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VEAL SOUP.—Into the soup kettle put a knuckle of veal with three or four quarts of cold water. Boil gently three or four hours. Boil in a dish by itself a quarter of a pound of macaroni or vermicelli, with not enough water to cover it; add a little butter when it is tender. Strain the soup, season with salt and pepper, and add the macaroni with the water in which it was boiled. Celery or onions may be used for flavouring.

447 Yonge Street. Toronto, March 19, 1888.

E. W. Gillett, Esq. Dear Sir,—We have fully tested, and are now using, your "Imperial" Baking Powder, and must certainly say that it has proved to be the best article of the kind for baking purposes, that has ever come under our notice. Any impurities would be very readily detected in our various methods of using baking powders, but as yet I have discovered none. I am pleased to say that yours has given us entire satisfaction, and can therefore recommend it to all users of baking powder as the best in the market. Very truly yours, HARRY WEBB. DR. HARVEY'S SOUTHERN RED PINE for coughs and colds is the most reliable and perfect cough medicine in the market. For sale everywhere.

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

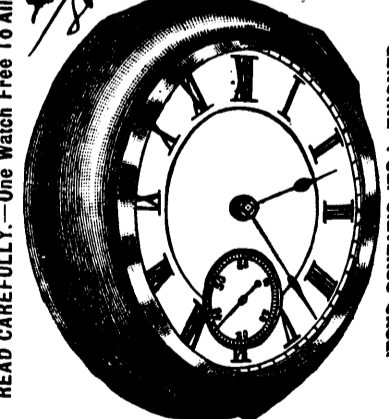
CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally cure every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

Campbell's Cathartic Compound (Liquid.) 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, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

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SELLING PRICE \$4.98. SAMPLE WATCH FREE. READ CAREFULLY.—One Watch Free to All.



This is a watch that ordinarily sells for \$12.00. For 60 days we will sell them at \$4.98 and give every one an opportunity to get one sample for nothing. Cut this out and send to us with 50 cents in postage stamps, as a guarantee that watch is ordered in good faith, which will cover us from any loss from express charges, and we will send the watch to you C. O. D., subject to examination. If found perfectly satisfactory and exactly as represented, you can pay the balance of \$4.48 and take the watch, otherwise you do not pay one cent. If you sell or cannot use the watch, we will return it to us free of charge. This is an imported, jeweled, expansion balance, quick train movement, complete with a 4-ounce genuine Silver Swiss open face case, and guaranteed in every respect. We make no money on this watch, it simply helps us to pay our expenses. This watch is sent free. Send your order immediately. This watch may never appear again. THE R. W. SEARS WATCH CO., 50 Adelaide St. East, TORONTO, CANADA. We recommend this watch to every reader of this advertisement. Mention this paper when ordering.

COITRE, or THICK NECK. I have a positive, Cleanly & Harmless Cure of Thick Neck to me. 28 Arlington Court, Cleveland, O. It is no home-remedy. Testimonials furnished. Cure made permanent. DR. J. CASKEY. In all the world there is but one sure cure for the Thick Neck. We have cured more than 10,000 cases, and never cured one case. NO PAY TILL CURED. Write this, and write to the J. L. Stephens Co., Lebanon, Ohio.

Notes of the Week.

DR. DALLINGER'S microscopical researches have proved, he contends, that there is nothing in the scientific facts which Darwin brought to light that conflicts with the vital truths of Christianity. In his own words, "there is an absolute gulf between matter in a living state and matter in a state not living, in even the lowest forms. Therefore the conclusion is that the whole series of living things originated in a primal and competent creative act."

THE *Christian Irishman*, writing on the causes of the poverty of Ireland, appeals with fearlessness to Roman Catholics, whether it is not their general belief that their clergy are as a rule unfeelingly exorbitant in the matter of money. It mentions the case of a respectable, hard working servant girl who, the other day had to give £4 to her priest before she could get the nuptial tie fastened. The Irish laity, as they grow in intelligence and in intercourse with other countries, are becoming more aware of the undoubted fact that the religion of their Church is pre-eminently a religion of money.

THE question of Disestablishment will come up very early for discussion in the British House of Commons. Dr. Cameron has secured a place on Tuesday, March 12, for the second reading of his Bill for the Disestablishment of the Scotch Church. On the following Tuesday Mr. Dillwyn will move the second reading of his measure for the Disestablishment of the Church in Wales. In connection with this it may be observed that Mr. Carvell Williams, so well known in connection with the Liberation Society, has been adopted as Parliamentary candidate for the Mansfield division of Nottinghamshire.

AT a recent meeting of the Free Church Deacon's Association, held in Greenock, Mr. John Miller gave an address on "The Representation of Deacons in the Higher Courts of the Church," in which he urged that ministers should be relieved of committee work in connection with the financial affairs of the Church, and pleaded for an enlarged lay representation in Edinburgh. Most of those who took part in the discussion which ensued supported the views of Mr. Miller, and the executive of the Association was unanimously empowered to memorialise the Presbytery to overture the Assembly on the question.

ACCORDING to the newly-published edition, the sixty-fourth, of Daniel's "Lehrbuch der Geographie," considered the most accurate general statistical work in the world, the inhabitants of the globe number 1,435,000,000. There are 3,064 known languages, and 1,100 religions. There are 432,000,000 adherents of Christianity; of these 208,000,000 are Roman Catholics, 123,000,000 Protestants, and 83,000,000 Greek Church. Besides these there are fully 100-sects, with 8,000,000 followers. The Jews number about 8,000,000, and the Mohammedans, 120,000,000. There are on the globe 1,000,000,000 non-Christians.

DR. MARCUS DODS completed this year twenty-five years of conspicuous and splendid ministerial service in the city of Glasgow. All this time he has remained faithful to his first charge—Renfield Free Church—notwithstanding repeated offers of the most prominent positions open to a Presbyterian minister. The very intelligent and influential congregation to which he ministers are devising means to celebrate the event worthily, and one of them is to give their minister a six months' holiday. This is very wise. The timely relaxation of incessant strain would in many cases materially lengthen the life and work of ministers. Dr. Dods, we believe, proposes to spend his holiday on the Continent.

THE South Sea Kings, the Godeffroys of Hamburg, that great trading company through whose influence the project of the German acquisition of Samoa was first commended to Bismarck, failed a few years ago for no less than \$5,000,000. One of their instructions to their traders ran thus: "Give no assistance to missionaries, either by word or deed, beyond what common humanity demands, but

on the contrary, wherever you may find them, use your best influence with the natives to obstruct and to exclude them." The explanation of this is, that in many parts of the Pacific the natives are still content to sell their goods for beads, tomahawks and tobacco, but the missionaries instruct them to demand payment in clothing and in coin.

NUMEROUS bodies during the week have formulated vigorous protests against Jesuit incorporation and the granting of the indemnity to that organization by the Legislative Assembly of Quebec. In Ottawa a branch of the Dominion Alliance has been formed, and one of its first acts was to adopt a strongly-expressed resolution on the subject. The Presbyteries of Paris and London have also placed themselves strongly on record against Jesuit encroachments. In London, England, a largely-attended and influential meeting of the Protestant Alliance was held lately. The question of the Jesuit incorporation in the Province of Quebec was referred to and discussed. A resolution of sympathy was passed with the Protestants of Canada in their struggle for civil and religious liberty, and the desire expressed that Jesuit aggression may be defeated.

PRINCIPAL RAINY has at last agreed to accept the invitation of the Australian Churches, and to attend the celebration of their jubilee this summer. Mrs. Rainy is to accompany him. His last long absence was in America. Although Dr. Rainy is never at his best until thoroughly roused by opposition, the Australians will hear in him a speaker not inferior in the high qualities of moral thoughtfulness even to Dr. Dale and Dr. Maclaren. Dr. Whyte has not been able to accept the invitation to accompany Principal Rainy. There is before his congregation the difficult and delicate business of choosing a colleague. Besides Dr. Rainy, Dr. Macgregor, of Edinburgh, and the Rev. R. J. Lynd, of Belfast, are to visit Australia. Dr. Donald Fraser is also anxious to do so, if the interests of his congregation do not suffer; and in all probability this desire will be carried out.

UNDER the auspices of the local Presbyteries of the three Scotch Churches, a largely attended meeting was held in Edinburgh to consider the subject of the Nyassa Land Missions and the action of the Portuguese in that part of Africa. Resolutions were adopted declaring that the missions had produced the most satisfactory results, and appointed a deputation to lay before Lord Salisbury the importance of the missions being continued in undisturbed freedom. The speakers expressed the fear that if the Portuguese got a footing in the region the slave trade would increase, a pernicious drink traffic would be introduced, and missionary enterprise would be seriously crippled if not destroyed. Among those who spoke were—Rev. Dr. Scott, St. George's Established Church; Principal Rainy, of the Free Church; Rev. James Buchanan, Foreign Mission Secretary of the U. P. Church; Rev. Horace Waller, of the Church of England; Rev. John M'Murtrie, of the Foreign Mission Committee of the Church of Scotland; Rev. Alexander Hetherwick, of the Church of Scotland African Missions; and Rev. James Scott, of the Free Church Missions.

THE annual report of the Governors, Principal and Fellows of McGill University, Montreal, for 1888 has just been issued. That McGill University is having a successful career and is doing excellent work is attested by the following brief extract: The work of the several faculties of Law, Medicine, Arts and Applied Science in McGill has been carried on in the present session with its usual success. The affiliated colleges in Arts—Morrin College, Quebec, and St. Francis College, Richmond—are in a prosperous condition, and will, we hope, send up several candidates for the University examinations. The four affiliated theological colleges have worked, as heretofore, in perfect harmony with the University, and their privileges as to free tuitions, have been augmented, while their number of students has increased to about 160. The McGill Normal School has pursued its eminently useful labours with increased efficiency and public approval, as shown by the large number of its students in attendance from

the country districts. At the close of the last session one hundred and two degrees were granted in Arts, Medicine, Law and Applied Science. Among these were eight ladies, who constituted our first graduating class from the Donalda Special Course.

MR. CAINE, a British M.P., who has been making a tour of the world, follows in the wake of Canon Taylor in his criticism of Foreign Mission methods. This is how the *British Weekly* disposes of him: Nothing needs to be said in reply. The mere fact of having enough to pay for a ticket to India, and fortitude enough to face the horrors of seasickness and the weariness of railway travelling, the insects and the heat of India, are all the critical equipment which Mr. Caine possesses. Sitting in his easy chair at home, he might have gathered all the facts he has to go upon. His criticism is more than ordinarily ignorant and arrogant, but that may not be surprising. He is of opinion that the China Inland Mission and the Salvation Army are the bodies that deserve support, but he never seems to have investigated for himself the real results gained by either. The attack upon missionary effort which would be formidable, if it were made, would be an attack from missionaries themselves. Yet the Churches at home consider that they are constantly sending out as fresh recruits their most devoted, and not least able men. These men are in a position to know everything that passes; they are in a position to test the value of different methods. Whenever they report that existing methods are unsatisfactory, and, better still, when they are able to show better methods giving better results, then a revolution in missions will take place. But such attacks as this of Mr. Caine deserve no serious heed, and we regret that a man whom Nonconformists have some considerable reason to esteem should have added to his already abundant difficulties by making them.

THE *Chicago Interior* says: The Scotch-Irish of America are to hold a congress in Columbia, Tennessee, May 15, at which distinguished sons of the race are to be present. Mr. A. C. Floyd, of that city, is the corresponding secretary, and he will send a programme to any who wish to attend. This race is peculiar for two traits of character—which can be accounted for by their history—pugnacity and piety. Your Scotch-Irishman is as ready for a prayer meeting as he is for a battle, and as ready for a grip as he is for a prayer. Some incline more strongly to the one mode of spiritual exercise than to the other, but no true Scotch-Irishman stands back when he has an invitation to either. They came to this country in two streams, one reaching the Carolinas and spreading into Virginia. The McCormick family is from that branch. The other stream came to Pennsylvania, of which the writer of this is a descendant. So the *Interior* is Scotch-Irish through and through. That accounts for it. And hence also it becomes us to speak modestly of the blood. If any body speaks disrespectfully of Scotch-Irishmen, they will thrash him or pray for him, whichever he seems to need most. It is a favourite maxim with us that the thrashing, in the order of nature and of grace, goes before the praying, and that is the mode of procedure most in favour with our people. Now the interesting question is how the race came by their two leading traits of character. We suppose that in brief terms it may be an explanation, that the original Scots were Irish. They crossed over the sea and fought a place for themselves on the western coast, driving out the Picts. At a later date they carried Christianity to Scotland. Then came the Reformation era, and those of them who were the most ardent for religious liberty went back under the Romish persecutions. They also did some fighting under Cromwell. The Scots who went back to their old home were devotees of religion and liberty. They made their mark under the revolutionary epoch, on the forum and in the field. Patrick Henry knew who he was talking to. So far as we know the race has not been divided in battle until the late war of the Rebellion brought the Southern and Northern branches face to face as foes. We suppose the history of this people will be brought out fully in the coming Congress; certainly it will bring out an array of talent that will make the proceedings highly attractive.

Our Contributors.

THE JESUIT QUESTION.

At the first meeting of the Toronto Branch of the Dominion Evangelical Alliance, Principal Caven moved the resolution protesting against the Jesuits Estates' Bill, and supported it by the following speech :

1. That we, the Toronto branch of the Evangelical Alliance, unite with our brethren in Montreal in emphatic condemnation of "The Jesuits Estates Bill," passed by the Quebec Legislature at its last session, in which a large sum of money was voted for ecclesiastical and sectarian purposes, in violation, as we believe, of the true principles of civil and religious liberty and equality. We would at the same time protest against the recent incorporation of the "Society of Jesus," a measure which we are persuaded is unconstitutional in any British dependency.

2 It is our conviction that the disqualifying of the Jesuit Society to hold property by the Imperial Parliament in 1774, after its abolition by the Pope the previous year, and the taking possession of that property by the Crown, were not only justifiable, but an imperative duty in the interest of good government and public morality; and that the settlement of the ownership of the property was confirmed by the application of the estates for educational purposes under the control of the Provincial Legislature, according to Imperial direction given in 1831, and so clearly affirmed by the Parliament of Canada in 1856; and this application of the estates is, we believe, safe, patriotic, and impartial; and, further, that the recognition of Papal interference in our national affairs, as embodied in this Bill, is un-British and derogatory to the authority of the Queen.

3. And inasmuch as under Confederation the interests of these provinces are inseparably connected, we hold it to be the duty of all good citizens to oppose measures which seriously threaten the peace and perpetuity of the Dominion, and to use all legitimate means of preventing such legislation from being finally sustained.

He said he would have shrunk from the full responsibility of moving such a resolution had he not known other speakers were to follow him and support him. He wished to say here that he had no quarrel with the French-Canadian people. There were very many agreeable qualities of the French-Canadian people which he greatly admired. Their kindly disposition and courtesy were recognized by all the people of Ontario, and they wished to avoid anything which would cause anything like a race contention, or unnecessarily excite ill-feeling between the different elements in the community. He did not desire to make any assault upon the Church of Rome, or the religion of the Church of Rome. His theological convictions were very largely different from those of the Church of Rome, but he was not there to make any general accusation against it, or to enter into any controversy with the Church of Rome on questions which existed between it and Protestantism. He would be extremely careful not to malign the Jesuits. He knew he was speaking in the presence of God, and any words spoken for a temporary effect would be a sin on his part and would not possibly do any service to the cause he wished to promote. Among the Jesuits there had been a large number of brave and devoted men—men of great personal courage and endurance, and men of remarkable purity of life. He had no charge to bring against them individually, although he had the charge of corporate immorality against them—a charge not new, but one written on the pages of the history of the past three centuries. What was the question they had met to consider? The Jesuits Estates' Bill gave over to the Church of Rome for various purposes and bodies to be designated by the Pope, the sum of \$400,000, while at the same time it bestowed \$60,000 upon the Quebec Protestants to be applied for the purpose of higher education.

How did the Jesuits get the property on account of which they claimed this money? They got it almost exclusively from kings of France in the early colonization times. They got it as a recognition of their missionary services and their educational services. They all knew the remarkable courage, amounting to heroism, displayed by the early Jesuit missionaries. The French king believed not only that he was sovereign of New France, but owned it; and gave considerable estates to these Jesuit Fathers. He had seen it stated in some of the newspapers that these estates were purchased with their own money. He was not aware that any part of the estates were so purchased. Certain he was that the greater part of them, and probably the whole, got into the hands of the Jesuits in the way he had mentioned. Things went on till 1764, when France suppressed the Jesuit Society as a political grievance and a moral evil. Three years later they were banished from France. In 1773 Pope Clement suppressed, abrogated, and abolished the Society for ever. He did so chiefly on two grounds, (1) Contumacy against the Holy See and authority, Loyola was paramount and overshadowed the Popes, (2) Their defective and bad morality. He hoped this point would be kept firmly in mind. In 1774 the great Act known as the Quebec Act was passed. This Act defined the boundaries of the Provinces of Quebec and Ontario, and secured to the French-Canadians certain rights and liberties. It allowed all his Majesty's Canadian subjects to hold property with the exception of religious orders and communities. These religious orders included the Society of Jesus, provision being made for all members of the Society who then existed. When the last of these fathers died, in 1800, their property was formally taken possession of by the sheriff of Quebec, in the name of the Imperial Government. Nothing further was done till 1831,

when the Imperial authorities handed over these lands to the Parliament of Quebec, and in that same year the Parliament of Quebec passed a measure applying the proceeds of these lands to educational purposes. In 1853 the Parliament of Canada somewhat modified this Act, but still more definitely and exactly and peremptorily applied the proceeds of these estates to educational purposes. So things remained till the present year.

As to the subject of whether the Jesuits were entitled to these estates, if they were he would not dare to stand up to say to-night what he intended to say. They all recognized truth, and righteousness, and honesty, and if these principles forbade the position which the Evangelical Alliance and Ministerial Association desired to take, they must depart from it. These lands came into the possession of the Jesuits by the gift of the French king, and were handed over to them just as George III. handed over to certain other parties certain lands—to be used for educational and religious purposes. He was not a Radical, in fact he did not think he had any politics at all, but he doubted if this was a good way for them to come by these lands, and whether the title invested in this way had the highest moral validity. He questioned the right of the king to hand over large tracts of public land to any society. In 1774 Imperial authority took possession of these lands. A provision was made to the Jesuits until they died out, and the land relapsed to the Crown. If the king here had done an immoral or outrageous thing altogether, it was one hundred years ago. The Canadian people were prepared to go back upon it, and see justice done, but in 1774 the Imperial Government had a moral right, as well as doing what they were empowered to do, there was no reason to go back on it. He said he must here touch upon the moral character of the Jesuits' Society. If they, as a society, are based upon good moral ground, and if they are a meritorious society, the king committed an outrage in taking possession of their lands. But if their principles were evil and dangerous to society, he did a thing justifiable; and it was in fact a most imperative duty to suppress the society and forfeit their property. If immorality and evil were to be permitted to exist under sanction of the law, he could not discuss the question at all. In regard to the moral character of the Society of Jesus he had already said, in the course of the agitation, and to prevent possibility of misconception, he had no charge to bring against Jesuit individuals, but he said the society rested upon immoral foundations, and its history was most damaging to it in every portion of it.

There was hardly a nation in Christendom that had not suppressed the society, and some great countries of Europe had suppressed it again and again, and had even to expel its members. To crown all, the Pope himself, the head of the Roman Catholic Church, had also suppressed them, and it was contended in some newspapers to-day who are defending their cause, that the Pope suppressed the society not upon moral grounds, but simply for reasons of political expediency. He said in his brief, however, that he suppressed and abolished them forever. Unfortunately they were not, for in 1814 the society was reconstituted under papal sanction. He referred to the famous Pascal letters, which he averred had never been answered in any true sense up till to-day. There was one of the ablest men of the Roman Catholic Church gibbeting them for all time. Their principles of probabilism, mental reservation, and of direction of the intentions were strange, subtle doctrines, as also was that of the end justifying the means. They all knew what directing the intentions meant. It meant descending to any depths to accomplish the good of the Church. It was simply a matter of history that the Jesuits thoroughly believed in directing the intentions. A large collection of letters had been unearthed from the archives of Munich in June of last year, which showed a remarkable controversy in the Roman Catholic Church which was going on during the seventeenth century regarding the Jesuits. These letters sustained every charge that Pascal had brought against the Jesuits, and this had only come to light last year. Extracts which had been published of them showed that the immorality of the confessional and other institutions of the Church were so flagrantly indecent that the extracts had to be printed in a dead language, and the finders of this treasure did not dare to put their discovery in a living tongue. The speaker said that, in fact, the opening of any of these Jesuit records was like opening a city sewer. The right-minded Catholic would agree with them in stamping out such morality as theirs. He had made these remarks to show that the history of the Jesuits and their morality proved them to be a society which ought not to hold property in any Christian community. Apart from all specific charges against the Jesuits, and the evil passages in their history, the very fundamental clause in their constitution was immoral. The constitution written by Loyola and his letter to the Spanish Jesuits laid it down that a member of the society must surrender himself to his superiors, as if he were a dead body or a staff in the hands of an old man. So that whatever might be argued about "directing the intention," if a man voluntarily resigned his personality and conscience and will, he ceased to be a moral being. He in fact placed himself in a position unethical and immoral. There was needed no further charge than this. When the only man who had a will was the head of the society, what guarantee could they have as to the morality of its members?

