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CAKE FRITTERS.—Cut any kind of stale, plain cake in neat slices, drop each slice in very hot lard, and fry until they are a delicate brown. Place on a platter with a teaspoonful of sour jelly on each slice. Serve hot for dessert.

MUFFINS.—Beat two eggs in a quart of buttermilk, stir in flour to make a thick batter, one teaspoonful of salt, same of soda, bake in a hot oven in well greased tins. Muffins of all kinds should be broken apart—never cut.

TESTED BY TIME.—For Throat Diseases, Colds and Coughs, BROWN'S BRONCHIAL TROCHES have proven their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only BROWN'S BRONCHIAL TROCHES. 25 cents a box.

LAMB SCALLOP.—One cupful of cold lamb, chopped fine; one cupful of fried bread crumbs. Arrange all in layers in a buttered dish, having the crumbs at the top; season with salt and pepper, put bits of butter on top, and then bake.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N.Y.

LEMON FOAM.—Beat well together the yolks of six eggs, half a pound of powdered sugar, two grated lemons, half an ounce of gelatin dissolved in cold water. Simmer over the fire until quite thick. Beat the whites of the eggs to a stiff froth, add them to the mixture; beat together and pour into moulds.

The Board of Trade Banquet.

It was remarked by all present that the fine cakes and pastry were unusually good. The reason for this was readily understood when the distinguished gentlemen present were informed that they were made with imperial baking powder, as Harry Webb, the well-known caterer, who supplied the refreshments, uses no other kind. These goods are manufactured in Toronto, and can be depended on, as the manufacturers are an old and reliable house, having been in business thirty-seven years, which is a guarantee that the articles they make are thoroughly reliable. The business done by them last year was by several thousand dollars larger than the best previous year they ever had during the time named.

I AM Subject to Sudden Colds, followed by hard coughs for which I used DR. WISTAR'S BALSAM OF WILD CHERRY, and find it the best remedy. We always have it in the house, and would as soon be without flour as the Balsam. A. DUNKEE, Postmaster, West Brattleboro', Vt.

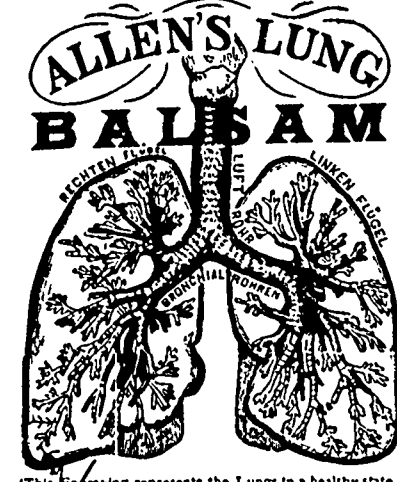
In a letter from HON. MRS. FERRY, Castle Grey, Limerick, Ireland, they are thus referred to: "Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few."

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INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies. FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an excellent Skin Beautifier, prepared from it, externally, CUTICURA RESOLVENT, the new Blood Purifier, internally, cures every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50. Sent by mail. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP. KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PASTER, an instantaneous pain-subduing plaster 30c.



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

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

BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED. When other Remedies and Physicians have failed to effect a cure. Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief. AS AN EXPECTORANT IT HAS NO EQUAL. It is harmless to the Most Delicate Child. It contains NO OPIUM in any form.

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

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GARBOLIC SMOKE BALL!

AND DEBELLATOR WILL DO.

READ THE FOLLOWING: THE CATTLE KING.

Ald. Frankland writes:—"I am delighted with your remedy, and I predict for it a large and increasing demand. I have loaned mine to several of my friends, and I have no doubt it will benefit them as it did me. Sincerely yours, G. F. FRANKLAND." A wholesale provision merchant writes:—"In reference to your Garbolic Smoke Ball and Debellator treatment I consider them a boon to suffering humanity. Yours, etc., JAMES DI'KSON & Co., West Market Street, City."

Mr. G. E. Bently, Artist, 81 King St. East, writes:—"We have used the Smoke Ball treatment in our family for the last year, and consider it a valuable remedy for Catarrh. Very respectfully, G. E. BENTLEY."

FREE TEST AT ROOM C, YONGE ST. ARCADE. Full treatment \$3.00, which lasts for months; by mail, 8 cents extra.

VIRGINIA FLOUR AND MILLS SOLD EVERYWHERE. For all Coughs.

