than one-third of its value. The curriculum is at present being prepared, and arrangements are being made for the opening of the college on September first.

The mass meeting of Protestants on the evening of Thursday last was one of the largest and most enthusiastic ever held in this city. The Queen's Hall was crowded in every part, and hundreds were unable to obtain admission. Between forty and fifty Protestant ministers were on the platform, together with many well known citizens. There was no mistaking the spirit of the meeting. There was no denunciation of our Roman Catholic fellow citizens, but a firm determination manifested to resist to the utmost all encroachments on the rights of the Protestant minority of this Province. A marked feature of the present agitation is the almost entire unanimity among the Protestant section of the community, expressed by some, it is true, not openly, but none the less real. Many would hesitate to take the initiative in any agitation that would tend to disturb the peace of our mixed community, but now that the peace and well-being of our Province have been endangered by the incorporation of a society that has ever been inimical to civil as well as religious liberty, now that this society is being endowed by the spoliation of the superior education fund of the Province, and the impetuous interference of the Pope allowed in the settlement of the Jesuit Estates' Act, these persons feel that to remain quiescent is cowardly and disloyal to Queen and to conscience and to God. That this meeting and similar meetings in Toronto and other places will accomplish good no one can doubt. Whatever may be the immediate result, so far as this Jesuits' Estates Act is concerned, these meetings and the present agitation will cause our politicians to hesitate before again trampling on the rights of the Protestants of Quebec, or placing them under greater disadvantages than at present. The resolutions, unanimously and with great enthusiasm adopted by the meeting, are here given. They will repay careful perusal. Besides the movers and seconders of resolutions, sterling addresses were delivered by Messrs. W. H. Howland, John Charlton, M.P., Col. O'Brien, L. H. Davidson and J. J. MacLaren:

Moved by Rev. Principal MacVicar, D.D., LL.D.; seconded by Mr. Kobi Sellar, and resolved. That this meeting strongly disapproves of the Act incorporating the Jesuits and the Act for the settlement of the Jesuits' Estates" as calculated to endanger the peace and well-being of this Dominion, and particularly of this Province, by giving legal status to a society which in the past has proven itself the enemy of civil and religious liberty, and by endowing a religious body contrary to the recognized principle of perfect equality of all churches. That the position accorded the Pope of Rome in the "Act for the settlement of the Jesuits' Estates," the claims he has advanced in said Act, distributing the \$400,000 placed at his disposal in said Act; the doubtful constitutionality of the Act, the violation of the guaranteed rights of the Protestant minority in this Province, and its essentially mischievous character, all demand its disallowance.

Moved by Alderman G. W. Stephens; seconded by Rev. J. C. Antliff, D.D.; and resolved. That this meeting strongly protests against any interpretation of the British North America Act by which the Governor-in-Council and the Dominion Parliament are relieved of the obligation of protecting the rights of the Protestant or Roman Catholic minorities in any of the Provinces, as guaranteed by Sec. 93 of said Act. That in the opinion of this meeting, when the minority in any Province makes complaint of the violations of such rights, the Governor-in-Council should furnish them opportunity to establish the complaint, and, if it is well founded, the protection mentioned in such section should be extended to them.

Moved by Rev. James Meek, B.A.; seconded by Mr. E. L. Bond, and resolved: That a Committee be appointed to give effect to the Resolutions passed at this meeting, and to take such measures as may be deemed necessary to secure the disallowance of the Jesuit Estates' Act; to test the Constitutionality of said Act and of the Act of Incorporation of the Jesuit Order; and to this end to co-operate with other similar Committees throughout the Dominion.

Moved by Archdeacon Evans; seconded by Rev. George Douglas, D.D., LL.D., and resolved: That this meeting regards with indignation those provisions of the "Act for the Settlement of the Jesuits' Estates," by which the fund for superior education is virtually abolished; the withholding of the full amount of the taxes paid by Protestants on their shares in incorporated companies, in striking contrast to the justice accorded Roman Catholics in Ontario; and the degradation of degrees conferred by Protestant Universities. Each of these we regard as an invasion of our rights as guaranteed by the British North America Act.