He contended that this grant should not have been made, because, supposing the Jesuits had had a title to these estates and that it was a high handed proceeding to suppress them, what possible title could another body of men who came into Canada a hundred years after have to this property? Jesuits

leave no children. Another objection he had to the measure was because it bestowed part of the public domain for sectarian purposes. He would raise the same objection if it had been the Presbyterians, and not the Jesuits who were concerned. Nothing but demoralization could come of ecclesiastical bodies influencing governments to legislate in their favour. There were some people who said, "What do you mean to accomplish by your agitation? Do you want to stir up bad blood, to tear up Confederation?" They said, "You are right in your contention, but if you want to live peacefully and quietly with your neighbours you must keep silent." To this he would reply, "If there is wrong and injustice I will never keep silent." He trusted he need not say he had no political intentions in the background. He was not an annexationist in disguise. He was a loyal British subject—and a loving son of Canada. Whatever might be the peril in the estimation of politicians, they must do right. Was not God able to take care of the consequences. He had to do his duty in the premises. Their Protestant friends in Quebec had a right to expect them to come to their assistance in this crisis. If their Protestant brethren, however, accept the \$60,000, the case would be gone. If they stood firm in their rights, he trusted that Ontario Protestants would not fail them in a temperate way. He could not believe for a moment that the several Provinces of Canada had no right to express their judgment and sentiments upon great questions of common interest. Without moral unity they would fail to found a country. With regard to the forcing of the English language upon the French, he would be glad to see the change brought about in a moderate manner. In reply to the argument that a disallowance of the Jesuits Act would be an interference with Provincial autonomy, he would say that where questions of justice and freedom were concerned, it became a matter for the whole Dominion to consider, and it was the duty of the central authority to see that these principles were respected throughout the whole country.

THE JESUITS.

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

The Order dates from A.D. 1540. Ignatius Loyola was its founder. Paul III. gave it a standing in the Papal world by a formal Bull. This Bull brings prominently out the close relation which the Jesuits were regarded as holding to his Holiness, and the importance they attached to the education of the young. They are described in it as having "dedicated their lives to the service of our Lord Jesus Christ, and of us and of other, our successors, Roman Pontiffs, and expressly for the instruction of boys and other ignorant persons in Christianity. The Romish Church, in the person of her head, thus makes herself responsible for all the doings of the Jesuits, and religion, according to their understanding of it, is made the basis of all the instructions they were appointed to give.

There is a graduating scale of members and officers. The division of members is fourfold,—novices, scholars, coadjutors and professors. The "novices" enter at the age of fourteen. Their position is purely probationary. They have to undergo a protracted trial, on the successful endurance of which their subsequent advancement depends. The physical is examined by a doctor, as much stress is laid on physical qualifications. The mind is laid bare beneath the scrutinizing eye of a superior. The faculties are accurately measured. The feelings, thoughts, opinions, inclinations, minutely weighed. No intercourse must be maintained with any servant on the establishment, or the slightest connection kept up with any parties without. The affections must be absolutely withdrawn from the nearest relatives. Any property possessed must be at once given up. In any scruple or spiritual difficulty that may arise, they must abandon their own decision. A mechanical round of duty must be described. This lasts for two years. Then the novice, if deemed qualified, becomes a "scholar." He enters one of the colleges, and pursues a course of study in accordance with his future views. The college curriculum being passed through, the post of coadjutor is reached. This has two distinct departments, the secular, and the spiritual.

The secular are not admitted to holy orders. They adopt every conceivable costume, and are ready for anything or everything as their masters may direct.

The spiritual are devoted principally to the work of education, and prior to their reception take the following oath: "I promise Almighty God, before His Virgin Mother, and all the heavenly host, and you, reverend father, holding the place of God, perpetual poverty, chastity and obedience, and therein peculiar care in the education of boys according to the manner expressed in the apostolic letters and in the constitutions of said society."

You will here notice the gross blasphemy of regarding a puny mortal as standing in the room of the Most High God, and that the boys, who are the objects of their special care, are to be instructed, not in the principles of what we understand as an ordinary common school education, but according to the constitutions or recognized standards of the Order.

The "professors," or professed, stand foremost in the list, and form the fully-initiated members.

The character must be thoroughly atomized, and the image of the institute engraven, as with a pen of iron, on the very soul ere this advanced stage be arrived at. Those in the other three degrees take only the three vows of poverty, obedience and chastity, but those in this last take the additional vow of devotedness to the Pope.

THE SOCIETY'S OFFICERS.

The officers of the Order are such as these: The administrators, the superiors, the rectors, the provincials and the general.

The Administrators (like our deacons or trustees) have the charge of the temporalities. The Superiors have the special charge of those belonging to the first noviciate. The Rectors superintend the scholars in the various seminaries. The Provincials are a sort of bishops. The field of the Order being the world, it is partitioned off into sections. Each of these is superintended by a Provincial, who is communicated with monthly by his subordinate officers, and receives accurate information respecting the most insignificant affairs that happen. The General is the grand overseer and mainspring of the entire machinery. He is monarch of all he surveys. His right there is none to dispute. Talk of the despotism of the Czar! It is not worthy of comparison with that exercised by him who sits at the head of this gigantic confederacy. Every year a register is forwarded to him by the Provincials, of all new entrants, their age, rank, wealth and dispositions. He receives a chart of the character of every member of the Order. With the power of a camera their inner man is made to pass beneath his eye, the most delicate shades are laid open, and from this perfect acquaintance with their character and capabilities, he is enabled to allocate them to the most suitable stations.

"From this chamber, sir (said a General of the Jesuits), I govern not Paris only, but China, sir, and not China only, but the whole world without any one knowing how it is done."

The principal standards of the Jesuits are the Spiritual Exercises, the Constitution and the Secret Instructions. From these, coupled with the writings of their approved fathers, we may form a very correct idea of what their principles really are.

PRINCIPLES OF THE SOCIETY.

The Spiritual Exercises explain to us the Jesuit idea of conversion. They form a devotional manual, by rigidly adhering to which the heart and habits may be unitedly changed. The exercises stretch over a month, being divided into four parts, each one occupying a week. In the first sin is reflected upon, and in the remaining three, Christ, in His life—death and exaltation.

The work is extremely meagre and mechanical, partaking much more of the letter which killeth than of the Spirit which giveth life. The information it contains seems to have been derived not from the sacred Scriptures, but from the painted windows of monasteries and churches, and from illustrated lives of the saints. Its fundamental error consists in making conversion purely mechanical. It is made infallibly certain that if these exercises be gone through in the way prescribed, accompanied by certain bendings of the knee, prostrations of the body, lacerations of the flesh, and close confinement in a dark cell, the soul will come out like the raw material in a wool or cloth factory, completely refined.

There is no need of a divine agent, but simply of a passage through this spiritual apparatus. If a man cannot devote four weeks, ten days or even a shorter period is deemed sufficient. Cardinal Wiseman, in his preface to the last edition of this, the earliest and best work of Loyola, entirely endorses this idea, informing us that if the work of each week be thoroughly done, the object (*i.e.*, perfect virtue) is actually accomplished.

The Constitutions of the Order existed first in a crude form, but were fully matured in 1552, four years prior to the death of Loyola. It was not till 1761, on occasion of a celebrated law case in France, that they were given to the world. The most prominent idea inculcated in them and also in Loyola's celebrated letter to the Portuguese Jesuits (which may be taken along with them) is that of unlimited and un-murmuring obedience on the part of every member to the General or Superior. This lies at the very foundation of the entire system, and is the grand secret of the amazing influence it wields. There is emphatically, though not in the Scripture sense, "one body and one Spirit." "As for holy obedience, this virtue must be perfect in every point, in execution, in will, in intellect, in doing what is enjoined with all celerity, spiritual joy and perseverance; persuading oneself that everything is just; suppressing every repugnant thought and judgment of one's own, in a certain obedience; and let every one persuade himself that he who lives under obedience should be moved and directed under divine Providence, by his Superior, just as if he were a corpse, which allows itself to be moved and led in any direction. He must regard his Superior as Christ the Lord, and must strive to acquire perfect resignation and denial of his own will and judgment, in all things conforming his will and judgment to that which the Superior wills and judges."

To such an extent is this obedience carried that the immutable distinction between right and wrong must be lost sight of. A man is bound to call virtue vice and vice virtue if only his Superior requires it.

"No constitution, declaration, or order of living, can involve an obligation to commit sin, mortal or venial, unless the Superior command it in the name of the Lord Jesus Christ or in virtue of holy obedience, which shall be done in those cases or persons wherein it shall be judged that it shall greatly conduce to the particular good of each or to the general advantage." The utmost license is thus given. The reins may be thrown on the neck of every evil passion. There is no degree of sin to which a man may not go with impunity if only the "good" of the individual or the "advantage" of the collective body may be promoted. The helm is in the governor's hand, and the living, thinking man, as if he had no soul, and were a mere piece of inert matter, is turned about

whithersoever the governor listeth. Individuality is lost. The mind is fettered, the moral sense blunted, the whole soul shrivelled up into a dry, dead sapless thing. The man is "brought to resemble those rugged orders of animal life, in which a shell, hard enough to make it the safe casket of a jewel, encloses a creation that does not seem to possess head or heart or voluntary powers." Witness the operation of this principle in that enthusiastic youth, who (as we were informed by a Romish abbe) solemnly declared, "Were God to order me, through the voice of my Superior, to put to death father, mother, children, brothers and sisters, I would do it with an eye as tearless and a heart as calm as if I were seated at the banquet of the paschal lamb."

There is not act too cruel or abandoned of which persons acting on this principle are not capable, and yet it is eulogized in both Constitution and Letter as the "virtue of holy obedience."

THE ROMAN CATHOLIC CHURCH IN CANADA AND THE UNITED STATES.

ITS METHODS, PRIVILEGES, AND POLITICAL INTRIGUES.

MR. EDITOR,—This Church assumes to be the only true Church, and to trace its origin by apostolic succession from the Apostles of Christ, to be in accordance with Christ's Gospel, whereas its history is one of corruption and intrigue. It was condemned in the twelfth century as having been in error even by the then papacy itself. One of its Popes is said to have been a female at an early period in the ninth century. This is however, disputed by Catholic writers, although upheld by many Protestant writers of an early date, but is probably untrue.

This Church has been the bloody ecclesiastical tyrant of the world, as old corrupt Rome was as a Civil Power under its Emperors. In modern Protestant times its power is drawn in, for fear, but "Semper adem," always the same, is its motto still, and it only requires the opportunity with full powers to be what it was in the days of Luther.

Let me speak of its methods, its monasteries, its convents, its orders. Let us think to whom it owes allegiance, whom its bishops, priests, and people obey, its hostility to toleration of other religions where it has the power to impose its dictation and the control of the consciences of its people, and its enmity to an open Bible, refusing to the people the Gospel. I think that all thoughtful men must seriously consider the power of this Church. Do Protestants do as they should? If the Book of Revelation be true, as Protestants profess to believe, to what system does it refer? or is it a Book of Myths, a picture of imaginary images? Has God revealed anything to teach us to know why Christ's Church is beclouded by the Roman Catholic system?

There are three things in this Romish Church at which mankind, not under its power, should stand aghast and shudder. As to the Catholics themselves, I personally wish to say nothing, it is their system I condemn. I consider them in the dark—imposed upon by a wily priesthood—especially the Jesuits.

1. First we find a Pope, in the shape of a man calling himself immaculate, dictating it is said to three hundred millions of human creatures, in the matter of doctrine, appointment of Cardinals, Bishops and priests, who in turn dictate to a countless number of women in convents and to other people by means of the Confessional—which is insisted on as essential to salvation!

2. On the pretence that a woman, the Virgin Mary, the mother of Jesus was sinless, she is to be prayed to, worshipped, and was immaculate.

3. They hold the right to dictate in all countries to their people in matters of education, and that the civil is inferior to and must be controlled by the ecclesiastical power which is vested in the Pope as supreme dictator over all nations, including his right to dethrone and set up kings, and that it is lawful to destroy all heretical persons, which include all Protestants, and especially excommunicated persons.

There are certain subordinate things insisted on by Romanism as essential to salvation.

1. You must confess to your priests.
2. Their imposition of vows on women and the incarceration of them in convents for life, which convents are semi-prisons from which nuns under vows cannot escape, nor can the public eye of man or civil power enquire into the way they are used; it may be well or not so. These women are wholly dependent upon their Bishops for a livelihood, for instructions, for actions. Is this disputed? Then I ask, Can any nun leave a convent at pleasure? Can a whole school of nuns leave a nunnery? No! Why does any civil power in a Protestant land permit this? The law says people are not in this Province to be in servitude after the age of twenty-one years against their will.

3. The underpriests have no stated salaries, are semi-mendicants, or what is similar, wholly dependent on their Bishops, under their instructions and must be celibate. They possess no assessable incomes or property.

4. In consequence of this dependence of their priests they pay no taxes, enjoy all civil rights from the civil powers, yet for nothing!

5. In case of any dispute as to doctrine, in case of the death of any Bishop, a foreign Pope settles it and reapoints, Rome being the Mecca of the pilgrimages of all Bishops, not their Queen or Government. Is this right, or is it not, all of it, an infamous imposition in any Protestant country?

6. The immense amount of property in this city, and in all of our towns and cities, owned by the Roman Catholic Church

in the shape of Church grounds, seminaries, convents, etc., all go by without taxation, whilst enjoying the use of our water, gas privileges and police protection and it is chiefly through them that other Church properties are not taxed, all of which is a great shame and crying evil.

CHARLES DURAND.

Toronto, March 6, 1889.

A CITY PROBLEM LOOKED AT FROM A MISSION CHAPEL.

We have been looking up the work of some of our brethren who are down in the front fighting out the solution of our great Christian problems of the redemption of our cities.

We had an interview with the Rev. Kenneth F. Junor, M.D., pastor of DeWitt Chapel, at 160 West Twenty-ninth Street, as to the work the people are doing there. It is well known that two and a half years ago, when he took hold of that enterprise, he had a difficult work on his hands to resuscitate a body that was almost extinct.

We learned that at the last celebration of the Lord's supper, the known membership had more than doubled, and the congregation, which had been a mere handful, now comfortably filled the church. The people are evidently active, enthusiastic and aggressive in their work. They seem to be trying to double their contributions each year. The Congregational Prayer-Meeting reports an attendance of over seventy-five present of its membership.

The Sabbath schools of over four hundred, under the care of Rev. Benjamin E. Dukhauts, is in a most efficient condition, and doing very valuable work in aid of the church. Enthusiasm and personal interest without sensationalism of any kind seem to form the ground work both of this work and of its success. The stranger finds himself warmly welcomed at the services either by the pastor or some of the members of the congregation.

Dr. Junor, who is a physician as well, does an immense amount of gratuitous medical work among the poor of the city, without any reference however to his own congregation, and without respect to church relations of any kind.

Here is a chapel which seems to stand alone in the centre of a valuable district of over twenty-five thousand people. Such a multitude, however, in a down town district instead of meaning ease in gathering them into a church rather signifies difficulties multiplied many fold, for in the twentieth ward there are over 500 saloons to 20,000 families, so that the results are all the more gratifying and hopeful. In conversation with Dr. Junor, he expressed great hopes for the success of the Gospel among the people if only it be done in the right way and spirit. He very strongly asserts that the people want and will support the Gospel, but they do not want and never will support the present ecclesiastical structure with its clean cut rich and poor lines; that the church must either revolutionize its methods or be antagonized by the great mass of the people; and because, as he thinks, the people are right, the ecclesiastical structures in our big cities will be left, in time, to become the clubs of the exclusively religious. That means bitterness or revolution sooner or later. The Doctor drew attention to a fact of great significance that such churches as those of the Rev. Dr. John Hall and the Collegiate Church, rich and influential, according to the present ecclesiastical judgments, have been keeping missions going for from twenty-five to thirty years, which are simply missions still. That means an expenditure of about \$100,000 and very little to show for it. It looks as if there were something radically wrong somewhere in the methods and yet many people locate the best Christian judgment in these quarters.

It is of the utmost importance for the best welfare of this city, and especially for the Christian Church in it, to know where the error is, for it is a fact beyond question that the Christian Church has utterly lost its grip on the community. It is utterly folly to try and sit on any man who ventilates this, the greatest question of the day, be he sexton or preacher, for the question will only come up in a more aggravated form later on.

For all practical purposes the sexton of St. Thomas' Church was absolutely correct in this respect and it is the only thing of importance, and there is nothing to be gained by blinking it. This city is cursed in its religious life by the general recognition of the fact of there being churches for the rich and churches for the poor.

The rich churches of New York start missions for the poor. They are started as missions and they are in the majority of cases intended to be kept as missions—and in New York the word mission has attached to it a special meaning. In the homes of the people it is looked on as a depot for the distribution of groceries, clothing, coal and rent.

In the parlance of the street, it is a soup kitchen. In religious circles it is a great charitable centre, from which much blessing flows. The curse of the city is in its methods of charity and the crime of the Christian Church is that it has done so much to foster and establish it. These are the words of a man's right in the midst of the work of which he speaks, and one of very large and varied experience in all such work, who is trying to work on the opposite line to those here marked out, and as will be seen with a large measure of success. He avers that were it not for the great influence these demoralizing methods have had on men's minds, the difficulties in Christian work would not be anything like so great.—*J. N. H., in the Christian-at-Work.*

THE Bishop of Gibraltar refuses to consecrate an English Church at or near Monte Carlo on account of the gambling hell there.

Pastor and People.

GOD ALL IN ALL.

Gracious, all-wise, eternal God,
Source of all light, fount of all good,
Reverent, before Thy throne we bow;
Dependent we, almighty Thou.

Shed from that living fount Thy light,
Shine on our souls, dispel our night;
We own thy power, we wait Thy nod,
God over all, all-present God.

Unseen the path, untried the way,
Thy wisdom is our strength, our stay,
Our rock Thy love, our hope Thy word,
Life of our life, our sovereign Lord.

Spirit of grace, Thy will reveal,
Our souls transform, our sonship seal;
We seek Thy face, on Thee we call,
Our God, our strength, our joy, our all.

Rev. S. F. Smith, D.D.

FOR THE CANADA PRESBYTERIAN.

THE WIFE'S DOWRY.

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

"Whoso findeth a wife findeth a good thing and obtaineth favour of the Lord." This voices the experience of the ancient Hebrews, whose life lay for the most part in the open sunshine of God's love and grace. It is but another version of the statement made 1,000 years before: "It is not good that the man should be alone." God's favour was declared in the accompanying statement of purpose: "I will make him an helpmeet for him."

In getting a wife, a man may get much more or much less than he expects. She may be dowered with excellencies that he has not discovered, or she may be dowered with questionable qualities which do not stand forth in the light. Does not the so-called "lottery" of marriage lie here? Perhaps it is not easy always to scrutinize the object of affection so dispassionately as to mark the particular graces of the character in their quantum and balance. It is too true that love is blind, especially to qualities that would mar the perfection of the object were it looked at with other eyes. But when the step is taken, the relation entered into is "for better or for worse, for richer or poorer, till death us do part." No loose-jointed divorce laws obtain here to encourage separations and ruinations, on the ground of slight and often unworthy pretences. Each couple must make the best they can out of their bargain. They must accept the position with all its educative and disciplinary forces. It was excellent advice that was given to her son, by Lady Colquhoun, of Rosdhu, "In the choice of a wife, seek for one who loves and fears God, and I will venture to assure you of happiness with her. Such a one in your own rank it may be more difficult to find; but among the families of the pious it is far from impossible."

Where Christian principle is, a security is given for purity, peace and prosperity. But where it is not, the opposite may confidently be expected. Was it not this fact that led Abraham to exercise such care in the choice of a wife for Isaac? He would not have him joined to a Canaanite, lest the Canaanites' curse should rest on him. He would have him united to a daughter of a godly people, who would be a blessing to him all the days of his life.

John Bunyan tells us of the fortune that came to him with his wife, with as much pride as though she had had millions of gold. And what she had, and what she was, were to him of infinitely more value than all the gold that ever was coined. She was of a godly seed, and her father's life overshadowed her with its sacred and saving influence. And that fell on John Bunyan with the best results. He tells us in his "Grace Abounding" this exceedingly interesting experience: "Presently, after this, I changed my condition into a married state, and my mercy was to light upon a wife whose father and mother were counted godly. This woman and I, though we came together as poor as poor might be (not having so much household stuff as a dish or a spoon betwixt us both) yet this she had for her part, 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left her when he died. In these two books I sometimes read, wherein I found some things that were somewhat pleasing to me (but all this while I met with no conviction). She also often would tell me what a godly man her father was, and how he would reprove and correct vice, both in his house and among his neighbours; and what a strict and holy life he lived in his days both in word and deed. Wherefore these books, though they did not reach my heart to awaken it about my sad and sinful state, yet they did beget in me some desires to reform my vicious life, and fall in very eagerly with the religion of the times."

Two good books and a wife of a godly stock, with a heart attuned to a godly life is no small dowry. "A prudent wife is from the Lord." An intelligent reading of the "Grace Abounding" will show that these were the gift of God to John Bunyan, and the seed of all the harvests of good he afterwards reaped, and also of all the good succeeding generations have got through him.