THE CANADA PRESBYTERIAN.

VOL. 18

TORONTO, WEDNESDAY, MARCH 13th, 1889.

No. 11.

MORE GOOD WORDS.

Fifty Per Cent. More Reading.

THE CANADA PRESBYTERIAN celebrates the advent of the New Year by appearing in enlarged form and new dress, containing about half as much again reading matter as formerly. THE CANADA PRESBYTERIAN is one of the best of church papers, and is ably edited in all the departments, making it a fine and interesting paper, not alone to Presbyterians, but to all.—*Dundas Free Banner*.

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THE CANADA PRESBYTERIAN has all along been an excellent paper, ably edited and neatly printed; but since the beginning of this year, it is greatly improved in typography. Indeed there is nothing finer in this line in Canada. We congratulate our contemporary and wish it a continued success.—*Presbyterian Witness, Halifax*.

Evidences of Cordial Support.

THE CANADA PRESBYTERIAN enters the New Year enlarged in size, and gives other evidences, in its general appearance, that it receives the cordial support of the influential denomination that it represents.—*Newmarket Era*.

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EDITED BY REV. GEORGE SIMPSON.

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PRESS NOTICES.

The following are a few of the many notices of THE YEAR BOOK that have recently appeared:

The book is a beautiful clear print, on the best paper, and counts over a 100 pages of useful and valuable information. Full lists of officers of the General Assembly are given, also of the officers and committees of the various Presbyterian colleges, Church statistics, Sabbath school work, religious training of the young, temperance, Indian Missions, Manitoba and the North-West. The strength of the Church, Presbyteries, and Presbytery meetings in the Old Times and other subjects are treated at judicious length by various writers.—*Toronto World*.

There are also full lists of congregations and ministers, and following these is an alphabetical list of ministers besides. On the whole a most complete and well got up annual, full of information regarding the Presbyterian Church in Canada and Newfoundland.—*Vancouver World*.

The PRESBYTERIAN YEAR BOOK is on our table—full of interesting facts for Canada Presbyterians.—*Bowmanville Statesman*.

PRESBYTERIAN YEAR BOOK.—We have received a copy of this most useful work for the current year, which should be in the hands of every one who takes an interest in all that relates to the progress of Presbyterianism. The work is neatly printed, and as it is sold for the small sum of 25c. it should get a large and ready sale.—*Berlin Telegraph*.

THE YEAR BOOK is a statistical and historical work of great value, particularly to the Presbyterian body, containing the record of the year's work by the Church in a very readable and concise form. The present number contains several able papers by prominent ministers on matters of vital importance to all who are interested in the welfare and progress of the Presbyterian Church in Canada.—*Beverton Express*.

The issue for 1889 is neat, compact, handy,—beautifully printed, and filled with just such information concerning the Church as we need. It is invaluable for reference. It has for frontispiece the picturesque and aggressive countenance of our excellent Moderator. All in all, it is an excellent and indispensable hand-book for reference.—*Presbyterian Witness*.

THE PRESBYTERIAN YEAR BOOK is the name of a 116 page pamphlet just issued. It contains an immense amount of information regarding the progress and workings of the Presbyterian denomination, and is well worth the price charged for it.—*Georgetown Herald*.

THE PRESBYTERIAN YEAR BOOK is something more than a mere compendium of information on Presbyterian affairs, although that information is not lacking. An interesting feature of it is a collection of articles on questions of present interest to Presbyterians.—*Globe*.

This unpretentious publication is more comprehensive than its appearance indicates, as it furnishes information regarding Presbyterianism for the Dominion of Canada and the colony of Newfoundland. The publication reflects credit, etc.—*Mail*.

THE PRESBYTERIAN YEAR BOOK for 1889, in addition to the useful and reliable information concerning the Presbyterian Church in Canada, contains a number of able papers in brief compass, by several prominent ministers, on matters of vital importance to all who are interested in the welfare and progress of the Presbyterian Church in the Dominion.—*Barris Examiner*.

THE PRESBYTERIAN YEAR BOOK for the Dominion of Canada and Newfoundland, is the title of a very useful little work, edited by the Rev. George Simpson, and issued from the press of the Presbyterian Printing and Publishing Company, (Limited) Toronto. Among other interesting information it contains short articles on "Our Church Statistics," etc. It will be seen from this that the contents are varied, and the preparation of the work reflects great credit, etc.—*Guelph Mercury*.