Moved by Rev. S. Bond, seconded by Mr. Walter Paul: That this meeting hereby expresses its strong displeasure at the law of compulsory tithing; at the law by which parishes exist and can be created for civil purposes; at the priority of the Church's claims over all other creditors; at those provisions of the marriage laws which give financial, civil and religious advantages to the Roman Catholic Church which are denied to Protestants. We regard these and all other provisions of the law by which a connection between the State and the Roman Catholic Church exists, as creating inequalities and imposing disadvantages on the Protestant minority which no subject of Her Majesty in this Dominion should be called upon to endure. We further protest against any acceptance of the doctrine of Supremacy of the Church over the State, and the practice of giving equality of position on State occasions to the chief officer of the Roman Catholic Church with Her Majesty's Representative in the Province.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 17, 1889. } THE ANOINTING AT BETHANY. { Mark 14, 1-9.
GOLDEN TEXT. She hath done what she could. Mark 14, 8.

SHORTER CATECHISM.

Question 18.—This original or birth sin, which comes to each of us at birth by natural generation, is (1) inflicted upon us as the just punishment of Adam's act of apostasy. It comes upon us as God's judgment upon "the guilt of Adam's first sin" (2) It is not merely a negative state—i. e., the loss of that original holiness or righteousness which adorned the persons of our first parents when created. It does consist in this loss, but in addition it includes (3) the moral corruption of our whole nature. This moral corruption of our whole nature involves (1) spiritual blindness of our minds (1 Cor. ii. 14, 15; John vii. 40); (2) hardening and moral perversion of our affections; (3) perversity of our wills. Hence our actions are morally corrupt. "There is none that doeth good, no, not one" (Ps. xiv. 3; Matt. xii. 33-37). Even in the Christian there remains a "law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members" (Rom. vii. 23); "Both Jews and Gentiles are all under sin," "For all have sinned and come short of the glory of God;" "Therefore by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3rd chap).—Dr. A. A. Hodge.

I. Conspiring Against Christ. Two days before the beginning of the Passover Feast, the celebration of which lasted seven days, the religious guides of the people met together either formally or informally in the Sanhedrim, the chief ecclesiastical council of the nation. They were disturbed and anxious. The appearance of Jesus was the cause of their alarm. The more the people came to know Him, the more did they come under the power of His divine attractiveness. His words were the words of infinite wisdom: His deeds were the deeds of mercy and helpfulness, and His stern rebukes were directed against every species of wrong and hypocrisy. His denunciations of evil smote the hearts and consciences of Scribe and Pharisee. Instead of repenting, they cherished a deeper hatred than ever against the Holy and Just One. So dark had that hatred become that they were now prepared to enter on the darkest of all the crimes that has ever taken place on this crime-stained earth. Why did they regard Him with such dark malignity? The Prophet says the heart is deceitful above all things, and desperately wicked. The feelings and conduct of those chief priests and scribes is a most impressive commentary on the prophetic words. Jealousies and envious feelings can lead to awful lengths. These Jewish rulers, however, were afraid to proceed openly to accomplish their murderous designs. By crooked and deceitful methods they sought to accomplish their terrible purpose. A good cause never needs subtle methods for its advancement. When a purpose is concealed under some specious disguise, there is reason to conclude that it is not a good one. A good cause seeks the light, a bad cause courts the darkness.

II. An Impressive Act of Devotion to Christ. In beautiful contrast to the malignant designs of chief priests and scribes, was the incident that took place at the supper in the home of Simon the leper. After the quiet Sabbath had come to a close, the little company with Jesus as the principal guest reclined at table. There are various conjectures as to who this Simon was. There is an impression that he was related to the loving family at Bethany, of which Lazarus, Martha and Mary were the best known members. Here it is implied that he was known as Simon the leper, one who had probably been cured by Jesus of that loathsome and deadly disease. From the account of this beautiful incident given by John in his Gospel, it was evident that the woman, unnamed both by Matthew and Mark, was Mary, the sister of Lazarus and Martha. Alabaster flasks for holding precious ointments and perfumes were highly valued by ancient peoples who had made advances in art. These flasks were made of the finest kinds of gypsum, sulphate of lime, and were of various forms and colours, many of them not differing very much in shape from some of the finer kinds of glassware now used for purposes similar to that for which they were used in ancient times by eastern peoples. The perfume contained in the alabaster flask was distilled from spike-nard, an aromatic plant common in eastern countries. It was one of the costliest and most highly regarded of the perfumes of antiquity, a fact which renders the act all the more expressive of Mary's regard for the Saviour. The flask containing the unguent was broken in order that its contents might be the more easily poured on the head and feet of Him in whose honour the gift was offered.