Philip Henry, when settled at Worthenbury, conceived an attachment to Miss Matthews, daughter of Mr. Daniel Matthews, of Broad Oak, in the township Iscoyd, in Flintshire. Catherine was Mr. Matthews' only child, and many fair and honourable overtures had been previously made for her disposal in marriage, but they were not entertained. And so she was reserved to be a blessing to Mr. Henry, of whom this pleasant traditional anecdote is told. "After Mr. Henry, who had come to Worthenbury a stranger, had been

in the country for some time, his attachment to Miss Matthews became manifest; and it was reciprocated by her. Among the objections urged by her friends against the connection was this, that although Mr. Henry was a gentleman and a scholar, and an excellent preacher, he was quite a stranger, and they did not even know where he came from. "True," replied Miss Matthews, "but I know where he is going and I should like to go with him." Is that not simply grand! After all, the dowry a woman brings to a man is an intelligent mind, a loving heart; a strong will for the right, and regard to the will of God, is more than all the dower she can carry in her hand. Rubies and diamonds and titles to estates are not to be compared to them. These may be lost or perish but those are imperishable. Good character must always rank higher than external goods and possessions. Noble qualities of soul are beyond all reckoning in silver or gold. "Who can find a virtuous woman? Her price is far above rubies."

When Sir Joshua Reynolds met Flaxman, the designer, after his marriage, he said to him, "So, Flaxman, I am told you are married; if so, sir, I tell you, you are ruined for an artist." That was not encouraging, but we must bear in mind that Sir Joshua was a bachelor. Flaxman went straight home, sat down beside his wife, took her hand in his, and said, "Ann, I am ruined for an artist." "How so, John? How has it happened, and who has done it?" "It happened," he replied, "in the church, and Ann Denman has done it." He then told her Sir Joshua's remark, and added, drawing up his little figure to its full height, "and I would be a great artist." "And a great artist you shall be," said his wife, "and visit Rome too, if that be really necessary to make you great." "But how?" asked Flaxman. "Work and economize," rejoined his true and brave wife, "I will never have it said that Ann Denman ruined John Flaxman as an artist." And so it was arranged that the journey to Rome was to be made when their means would admit. "I will go to Rome," said Flaxman, "and show the President that wedlock is for a man's good rather than his harm; and you, Ann, shall accompany me."

That is an after-marriage scene, showing the wealth of precious dower there was in John Flaxman's wife. They did work and economize, and went to Rome, and he became famous as a sculptor the world over. Some of his work is in Westminster Abbey, and there, becomes his own monument as well as that of the noble lord it keeps in memory. It is an old proverb, "A man must ask his wife's leave to thrive." That is true every way, not only in reference to temporal matters, but also in reference to spiritual and eternal concerns. The wife exercises a power and wields a sovereignty that is indisputable. I hold that generally the reverse of Tennyson's dictum is true, "as the husband is, the wife is." She is the fountain of love, she is the heart of the household, while the husband is the head; and the heart rules. Is this not acknowledged in the Old Hebrew Scriptures in the prominence given to the wife and mother in the phrase, "His mother's name was," 2 Chron. xii. 13; xiii. 2, etc., etc. And is not this embodied in the statement made by Napoleon the Great, "France needs nothing so much to promote her regeneration as good mothers?"

The wife, however empty-handed, dowered with wisdom and grace, is a gift of God for nobles and the best. Mind is better than money, and sweetness of disposition and subjection to God than silver or gold. These yield fruits that gladden a man's heart and elevate his nature more than all other treasure. They give enduring strength, executive skill, patience, goodness, and the beauty of charity conjoined with meekness. They make woman man's good angel. One who can sympathize with him in his work, cheer and encourage him in his reverses and trials, minister to him in his weakness, keep him humble and lowly in his successes and triumphs, and aid him in the accomplishment of every noble purpose. She is the implement of man's nature, completing it, and making up what otherwise is wanting. "And they twain shall be one flesh; so they are no more twain, but one flesh."

Dr. A. J. Gordon, at the Centenary Conference on the Protestant Missions of the World, held in London last summer, told this very interesting story of the famous orator, Wendell Phillips, and his wife: "Just before Wendell Phillips died I had a memorable conversation with him. I knew that he sacrificed position and power and social rank and everything a man could sacrifice in going into that fight (the abolition of slavery), and I had the curiosity to want to know what had led him into it. He had an invalid wife who for years had never left the house. Just before he died I asked him this question: 'Mr. Phillips, what led you to espouse the cause of the slave and stand by him?' Said he: 'My whole career is due alone to my wife. She said to me before the thought ever touched my conscience: Wendell, you must take up the cause of the slave; and I did at her request, and I fought it out because she stood behind me.'"

What nobleness and grandeur of character was that of Mrs. Phillips! Her spirit, breathed forth upon her husband, raised him to his greatest elevation; placed him on an imperishable pedestal around which admiring and thankful hearts will gather in every age. How christly was his work, giving "liberty to the captives!" Whatever else his wife brought him, this was something that was of the most invaluable nature, a wise, generous and philanthropic spirit, more precious than all the wealth of Ind. It, once expressed, enters into other souls and grows and multiplies itself. It is imperishable.

The wife's dowry is always something efficient in the life of the husband, a help or a hindrance, a cloud or a light, a joy or a sorrow. Happy is he who is blessed with a good wife:

A perfect woman, nobly planned,
To warn, to comfort, to command.

FOR THE CANADA PRESBYTERIAN.

CHRIST'S INTELLECTUAL SUPERIORITY AND ACCURACY OUR EXAMPLE.

BY REV. JOHN FOTHERINGHAM, GRENFELL, N.-W. T.

It recorded that after Christ's answers to the rulers questioning His authority, and the Sadducees trying to reduce the doctrine of the resurrection to an absurdity, and this Pharisee (Matt. xxii. 35) with the consent and desire of the other Pharisees gathered around, no one one dared any more to ask entangling questions. It had become manifest, not to the illiterate and ignorant, but to those who held themselves aloft as men of learning and wisdom, the superior and teachers of all others, that they were helpless in any dispute with the Nazarene. In every instance their ignorance had been exposed, their arrogance rebuked, and their pride humiliated. Those who tried to place Him at fault by the trial caused Him to stand out as the faultless One, and themselves as ignorant, and worse than ignorant. There are none among the sons of men whom we may take for leaders, and by whose names we may call ourselves with entire safety. "The best of men are but men at the best," often wrong in their judgments, making mistakes in their practices, and not always free from the perverting influence of the depraved, although redeemed and, in measure, rectified and purified nature. We think well of many leaders of reformations, but we dare not speak of them as possessed of a life morally, or intellectually without spot or blemish. But of one leader and reformer of men we have no cause to be alarmed, whose work of reformation still goes on for all the opposition and hatred to which it is ever exposed. Our Lord and Leader was holy, harmless, undefiled. He could demand of his bitterest enemies, "Which of you convinceth me of sin? If I have spoken evil, bear witness of the evil." At His perfect purity we are not surprised. He was not descended "by ordinary generation." His immunity from the taint of sin is explained by the announcement: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Adam's guilt and depravity touched not the seed of the woman.

But we confess to a feeling of surprise on turning to the subject, that Christ was, as a man, so free from intellectual error. There is no recorded instance of His committing an error of judgment, or making a mistake—a wonderful thing in one so tempted and tried by the malice and cunning of shrewdest wickedness. And He is our perfect example. It is our duty to be like Him in our holiness; it is also our duty to be like Him in sobriety, intelligence, and accuracy of judgment. We do not expect to attain to His perfection on this side of the grave; but we may grow and approximate towards it. Christ has apprehended some of us, in trust, not as criminals, but as those given Him by the Father, that He might redeem us from all iniquity and elevate us in all excellence; and as His will is our perfection, we shall be like Him when we see Him as He is.

Let us look at this point—we shall be like Him intellectually as well as morally—shall be freed from errors and blundering. It is common to hear people speak of errors of speech and of action, as if they involved no blame; and many think they are fully justified in some evil or misfortune, which they have done or produced when they can say that they did not mean any harm. But we are bound not only to mean no harm, but to mean what is right and good. If it is right for us to be thoughtless, heedless, or precipitate, we can commit errors of speech or behaviour, without immorality or sin. But to be thoughtless, heedless, precipitate is, itself, sin. Such qualities show indifference to what is right, and indifference to what is right more or less, is indifference to God's will, and therefore to God Himself. To be thoughtless and heedless is to throw off responsibility. But we are under responsibility to God, to our fellow men, to our own interests. Indeed, to be thoughtless and indifferent is a most serious and fundamental deformity of character—a deformity which must result in sorrow, even as it must secure His frown, who has given us faculties to use, and circumstances, and situations upon which to use them. And it must meet with displeasure from one's fellow men, who cannot be expected to subject themselves to the evils of connection with the inconsiderate; for the inconsiderate cause them much loss and damage of comfort, of time, of good temper and equanimity, and of property. It is a shame to be ever committing errors of speech and behaviour, as it is a shame to be thoughtless—and this is the usual parent of errors and blundering. If it be said, in order to soften this rebuke, that all people commit errors, let it be recognized that in proportion to the frequency of the error is the greatness of the disgrace. But, as a rule, such errors as we speak of involve immorality—they are the result of sin; and when one calls himself to account, he is self-condemned. Christ had no reason to blame Himself, because He was always considerate and thoughtful, and used intelligence and reflection before proceeding to word or deed. If one would shelter himself in his errors under the plea of ignorance, he should remember that ignorance is, itself, reprehensible in connection with his own line and sphere of life, and when it is not removed when it may be, it involves blame. In our childhood we are to be like Christ, who grew in wisdom as in stature, and as we advance in years we are not only to grow in knowledge, and the grace of the Lord Jesus but in the knowledge of all that relates to the best performance of duty to God, our fellow creatures and ourselves.

We have said so much in this connection because it is one of the most beautiful manifestations of Christian character to be thoughtful, considerate, and intelligent, in speech and behaviour. It shows not only mind, but self-discipline, heart-culture, and respect for Him who requires us to adorn the doctrines of God our Saviour in all things; who tells us that a good man will conduct himself with discretion, and that for every idle word that men shall speak, they shall give account thereof in the day of judgment. Our life shall be rescued from much that is mean and degrading when we set our heart upon being like Christ—rising to the example of holiness He has set us, and of perfectly regulated, elevated, and sanctified intellectual nature.

Our Young Folks.

MAKE SOMEBODY GLAD.

On life's rugged road,
As we journey each day,
Far, far more of sunshine
Would brighten the way.
If forgetful of self
And our troubles, we had
The will, and would try,
To make other hearts glad.

Though of the world's wealth
We have little in store,
And labour to keep
Grim want from the door,
With a hand that is kind,
And a heart that is true,
To make others glad
There is much we may do.

A word kindly spoken,
A smile or a tear,
Though seeming but trifles,
Full often may cheer.
Each day to our lives
Some treasures would add
To be conscious that we
Had made somebody glad.

Those who sit in the darkness
Of sorrow so drear,
Have need of a word
Of solace and cheer.
There are homes that are desolate,
Hearts that are sad—
Do something for some one,
Make somebody glad.

BE KIND.

What a power there is in being kind! In a family in Edinburgh there are three children. There is Charles, a fine little fellow of ten, and a diligent, capital scholar. Then there is sweet, wee Mary, between five and six; and there is Tommy, another little brother of two, scarcely much bigger than a baby. They are all as happy as children can be. Though Charlie is older than the rest, he plays with the little ones, and never speaks a cross word to them. So they love him with all their hearts, and they watch at the window and weary for Charles coming home from school.

There is another family in the same street, where there are also three children. There is Maggie, nine years old; and Peter, a year younger; and Jessie, who is only six. But what a difference between Peter and Charles! Peter's sister can get no peace when he comes into the nursery. He is a surly, ill-natured boy, always teasing his sisters, or calling them names, or destroying their playthings. He thinks it fun to break their little cups and saucers, or to pull the stuffing out of their dolls. Peter, too, thinks he is always in the right. When his mother or the servant find fault with him, she gets nothing by impatience or sulkiness.

Boys, which of the two are you like—kind, loving Charles, or wicked, ill-natured Peter? What would your sisters say if you were to ask them?

HOW WILLIE OBEYED.

"Now remember, Willie," said his mother, as she tied the knot of blue ribbon under his throat, "you are not to tell a single person that Uncle James came home very late in the night."

"Why not, mamma?" said Willie; but at that very moment the baby cried, and mamma went in haste to see what was the matter.

Willie brushed his own hair, and made all haste so as to have time for a game of ball with the boys before the school-bell rang. At the door he met Mary Ann.

Would Master Willie be so good as to run around the corner to Aunt Sara's and get the gem-pans which were lent her the other day? Mary Ann said she wanted to make some gems as quick as a wink for his Uncle James' breakfast.

Why, yes; Willie would have "plenty of time to do it before school." He did not want to; but on the whole he was an unselfish boy; so he went cheerfully, only stopping to tell Mary Ann that it was mean not to have gems for his breakfast; he didn't believe Uncle James liked them any better than he did.

Arrived at Aunt Sara's, what did Willie do but shout out the moment the sitting-room door was opened, "Aunt Sara, Aunt Sara! What do you think? Uncle James came in the night on the two o'clock train, and is at our house now, and we want the gem-pans to make some gems for breakfast; he hasn't got up yet."

Aunt Sara had not seen her favourite brother for seven years, but the first word she said was "Hush!" and as she spoke she looked anxiously toward the door of grandma's room. Yes, the door was ajar, and grandma's pleasant voice was heard calling.

Aunt Sara went in haste, leaving Willie to get the gem-pans from Bridget and go out more quickly than he had come in.

Before night all the family were at grandma's house, moving slowly and speaking low. Aunt Sara and Willie's mother had been crying bitterly, and the handsome new uncle was pale and his eyes heavy.

"You see," whispered a neighbour, "the shock was too much for the old lady in her feeble state. They hadn't heard from James for so long that she had almost given up hope of ever seeing him again, and then to be told so sud-

denly that he had come, threw her into a trembling fit, and she couldn't get any rest to-day nor eat a mouthful, and we are afraid she is sinking."

Willie, crouched in a heap in a corner of the old sofa, heard it all, and moaned for the twentieth time: "If I hadn't told!"

Did Willie then forget his mother's words? Oh no! if he had honestly forgotten I do not think his heart would have been so sore. The trouble was, he had remembered perfectly and had said to himself: "Of course mamma did not mean I was not to tell Aunt Sara; that would be silly, when she's his sister just as much as mamma is. I don't see why I shouldn't tell everybody, but of course mamma didn't mean Aunt Sara's folks."

You see, Willie's trouble came from supposing that even his mother did not mean just what she said so he decided to act according to his own judgment instead of obeying her exactly.

BRIBES.

"Jump up, Dickie, do, there's a good boy!" said poor, patient Agnes, as Dickie lay on the floor and kicked and roared.

"I won't get up, and I ain't a good boy!" snarled Dickie, and he kicked at the piano, and roared louder than ever.

"That last is true, anyhow," said his older brother, from the sofa where he was lounging.

Then Agnes said: "Please don't, Harry, you make him so much worse; and I can't do anything with him when he gets in one of these spells, and mamma is away. Dickie, dear, if you will get up this minute and be a good boy, I'll give you a great big orange."

"I want two oranges and a bunch of grapes," said Dickie, stopping his roaring long enough to consider.

"Very well; jump up, then, and I'll get them."

So Dickie jumped up.

"The Empress Agnes," said brother Henry; "I declare, the name is all right, too; look out for yourself, my Empress; the story has a bad ending."

"What story?" said the kilt-suited boy of six.

"The story of the Empress Agnes, and her son Heinrich. Your sister is the Empress, and you are Heinrich."

HOW CAN I BE A SCHOLAR!

Joseph sat down to study his arithmetic lesson. It was a hard lesson, and he knew it was. He wrote the figures of the first example on his slate, and then—drew a ship. That was not studying, was it? He rubbed the ship out and read the example. "Don't know what to do first," muttered Joseph. With that he put his hand in his pocket, took out his knife and a small piece of willow, and began making a whistle. That was not studying, was it? The operation did not throw any light at all upon his lesson. Perhaps Joseph thought so, for before the whistle was finished he put it back in his pocket, took up his pencil and read over the example again. Joseph rubbed his head. "Oh, this is awful hard," he said. "I can't do it I know." But how is a boy to know until he tries?

What should a small fly do at that moment but come that way and light on Joseph's hand. He watched it comb its head, and away it flew; yes, away went Joseph after it. That was not studying, was it? Do you suppose an arithmetic lesson, or indeed any lesson, could ever be learned in that way? And yet some boys study so. They attend to everything else but their lesson. How do we find them rank in their classes? Joseph was at the foot of his, and rarely got any higher. He came home from school one day quite wretched. "Mother" said he, "arithmetic does nothing but bother me. I hate it. I don't believe there is anything in it. It is just as dark to my mind as the first day I studied it. Can't I give it up, mother?"

"Arithmetic knows a great deal, and will willingly tell you all it knows upon one condition," said the mother.

"I am at the foot of the class, and always shall be," continued Joseph.

"Of course," said his mother, "for you can be whatever you like."

"I be whatever I like!" he cried. "Can I make myself?"

"Yes," said his mother, "it rests with you to be a scholar or a dunce."

"How can I be a scholar?" he asked.

"There is just one condition, Joseph, one price to pay, one road to take, and that is, paying attention," said his mother.

Paying attention seems to be a very simple thing, but it is a great secret of success in any undertaking. It makes a good scholar and a good boy. It makes a faithful servant and an able general. There can be no usefulness or excellence without it. In all your studies, boys, remember it is paying attention, and nothing else, that conquers a hard lesson, and makes study a delight.—*Child's Paper.*

THE INVALID AND THE VIOLINIST.

An old and infirm soldier was playing his violin one evening on the Prater, in Vienna. His faithful dog was holding his hat, in which passers by dropped a few coppers as they came along. However, on the evening in question, nobody stopped to put a small coin into the poor old fellow's hat. Everyone went straight on, and the gaiety of the crowd added to the sorrow in the old soldier's heart, and showed itself in his withered countenance.

However, all at once, a well-dressed gentleman came up to where he stood, listening to his playing for a few minutes, and

gazed compassionately upon him. Ere long, the old fiddler's weary hand had no longer strength to grasp his bow. His limbs refused to carry him farther. He seated himself on a stone, rested his head on his hands, and began silently to weep. At that instant the gentleman approached, offered the old man a piece of gold, and said: "Lend me your violin a little while."

Then, having carefully tuned it, he said: "You take the money, and I'll play."

He did play! All the passers-by stopped to listen—struck with the distinguished air of the musician, and captivated by his marvellous genius. Every moment the circle became larger and larger. Not copper alone, but silver—and even gold was dropped into the poor man's hat. The dog began to growl for it was becoming too heavy for him to hold. At an invitation from the audience, the invalid emptied its contents into his sack, and they filled it again.

After a national melody, in which everyone present joined, with uncovered heads, the violinist placed the instrument upon the poor man's knees, and, without waiting to be thanked, disappeared.

"Who is it?" was asked on all sides.

"It is Armand Boucher, the famous violin-player," replied some one in the crowd. "He has been turning his art to account in the service of charity. Let us follow his example."

And the speaker sent round his hat also, made a new collection, and gave the proceeds to the invalid, crying, "Long live Boucher!"

Deeply affected, the invalid lifted up his hands and eyes towards heaven, and invoked God's blessing on his benefactor.

That evening there were two happy men in Vienna—the invalid, placed for a long time above the reach of want, and the generous artist, who felt in his heart the joy which always repays the bestowal of charity.

A BRIGHT BIRD.

He was an English starling, and was owned by a barber. A starling can be taught to speak, and to speak very well, too. This one had been taught to answer certain questions, so that a dialogue like this could be carried on:

"Who are you?"

"I'm Joe."

"Where are you from?"

"From Pimlico."

"Who is your master?"

"The barber."

"What brought you here?"

"Bad company."

Now it came to pass one day that the starling escaped from his cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop; many a customer came attracted by the fame of the bird, and the barber saw his receipts falling off. Then, too, he loved the bird, which had proved so apt a pupil.

But all efforts to find the stray bird were in vain.

Meantime Joe had been enjoying life on his own account. A few days passed very pleasantly, and then, alas! he fell into the snare of the fowler, literally.

A man living a few miles from the barber's home, made the snaring of birds his business. Some of the birds he stuffed and sold. Others again were sold to hotels near by, to be served up in delicate tid-bits to fastidious guests.

Much to his surprise Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds, one after another, and wringing their necks. Joe saw that his turn was coming, and something must be done. It was clear that the fowler would not ask questions, so Joe piped out:

"I'm Joe."

"Hey! what's that?" cried the fowler.

"I'm Joe," repeated the bird.

"Are you?" said the astonished fowler. "What brings you here?"

"Bad company," said Joe promptly.

It is needless to say Joe's neck was not wrung, and that he was soon restored to his rejoicing master, the barber.

BE COURTEOUS, BOYS.

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had just gone home.

"I often go in there, and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh, I don't mind! I don't stay long!"

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father who had listened, now spoke:

"A boy or a man who measures his treatment of others by their treatment of him, has no character of his own. He will never be kind, or generous, or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy, you lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down."

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Company,

AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS. Under 3 months, 10 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1 50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

MR. DONALD GAY is authorized Agent for the CANADA PRESBYTERIAN. Any assistance our friends can give him in his work, will be gratefully appreciated by the Management.