All the Churches get out Year Books now, and that important body, the Presbyterian Church of Canada, is not behind hand in providing for the use of its members a handy collection of facts concerning the Church, its officers and its work. There are full lists of the clergy in all the Presbyteries in Canada, and the committees of the General Assembly. Each department of Church work is dealt with in a comprehensive article by a well-known promoter of that branch of activity, so that the Year Book, besides being useful for reference, serves to stimulate the zeal of members in promoting the several Schemes of the Church.—*Empire*.

Toronto: Presbyterian Printing and Publishing Co.; Montreal: W. Drysdale & Co.; Ottawa: J. Durie & Son; St. John, N.B.: J. A. McMillan; Winnipeg: W. D. Russell; Victoria, B.C.: T. N. Hibben & Co.; St. John's, Newfoundland: J. E. Chisholm.

If your bookseller can not supply you, the YEAR BOOK will be mailed free on receipt of price by

PRESBYTERIAN PRINTING AND PUBLISHING COMPANY,
5 Jordan Street, TORONTO.

Notes of the Week.

MR. MACDONALD, of Florence, contributes to the *Christian* an article on Gavazzi. He says that he was a profound theologian, especially on all controversial subjects, well versed in botany, and the natural sciences. He was also an adept in medical lore, thoroughly acquainted with music, and a keen observer of men, manners, and scenery during his extensive travels. It seems that on the morning of his death he was well and hearty, and went out after lunch to see the flowers on the grave of King Victor Emmanuel. A fit of coughing came on, and a vein was ruptured. In a minute, falling into the arms of a friend, he was taken home.

THE trial of Dr. King, Bishop of Lincoln, for ritualistic practices is exciting great interest, a fact exemplified by the special early celebration of holy communion in the several London churches on the morning of his appearing in Lambeth palace before the Archbishop of Canterbury, who was accompanied by the Bishops of London, Winchester, Oxford and Salisbury. Dr. King protested against the jurisdiction of the archbishop, and an adjournment was made to 12th March for consideration of the protest. The archbishop has no liking for this prosecution, but is powerless to prevent it. It takes place under the Public Worship Regulation Act of Lord Beaconsfield, and there is no precedent, it is said, for the jurisdiction of the archbishop during two centuries. The ritualists have subscribed \$85,000 for the defence.

UNIVERSITIES with all the faculties combined exist in France only at five places, Paris, Bordeaux, Lyons, Nancy and Montpellier, of which the Paris High School is the only one with a reputation outside of France. Besides these there are thirteen faculties of law, six of medicine, fifteen of the "free sciences"—i.e., the humanities, fifteen of literature, two of Protestant theology, three of pharmacy, seventeen preparatory schools for medicine and pharmacy. All these are under State control, independent of these there are six faculties of law, one of medicine, three of the sciences and four of literature. The Catholic seminaries, of which there are about twenty-four, are also independent of State control. The growth in the attendance at the theological faculties in Germany is phenomenal. In 1876 there were fewer than 1,600 theological students; now there are almost 5,000.

THE Rev. Dr. Armstrong, of St. Paul's Church Ottawa, has written temperate and able letters to the *Citizen* on the Jesuit grant by the government of Quebec. He closes his last published letter with these remarks: The accusations against the Society were multiplied without number, and especially with that insatiable avidity of temporal possessions with which it was reproached.—(Pope Clement's Brief.) Preachers against covetousness! What spirit do they manifest now in their desire to obtain \$400,000, to which they have no legal right? The Pope's brief records the legal verdict of the nations against the Jesuits up to the time of their suppression. Have the nations thought any better of them since their restoration? Ask Russia, Portugal, Spain, Germany, Italy, France. We are free to admit all the courage and self-sacrifice Jesuits have manifested in promoting the interests of their Order. But are we to be blind to the teachings of history and take for granted that what has been a source of trouble in every other land will prove a blessing to ours? The voice of history calls not merely upon Protestants, but upon all patriotic citizens to resent and resist the encroachments of the Jesuit.