III. Grumblers.—This costly act of devotion was not regarded in the same way as it was looked upon by the disciples. They only saw the outward act; they failed to see in it that fine and delicate expression of heartfelt devotion to the Master which Mary meant by it. They felt indignant at the waste as they regarded it. The first to give voice to this harsh and narrow criticism was Judas, who was so soon to become the betrayer. The motive for his disparaging and hypocritical remarks is mentioned by John when he says, "not that he cared for the poor, but because he bore the bag and was a thief." It is possible that some of the disciples may have honestly thought that in thus using such precious material there was unjustifiable extravagance. They speak as if using it for Christ's sake was wasting it. It is worthy to receive the highest honour. It might, according to them, have been sold for several hundred dollars, and the money given to the poor. To the others this appeared a very good objection and so "they murmured against her."

IV. True Fame.—Jesus had a more tender and true regard for the poor than any of the disciples, even the best of them, and He knew what Judas meant when he was busily upbraiding Mary with wastefulness. He says to them in peremptory tones, "Let her alone; why trouble ye her?" He knew also the motive that prompted Mary's action and he commends it, "She hath wrought a good work on Me." The people who love Christ most are they who serve Him best. Their love and service to Him do not close but open the heart's sympathy and love for the poor. It has been well said by one who has had ample means of observing, "It is the successors of Mary of Bethany, and not of Judas Iscariot who really care for the poor." "The poor ye have always," opportunities of helping them would be constantly present, "but Me ye have not always." The man Christ Jesus would not be present to receive personal attention. That was one of the best opportunities for such a manifestation. The words begun in reproof end in deepest pathos, "She hath done what she could, she it came aforesome to anoint My body to the burying," a service that soldiers in charge of the crucifixion would prevent. No room for murmuring note. The kindly deed done by Mary would awaken universal commendation. It was something by which her name would be gratefully remembered wherever the Gospel was preached throughout the world. It is one of the best instances of true fame on record.

PRACTICAL SUGGESTIONS.

Enmity to Christ and to His cause is one of the most awful crimes of which a human being can be guilty. Personal devotion to Christ is fruitful in lovely manifestations of character and influence. To do the duty that is sitting at the time receives Christ's commendation. She hath done what she could. Christ's commendation outweighs all possible murmuring; that narrowness may prompt.

THE MISSIONARY WORLD.

THE STORY OF JADU BINDU GHOSE.

The Rev. Mr. Phillips, of the London Missionary Society writes :

In September, 1880, I had the privilege of spending three days with the Rev. James Vaughan, of the Church Missionary Society. He was then at Krishnaghur, the chief town of the district of Nuddea, which joins our district of Moorshedabad. One evening the name of Mr. Lacroix came up. He will be remembered as one of the most honoured pioneer missionaries of the London Missionary Society in Bengal. Mr. Vaughan said : I was with him at the time of his death. His spirit seemed much troubled, because, although he had preached for thirty years in all parts of Bengal, yet he could not point to one man and say that such a man was led to Christ by him. He would have been greatly comforted had he known but just one fact that afterwards came to my knowledge. I will tell you the story of Jadu Bindu Ghose.