The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 20TH, 1889

DISCUSSING the needs of American society an exchange says:

We need to force ourselves to take things more quietly; to think more of the rest and solace and duties of home, and less of the shop and club and the parties of pleasure. We need to preach up the virtues of contentment and self-control, and preach down the vice of an all-consuming greed.

We in Canada, especially those of us who live in cities and towns, need fewer meetings during the winter season and we need most of those we attend shortened so that people can retire at a reasonable hour and begin the duties of the next day without friction.

MAX O'RELL in his book on America says the Americans advertise a preacher as the theatre people advertise an actor, and gives the following as an example of the way the thing is done in New York.

How could I resist the following appeal, posted at the doors of a New York church? I copied it word for word with great care: "Musical Evangelists. Solos; short sermons; the place to be happy and saved. Walk in, ladies and gentlemen, walk in."

That advertisement was not posted at the door of Dr. John Hall's Church, not at Dr. Taylor's, not at Dr. Crosby's, nor even at Talmage's. We venture to say it was not posted at the door of any reputable church in New York or Brooklyn. And yet this famous tourist copies it with great care and puts it in a book as one of the religious characteristics of a great nation. 'Twas ever thus. The excrescences that grow on churches or nations are too often mistaken for their leading characteristics.

WITH all due deference to our contemporaries who are sending the story around, we may be excused for doubting if the late Prof. Young ever gave his students such hackneyed advice as "Always when you preach have something to say—always when your ideas run out sit down." That advice, though valuable, was stale long before Prof. Young ever addressed a class of theological students, and the learned professor was not in the habit of repeating the stale sayings of other men. One of his best utterances in the class room was—"Gentlemen, the half is greater than the whole," which, being interpreted, meant that five pages of a text book thoroughly mastered, were more than ten read in a slipshod way. Another particularly good thing was, "Gentlemen, you must work hard in preparing your sermons. If you don't your congregations will have to work hard in listening to them. *The work must fall somewhere.*" The work always does fall somewhere. If it does not fall upon the minister during the week, it is pretty sure to fall upon the people on Sabbath.

DR. HENRY M. FIELD, editor of the *New York Evangelist*, is making a tour in the South and writing most readable, descriptive letters to his journal. Somewhere down in Florida he made an after-dinner speech which the *Interior* comments on as follows:

So Field stood, calm and collected, parleying only with his tongue. Harold the Saxon so stood, "parleying only with his sword." It was the most "brilliant exhibition" ever seen in that tropical clime. We have beheld the tropical forests festooned with the brilliant flowers which gave the peninsular state its name. We have seen the humming bird of varied hues in the redolent gardens—the snowy cranes and scarlet flamingoes and the blue herons, and the magnolia grandiflora, and the yellow orange blossoms. There have been Roman candles, and rockets, and fire-wheels, and below them all the solemn sea, its waves tipped with gold by the full-orbed moon—all that fire, and stars, and flowers, and woman's loveliness, and the ocean's voice, could do. But, alas, we have never heard Field spread himself at a post-prandial.

Some people would condemn the foregoing as undignified, as too familiar, as un-Christian, and as a

good many other bad things. Perhaps it is, but the fact remains that the great religious journals of the United States exhibit more friendly feeling towards each other than the journals of any other country in the world. The bitterness and personal spite not unfrequently seen elsewhere are almost unknown.

PROFESSOR JOHN CAMPBELL, in his inimitable talks about books in the *Presbyterian College Journal*, talks like a man who knows something of his own church and his own country, which is a good deal more than can be said of all men who talk and write presumably for the edification of the people. Professor Campbell says:

The less scrupulous evangelical devours his honourable brother, as Pharaoh's lean and hungry kine made short work of the fat cattle. Where do union churches and Sunday schools go to, all over Canada? Built mainly with Presbyterian money, filled mainly with Presbyterian worshippers and children, how many of them become Presbyterian or remain Union? Come, come, Mr. Talks about Books, this is uncharitable, not all an Evangelical Alliance spirit; you should not sow discord among brethren! Like the generally silent members of the House of Commons, I only ask a question for information. We Presbyterians are a gullible and long-suffering people, as the financial statements of the conference meeting would probably show. I do not say this in condemnation but in praise; better a thousandfold the confiding, honest, generous nature that in good faith yields the fleece, than the Jason who corrupts Medea and carries it away.

Whether it is better to be confiding and generous up to the point of long-suffering and even gullibility, than to be wise as a serpent is a question we shall not discuss with the learned professor. We select an easier one, and when the professor asks, Where do Union Churches, built only with Presbyterian money go? we reply, They generally go to the other party. Do the worshippers and children of the Sabbath school remain Presbyterian or even Union? Not if the other party can change them. Yes, we Presbyterians are a long-suffering and gullible people. If we were merely fleeced in Union arrangements of all kinds our case would not be so bad, as the wool would grow again. We are usually *slayed*.

THE workingmen of London have been asked to give their reasons for not attending church, and here are some of their replies:

We workers are beginning to understand some of the past history of the country, and we find that the representatives of the churches and chapels have always been against the workmen.

Not all the representatives. It is a sad truth that some of the clergy have been found in favour of the classes and against the masses, but not all. The number who failed in their duty to the poor was no doubt large enough to give point to this reason.

The workingman is quite willing to go to places of worship, and to take his wife and family, if the minister will go to him. The workingman don't want controversy. Let the churches be open every night, the same as the public-houses, for singing, lectures and similar meetings.

Partly reasonable and partly unreasonable. Every true minister of Christ will admit that it is his duty to visit the workingman as well as any other man. Opening the churches every night would do the workingman no good, and it might injure the churches.

The workingman sees that his interests are neglected in the churches, and he therefore goes to halls, clubs, societies, the open arch, the park—the workman's chapel. The schoolmaster is abroad—but not in broadcloth. We have learned that we must go to men of our own class if we want to better ourselves.

The real interests of the workingman would be much better promoted in the churches than in some of the other places mentioned. The *broadcloth* part of the reason has no force. The heart of a man clad in broadcloth may not be half as proud as the heart of a man clad in the humblest of homespun. One of the things many people have yet to learn is that pride is not a matter of clothes. As Canada increases in years and in population it is a good thing for us to keep in mind the reasons given by the workers of older communities for not going to church. Let us avoid the rocks against which some of the older countries have struck.

DEACONESSES.

AT the meeting of the Presbyterian Council in London the revival of the office of deaconess in the church was approvingly considered. The subject has not received very much public attention since. What little discussion has been elicited is decidedly favourable to the proposal, eminent Presbyterian ministers in Montreal having expressed themselves in favour of the institution of an order of deaconesses. There is no decided proof that such an order existed in the Apostolic Church, though some are inclined to the belief that the term by which Phœbe is described in Romans, xvi. 1, is to be understood in the

sense that she held office in the Church at Cenchrea, rather than that it should have a general significance. This being the only passage in the New Testament in which the term occurs, and as it is susceptible of both interpretations, it would form but a slender basis for a general conclusion. It is, however, certain that women rendered important practical Christian service in the Apostolic Church, as abundant references to their ministrations in the New Testament clearly show. It is also certain that at an early stage of the Church's history the order of deaconesses had a recognized place. Dr. Philip Schaff says: "The diaconate was instituted first for the care of the poor and the sick. Those who held the office were alms-distributors and nurses, the deacons for the male part of the congregation, the deaconesses for the female. But this care was spiritual as well as temporal, and implied instruction and consolation as well as bodily relief, for Christian charity uses poverty and affliction as occasions for leading the soul to the source of all comfort."

What led to the decadence of the office was the severe and un-Christian exactions demanded of those who entered the order. The Council of Chalcedon pronounced an anathema against those who married after having been ordained to the diaconate, and later the Justinian code declared the forfeiture of the property of those who so offended, and capital punishment was decreed against them. No wonder that such barbarous legislation caused the order to decline. In the Roman Catholic Church, which subjects her ministrants, male and female, to a discipline more rigid and unbending than any military despotism, there are numerous regular sisterhoods, constantly employed in works of charity and education. There can be no doubt that the work of these sisterhoods is of vast importance to that Church, and more than anything else, with the exception of the *confessional*, tends to keep hold of the people. The office of deaconess in the Protestant Church need not be a copy of conventual life in the Church of Rome. Such a model could not be thought of; a proposal to form Protestant sisterhoods on such lines would be peremptorily rejected. The object of the proposal is simply to organize in such a form as will be most efficient in utilizing for the glory of the Redeemer and for the benefit of the ignorant and suffering that large and consecrated gift of service bestowed on Christian women whose opportunities and relationships leave them free to engage in self-denying work in Christ's name.

The effort to revive an office that in the Evangelical Church has long been in abeyance is not confined to any one denomination. In a modified form the Lutheran Church has an order of deaconesses. Sisterhoods are already in existence in the Episcopal Church both in England and in the United States. The Methodist Episcopal Church in the States has taken steps for the institution of a female diaconate, and in the Presbyterian Church across the lines, though no formal or official step has been taken, the recommendations of the Presbyterian Council have met with favourable consideration, and the matter is being discussed with a view to its being taken up by the General Assembly.

THE BONDAGE OF THE PULPIT.

IT is agreed on all hands that the minister of the Gospel should possess the right of free and untrammelled utterance. From numerous criticisms it is plain that this right is not exercised to anything like the extent it ought to be. The faithful minister of Christ cannot but feel the pressure of the responsibility that is on him to declare the whole counsel of God. Taking the Scriptures for his supreme standard, it is his duty faithfully and conscientiously to ascertain the meaning of God's message, and then to speak it forth to his fellowmen with all the directness and power he can command. While he may not close his ears to the requests and appeals made to him by this organization and that to advocate the special cause they seek to advance, he must exercise his own judgment as to how far he is justified in subordinating the freedom of the Gospel ministry to individual or society opinions.

The upright minister of the Word will not yield to the temptation to abuse the power that a free pulpit confers. He is not at liberty to make personal attacks even on offending individuals in his congregation, but the social position or wealth of an erring member does not absolve him from uttering faithful warnings against prevalent and besetting sins. Are not conscientious restraints and intelligent conception of what Christian principle enjoins on the part of a minister safeguards sufficient to prevent the freedom of speech in the pulpit from degenerating into license?

The causes to which the bondage of the modern pulpit is ascribed are rather varied. Those who hold

the sacredness of Church and State connection are satisfied that the evil lies in the adoption of the voluntary principle. How can ministers, they ask, preach faithfully if they are directly dependent on the free will offerings of the people? They dare not speak so as to give offence to those from whom they receive their means of livelihood. These questions, however, might be offset by propounding others no less pertinent as to the disinclination of a State-paid clergy to offend their noble patrons by pointing out too plainly the wrongful acts of the powers that be. Others think that creed subscription imposes galling fetters on the freedom of the pulpit. This, however, relates more to the speculative than to the practical side of Christian teaching. Now, Dr. Arthur T. Pierson is out with a serious indictment of the pew-rent system as a direct cause of what is held to be a cowardly pulpit. He claims to voice the feelings of many in this matter, and calls for reform. He looks to voluntaryism pure and simple to effect it. There can be no doubt that an earnest, outspoken, fearless ministry would leave an impression on the age that mellifluous time-serving only tends to lull in self-complacent worldliness of spirit and in un-Christian modes of thought and action.

THE ROMAN CATHOLIC CHURCH AND EDUCATION.

THE Roman Catholic Church is by no means so zealous for the advancement of education, as it is eager, especially where Protestantism prevails, to obtain as much control of public education as it possibly can. In Roman Catholic countries, in Spain, Ireland, large portions of Austria, the elementary education is of the poorest kind. The same is true also of the character of the teaching that prevails in Mexico, Brazil, and throughout the South American continent, where the Church of Rome has almost undisputed control. In these lands the condition of the people is an unenviable one. It is in mixed communities and in those where Protestantism is in the ascendant that the Roman hierarchy put forth their most persistent and arrogant pretensions. They claim the supreme direction of educational affairs solely because of their baseless pretence to supremacy in ecclesiastical affairs. The claim to infallibility is not recognized. Nay, it is scornfully repudiated by every Protestant, and thousands of Roman Catholics shrug their shoulders but say little, having the fear of ghostly castigation in the confessional before their eyes, when the infallibility of the Pope is spoken of seriously. Under Jesuit dictation the present Pope and his predecessor committed themselves to one of the most absurd pretensions ever put forth by man since Adam's fall. It is just as certain that in the progress of events the time is not far distant when the claim to papal infallibility will meet with the derision that greets the pretence of the divine right of kings.

The Romish Church may make astoundingly foolish pretensions, but as an organization it is the most astute and methodical anywhere to be found. Hence the persistent endeavour to either rule or ruin the national schools wherever that Church exists. Here in Canada, we have the absurdity of separate schools subsidized out of the public funds, simply because of the persistent clamour of the Romish priesthood. Cardinal Manning has just been writing in one of the monthlies an indictment against State schools on the ground that it is the duty of parents to supervise and control the education of their children. That is ecclesiastical preaching, but what is the practice. The Roman Catholic people, if left to themselves would have no quarrel with State schools. There has been abundant evidence that the people would gladly avail themselves of the public school, were it not for the interference of the priests, carried in some instances as far as to threaten the excommunication of offending parents, who dare to "supervise and control the education of their children," in a manner not pleasing to a meddling ecclesiastic. The usurpation of parental authority by the priesthood much more effectually destroys parental responsibility than the State possibly can.

The learned Cardinal has another reason for seeking the suppression of State schools. He says the State cannot, without violating the rights of conscience, teach morals and religion, and that it cannot leave moral and religious instruction out of its system without deteriorating character and increasing crime. Here again that system that has so tyrannically interfered with the rights of conscience and so often ignored them altogether, affects in these days to have a very tender regard for these rights, but for no other reason than that it longs to dominate the conscience as it did in mediæval times.

The State has the right, for the maintenance and promotion of the general well-being, to see that every

child obtains at least an elementary education, and also to provide adequately for the higher education. It is not the sphere of the State to teach religion. That is the Church's special duty. The State secures the Church ample liberty to teach her tenets to all who so desire at their own expense. More than this the Church of Rome is ever clamouring and agitating for, but more than this a self-governing and self-respecting people will decline to concede. Protestants have undesignedly but unfortunately played into the hands of the grasping Romanist priesthood by seeking grants and special favours on sectarian grounds. Then came the levelling up process. As an instance the following extract from an article in the *Christian Union* affords food for reflection.

In 1860, says Dr. Dorchester, it is believed that there was no sectarian instruction in the reformatory and charitable institutions of New York. All denominations shared without jealousy in this work. But in 1863 a charter was obtained for a "Roman Catholic Protectorate" for destitute children, all of whose officers were to be of one faith. This institution was not only to be supported from the general tax funds, but was to receive \$10 annually for the care of each child, instead of \$70, as had heretofore been the customary allowance. This precedent, once established, has resulted in building up a system of charities, or, better, perhaps, a system of pauperization, which is probably unequalled anywhere in the world. According to a report just submitted by the tax officers of New York City, there was expended during the year 1888, upon sectarian charities the sum of \$1,672,000 which was distributed as follows: Hebrew charities, \$167,000; Protestant, \$516,000; Catholic, \$989,000. The sum total is nearly one-half as great as the city expends upon its public schools.

In 1869, the Catholics were successful in establishing a precedent yet more dangerous. A tax levy law for New York city was passed by the Legislature allowing "an annual amount equal to twenty per cent of the excise monies . . . to be distributed for the support of schools educating children gratuitously." Fortunately this Bill was more than public sentiment would submit to. Nearly all Protestants declined to receive any portion of the funds, protesting not only against the distribution proposed, but against the principle recognized. A strong agitation followed, which was led by Dr. Francis Lieber and the Union League Club. The next year the Bill was repealed.

Recent aggressive efforts on the part of Roman Catholic ecclesiastics have led to excellent results. The demand for the exclusion of Swinton's History from the schools of Boston called attention to the danger menacing the school system simply through the people's inattention. Such a feeling was aroused that the control of municipal affairs was taken out of the hands of all who were supposed capable of being utilized as tools of the priests, and a salutary lesson has been taught to both priests and people. The *Christian Union* sums up the situation as follows:

We need to go forward, not backward; to improve, not to abandon, the State School system. We shall not here venture to formulate a perfect system; but we may hint at the direction in which the friends of the system should look and work.

1. Absolute emancipation from partisan administration and professional politicians and place-hunters.
2. No State appropriations to any educational institution not under exclusive State control.
3. No other interference with the parent than may be absolutely necessary to secure to every child his right to an adequate education in some school, private or public—a right sometimes threatened by the greed of employers; sometimes by the necessity, sometimes by the indifference, of parents.
4. No further education at public expense than is necessary to equip for good citizenship; and whatever education is so necessary.
5. Including instruction in the fundamental principles of Christian morality, by which we mean morality as interpreted by the Ten Commandments and the life and teachings of Jesus of Nazareth.

Public worship may violate conscience, and should not be enforced against the objection of any parent. Public instruction in the fundamental duties of justice, temperance, honesty and good-will may be taught without violating any one's conscience, and must be taught if the State school system is not to make its pupils more skilful in crime. Ignorance is not synonymous with vice, nor education with virtue. "The light of a thousand suns will not sustain life without the warmth of one."

Books and Magazines.

MESSRS. D. LOTHROP & CO., of Boston, have recently issued A BRAVE BATTLE, by Lucia E. F. Kimball; GLIMPSES OF GREAT FIELDS, by Rev. J. A. Hall; and ACROSS LOIS, by Horace Lunt.

THE JEWS: Their Conversion and Restoration. By Rev. William Cochrane, D.D., Brantford. This is an able and eloquent discourse on a theme that is very attractive at the present time. Dr. Cochrane, in brief compass and with great clearness, presents the subject to the minds of his readers.

"THE Coming Century Grand March," for the piano, is a fine composition of medium difficulty, and one that will be admired. It is by Astin (40 cents.) Also the "Dorothy Waltz" for piano (35 cents.) And for new songs, we have one by that veteran writer, Will S. Hays, entitled, "Enter In," a sacred song and chorus, very pretty and good (25 cents); "The Better By-and-By," a song and chorus

by Mitchell, with pretty melody and good words (30 cents), and a song by Denza entitled, "Call Me Back" (issued in various keys, 50 cents). All the songs have piano-part. Any of these pieces of music sent to any address on receipt of the price, by Oliver Ditson & Co., Boston, Mass.

SAMUEL IRENEUS PRIME. Autobiography and Memorials. Edited by his son, Wendell Prime. (New York: Anson D. F. Randolph.)—The "Ireneus Letters" of the New York *Observer* were known and appreciated all over this continent. Their versatility, fine spirit and Christian tone enhanced their value. The readers of those letters would certainly desire an intimate knowledge of the genial and kindly author. This is admirably afforded in the present volume. The story of his life is well told in this delightful book from the ample materials left behind by Dr. Prime. The volume is valuable also in that it gives clear glimpses of the religious life of by-gone days. It is a worthy contribution to the religious biography of our time.

A HUNGRY LITTLE LAMB By Helen E. Brown. (Philadelphia: Presbyterian Board of Publication.) This is a simple story simply told. Without any perfunctory preaching in it, it preaches through all its pages by its tender and elevated spirit and by the beautiful exemplifications of the mind of Christ in its incidents. The book is one which will interest quite young children, as it is written in plain and easy words and its story is natural and true to life. It cannot fail to leave healthful impressions upon young readers. At the same time it is a book which will prove helpful and very suggestive to older people, especially to teachers and to those who are interested in work among the children and among the poor in the mission fields of our thickly populated cities.

THE TEXT OF JEREMIAH: or A Critical Investigation of the Greek and Hebrew, with the variations in the Septuagint re-translated into the original and explained. By the Rev. George Coulson Workman, M.A., Professor of Old Testament Exegesis and Literature in Victoria University, Cobourg, Ont. With an introductory notice by Professor Franz Delitzsch, D.D. (Edinburgh: T. & T. Clark; Toronto: Methodist Book Room.)—This is a scholarly work of great value to the critical student of the Old Testament. It is not essential that the student should be skilled in the original languages to comprehend the author's meaning, because he has carefully avoided, as far as possible, the use of purely technical terms and gives to the reader of ordinary intelligence full and clear explanations, which can be read with profit. In his preface the author describes his work as "an earnest attempt to solve the difficult problem of the variations between the Greek and Hebrew texts of Jeremiah." Dr. Delitzsch in his introductory notice says, "The present investigation transports the question respecting the nature and origin of the variations in the prophecy of Jeremiah to an entirely new stage, inasmuch, especially, as it presents a complete and comprehensive view of the differences between the Greek and Hebrew texts in a way in which it hitherto has never been presented. The author thereby contributes to the science of Biblical criticism a work of valuable and lasting service. This production of my friend is the fruit of several years of indefatigable labour."

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—A good deal of variety characterizes the contents of the March *Atlantic*, and any one who carefully examines its contents will find that the editor has the art of striking the happy mean between the grave and the gay. History is possibly the strong point of the number, there being a paper on those two brave Scots, "The Keiths," by Hope Notnor, and one of Mr. Fiske's luminous papers upon "Ticonderoga, Bennington and Oriskany." Mr. Frank Gaylord Cook writes an interesting paper upon "Some Colonial Lawyers and their Work," while a theme of a more recent day is admirably treated in "Personal Reminiscences of William H. Seward," by Samuel J. Barrows and his wife, Isabel C. Barrows. Mr. Barrows was private secretary to Mr. Seward, and Mrs. Barrows also acted temporarily in the same capacity. In this connection Stuart F. Weld's judicious consideration of "The Isthmus Canal and our Government" should be mentioned, nor should an able review of Professor Bryce's book on "The American Commonwealth" be overlooked. Mr. James' serial, "The Tragic Muse," abounds in acute studies of personality, and Mr. Hardy's "Passe Rose" is as absorbingly interesting as ever. The first part of a negro story called "Hannah Calline's Jim," and an essay on "Simplicity," by Charles Dudley Warner, close the prose articles, and the poetry includes Mr. Whittier's "The Christians of 1888," and verses by E. Wilson. The usual departments of brief criticism, etc., are in accordance with the *Atlantic's* traditions of literary workmanship.