AT the last meeting of the Toronto Presbytery, the Rev. D. J. Macdonnell gave notice of an overture to the General Assembly in these terms: Whereas the Church of Christ should be careful not to exclude from the ministry any men 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 in 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 the ministers to the Confession of Faith, or of substituting for said Confession some briefer statement of the truths which are considered vital. In giving his notice, Mr. Macdonnell desired not to be understood as attacking the Confession of Faith, but only trying to make more simple the machinery of the Church, and thus promoting, or at least lessening the difficulties in the way of the union of the various sections of Christ's Church.

THE New York *Independent* says: Dr. Dix's sermon last Sunday was on the Apostolic Succession, on which, he said, all hope of Christian unity must be based. We should call it a sermon against Christian unity, a sermon warning all Low Churchmen and Broad Churchmen that only on the condition that the world adopts the High Church theory can unity be possible. Matthias, he says, was chosen to succeed Judas because the Apostolic Succession must be maintained. "If anybody and everybody who had a devout spirit and love of Christ could have evangelized without asking any one's leave or waiting for formal mission, the vacancy need not have been filled. That it was filled in that deliberate and solemn way shows that the office of apostle was to be a perpetual ordinance with the Lord." Did those who "went everywhere preaching the word" wait "for formal missions?" But this gives his view sharply: "We cannot yield an inch on this cardinal point in the plan of reunion. We believe that reunion is a simple impossibility except upon that apostolic platform. To come together after a denial of the fact and the doctrine of apostolic succession would amount to a rejection of historic Christianity." With all this Dr. Dix declares that the growth of the Church (Protestant Episcopal) gives ground to believe that it will become the Church of this people. We would like to see a statistical exposition of his belief, as also of his statement that the doctrine of Apostolic Succession has as much evidence as exists for the continuity of the presidency in the United States!

THE Toronto Orangemen held a large and an enthusiastic meeting to denounce Popish encroachments on civil and religious rights. The resolutions unanimously adopted were as follows: (1) That as the Roman Catholic Church is a political organization, and as recent events in the political history of the Dominion of Canada, and of the various Provinces of which it is composed, show clearly the subserviency of both the Conservative and the Reform parties to the Church of Rome, and as this political ascendancy of the Church of Rome is secured by the agency of a corporate vote, the time has come when it is the manifest duty of true Protestants to organize on a distinct political platform, whose objects shall be the defence of civil and religious liberty, the securing of equal rights for all the subjects of Her Majesty in the Dominion, and the prevention of the political ascendancy of Romanism. (2) That after an experience of more than twenty-one years under the British North America Act, we find it to be defective at most vital points, notably in its recognition of race and denominational distinctions, and the continued possibility of extending class privileges to an almost unlimited extent, thereby hindering that fusion of races and unity of action and feeling that must exist between all classes, in order to build up a great nation, and we believe the time has now come for a revision of the constitution of the Dominion, in order to promote the harmonious development of thought and action between all peoples engaged in building up this great and rapidly growing country. (3) That we pledge ourselves to co-operate with all Protestants and liberal Roman Catholics who will unite with us in strenuously opposing the granting of special privileges to the members of any creed or nationality, and in vigorously resisting the establishment and endowment of the Jesuits in Canada. (4) That the Executive Committee of the Toronto Orange Lodge be appointed a committee to represent the Orangemen of Toronto in co-operating with the representatives of all other bodies in sympathy with this movement in taking such action as may be deemed best in the present grave crisis in the affairs of our country.

Our Contributors.

CHIEF REDSKIN ON THE JESUIT BILL.

BY KNOXONIAN.

It was said that the insurrection in the North-West which took place four years ago was caused by reading the *Globe* and other bad papers. The dusky squaw, we may suppose, sat in the door of her wigwam and inflamed the heart of her husband with *Globe* editorials, while he held the papoose. The chiefs fired the hearts of their braves by reciting extracts from the *London Advertiser*. The half-breeds, we may imagine, stirred each other's blood by quoting from the *Hamilton Times*. And thus it was that the insurrection was stirred up.

Now if the Indians and half-breeds were such receptive readers in those days no doubt they must be well informed on the Jesuit question. They must take a great interest in the discussion of the Estates' Bill. Indeed we may imagine a chief, whose name we shall call Redskin, stopping off at Toronto on his way to Ottawa to see old To-morrow and delivering an address to an audience composed chiefly of Toronto citizens. The chief speaks fair English with considerable force and fluency.

CHIEF REDSKIN'S SPEECH.