"Forty-eight years ago, a boy of fourteen sauntered leisurely home from school along the road in Calcutta where now stands College Hospital. At that time there was an open space. Upon that a large crowd was gathered, and in the midst stood a missionary preaching. During the few minutes that the boy's attention was arrested, the speaker, in graphic terms, pointed out the awful nature and effects of sin and its consequences. He was surprised and vexed, and troubled to find that the preacher's words would not leave him. For years they worked upon his mind. But he left school, engaged in commerce, grew rich, and buried serious reflections. Reverses came. Misfortune woke up the slumbering thoughts of bygone days. Sin and misery, as set forth by that eloquent preacher, once more troubled his conscience. At length, he was so greatly moved that, forsaking wife, children, and all, he started on a pilgrimage to the many sacred shrines of India. For years he thus wandered about in a vain search for peace.

"Finding no comfort from such efforts he joined the new sect of Brahmos which had been called into being by Rajah Ram Mohun Roy. For ten years he held by the Brahmo Somaj, but yet found no true satisfaction for the deepest wants of his soul. Sin was still an awful thing, and he knew no way of escape from its power and consequences. Again he left Calcutta and wandered over India, haunted by the dread awakened in boyhood. At length he came once more to Benares, determined to make a last attempt to gain peace. With bitter toil and earnest purpose he went from shrine to shrine in that City of Temples. Many weeks it took him to make the dreary round. Night had closed in when his tired feet passed out of the last temple. He entered a lonely garden and sat down at the foot of a tree. The darkness of its shadow in the dark night was a fitting cover for the darkness of his weary heart. He buried his head in his hands and wept in bitter, hopeless agony. 'Enough,' he said, 'I will make no more journeys after peace.' Nearly forty years had passed away since, as a boy, he had lingered to hear the preacher's voice. Toil and anxiety had made him an old man at fifty. Quietly he returned to his ancestral home at Naihati, some twenty-two miles to the north of Calcutta. There he settled among his own people, revered as a saint by all except himself.

"One night, eight years ago, I was preaching," continued Mr. Vaughan, "in our chapel in Bow Bazaar Street, Calcutta. Among the audience I noticed a grey-haired man, whose eyes sparkled with such eager attention whilst I spoke of the Cross of Christ that I was greatly impressed. Whenever I looked in that direction, those wonderful eyes, like diamonds, seemed to gleam upon me. As I was walking home I found this venerable Hindu following me. I invited him to come with me. When we were seated, the old man with tears exclaimed : 'Sir ! I thank God that I ever heard you this night. At last, after forty years' searching, I have found the cure for sin.' He told me all the story of his first impressions and subsequent struggles and miseries. I then learned that Mr. Lacroix, of your mission, was the preacher whose burning words had left such a deep mark upon his young mind. He wished to be baptized without delay, but I advised him first to count the cost—reminding him that those who now revered would curse—that relatives, even

his own wife and children, would spurn him, and heap scorn and bitterness upon his head. 'Ah, yes ! you are right,' he said, 'I must think about it. That will be very hard.' About four months afterwards, he came to me again, said he had counted all the cost, and begged to be baptized without delay. I baptized him. Except his wife, all relatives united to drive him with scorn and curses from their midst. But his wife clung to him, and thus left him a ray of comfort amid the gloom of hatred. Since I baptised him he has been a burning and shining light. And this very night, while we are talking, he is seriously ill and will soon pass away to his long home, loved by all who knew him. Those who cursed him have long since learned to respect and love, and his last days have been cheered by the affection of those very sons who once drove him forth."

ROBERT A. GUNN, M.D., Dean and Professor of Surgery of the United States Medical College, Editor of "Medical Tribune," author of "Gunn's New Improved Handbook of Hygiene and Domestic Medicine," says over his own signature in addressing the proprietors of Warner's Safe Cure : "I cannot be true to my convictions unless I extend a helping hand and endorse all I know to be good and trustworthy. Your graphic description of diseases of the kidneys and liver have awakened the medical profession to the fact of their great increase. Physicians have been experimentally treating this disease, and while casting about for an authorized remedy, their patients have died on their hands."

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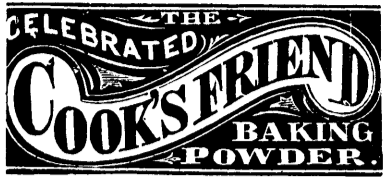
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