BY A WAY SHE KNEW NOT:

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XIX (Continued.)

"I made haste over my work after that," went on John, "for I could not trust myself to listen. If he had named your name—"

John rose and went to the window, and stood there long, looking out into the darkness.

The unhappy story did not end here, but Allison heard no more. Brownrig appeared again in the early morning, and John was asked to go with him to see what repairs might be required on the outbuildings of a farm that was soon to pass to a new tenant. Something would need to be done, and the matter might as well be considered at once.

On their way they passed by the manse, and Dr. Hadden's name was mentioned.

"He has a son in America who has done well there. There are two or three other lads from this parish who have gone out to him, Willie Bain among the rest;" and then Brownrig muttered to himself words which John could not hear, but he answered:

"I have heard of several who have done well out there. Land is cheap and good, and skilled labour is well paid," and so on.

But Brownrig came back again to Bain.

"That will not be the way with him. An idle lad and an ill-doing was he. Folk said I was hard on him. He thought it himself. I would have been glad to help him, and to be friends with him before he went away, but he didna give me the opportunity. I respected his father, and would gladly have helped him for his sake. If you should hear word of him, ye might let me know."

"I might possibly hear of him," said John, "but it is hardly likely."

He was glad to get away from the man. If by any chance he had uttered the name of Allison, John could not have answered for himself. But he was not done with him yet. Late at night Brownrig came again to the inn and asked for him. John had gone to his room, but he came down when the message was brought to him. The man had been drinking, but he could still "take care of himself," or he thought so. He made some pretence of having something more to say about business, but he forgot it in a little, and went off to other matters, speaking with angry vehemence about men and things of which John knew nothing. It was a painful sight to see, and when two or three men came into the room John rose and wished him good-night. Brownrig protested violently against his "desertion," as he called it, but John was firm in his refusal to stay.

He was afraid, not of Brownrig, but of himself. He was growing wild at the thought that this man should have any hold over Allison Bain—that the time might come when, with the help of the law, he might have her in his power. But he restrained himself, and was outwardly calm to the last.

"Ye're wise to go your ways," said the inn-keeper, as John went into the open air. "Yon man's no' easy to do wi' when he gets past a certain point. He'll give these two lads all the story of his wrongs, as he calls it, before he's done. He's like a madman, drinking himself to death."

John would not trust himself to speak, but he stood still and listened while the man went on to tell of Brownrig's marriage and all that followed it, and of the madness that seemed to have come upon the disappointed man.

"She has never been heard of since, at least he has never heard of her; and it's my belief he would never hear of her, though half the parish kenned her hiding-place. It's likely that she's safe in America by this time. That is what he seems to think himself. I shouldna wonder if he were to set out there in search of her some day."

John listened in silence, catching every now and then the sound of Brownrig's angry voice, growing louder and angrier as time went on.

It was of all this that John was thinking now, as he stood looking out long into the darkness. Then he came and sat down again, shading his eyes with his hand.

"I am glad to be going away," said Allison, after a little: "and I thank you for—all your kindness."

"Kindness!" repeated John. "I would like to be kind to you, Allison, if you would let me. Allison, I think I could make you a happy woman."

He rose and stood before her. Allison shook her head sadly.

"I cannot think of myself as being a happy woman any more;" and then she added: "But when I am fairly away, and not afraid, I can be content. I have my Marjorie now, and when she does not need me any more I can go to Willie. Oh! if I were only safe away."

John went to the window again. When he came back his face was very pale, but his eyes were gleaming. He sat down on the sofa beside her.

"I am glad—yes, I am glad you are going away. That will be best for a time. And I am glad you have Marjorie. But, Allison, what is to come after? You have your brother? Yes, but he may have some one else then, and may not need you. Oh! Allison, will you let me speak?"

Allison looked up. She grew red, and then pale, but she did not withdraw her eyes from his.

"Speak wisely, John," said she.

"Allison! You cannot think that you owe duty to that man—that brute, I should rather say? Is there anything in the laws of man or of God to bind you to him? Would it be right to let him claim you as his wife? Would it be right for you to go to him?"

"Even if it were right, I could not go to him," said she.

"And will you let him spoil your life? Will you let him make you a servant in another woman's house—a wanderer on the face of the earth?"

"He cannot spoil my life if I can only get safe away."

"And do you not hate and loathe him for his sin against you?"

"I do not hate him. I would loathe to live with him. I think—that I pity him. He has spoiled his own life, though he cannot spoil mine—if I only get safe away. It was my fault as well as his. I should have trusted in God to help Willie and me. Then I would have been strong to resist him."

John bent toward her and took her hand.

"Will you use your strength against me, Allison?"

"No, John. If I have any strength, I will use it in your behalf."

"Allison, I love you dearly. Let me speak, dear," he entreated, as she put up her hand to stop him. "Yes, let me tell you all. From the first moment that my eyes lighted on you I loved you. Do you mind the day? Wait, dear; let me confess all. I did not wish to love you. I was in love with myself, only seeking to satisfy my own pride and vain ambition by striving to win a high place in the world. The way had opened before me, and some day I was to be wise and learned, and a great man among men. I fought against my love. Are you angry with me? Do you despise me? But love conquered. Love is strong and true."

Allison's colour changed; and, for a moment, her eyes fell before his; but she raised them again, and said, gravely and firmly:

"John, when a good man loves a woman whom he believes to be good, what is due from him to her?"

"Ah! Allison. Let me have a chance to show you. It will take a long life to do it."

"John, let me speak. Does he not honour her in his heart? And does he not uphold her honour before the world?"

"We would go away together across the sea."

"Hush! Do not say it. Do not make me sorry that you love me. Do not make me doubt it."

"Ah! but you cannot doubt it. You will never be able to doubt that I love you. Allison, do you love me, ever so little? I could teach you, dear, to love me."

He sought to take her hand, but she would not yield it to him.

"And your mother, John?"

"She would forgive us, if it were once done."

"And my mother, up in heaven? What would she think if she were to know? No, John, it cannot be."

"You do not love me. You would not hesitate if you loved me."

"Do I not love you? I am not sure. I think I might learn to love you; but I could not go with you. No, I could not."

"Allison, I could make you a happy woman," said John, ending where he had begun.

"And would you be a happy man? Not if you are the good man that I have aye believed you to be. You would be wretched, John; and seeing it, could I be happy, even if my conscience slumbered?"

"Allison, do you love me, ever so little? Whatever else is to be said, look once into my face and say, 'John, I love you.'"

She looked into his face as he bade her, and her own changed, as she met his eyes. But she did meet them bravely.

"I think I might have learned to love you—as you said—but I will not do you that wrong. You may suffer for a while, but your life will not be lost. God be with you, and fare ye well."

She rose as she spoke. John rose also, pained and angry. He did not take the hand she held out to him.

"Is that all you have to say to me?"

"We shall be friends always, I hope."

"Friends! No. We have got past that. It must be all or nothing between us. You must see that."

She looked at him with wet, appealing eyes.

"It can't be all," said she, speaking low.

John turned and went away without a word.

That was not the very last between them. John came in the morning in time to carry Marjorie to the carriage, and to place her in Allison's arms. Something was said about letters, and Marjorie exclaimed:

"Oh! Allison, will it not be fine to get letters from Robin and John?"

John looked up to see the tears in Allison's sad eyes, and his own softened as he looked.

"Good-bye, my friend," said she, "Good-bye."

Even if he had wished he could not have refused to take her hand this time, with Marjorie and Robin looking on. But he did not utter a word, and in a moment they were gone.

John stood on the pavement looking after the carriage till it disappeared around a corner of the street.

"And now," said he, "I must to my work again,"

CHAPTER XX.

"Will I like a fule, quo' he,
For a haughty hizzie dee?"

There was work enough waiting him if he were to carry out the plans he had pleased himself with making, before ever he had seen the face of Allison Bain. In one year more he had hoped to get to the end of his university course. If not in one year, then in two. After that the world was before him and hard work.

"It has happened well," he was saying to himself, as he still stood looking at the corner of the street. "Yes, it has happened well. I am glad she is gone away. If she had been staying on in Nethermuir it might not have been so easy for me to put her out of my thoughts. It has happened well."

And then he turned and went down the street "with his nose in the air," as was said of him by a humble friend of his who saw him, but whom he did not see.

"I must have my turn of folly like the lave (the rest), as auld Crombie would say. And 'it's weel over,' as he would also say, if he kenned all. I must to my work again."

Then he turned the corner and came face to face with the husband of Allison Bain. John's impulse during the space of one long-drawn breath, was to knock the man down and trample him under his feet. Instead of this in answer to Brownrig's astonished question, "Have you forgotten me?" John met his extended hand and stammered:

"I did not expect to see you. And for the moment—certainly—"

"I have been at Mr. Swinton's office to see him or you. You are late this morning."

"I am on my way there now. Have you time to go back again? That is, if I can do anything for you!"

"I'll go back with you. It is business I came down about. I am sorry to hear from Mr. Swinton that you are thinking of leaving his employment. I was hoping that ye might have the overseeing of a job that the laird has nearly made up his mind to."

"Oh! as to that, the matter is by no means settled yet, though I have been thinking about it. I may stay on."

"A place in the employ of a man like Swinton, and I may add, after what I have heard him say,—a place in his confid-

ence also, must make good stepping-stones to fortune for a young man. Where were you thinking of going, if one may ask? To America, I suppose, like so many other folk in these days."

"To America! Oh! no; I have no thought of leaving Scotland at present, or even of leaving Aberdeen. I intend taking a while at the college. I began it when I was a lad. But my plans may fall through yet."

"It would take time and it would take money," said Brownrig.

"That's true, but I have plenty of time before me."

"Well, ye may be up our way after all. The laird has ta'en it intil his head to have a new wing put to the house. It has as muckle need of a new wing, as a collie dog has o' twa tails," said Brownrig—falling into Scotch, as some folk have a way of doing when they wish to be contemptuous or jocose, or indeed are moved in any way. "But if it is to be done, it is to be done well, and Swinton is the man, with you to oversee."

"There could be little done this year," said John.

"Plans and preparations could be made. The work must be done in the summer."

Brownrig seemed to be thinking of something else, for when they came to the corner of the street he stood still, looking out toward the sea. John paused also for a moment, but he grew impatient and moved on. All this time he had been saying to himself:

"In some way I must keep this man in sight through the day and through the night, as well, as long as he shall stay in the town. If he were to see her now! If he were to follow her!"

John drew his breath hard at the thought.

"There was a long stair to go up before Mr. Swinton's rooms could be reached, and when they came to the foot of it Brownrig paused.

"I am not quite myself this morning," he said; "I'll wait till later in the day before I try to see Mr. Swinton again. There's no special hurry."

"You are not looking very well," said John, gravely. "It would be as wise for you to wait a while and refresh yourself. I'll go with you a bit of the way."

They went back together till they came to the door of the inn. John refused Brownrig's invitation to enter, and left him there. Then he took his way to Robert's lodgings. Robert had not returned.

"Can they be lingering yet?" said John to himself. "I must see that they are fairly away."

In the street opposite the house where Mrs. Esselmont had stayed, no carriage was standing. John slowly passed the house and turned again, waiting for a while. Then he went toward the office. Looking in at the inn parlour on his way thither, he saw Brownrig sitting with a friend. There were a bottle and glasses between them, and judging that he was "safe enough for the present," John went to his work. Brownrig paid another visit to Mr. Swinton the next day, but nothing was definitely arranged between them as to the work which was to be done, and in a day or two he went away.

It must be owned that it went ill with John Beaton about this time. He had been in the way of saying to himself, and of saying to others also, whom he wished to influence, that the thing which a man desired with all his heart to do, that he could do. Of course he meant only such things as were not in their nature impossible to be done. But after a while he was not so sure of himself.

While Brownrig had lingered in the town, John had been more or less occupied with thoughts of him. He had kept sight of him at most times. He had known where he was and what he was doing, and in what company. He had done this for the sake of Allison Bain, declaring to himself that whatever might be done to prevent her falling into the hands of the man who called her his wife, it was right for him to do.

But Brownrig showed no sign of knowing that Allison had been in the town, and in a few days he turned his face homeward again.

Then John had time to attend to his own affairs, and it went ill with him for a while. He faced his trouble like a man, and "had it out with himself," as he might have "had it out" with friend or foe, with whom a battle was to be fought for the sake of assured peace to come after.

Yes, he loved Allison Bain—loved her so well that he had been willing to sacrifice a hopeful future at home, and begin a life of labour in a strange land, so that she might share it with him. He had not tried to shut his eyes as to the right and wrong of the matter. He had seen that which he had desired to do as other men would see it, and he had still spoken.

But Allison Bain did not love him. At least she did not love him well enough to be willing to do what was wrong for his sake. And now it was all past and gone forever.

What, then, was his duty and interest in the circumstances?

To forget her; to put her out of his thoughts and out of his heart; to begin at the work which he had planned for himself before ever he had seen her face; to hold to this work with might and main, so as to leave himself no time and no room for the cherishing of hope or the rebelling against despair, and he strengthened himself by recalling the many good reasons he had seen for not yielding when the temptation first assailed him.

He ought to be glad that she had refused to listen to him. She had been wise for them both, and it was well. Yes, it was well. This momentary madness would pass away, and he had his work before him.

And so to his work he determined to set himself. So many hours were to be given to Mr. Swinton and so many to his books. In these circumstances there would be no leisure for dreams or for regrets, and he would soon be master of himself again.

And he must lose no time. First he must go and see his mother. He hung his head as he owned to himself how few of his thoughts had been given to her of late.

All this while she had had many thoughts concerning him; and when, one night, he came at last, wet and weary, through the darkness of a November night, she welcomed him lovingly, and uttered no word of reproach or even of surprise at his long silence, or at his seeming forgetfulness of the plan which he had himself proposed. She was just as usual, more glad to see him than she had words to tell, and full of interest in all that he had to say.

(To be continued.)

DR. MACÉWAN, of Clapham, is at St. Petersburg, where his son lies very ill.

THE THINGS OF THE PAST.

Days of the past, how feathery-footed and feathery-hearted were you !
 Floating between earth's tender green, and heaven's unclouded blue.
 (But now the days bring work in their hands, and their tread is orderly.
 They tell me naught of the ways of the birds, and the wood's deep reverie.)
 Dreams of the past, oh, dreams of the dawn, of rose-coloured sky and dew !
 When the angels of God possessed the earth, and the earth itself was new.
 (But now it is plain, prosaic forenoon, and ah, how the cynical sun,
 Brings out the evils and ills of life, and the work that was badly done.)
 Hopes of the past, how far you flew, so far you never came back ;
 Early at morning and late at night I looked on your shining track.
 (But now the bright-winged creatures are caged, and the cage is pretty and neat ;
 The water is good—the outlook is fine—they have food enough to eat !)
 Joys of the past, you grow as thick as grass on a soft June day,
 You covered me over, and hid me from sight, as down in your breast I lay.
 (But now—oh, shallow grass-depth of bliss, could you but reach up to my heart,
 'Twere worth while growing, were it just for the knowing that life and joy cannot part.)
 Loves of the past—they were poets then—I gathered them great and small,
 Gathered and crowded them close in my heart, and loved and worshipped them all.
 (But now some poets are carpenters, and their work alas, I can see
 Is finely turned, and clever, and very good—for carpentry.)
 Heart of the past, how you leaped for joy alone 'neath the lonely sky.
 When the world was dark, and the blood ran quick, and the galloping winds went by.
 (But now the winds—my playfellows—they whistle and shout in vain—
 Would I might steal back for one last rout and revel with them again !)
 Pain of the past, your mourning robe was wondrous black and deep ;
 On a tide of tears you closed your eyes, and then—you smiled in your sleep.
 (But now you wear a white, white robe, yet I know that your heart is deep ;
 And though the tears have fled with the years, you sometimes smile in your sleep.)
 Friends of the past, you have utterly gone, as though you never had birth ;
 For children are lost in older frames more oft than they are in earth.
 Ghost of the past, my heart is sore, but you will haunt me yet ;
 Leave me I pray you, but not for long—not till I learn to forget.—*Ethelwyn Wetherald in the Week.*

CARLYLE'S WIFE.

"My father was very anxious for a boy. He was disappointed that I was born a girl. However, he brought me up as much as possible as a boy. I was taught as a boy. When my mother remonstrated he would say, At eighteen I will hand her over to you, and you can teach her all a girl ought to know. But Carlyle came, and it was forgotten. I did not know how to tack on a button when I got married, but I could write Latin. When we got married he took me to a farm-house, far from the busy haunts of men. A strapping, red-armed wench waited on us. 'It is market-day to-day,' said she to me one day, bobbing in an uncouth courtesy. 'I am going to market; what meat shall I get?' I was reading at the time. 'O, anything you like,' was my reply. 'No, ma'am, not as I like, as you like.' Well we decided on something. But the cooking was execrable. Day after day our dinner was uncatable. 'My dear,' said Carlyle gravely to me at length, 'I am a philosopher, but I must have butcher's meat properly cooked for dinner.' I had a good cry after that. Then getting a cookery book I shut myself up with my pots and pans, and soon mastered the details of practical cookery. In the same way with sewing. Carlyle was away from home, and I made him a waistcoat. It fitted him perfectly. I was very proud of it. 'You want praise for it,' said he, 'but this is only what every woman ought to be able to do. You do not want praise for doing your duty.' But I did, though. Now I am happy to say I can bake bread, cook a dinner, or make a shirt with any one."

THE CANADA PRESBYTERIAN.

THE DOMESTICITY OF SHAKESPEARE.

Domestic in all his habits and inclinations Shakespeare undoubtedly was ; the word "home" had a witchery which was irresistible to him, and anchored him to the "haven where he would be," in spite of the contamination of "the Bohemianism" that surrounded him in London during his enforced absence from the "home" of his youth and age. The loves of husband and wife are always sacred to him ; even the wanton Cleopatra realises that at length :—

Husband, I come ;
 Now to that name my courage prove my title !"

Whatever may have been his errors, his failings, his flirtations with Mistress Fitton or anyone else, they are not inconsistent with that true basis of domestic affection which he ever reiterates and illustrated nobly himself by his calm retirement at the last amid his family. He must have been a domestic man in the best sense of the word who penned that exquisite description of the careful housewife in Sonnet cxliii. :—

Lo as a careful housewife runs to catch
 One of her feather'd creatures broke away,
 Sets down her babe, and makes all swift despatch
 In pursuit of the thing she would have stay,
 Whiles her neglected child holds her in chase, etc

This is not an inappropriate digression from the drama whose one redeeming touch is domestic love, where Shakespeare seems to have tried how far he could plunge a devoted couple into the basest of crimes without withdrawing, if not our secret sympathies, at least our pity for them ; and the more we look into the slight basis on which he built that most powerfully finished of all his feminine characters, the more are we struck with his earnest reverence and belief in the nobility inherent in a true wife. Lady Macbeth has the grandest entrance, the most appalling exit, and creates the most forcible impression in the fewest lines of any of his first-class characters.—*Cornhill Magazine.*

CHRIST AND HYPOCRISY.

The sternness of Christ was elicited in its highest degree by spiritual double-dealing, what we ordinarily call hypocrisy ; next, though not in such uncompromising terms, by that open covetousness which is the obvious antagonist of all spiritual life, and especially by that deadness to His own personal influence which indicated the supremacy of unspiritual desires over the hearts of the people ; and last, and with the most passionate emphasis, wherever Christ saw the spirit of the world creeping into a heart that had ardently owned His own spiritual authority, and that was in reality at His own disposal. In other words, Christ was most stern with those who made a pretence of being religious ; stern, but not so stern, with those who did not even make a pretence of it, who simply passed Him by as if He had touched no spring in their hearts ; but He was most disposed to chastise, most disposed to wound deeply,—because He saw in this case that a wound would be most spiritually effectual,—where a noble nature was in danger of admitting into its most spiritual motives worldly alloys. Where Christ could win by tenderness, He showed it, even amidst the agonies of the Cross. When tenderness was a revelation, He was tender no matter how great the force of conflicting motives might be. It was only when it became necessary to characterise justly the monopoly claimed by the world over the heart of man, that His words became instinct with the fire of divine denunciation.—*Spectator.*

IS IT GENUINE?

Probably thousands of people in this section of country, and this section is no exception to any other in this respect in the United States, have read the report said to have been written by Prof. S. A. Lattimore, Ph. D., LL. D., Analyst of Foods and Medicines, New York State Board of Health and Professor of Chemistry in the Rochester, N.Y., University, stating that all of the Safe Remedies manufactured by H. H. Warner & Co. were pure and wholesome, nor did any of them contain any mercury or deleterious substance. To shorten the controversy, however, we will give Prof. Lattimore's report entire :

UNIVERSITY OF ROCHESTER,
 CHEMICAL LABORATORY.

Mr. H. H. Warner has placed in my possession the formulæ of the several medicines manufactured and sold under the general designation of "Warner's Safe Remedies." I have investigated the processes of manufacture which are conducted with extreme care and according to the best methods. I have taken from the Laboratory samples of all the articles used in the preparation of these medicines, as well as the several medicines in which they enter. I have also purchased from different druggists in this city "Warner's Safe Remedies," and upon critical examination I find them all entirely free from mercury and from poisonous and deleterious substances.

S. A. LATTIMORE, Ph. D., LL. D.,
 Analyst of Foods and Medicines, New York State Board of Health, Professor of Chemistry, University of Rochester, N. Y.

We cannot think that a firm of the standing of H. H. Warner & Co. would dare publish such a statement if it were untrue, and we now have that firm's authority to say to our readers that it is absolutely and unqualifiedly true in every particular.

British and Foreign.

THE Rev. John McNeill is to preach the annual sermon of the National Temperance league in April.

THE Rev. John Logan, of Leslie Free Church, Fife, is about to retire after a ministry of upwards of thirty years.

A WESLEYAN sisterhood is about to be instituted in order to afford ladies of refinement and leisure a suitable sphere of church work.

DR. NORMAN MACLEOD, of Edinburgh, was the preacher at the bi-monthly Gaelic service in Crown Court Church on Sunday afternoon, 10th inst.

THE Rev. H. C. Begg preached his farewell sermon in Maxwell Church, Glasgow, prior to his induction to Sorn ; the congregation was exceptionally large.

BLOCHAIRN Free Church, Glasgow, was the scene of an impressive ordination service on a recent Sabbath, when two members were ordained to the eldership, and four to the diaconate.

IN Forfar Presbytery Mr. Caie, in submitting a report on non-church-going, stated that only one member of the committee of six had attended. The report was sent back to the committee for revision.

MR. WILLIAM TAIT, who died at Creebridge lately, in his ninetieth year, has bequeathed \$500 to keep Minnigaff Churchyard in repair, and \$4,000 to the kirk-session of the parish for benevolent and other objects.

BISHOP LIGHTFOOT spends his whole official income, \$35,000 a year, on church and educational work. He is now building, at his own expense, a large church in a poor and densely-populated part of Sunderland.

SIR JOHN KINLOCH, the new member for East Perthshire, says that after Irish Home Rule the question that most absorbed the constituency was Disestablishment. This must come up, he adds, as soon as the Irish question has been settled.

MR. NAOROJI, Lord Salisbury's "black man," says he was educated in a school taught by Scottish professors ; his nomination to the Legislative Council of Bombay was made by a Scottish peer, Lord Reay ; and his best friends were three Scotchmen.

DR. ANDREW A. BONAR presided at the fourth annual meeting and conference of the Glasgow Presbyterial Temperance Society. The report submitted by Mr. James Williamson showed that there is now a total of 144 organized societies and Bands of Hope in the Presbytery.

BAILIE WALCOT describes the musical bells of St. Giles', Edinburgh, as an intolerable nuisance, and in doing so seems to express the sense of the city. It is hoped some generous philanthropist will provide new bells ; in the meantime Mr. Poyser must stop playing the old ones.

AT Maybole arrangements are being made by an influential committee for the presentation of a reception testimonial to Rev Roderick Lawson on his return from India, in recognition of his numerous efforts during the last twenty-five years in the interests of the young and the community at large.

EDINBURGH University court having lately appointed two examiners for the B.D. degree belonging to the Established Church, contrary, it is said, to an understanding come to some years ago that one should be a Dissenter, a question on the subject will be put in Parliament shortly by Mr. John Sinclair, M.P.

DR. ALEXANDER MACLEOD, of Cloughton, has been presented by the Nonconformist ministers of Birkenhead with an album containing the portraits of the twenty-one members of their society, as a token of their gratification at his nomination for the moderatorship of the approaching synod of the English Presbyterian Church.

DR. CAMERON LEES, at the annual dinner of a north country club in Edinburgh, spoke of his Australian experiences, and stated that in Victoria nearly the whole of the land belonged to Scotsmen. It was a common saying out there that "the Scotsmen have the land, the Irishmen the hillets, and the Englishmen what they can get."

MR. ROBERTSON, of Stonehaven, and Mr. Allan, his elder, have withdrawn their appeals against the decision of Fordoun Presbytery in the matter of the split, stating, however, that they did so not because of change of view but in the interest of Christ's cause and from a desire to promote a spirit of Christian charity, and for the sake of the Free Church in that town.

LATELY a number of Jewish students at Minsk called at the Bible depot and enquired for New Testaments. They were asked if they were not afraid of taking such a book into the Talmudical College, as the director would surely excommunicate them if he discovered it. They all replied, "No fear ! no fear ! The director himself reads it ; we saw him doing it."

WHAT is called a "Great Salvation Romance," in eight acts, is being played at the Congress Hall of the Salvation Army in Clapton—admission, one penny ! At Hanley, in Staffordshire, Messrs Selby and Heal are conducting evangelistic services attired, to use their own phrase, "in the costumes as worn by the learned divines of the seventeenth century."

ST. Matthew's, Glasgow, erected in 1839 by the Church Building Society, celebrated its jubilee lately by a conversation in the Queen's rooms. Rev. Robert Armstrong, the pastor, said he had no sympathy with the cry about the non-church-going. He thinks they have not yet reached the stage when they could do without seat rents, although that was a consummation devoutly to be wished.

THE Glasgow branch of the Christian Socialist Society has sent a circular to the Presbytery's Commission on the housing of the poor, expressing approval of the proposed enquiry, making several suggestions, and declaring that the only true remedy lies in the re-organization of society on a co-operative basis, when every person would have equal opportunity of employment and just remuneration.

CUMBRAE Committee have selected a lect of nine out of the 102 applicants for the vacant charge, viz. : Revs. G. F. A. McNaughton, M.A., assistant, Glasgow Cathedral ; John Peattie, M.A., assistant, Alloa ; Thomas Milne, B.D., Abbey Parish, Paisley ; Archd. Grierson, M.A., Dumbarton ; Scott Kerr, M.A., Eastwood ; Mair, Largs ; Lambie, M.A., St. Mary's, Partick ; Tennent, North Leith ; George Waugh, M.A., B.D., Slamannan.

Ministers and Churches.

THE Presbyterians of Elmvale contemplate building a new church soon.

THE Presbyterian Church at Sunnidal is to have a fine new organ.

THE Rev. J. J. Richards, of the Presbyterian Church, Caintown, has been granted a six weeks' leave of absence from his congregation. He has gone to Winnipeg.

THE Rev. M. C. Cameron, of Harriston, formerly of Milton, has received a call from a church in Columbus, U.S. Mr. Cameron, it is said, will decline the invitation.

THE Rev. Mr. Herridge, of St. Andrew's, Ottawa, preached in the Central Presbyterian Church, Hamilton, at both services Sabbath week. The Rev. Dr. Smith, of Kingston, filled his pulpit in his absence.

ON March 1 a deputation from the congregation of Chesterfield waited upon Mrs. Lambertson, and presented her with a splendid silver tea service as a token of their high appreciation of her excellent services as leader of the choir.

MISS JAMIESON was recently presented with an address and a purse containing over \$100 by the congregation of St. Andrew's Church, New Westminster, on her retiring from the position of organist of that church, which position she has held gratuitously for nine years.

MRS. BALL, of Vanneck has been for several years the President of the W.F.M.S. of Prof Line which office she resigned at the close of 1888. So highly were her services appreciated that the ladies of the above society could not allow her to retire without a token of their high estimation. They very much surprised Mrs. Ball by presenting her with a life membership in the W.F.M.S.

LAST week the congregation of the Presbyterian Church, St. David's, together with some of their friends, enjoyed an eventful evening. The occasion was a visit to Haynes' Avenue Church, St. Catharines, at the invitation of the congregation there. A delightful time was spent, and a fine programme presented, which lasted until a late hour, when all retired to their domiciles well pleased.

AT a meeting of the Presbytery of Lindsay held at Sunderland on Tuesday, a call from the congregation of Pickering to the Rev. Louis Perrin, B.A. of Kirkfield, was presented. After the Rev. Messrs. McMechan and Craig, of the Presbytery of Whitby, had stated reasons for the translation, the Presbytery sanctioned the same. Mr. Perrin's induction into his new charge will take place towards the end of March.

THE annual election of officers of the Knox College Missionary Society was held Tuesday evening, 12th inst: P. J. McLaren, B.A., president; M. P. Talling, B.A., D. M. Buchanan, vice-presidents; W. W. Crow, recording secretary; J. R. Sinclair, corresponding secretary; E. A. Harrison, secretary of committee; H. R. Horne, treasurer; H. S. McKittrick, A. F. Neilly, W. R. McIntosh, G. L. Johnson, D. Carswell, councillors.

The Young People's Association of St. Gabriel Church, Montreal, held another of their successful socials last week, when fifty students of the Presbyterian and McGill Colleges were entertained by the members of the Association. Mr. A. Watt, president, occupied the chair. The following ladies and gentlemen took part in the programme: Misses Henry, F. and M. Taylor, Darling and Campbell, and Messrs. Thomson, McAllister and Graham. Messrs. Willis & Co. kindly loaned a piano for the occasion.

AS a result of the appointment of the Rev. A. T. Love to the chaplaincy of the Marine Hospital in the city of Quebec, an extensive correspondence has been published between the English Church Bishop, his Archdeacon and Hon. C. H. Tupper, Minister of Marine and Fisheries. The English Church party complain that they have been "turned out," and the Presbyterians "turned in." There is one Roman Catholic chaplain, and one Protestant. The Rev. Mr. Love is now the Presbyterian chaplain.

THE parlour social at the residence of Mr. George Maver, under the auspices of St. Andrew's Church, Pickering, was an unqualified success. The programme presented was short, spicy and attractive, and Mr. Maver and lady did the honours with that geniality for which they are so justly noted. Proceeds \$45, to be utilized in renovating the manse for the reception of their new minister, Rev. Mr. Perrin, whose induction will take place some time this month.

THE Rev. A. McIntosh, Presbyterian minister, died at his residence, South Gut, St. Ann's, Victoria County, N.S., recently. He was in charge of the large parish of St. Ann's, North River and North Shore from 1856 up to the time of his death. He was about seventy years of age. He was well and favourably known throughout Cape Breton and was considered a very able preacher, both in Gaelic and English. He will be sincerely mourned. His wife died about three years ago. Two daughters remain to mourn their loss.

THE Wayside Gatherers, an efficient missionary organization of little folks connected with St. James Square Presbyterian Church, Toronto, last week gave a most interesting and successful entertainment in behalf of the object for which they exist. The programme was varied and pleasing, all the numbers given by the young people exclusively, reflecting high credit on the respective performers. The Rev. Dr. Kellogg presided. While all connected with the entertainment co-operated heartily in making it a complete success, it might seem invidious to particularize, but all are agreed that the efforts of Mrs. A. W. McLachlin deserve distinct recognition.

THE social given in Knox Hall, Brandon, last week under the auspices of the Woman's Foreign Mission Society in connection with the Presbyterian Church, was well patronized, considering other attractions which were in progress at the time. The chairman, Mr. Lockhart, read a letter from Mr. Laird, of Cotes' reserve, giving an outline of the progress of the Indians under his tuition. The church choir rendered several pieces, Miss Callender and Mrs. K. Campbell lent their musical talents on the occasion, Mr. Henderson and Mr. Montgomery gave readings; all of which were well received. Ample justice was done to the cakes and coffee provided by the ladies. All went home feeling that they had spent a very profitable and pleasant evening.

THE Rev. Mr. McKenzie, of Oro, preached to the Uptergrove and Longford congregations once a month during the winter, they supplying his pulpit by a student from college at the same time. One Monday morning, on his return homeward at Orillia, Mr. Mackenzie was agreeably surprised by being presented with a fine fur overcoat, by Mr. Johnston, one of the elders of the Uptergrove Church, as a gift from the congregation, and a token of their appreciation of his labours among them. On the first Sabbath of March the Lord's supper was dispensed at Uptergrove Presbyterian Church, by the Rev. Mr. Mackenzie, of Oro. Suitable discourses were preached in Gaelic and English, on Saturday, Sunday and Monday, which were listened to with devout attention. The weather was remarkably favourable, and the people attended in great numbers, and appeared to be deeply impressed with the solemnity of the occasion.

LAST February the Y. M. C. A. of the University College, Toronto, sent Messrs. Fraser and McClean as a deputation to visit the students of the Ontario Agricultural College, Guelph. As a result of this, with the assistance of Messrs. Cole and Fraser, a Y. M. C. A. was organized at the college on Saturday, the 9th inst. There has been a large attendance at the students' weekly prayer meeting, and it is gratifying to know that all the students except five or six have become either active or associate members of the Association. This indicates the moral tone of the Ontario Agricultural College students. The officers for the ensuing year are: E. A. Rennie, of Hamilton,

president; C. A. Zavitz, B.S.A., Coldstream, vice-president; H. Hutt, Thorold, recording secretary-treasurer; J. P. Thompson, Uptergrove, corresponding secretary; Messrs. R. Monteith, Stratford; C. F. Whitley, London, Eng.; F. Linfield, Goderich, committee.

THE quarterly communion was celebrated in the Presbyterian Church in Minnedosa, Man., on the 10th inst., when twelve were added to the membership of the Church, eleven of whom were on profession of faith. Two weeks' special services have just been concluded, and have been productive of much good. Rev. Mr. Lock, the pastor, was assisted in them by Rev. Messrs. Colter, Stutler and Ross. Mr. Todd has also concluded a series of eight Sunday evening sermons on "Important Religious Questions," which have drawn large congregations. Though the church has seating capacity to hold half the population of the town, it was filled on the last two Sunday evenings. This congregation is in a flourishing condition. The membership was more than doubled since Mr. Todd began his pastorate two and a half years ago, though the number of families has been greatly decreased by removals from the district. The congregation becomes self-supporting this year, and its future prospects seem brighter than ever before.

THE twentieth annual convention of the Brant County Sunday School Association was held last week in the Congregational Church at Burford village. There was an exceedingly large attendance of delegates when Mr. W. N. Hossie, president, of Brantford, took the chair. Those in attendance included the following presidents of the sub-divisions:—Rev. Mr. German, Onondaga; Mr. Hoffman, Burford; Mr. Yeigh, Brantford; Mr. Kitchen, North Dumfries. The reports from these sub-divisions were in each instance of a highly encouraging description, showing most gratifying progress all along the line. An elaborate report was also handed in by Mr. Hossie, and schedules from each of the schools. There are four banner associations in the county, each having been visited by the president, viz.: Paris, Burford, North Brantford and Onondaga, and South Brantford and Oakland. In the absence of Mr. Goble, Dr. Nichol, of Brantford, was called upon and conducted a conference on teachers' meetings, in which much interest was taken by those present. A mass meeting of the children was addressed by Rev. Mr. Unsworth, Paris; Mr. Yeigh, Brantford, and Rev. Mr. Johnson, Burford.

AT least 400 people assembled in Melville Church Brussels lately to hear a lecture on "John Bunyan, the Immortal Dreamer," by the pastor, Rev. Jno. Ross, B.A., under the auspices of the Y.P. C.A. of that church. The President (A. M. McKay) occupied the chair and, after devotional exercises, a few preliminary remarks from the chairman and a selection from the choir of the Society, the lecturer was called upon. For about an hour and a quarter the closest attention was given to the reverend lecturer as he rapidly, though pleasantly and profitably, sketched the life of one of the most wonderful men who ever lived. A great many good lessons were drawn and wholesome advice given in the course of the lecture. The audience went expecting to hear something good and they certainly were not disappointed as the lecture was thoroughly prepared and given in an entertaining manner. A vote of thanks was passed to Rev. Mr. Ross on motion of A. Good and A. Stewart, which was appropriately acknowledged. A quartette was given by Misses Taylor and Stewart and A. Stewart and S. Y. Taylor, after which the audience joined in singing "Rock of Ages," and Rev. S. Jones pronounced the benediction.

LAST week the Rev. W. T. Herridge lectured in the Central Church, Hamilton, on Mrs. E. B. Browning. The audience was large, interested and attentive, and the hearty applause must have been gratifying to the able and popular lecturer. In the lecture Mrs. Browning's life and writings were passed under review, and lessons for the present drawn from the doctrines taught by the pure-minded and gifted lady. While admitting that woman has her rights, and in some respects excelled man, the lecturer denied that she had any right to reign queen of politics, and expressed the idea that she was at her best in the home. Mrs. Browning's tender sympathies with the poor and the hard-working were pointed out, and the audience advised to read the works of Mrs. Browning so as to get right on the questions of the age. Altogether, the lecture was pleasing, able and worthy of the highest praise. The choir sang some pieces during the evening, and sang them so well as to delight the audience. This was their programme: Chorus, "Psalm of Life" (Kinross); quartette and chorus, "Ascribe unto the Lord" (Blair); solo and chorus, "Let not your heart be troubled" (Trembait); double chorus, "Judge me, O God" (Mendelssohn). The chair was occupied by the pastor, who conveyed the thanks of the meeting to the lecturer in a few warm words.

THE following is the resolution adopted by the Foreign Mission Committee (Western Division) of the Presbyterian Church in Canada, in regard to the death of the Rev. John Gibson: The Foreign Mission Committee, Western Division, having learned of the death of Rev. John Gibson, M.A., B.D., of Demerara, desire to record their sense of the loss sustained by the Church in the early removal of a missionary so richly endowed by nature and grace for the great work to which he had consecrated his life. While Mr. Gibson was appointed by the Eastern Division of the committee and laboured under their direction, his unexpected death has come very near to the members of the Western Division, and touched them with a sense of peculiar loss. The departed missionary had grown up among them in the West from boyhood, and during his distinguished course in the University of Toronto, and in Knox College, he had endeared himself to a wide circle in the Church, and to many members of the committee by his Christian worth and modesty, and by the most attractive qualities of his character. They followed the promising opening of his work in the foreign field with deep interest, and they hoped to see him spend many years of faithful labour in the Master's service and in due time gather many precious sheaves in the harvest field. An all-wise Father had ordained otherwise; what he sowed others shall reap. The committee desire to bow in humble submission to His unerring wisdom and love. They feel assured that while their departed brother was not permitted to see, to any large extent, the results of labours so full of promise, when he "stands in his lot at the end of the days," it will be found that, even in the interests of Foreign Missions, he did not live in vain. The committee desire to tender to the bereaved widow of their departed brother, and to his father and all the members of the family, their sincere and cordial sympathy with them under their great trial, and they pray that the God of all grace may cause them to enjoy, at this time, the rich consolations of the Gospel of Christ.

THE fourth annual meeting of the Chatham Presbyterian Woman's Foreign Mission Society was held in the First Presbyterian Church, March 5, the president presiding. After devotional exercises the election of officers took place. Mrs. Cooper, president; Mrs. Walker, first vice-president; Mrs. Beckett, Bothwell, second vice-president; Miss A. Walker, treasurer; Mrs. Laughton, Bothwell, recording secretary; Lizzie McNaughton, corresponding secretary. Mrs. Gracey Valetta read a very interesting letter from John Thunder, North-West. Encouraging reports were read from the twelve auxiliaries and four mission bands, three auxiliaries and one mission band being formed during the year. Contributions toward the clothing for North-West over \$300. Amount to fund, \$751 83. Mrs. Laughton, Bothwell, gave the dedicatory prayer. Mrs. Ball, Vanneck, closed the morning session in prayer. Rev. Mr. McColl opened the afternoon session with Scripture reading and prayer. Mrs. Haig gave the delegates (forty-five) a very hearty welcome in the name of the society, Mrs. Chase, Kidgetown, replying. Just here Dr. Batisby came in to give us encouragement in our work. The sister societies were represented: Mrs. McColl, Baptist; Mrs. Lenkins, English Church, and Miss Meicall, Methodist. Mrs. McJennan, Comber, gave a very instructive paper on Formosa; Mrs. Farquharson a paper on Duty, which, we trust, will have a lasting impression on all. Mrs. Ball then addressed the ladies in her usual

earnest manner, and was listened to with great attention. The mission bands led in the singing. The question drawer brought two very fine old ladies to their feet, Mrs. Barr, Windsor, who told us of how she was first led to give to the Foreign Missions. It was the year before Queen Victoria was crowned that a young girl earning her own living by her needle asked Mrs. Barr for a sixpence to help in the Foreign Mission. She gave and has since given hearty aid in prayer for the young girl that led her to give to this great important cause. Then Mrs. Webster, Florence, with over threescore years and ten of missionary experience, spoke thankfully to all, and then led in prayer. Mrs. Ball said she was greatly moved, and somewhat jealous of our society having such grand old members. A standing vote of thanks was given to the retiring president, Mrs. Walker, for her untiring labours, which have made her a most successful president. Then the new president was introduced, and closed the meeting, inviting the delegates and all present to tea at Mrs. Wheeler's. Evening meeting in St. Andrew's Church, addressed by Rev. Mr. Wilkie, whose earnest remarks will not fail to deepen our interest in the Indore Mission.

THE sixth annual meeting of the Lanark and Renfrew Women's Foreign Mission Presbyterian Society, was held in St. Andrew's Church, Renfrew, on Tuesday, February 28th, Mrs. Neilson, presiding. A business meeting was held in the morning for the election of officers, and transaction of other matters. The officers elected for the ensuing year are as follows: Mrs. Irving, Pembroke, president; Mrs. F. T. Frost, Smith's Falls, first vice-president; Mrs. A. H. Scott, Perth, second vice-president; Mrs. Charles Frost, Smith's Falls, treasurer; Mrs. S. S. M. Hunter, Pembroke, corresponding secretary. Miss L. B. Stewart, Renfrew, recording secretary. A standing vote of thanks was tendered Miss Stark, Carleton Place, for her valuable services as treasurer of the society during the past six years. The afternoon Session was opened with the usual devotional services, after which Mrs. T. McDougall, Renfrew, read an address of welcome to the visiting delegates to which Mrs. Scott, Perth, replied. The annual reports were then read, showing an increase of four new auxiliaries and mission bands, and two new life members. The treasurer's statement showed a decided increase over last year, the total receipts for 1888 being \$2,340. The president then gave her annual address, urging on those present the need for increased activity in the work of sending the Gospel. Mrs. Ellingham, Pakenham, read a very interesting paper on "Christian Giving." During the Session, papers were given on the following subjects: "French Evangelization," Mrs. Irving; "Map Exercise of Northwest Missions," Miss McDiamid, Arnprior; and "The Jews, Past, Present and Future," Miss Bell, Pembroke, all of which were listened to with much attention and interest. The proceedings were varied very pleasantly with solos by Mrs. Cadenhead, and Miss Barnett. After the usual moving and seconding of a vote of thanks for hospitality received by the visitors, the meeting was closed with the Doxology, and prayer by Mrs. Gandier, of Coulonge. A public meeting was held in the evening, Rev. Mr. Patterson, Eganville, in the chair. The first hour and a half was devoted to receiving and adopting the secretary's and treasurer's reports of the Presbyterian Woman's Foreign Mission Society. The ladies were addressed by Rev. Mr. Nixon, Smith's Falls, who spoke of the almost unparalleled success of the movement, and the educating power of mission bands, by teaching the young to pray publicly and also how to give. Rev. Mr. Scott, Perth, next addressed the meeting, and spoke of guarding against two great faults, by becoming so enraptured with Foreign Missions that we find and see no good in Home Missions and vice versa. He also recommended that after a good meeting the work should always be begun afresh, and remember that it is all done for Christ's sake. The meetings were thought to have been a success, and we can only hope that with our heavenly Father's aid, the good which we have received will be the means of making us more earnest in our efforts to rescue our brothers and sisters who are still in heathen darkness.

PRESBYTERY OF PARIS.—The regular meeting of the Presbytery of Paris was held in Woodstock on the 12th inst., Rev. M. McGregor, M.A., presiding. There was a full attendance. Mr. J. C. Tolmie declined the call from Princeton and Drumbo. A unanimous call to him from First Church, Brantford, was sustained. Commissioners to the Assembly were appointed, viz., Messrs. McMullen, Cochrane, D.D., Thompson, Munro, McKay, Beattie, ministers, and Bradburn, Russell, McLean, Hislop, Camp, and Atkin, elders. Leave was granted St. Andrew's congregation, Ingersoll, to mortgage their church property for the purpose of aiding in providing a manse for their minister. The reports on the state of religion, Sabbath schools and Temperance were submitted by Messrs. Beattie, Pettigrew and Myers respectively, and adopted. The following resolution, proposed by Mr. McMullen and seconded by Dr. Cochrane, was adopted unanimously: Whereas, in the judgment of the Presbytery of Paris the Act of the Legislature of the Province of Quebec, known as the Jesuits Estates Act, is by the recognition which it gives to the Pope offensive to Protestantism, a menace to liberty, imperilling to the unity of the Dominion and inconsistent with loyalty to the British Crown; and, whereas, neither political party in the Dominion Parliament seems disposed to take a stand in protest against said Act: Therefore, it is hereby resolved by the said Presbytery to counsel all our people, as they prize British and Protestant liberty to sink all party considerations and unite in such constitutional measures as may be available, whether by petition to the Queen or otherwise, under that said Act as also that incorporating the Jesuits may be declared null and void." On motion of Mr. McKay, seconded by Mr. Hardie it was agreed to respectfully and earnestly recommend to the Woman's Presbyterian Society to include Home as well as Foreign Missions in their efforts and contributions, in view of the increasing demands of the home work. Next meeting is to be held in Knox Church, Ingersoll, June 25, at two p.m.—W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF STRATFORD.—A regular meeting of this court was held in Knox Church, Stratford, on the 12th inst. Rev. John Campbell, Moderator. The committee on the revision of the Book of Forms reported, and after carefully considering the report, the Presbytery ordered it to be forwarded to the Assembly's committee. Commissioners to the General Assembly were appointed, viz.: Rev. Messrs. McPherson, Hamilton, P. Scott, P. Wright and Chrystal, ministers, and Messrs. Leslie, Bradley, Thompson, D. Stewart and Strathdee, elders. A communication from Harrington aent the claim against Brookdale was read, in view of the difficulties attending this matter, the Presbytery resolved to refer the whole case to the General Assembly. Messrs. Wright and Hamilton were appointed to present the case to Assembly. The Presbytery's Home Mission Convener was instructed to renew his application to the Augmentation Fund in behalf of Harrington. Rev. A. Stewart laid before Presbytery his resignation of Tavistock congregation. The following resolution was passed, "That Mr. Stewart's resignation be laid on the table meanwhile, and that the congregation of Tavistock be cited to appear for its interests with a view of issuing the matter at the next regular meeting of Presbytery. Further, in view of the fact that Mr. Stewart's resignation introduces a new and most important factor into the rearrangement of the field that all the parties to that rearrangement be again invited to consider afresh the whole situation as thus modified, and the Presbytery would particularly implore the Hampstead congregation not unduly to cling to their present connection if by their doing so satisfactory arrangement for Tavistock should become impossible. A petition from Rev. T. McPherson to the Synod of Hamilton and London was ordered to be transmitted. The congregation of Elma Centre was authorized to change their name to "Atwood." Rev. J. Campbell obtained leave of absence for three months. The Conveners of the various committees were instructed to forward their reports to the Synod's Convener. Presbytery then adjourned to meet again in Knox Church, Stratford, on May 13 next at 7.30 p.m.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church, at half-past seven o'clock on the 7th of March. The Rev. C. W. Bryden, of Selkirk, was appointed Moderator for the next six months. Rev. Messrs. J. L. Simpson, of Binscarth, and James Scott, of Walkhalla, Dakota, being present, were invited to sit with the Presbytery as corresponding members. The congregation of North Plymouth asked for a loan of \$200 on their church, which is costing \$1,000: this was approved by the Presbytery and transmitted to the Church and Manse Building Board. Dr. Bryce read the report of the Home Mission Committee. The usual grants for supplemented congregations were asked for Stonewall, Emerson, Blythefield, Fort William, Springfield and Selkirk, there being reductions in some cases. The following places were recommended for grants as home mission stations; Clearsprings, Clandeboye, Dominion City, Fort Frances, Greenwood, Meadow Lea and Posen, Millbrook, Morris, Silver Mountain, Ignace, Schreiber, Whitemouth, Icelandic Mission (Winnipeg), Stoney Mountain, Niverville and Royal, and Keewatin. It was agreed to ask for thirteen students from the Synodical Committee. The following gentlemen, ministers from the east, were appointed for vacancies: Rev. J. J. Richards, of Lyn, Ontario; Rev. J. A. F. Sutherland, of New Brunswick, and Rev. P. A. Logan, of Nova Scotia. The question regarding the supply of Clandeboye and Niverville was remitted to the Home Mission Committee for further consideration. The case of Suthwyn was also remitted in order that Rev. Mr. Hamilton might be heard in connection with it. Dr. King moved, and it was agreed, that the report of the Home Mission Committee be adopted as a whole; and that the thanks of the Presbytery be tendered to Dr. Bryce, the Convener. Dr. King read the report of the Committee on the State of Religion. The report was adopted and its recommendations, which were as follows, were approved: 1. That the Presbytery express its gratification at the favourable reports as to the attendance throughout its bounds, on the Sabbath and week day services. 2. That the Presbytery would again express its approval of Evangelistic services conducted by ministers with such aid as is available, at times when the religious condition of the district seems to suggest their expediency. 3. That the Presbytery would earnestly recommend the pastors and elders in their visitation to call attention to the importance of family worship, and to use their best endeavours to secure the regular observance of it, at least on the part of all heads of families in full communion with the Church. 4. That the satisfaction of the Presbytery be expressed at the efforts successfully made by Mr. Whyte of the C. P. R. to reduce Sabbath work at Port Arthur, Winnipeg, and other parts of the line. A committee consisting of Professor Hart, Dr. Bryce, Dr. King, and Mr. Pringle, was appointed to make a list of the students of Manitoba College, who wish to engage in mission work for the first time. Mr. Pringle read a very encouraging report on the subject of Sabbath schools. It showed that in 1886 there were eleven schools; in 1887, twenty-three schools; and in 1888, thirty-five schools. The number of teachers and officers at present was 294; the number of scholars on the roll was 3,161; the average attendance 1,980, the number of elders engaged in the work 37, the number of Bible classes twenty-nine; number of those who united with the Church from the schools, 101; amount contributed by the schools, \$2,603, of which, \$851 was given to the cause of missions. The report was on the whole very favourable, showing that the schools are very prosperous and doing a good work. The next order of business was the appointment of commissioners to the General Assembly. Mr. Lawrence and Dr. King were chosen by rotation; and Mr. Hogg and Dr. Duval by election. As elders, Messrs. Colin H. Campbell, Dr. Bryce, Professor Hart and Chief Justice Taylor were chosen. The Presbytery adjourned to meet again in the same place on the 7th of May, at half-past seven in the evening.—ANDREW L. BAIRD, Pres. Clerk.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay met at Sunderland on Tuesday, 26th February, constituted by Rev. A. G. McLachlin, B.A., Moderator. There were present thirteen ministers and twelve elders. The call from Pickering to the Rev. L. Perrin, B.A., Kirkfield and Bolsover, was taken up, and Rev. Messrs. Craig and McMechan, commissioners from Whitby Presbytery were heard in support of the call, also Messrs. A. McKenzie and Finnie from the congregation. When the call was placed in the hands of Mr. Perrin, he expressed his mind and accepted the call. The Presbytery expressed regret for the removal of Mr. Perrin, after so short a service and such success in his work. It was then moved by Mr. McLaren, seconded and agreed, that the Presbytery grant the translation of Mr. Perrin to Whitby Presbytery, on Monday the 11th March, and that the charge be declared vacant on Sabbath, 17th March. It was further moved by Mr. Scott, seconded by Mr. Ross, and agreed that Mr. McLaren declare the charge vacant, and act as Moderator of the Session, with authority to moderate in a call when the congregation is prepared. The Rev. M. McKinnon, Eldon, was appointed Moderator of the Session at Selbright, in room of Mr. Perrin. It was resolved that Mr. McLaren and his elder be appointed the Presbytery's committee on Home Missions and Augmented congregations in room of Mr. Cockburn and his elder, and that Mr. McLaren be recommended in room of Mr. Cockburn to the General Assembly as the Presbytery's representative on the General Assembly's Home Mission Committee. The following special minute was approved in parting with the Rev. E. Cockburn, M.A., of Uxbridge: "Resolved, that in granting the translation of the Rev. Edward Cockburn from his present charge in this Presbytery to his new field of labour in the Presbytery of Paris, we as a Presbytery place upon record an expression of our deep sense of the loss which we sustain by his removal from our midst. We are deeply sensible of the fact that by his removal this Presbytery is deprived of the services of a faithful, wise and successful pastor. As a member of this court he has been most punctual in attending the meetings. He has always cheerfully assumed a large proportion of its business, which his executive ability enabled him to discharge to the entire satisfaction of all his brethren. As the Presbytery's representative on the Home Mission Committee, he has rendered invaluable service to the mission fields within the bounds of this Presbytery. He has always brought ripe judgment to bear upon every question that engaged the attention of the Presbytery; while unflinching in his contention for what he conscientiously believed to be right, he was always generous and considerate towards his brethren whose judgment might differ from his own. We deeply regret the removal from us of one whose services we so highly value, whose character we so much admire, and whose friendship and brotherly love we so much esteem. Our prayers are, that the Lord may accompany him to his new field of labour, and that he may long be spared to carry out the Master's work, and that by the Divine blessing an ever increasing measure of success may attend his labours." A considerable amount of time was occupied with the mission stations and augmented congregations preparatory to the meeting of the General Assembly's Home Mission and Augmentation Committee, which Mr. Cockburn very kindly agreed to attend as our representative. The Presbyterial Association of the Woman's Foreign Mission held their annual meeting and sent in their report to the Presbytery showing great success in the extension of the work and in liberality of contribution, five new auxiliaries and two mission bands having been formed during the year by Mrs. Cockburn, president, the amount contributed by the Society being \$814.46. They express their great regret at the loss of Mr. Cockburn and pray for a blessing on him in his future fields. The report was received and adopted and the following resolution sent by a deputation of Presbytery: "That the Presbytery receive with satisfaction the annual report of the Woman's Foreign Mission Presbyterial association—express their gratitude to God for the multiplication of auxiliaries within the bounds—for the growing interest and liberality shown by the members of the Society in this important department of the Church's work—assure the Society of the Presbytery's sympathy and co-operation—commend it to the grace of God with the prayer that the Christian women of the Presbytery in endeavouring to give the Gospel to their sisters

in heathen darkness may receive a gracious out-pouring of the Holy Spirit upon themselves and their bounds. The following Commissioners were appointed to the General Assembly, viz., Messrs. J. R. Scott, J. B. McLaren and John McMillan, ministers; and Messrs. G. F. Bruce, T. H. Glendenning and John McLennan, elders. After other routine business a vote of thanks was moved to the friends at Sunderland for their large hearted hospitality shown to the Presbytery and our Foreign Mission Association. The next regular meeting of Presbytery was appointed to be held in Lindsay on the last Tuesday of May at eleven o'clock a.m.—JAMES R. SCOTT, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 5th inst. Rev. D. Mackintosh was chosen Moderator for the ensuing year; but his health being somewhat precarious, he asked and obtained leave to decline the appointment, and Rev. Walter Amos was appointed to the office in his stead. Rev. G. Burnfield having recently resigned his oversight of the congregation on Sumach Street, it was moved and agreed to, that the last resolution of the Presbytery in regard to him be left on the table in the meantime. On behalf of the Session of St. James Square Church, Toronto, Rev. Dr. Kellogg submitted and read a report, setting forth that, as recommended by the Presbytery, they had made over the Sabbath school and mission work on Wilton Avenue to the oversight of the Session of East Church; and said report was received and adopted. On behalf of the congregation of St. John's Church, Markham, it was stated by Mr. John Gibson that they wished to be united with the congregation of Melville Church and Unionville, that in their estimation it would be well to secure a student to assist Mr. Mackintosh in the work of the whole field, and that they would bear the necessary additional expenses connected therewith. On motion duly made and seconded, the proposals thus submitted were approved of, and Revs. J. Mackay and W. Frizzell were appointed to visit the congregations aforesaid, and settle with them the needful arrangements. Rev. G. M. Milligan reported that he had met with the congregation of Brampton, and moderated in a call which was given unanimously in favour of Rev. Alfred Gandier, M.A., probationer. The call was signed by 232 members, and concurred in by forty-four adherents. The stipend promised is \$1,500. Mr. J. Fleming was heard as commissioner, and thereafter the call was sustained, and ordered to be sent to Mr. Gandier. Committees appointed at the previous meeting to explore certain fields proposed for new mission stations reported through their respective Conveners: and with these reports and other like statements duly submitted, it was agreed to organize the following stations, viz.: one at Eglinton, in connection with the congregation of Deer Park; another at the Five Points, in connection with the congregation of Dovercourt; and another at Mimico. The Presbytery appointed the following as commissioners to the General Assembly, viz. Revs. Dr. Reid, Dr. Caven, Dr. Kellogg, D. J. Macdonnell, G. M. Milligan, D. Mackintosh, W. Burns, P. Nicol, A. Gilray, W. Patterson, J. Mackay and J. A. Grant; and of elders, Hon. Justice Maclellan, Messrs. G. French, W. B. McMurrich, W. M. Clark, J. K. Macdonald, A. McMurchy, A. B. Davidson, G. Smith, John Gibson, R. S. Gourlay, Dr. Robertson and John Milne. Notice was given by the Rev. D. J. Macdonnell that at next meeting he would submit the following overture.—Whereas the Church of Christ should be careful not to exclude from the ministry any man whom the Lord of the Church would receive; and whereas the desired union of the several branches of the Church would necessarily involve the adoption of a common standard for admission to the ministry; and whereas the present terms of subscription on the Presbyterian Church in Canada have the effect of excluding from its ministry men who are acknowledged to be true ministers of the gospel in other branches of the Church: it is humbly overtured to the venerable the General Assembly to take such action as it may deem best in the premises, in the way of altering the relation of ministers to the Confession of Faith, or of substituting for said Confession some briefer statement of the truths which are considered vital. Notice was taken of the recent death of Professor Young, LL.D., who for years had done most valuable work in Knox College; and a committee was appointed to prepare a minute concerning him, the committee to consist of Revs. G. Milligan, Dr. Reid, Dr. Gregg, D. J. Macdonnell, and R. Mackay. A committee was also appointed to draft a deliverance on the matter of the Jesuits Estates Bill, the committee to consist of Revs. Dr. Caven, Dr. McLaren, R. P. Mackay, G. E. Freeman, W. Patterson, D. J. Macdonnell, G. Milligan, Messrs. H. Cassels and R. J. Hunter. The Presbytery was occupied some time in considering what sums would need to be applied for to the mission stations and supplemented congregations within the bounds, and the gratifying fact was brought out that the congregations of West Toronto Junction and Dixie have now become self-supporting. As Convener of the Sabbath School Committee, Rev. John Neil submitted and read an excellent report, to which were appended a number of recommendations: the said report and recommendations were unanimously adopted, were also spoken to by several members of the house, and were ordered to be sent to the Synod's Committee. In the evening, as previously resolved, the Presbytery held a conference, when, after devotional exercises were engaged in, the Convener of Committee on the State of Religion, Rev. W. Frizzell, submitted and read a very full and valuable report, which together with accompanying recommendations, was cordially adopted and ordered to be sent to the Synod's Committee. In immediate connection with this report addresses were given by Revs. W. Patterson and G. M. Milligan; and various brethren besides these took opportunity to express themselves, the general effect of all which was felt to be a gain to the cause of religion. The next meeting of Presbytery was appointed to be held on the 2nd of April at 10 a.m.—R. MONTEATH, Pres. Clerk.

FRENCH EVANGELIZATION.

The policy of the Board of Evangelization is to end every year free from debt. In this they have succeeded in the past, never yet having reported a deficit to the General Assembly. At this date the ordinary fund is in debt to the extent of \$6,000, and the fund for the enlargement of the Pointe-aux-Trembles schools upwards of \$5,000. Unless contributions are received in April very greatly in excess of the corresponding months in preceding years, the board will have to report a large debt to the Assembly next June, besides being compelled to reduce its staff of missionaries. At present, there are nineteen French-speaking students in college, and eight or nine at the Pointe-aux-Trembles schools, willing to devote themselves to mission work this summer; but unless funds are forthcoming prior to the end of April, the Board will not be in a position to avail itself of the services of the whole of these, and fields anxious for labourers will be left entirely destitute. There is no better way of counteracting the aggressive efforts of the Jesuits than by scattering broadcast the Word of God, and by training the young in our mission schools in the principles of the Bible.

A large number of congregations have thus far sent no contribution for the current ecclesiastical year. It is earnestly hoped that every one of these will do so prior to the 1st of May when the year closes. From the friends of the mission, special contributions are solicited to enable the board to end the year free from debt, and to employ all the missionaries whose services are now available. Contributions should be sent direct to the treasurer, Rev. R. H. Warden, 195 St. James Street, Montreal.

Sabbath schools and private individuals supporting pupils at the Pointe-aux-Trembles schools, will kindly oblige by forwarding their scholarship money for their current Session, if they have not already done so. In addition to the amount of the scholarship, many have this year sent \$15 to procure the requisite furnishings for their pupils in the new buildings.

Sabbath School Teacher

INTERNATIONAL LESSONS.

March 11, 1889.

MISSIONARY LESSON.

Isaiah 35 1-10.

The introductory words or titles prefixed to this chapter in the Authorized Version are as follows: "The joyful flourishing of Christ's kingdom. The weak are encouraged by the virtues and privileges of the Gospel." Whatever view may be taken of the special reference of the chapter, which the prophet had in mind when he wrote it, there can be no doubt that he is speaking of some period of happiness and blessing for the people of God, and apparently it was one which followed after a time of distress and suffering. The picture of the happy condition is one which draws richly from the resources of the imagination and of poetic imagery. The language of the first verse is of a general character. It sets forth the "flourishing of the kingdom" under the figure of the wilderness as changed into a rich and flowery field. This figure of the solitary place and the desert was a very impressive one to the minds of the Old Testament writers, as we have abundant reason to know. They were familiar with the barren sands and the wastes of the wildernesses of Palestine and its neighbourhood, and no representation could be more striking to those who were thus familiar than that set forth in the transformation thus imagined. Gladness and joy enter the solitude of the desolate region; the beauty of flowers fills the desert everywhere. Lebanon, Carmel and Sharon will, as it were, share their splendour with the desert, that all may be clothed alike in festal dress, when the glory of Jehovah, which surpasses everything else in its splendour, shall appear." The intermingling of words conveying the idea of natural beauty with words suggestive of human joyful feeling which might answer to such natural beauty is very noticeable. In the personification of the natural scene, the writer seems to unite in his thought the scene itself and those who move or live within it. As the glory and excellency of the Lord manifest themselves, the dwellers in the wilderness and the wilderness itself rejoice, as it were, together. The hearts of the former break forth into song, and the barrenness of the latter bursts out into flowers, and the two together seem to express the gladness of the desert and solitary place.

At this point the prophet turns to words of encouragement in view of the prospect of the coming time. The weak hands and feeble knees represent, as some hold, the powers of action and endurance, which gave way through fear and faint heartedness. The word "feeble" is perhaps better represented by "trembling," or, as the margin has it, "tottering." In the time of calamity and suffering, or of waiting for an unfulfilled hope, fears abound, and the strength of many gives way; and the stronger must, therefore, be urged to help the weaker by the proclamation of the assurance of the coming future. The coming of God here alluded to is for vengeance and recompense, and yet for salvation. The judgment upon the enemies was to accompany and prepare the way for the safety of the kingdom. The figurative language of the prophet here, as in most other cases, is affected by the peculiar experiences of the times in which he lived.

In the first two of these verses, the future blessing is represented under the figure of the removal of bodily infirmities; in the latter part of the second, and the third, the figure of the barren desert changed into a fruitful field is again resumed, though the language in which it is presented is somewhat varied from that which has been previously used. These figures are intended, no doubt, to represent the blessedness, and particularly the spiritual blessings, of the time when God shall have appeared for salvation. The expression "the glowing sand" refers to the "mirage" which is produced by it, and which presents to the eye the delusive image of water or a lake. This image attracts the eye and promises to satisfy the desires of the traveller in the desert, but cheats and disappoints him as he draws nearer to it. Instead of this there shall be a real pool of water, and the thirst shall be quenched. The exact meaning of the latter part of verse seven seems to be doubtful. The general idea of the words is apparently this: That the wild and sandy desert, where the wild animals alone had found their home, would be turned into a watered and luxuriant place, where reeds and rushes grow. Whether the precise meaning is that grass springs up even into or to the height of reeds and rushes, or that the place of the jackals' habitation would become a court or enclosure for the growth of reeds and rushes, is a point which can hardly be determined with certainty. The two explanations are indicated by the text reading and the marginal note of the Revised Version.

The way and the highway here mentioned seem to be the same thing. The way of holiness along which the people of God are to move is to be a raised way,—a way built up and made firm for the people to pass over it. Those who are not of the true people "the unclean," as the prophet describes them, will not be able to go along this way, for it will belong to, and be open to, those only for whom it was made. These latter, however, will move over it easily and without error. Even the simple-minded will not go astray. The language is designed to express the plainness and certainty of the way, while what is said in the next verse sets forth its security and safety.

The representation is of a way built up so high that the wild beasts of prey could not go up to it. These dangerous enemies shall not be found there; and so the redeemed may move forward as free from fear, and as safe from harm, as if they were passing through well-known roads and in cultivated regions. They may go on their course without apprehension of losing their way or wandering from the path, and also without apprehension that any enemy or danger will overtake and overpower them. The redeemed alone shall walk there, and they shall walk in peace and safety.

The way leads homeward. Along the way, as they move certainly and safely, with no fear of dangers or of error, they will move in continual joy and with continual expression of their joy. The blessing which God gives will be one to which no sorrow is added. Sorrow and sighing will flee away. The picture is completed with these words. It is a picture of what the prophet saw before himself and before the people, but the reality was to be beyond even his loftiest and most beautiful dream or vision. And so, as the ages have passed on in their course, and the great things which were dimly or partly revealed to him have become the facts of history on which the world's highest life rests, we also in our day take his words as descriptive of the still distant yet promised future, and we find in the wonderful imagery of the early days the representation of that blessed coming time when the ransomed of the Lord shall come to Zion—when the work of the world's redemption shall be completed, and the redeemed shall rejoice with everlasting joy.—President Timothy Dwight in Sunday School Times.

A REVIEW SUMMARY.

The twelve lessons of this quarter are all from one book of the Book of books. They all present one person as the centre of interest. Their range of time is about three years. Their incidents are all laid in Palestine and its immediate vicinity. Four principal towns are scenes of their events: Capernaum, Nazareth, Gergasa or Gergesa or Gadara, and Cesarea Philippi. One lake or sea (Galilee), and one river (Jordan), also come into prominence in their narrative. Eight specific miracles are described,—one wrought upon Jesus, and seven wrought by him; while many other miracles are referred to as having been wrought by him and his disciples. Five classes of sufferers are named as among those relieved by the miraculous power of Jesus: the sick, the demon possessed, the leprous, the paralyzed, the blind. One parable, that of the sower, is referred to; and one object lesson, that of a child in its spirit and needs, is presented. One appointed forerunner and twelve appointed representatives are spoken of.

THE MISSIONARY WORLD.

LETTERS FROM INDIA.

The following letter from Miss Marion Oliver, M.D., dated Indore, appears in the Halifax Presbyterian Witness:

The last eight days have been a sort of holiday time in our work, the woman being all too busy housecleaning to think of their own or their children's ailments. Saturday closed the week's preparations for Duvalli—the Jain New Year—when the goddess of wealth is worshipped.

I am hoping that from now till Christmas we may have no more breaks in our schools. It seems to me that the past two months have been nearly half lost from heathen holidays.

We are still keeping on our hospital in the little house where we opened it, but are looking out to obtain a larger building. We have lately extended our work by opening a dispensary in Oojein, a most needy field for medical work. A nice, large room, with a small room adjoining, was secured for us by Mrs. Fitch, who is in charge of the Mission school in Oojein, so two weeks ago I went up, taking with me a stock of medicines and a Christian woman who has had two years' training in the Agra Women's Medical school. Her husband has been for some time in charge of the Mission Dispensary for men in Oojein, so that the husband and wife are now both at work side by side in Oojein, and ought to be able to help each other. We have put her in charge of the dispensary, and will endeavour to visit it at least twice monthly, staying a few days each time. Oojein is a city of some 50,000 inhabitants, and so closely are the houses built together that only very few of the streets are wide enough for a cart. I had to ride on horseback, and created no little curiosity, though they soon seemed to find out who I was, as I could hear them saying to one another as I passed along, "Doctor Madam Sahib." Our first morning we had more than a dozen patients, and the second day above twenty, which we felt to be a very encouraging beginning.

Four weeks ago Miss Beatty and I took a holiday. We had neither of us had a rest during all the year, and were both feeling the need of slipping out of harness for a week, so off we went to Poona, to attend a Woman's Missionary Conference. It is a thirty hours' railway journey from here, but no one seems to mind long journeys in India; besides Anglo-Indians know how to make railway travelling comfortable.

We found between thirty and forty ladies from the different missions in Western India gathered together to hold a two days' Conference.

The Conference over, we remained a day or two, and so were able to see something of the work carried on by the Church of Scotland Zenana Mission under the Misses Bernard, who have, besides a girls' orphanage, nearly a dozen girls' schools throughout the city, in which above 600 girls are being taught the Bible.

Miss Small, of the Free Church, has also girls' schools in the city, but we were not able to visit any of hers. She confines her work to Mohammedan girls, whereas the Misses Bernard work wholly among Marathi people. Leaving Poona Saturday morning, we returned by way of Ahmednagar, where we spent two or three days with our Canadian friends, Mr. and Mrs. Smith, of the American Marathi Mission. The days spent with them, it is needless to say, were very "Canadian" in conversation. Mr. Smith has a fine high school and college, attended by above 300 young men and boys; but now, just when many difficulties have been overcome, and all seemed smooth sailing, Mr. Smith's throat had failed him, and he was to start the following week on a voyage to Australia, in the hope that the sea air and rest might restore his health. We reached Indore again after a ten days' very pleasant holiday, and all are working away in the usual way.

We are all so delighted to hear that "reinforcements" are coming. We are going to send Miss Rodger to Bombay, to meet them, whilst we make ready to welcome them.

CANADIAN AUXILIARY, McALL MISSION.

The following is the report submitted at the Second Annual Meeting of this Auxiliary. It is with feelings of deep thankfulness that we can say in presenting our second annual report of the Canadian Auxiliary of the McAll Mission, that we have been able to accomplish what, in undertaking at the beginning of the year, seemed a great deal for so young a Society.

The mission in France, in whose interests we are met, was established by Mr. McAll just after the Franco-Prussian War. At first a few of Mr. McAll's personal friends in England and Scotland, becoming interested, gave money, and even as early as the year 1872 funds were sent from the United States. Year after year new halls were opened and fresh sympathies awakened. There are now nearly 100 of these halls though out France, besides the regular preaching services; they have Sunday schools, weekly adult Bible classes, mothers' meetings, industrial schools, circulating libraries, Bible readers, and in some cases dispensaries, while the cost of a single station ranges from \$150 to \$2,000; most of the workers are volunteers, Mr. McAll himself receives no remuneration. These halls are supported in many cases by Auxiliaries formed from the different churches of a city; at least this applies to America. The ladies of this Auxiliary, thinking there would be more interest in the work if we could support a hall, or perhaps pay the salary of one of the missionaries, we at once wrote to Mr. McAll asking him, and in answer he suggested our supporting Rochefort and La Rochelle, this we decided to do, if possible. These two halls are under the direction of M. Durreleman, and the expense amounts to \$1,000 a year; this was a large sum compared to our first year's givings, which was \$289.10. We are happy to announce that we have been successful, and wish to thank the many friends who have supported us in this work. The money has been received in a large part from Toronto in the following way: Special collections from some of the churches, life members, and member's fees, amounts collected or contributed by the members, \$70 from the Jubilee Mission At-Home in June last, and in one case an invalid lady knitted a rug and donated part of the proceeds; contributions were also received from Hamilton, Motherwell, Kincardine, Woodstock, Bobcaygeon, Ayr, Galt, Cobourg, Teeswater, Oshawa, Port Hope, Waterdown, Nelson, South Zorra, Verden and Greensville. An Auxiliary of boys was formed a short time ago, they have five members and have collected \$15.25. They have had cards printed, headed "Boys' Auxiliary, McAll Mission," and collect from their friends. Our meetings have been held monthly with the exception of June, July and August, and have been made inter-

esting by essays, readings and addresses. We have five life members. We receive the Quarterly, published in France in the interests of the Mission, the American Record and pamphlets bearing on the work; these we distribute as far as possible to contributors. In the early part of the year a circular was drawn up by a member who knew personally of the work in France, it has been very useful, as it conveys in a concise form how Mr. McAll was led to give up his life to this work, and what our Auxiliary is endeavouring to do—it has been sent to many of the ministers in Canada, that interest may be aroused. Thanks are due to Mr. Kilgour for printing these circulars; to Mr. Copp for five copies of Mr. McAll's recent work, "A Cry from the Land of Calvin and Voltaire;" to the clergymen for announcing our monthly meetings; to the Church and daily papers; to the churches for the use of their parlours until the Y. M. C. A. building was completed. We also wish to thank the Young Men's Christian Association, for giving us one of their rooms monthly, which place we hope to make our permanent place of meeting. In conclusion, let us hope that in the multiplicity of benevolent channels, each full of interest and worthy, the McAll Mission may still hold its place in the hearts of the people.

PARALLEL LINES.

Every student knows that in close reasoning parallel lines of thought are laid down and deductions educed.

We have drawn the above visible lines simply to bring them prominently before your eye and to ask what they represent to you.

A railroad man to whom we showed them said, "To me those four lines represent a double-track railway."

A doctor replied to the same interrogatory, "The lines are to me the large arteries and veins lying alongside each other in the human body."

As every intelligent man or woman knows, the blood of every living person flows with almost railroad speed through the arteries, forced by that wonderful engine, the heart. From the arteries it is side-tracked through the capillaries and veins, and every drop of blood goes through the kidneys for purification no less than 2500 times every twenty-four hours. If the kidneys be diseased the impurities of the blood containing the worn out tissues, and deleterious acids are not drawn out or excreted as nature intended, but continually pass and repass through every fibre of the system, carrying death and decay with every pulsation. Unless remedied the heart becomes weakened, the lungs trying to do double work break down, the liver becomes congested, the stomach refuses to digest food and the result is a general break down.

Why? Because the kidneys, the sewers of the system, are foul and stopped up, and the entire blood becomes nothing more nor less than sewage.

Now is it not criminal, nay, suicidal, to allow such a state of things to continue when a simple remedy is within reach, known for a certainty to do as represented, which will open the closed pipes of the kidneys, allow the effete matter to escape, relieved the overworked heart, lungs and liver, cause a healthy appetite, put the bloom of health in your cheek, the dove of hope in your breast and the light of life in your eye?

Do not allow prejudice to blind you to your best interests, but to-day procure Warner's safe cure and be put on the straight road to rude health and correct living.

Our parallel and closing lines to you are, take our advice, and your experience will justify you in thanking us for bringing under your notice a remedy without a parallel.

THE BURLINGTON'S "ELI."

The formerly popular Vestibulo Fast "Eli" Train of the Burlington Route has been resumed between Chicago and Kansas City, St. Joseph and Atchison, leaving Chicago daily 11:30 p.m. The Burlington's Vestibulo Trains to Omaha, Denver and St. Paul will continue as before. They are the best trains between Chicago and the points mentioned. Tickets can be obtained of any ticket agent of connecting lines, or by addressing P. S. EUSTIS, G. & P. and T., C., B. & Q. R. R., CHICAGO, ILL.

LATEST LADIES' BOOKS.

NEEDLEWORK.

CROSS STITCH EMBROIDERY—CHOICE DESIGNS, alphabets, flowers, figures, birds, animals, etc.; price 25c.

DARNED LACE PATTERNS.—PRICE 25c. WOMAN'S Work Co., Toronto.

NEEDLEWORK.—A MANUAL OF STITCHES IN embroidery and drawn work—by Jennie June; 200 illustrations; price, 50c.

KENSINGTON EMBROIDERY AND COLOUR OF flowers; explicit information for the various stitches, and descriptions of seventy flowers, telling how each should be worked, what materials and what colours to use for the leaves, stems, petals, stamens, etc., of each flower; profusely illustrated; price, 35c.

ARTISTIC EMBROIDERY—BY ELLA R. CHURCH, 128 pages; profusely illustrated; a splendid work, price 25c.

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Will cure a Cold more, thoroughly and speedily than any other preparation in use. This medicine is especially beneficial in all affections of the Throat and Lungs, and affords effectual relief even in the advanced stages of Consumption. Thousands of cases of Pulmonary diseases, which have baffled every other expedient of human skill, have been completely cured by the use of Ayer's Cherry Pectoral. For fifteen years I was afflicted with Lung troubles. Ayer's Cherry Pectoral relieved the distressing symptoms of this disease, and entirely cured me. It is the most effective medicine I have ever used.—C. M. Fay, Prof. of Anatomy, Cleveland, Ohio.

While in the army I contracted a severe Cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night Sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

CURED ME.

In the twenty years that have since elapsed, I have had no trouble with my Lungs.—B. B. Blissell, Editor and Publisher Republican, Albion, Mich.

Ayer's Cherry Pectoral cured my wife of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health.—E. Felter, Newtown, O.

When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life.—C. G. Van Alstyne, P. M., North Chatham, N. Y.

Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

SAVED MY LIFE.

I am now ruddy, healthy, and strong.—James M. Anderson, Waco, Texas.

Ayer's Cherry Pectoral cured me of Throat and Lung troubles, after I had been seriously afflicted for three years. The Pectoral healed the soreness of the Lungs, cured the Cough, and restored my general health.—Ralph Felt, Grafton, O.

Twenty years ago I was troubled with a disease of the Lungs. Doctors afforded no relief, and said that I could not live many months. I commenced using Ayer's Cherry Pectoral, and, before I had finished one bottle, found it was helping me. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life.—Samuel Griggs, Waukegan, Ill.

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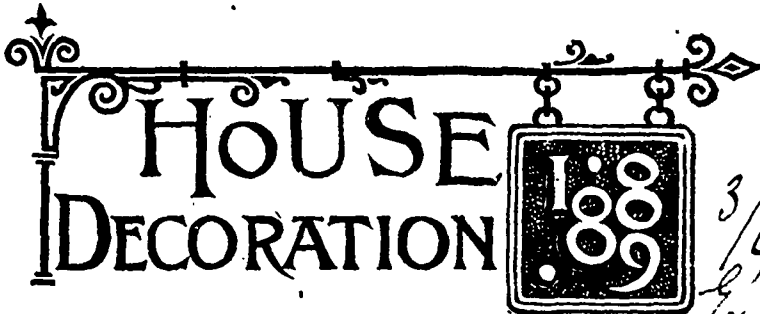
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WALL PAPERS.

The unrivalled productions of Messrs. Jeffrey & Co., of London, England, were one of the chief attractions at the Arts and Crafts' Exhibition, lately held in London. The Victorian series of Wall Papers made by this firm and designed by Lewis F. Day, Walter Crane, J. D. Sedding, and others, are well represented in our stock. All other lines made by this firm, from 12c. per roll upwards, are in the most perfect taste and allow of the selection of really artistic hangings, at prices usually paid for commonplace designs. We are sole importers of Messrs. Jeffrey & Co.'s productions. We will also show a beautiful line of Liberty's Wall Papers, designed and coloured especially to harmonize with their celebrated silks and hangings. These papers are not at all expensive, and will no doubt find a large sale. We have, beyond question, the largest stock in Canada of Japanese and French Leather and Stilet Papers, among which are to be found some of the most delightful conceptions in decorative art. Our importations of Japanese leathers direct via British Columbia will embrace the productions of three establishments, including the Government factory.

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We have made a careful selection of designs by the best American manufacturers only, the continued cutting in prices having caused deterioration in quality in many lines.

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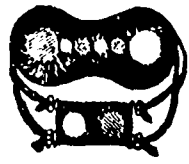
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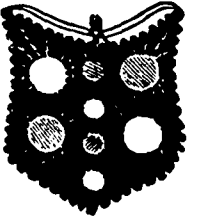
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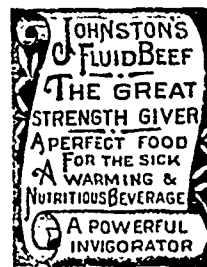
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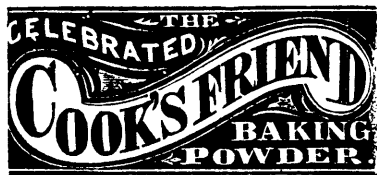
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MEETINGS OF PRESBYTERY.

TORONTO.—On Tuesday, April 2, at ten a.m. OWEN SOUND.—In Division Street Hall, March 18, at half-past seven. HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, March 19; at nine a.m. KINGSTON.—In Cooke's Church, Kingston, on Monday, March 18, at three p.m. GUELPH.—In Chalmers' Church, Guelph, on Tuesday, March 19, at half-past ten a.m. MONTREAL.—In Convocation Hall Presbyterian College, on Tuesday, March 19, at ten a.m. GUELPH.—At Chalmers' Church, Guelph, on the third Tuesday of March at half-past ten a.m. PETERBOROUGH.—In the hall of the First Church, Port Hope, on Tuesday, March 19, at three p.m. MIRAMICHI.—At Chatham, in the Hall of St. John's Church, on Tuesday, March 19, at half-past ten, a.m.

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SYNOD OF HAMILTON AND LONDON.

THE Synod of Hamilton and London will meet in Zion Church, Brantford on Monday, April 8, at half-past seven p.m. Rolls of Presbyteries and all documents intended for the Synod should be in the hands of the Clerk not later than the 30th March. Railway Certificates will be sent in due time. Replies to the cards of enquiry a ready sent by the Committee for providing accommodation, should be in the hands of the chairman, Dr. T. M. Macintyre, not later than the 25th March.

WM. COCHRANE, Clerk of Synod. Brantford, March 13, 1889.

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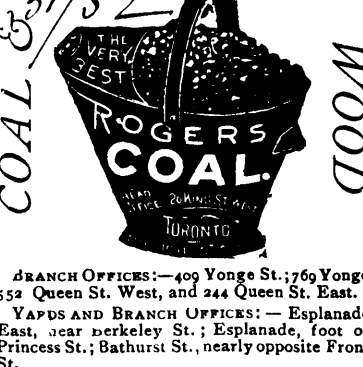
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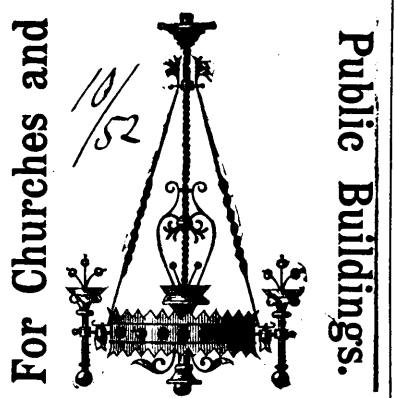
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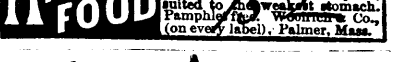
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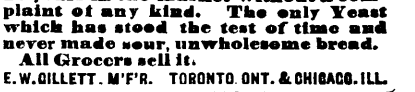
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