White men of Toronto, I read by my camp-fire that you have trouble among your tribes. I read that some of your Protestant tribes are going to make war on your Jesuit tribe. I hear something about shooting and driving into the sea. I am very glad to hear these things because such speaking shows that you are becoming better men and may soon be as good as an Indian. You send your missionaries to the Saskatchewan to teach us the Gospel of peace, and when I read your papers I find you talk of going to war with each other. You tell us not to shoot at other tribes and then you talk of shooting each other about this Jesuit Bill. You say the Good Book teaches that we Indians should not scalp each other, but when any eloquent brave threatens to scalp the Jesuits at a public meeting, the people cheer and raise a war whoop that might almost be heard at the Saskatchewan. No doubt the Jesuits raise just as great a whoop when their braves threaten to scalp the *Orangistes*. I cannot understand you Christian people. You puzzle me. You send missionaries to teach us we should not quarrel, and then you quarrel among yourselves. You say the Indian should not scalp and then you threaten to scalp each other. You tell us to love the Great Mother across the sea and then some of you talk about breaking away from the great Mother's Dominion because you can't agree among yourselves. Your missionaries tell us that the Great Spirit will not be pleased with the Red tribes if they fight, and then your own tribes talk about fighting. Does the Great Spirit allow the white men to do what the red man must not do? I cannot understand you white men. I don't understand

YOUR GOVERNMENT.

You tell the red man to become civilized, and learn to govern himself, and you promise to give him a vote if he will learn how to use it. You white men have had votes for fifty years. Votes are cheap and plentiful among you. Some of you sell your votes for a dollar. What good does voting do you if you cannot settle this Jesuit business without scalping each other, or complaining to the Great Mother about your quarrels? Your Government is a failure if you can't settle this Jesuit business. You sent up soldiers four years ago, and hanged some of us and put a lot more of us in the penitentiary because we had not enough respect for your Government and its servants, and now many of you say your form of government is no good. Why did you hang the red man for saying the same thing?

I don't understand

YOUR EDUCATION.

You say Ontario has the best schools in the world. I read much of your great universities. I read about the great Toronto University, with its great professors and hundreds of students. I read much about Victoria. I hear about the great work that is being done at Queen's. I often hear of McGill and Laval and other great universities. You white men are very learned. You know much. You put B.A., M.A., LL.B., LL.D., Ph.D., Q.C. to your names. Yes, you are very learned. You know much. Your papers are full of articles on universities. Your country is full of college men. Your graduates know all things. Now of what use is your education to you if you cannot settle this Jesuit question without scalping each other and breaking up the country? Red men could settle it in that way.

REDSKIN'S PERORATION.

White men! you took Canada from us. We were here long before the Jesuits. You drove us from the St. Lawrence to the Saskatchewan. You said the red man must give way to civilization. Of what use is your civilization if you cannot settle this Jesuit question without the scalping knife? What good does your education do if you cannot govern yourselves? What is your religion worth to you if it does not make you good citizens? Many years ago the Jesuits sent us the first missionaries. Now the Protestants are sending us missionaries. They all teach us not to scalp. Now the people who teach us not to scalp, talk about scalping each other. White men! You are a failure. Your Government is a failure. Your civilization is a failure. Your religion is a failure. Give us back our country.

SOME REMARKS ON VISITS TO TORONTO SUNDAY-SCHOOLS IN 1888.

BY MR. C. DURAND.

In 1887, I made a number of visits, chiefly to Presbyterian Sunday-schools in this city—an account of which was kindly inserted in the *Globe* newspaper, and during 1888, continued such visits to Presbyterian and other schools, an account of which I am desirous of publishing. I am anxious while in this world to do all I can for religious aids, such as I know Sunday-schools and Bible classes to be, in which in this city alone every Sabbath, at least forty thousand children and young people are taught, and in which children and teachers take part.

On February 20 I was surprised on visiting the Church of the Ascension (English Church, near corner of York and Richmond Street, West, of which I will speak again) to find that between six and seven hundred children were taught, and a Bible class of over three hundred persons, and on the Sabbath previous that nearly one thousand children and young persons were taught—including teachers in two schools visited by me—the West Bloor Street Presbyterian Church, and the East Bloor Street Methodist Church Sunday-schools.

The wonderful aids to the furtherance of Christian progress and knowledge in the world, shown in the schools and Bible classes connected with them, and by the Young Men's Christian Associations, which partly arise from them is truly wonderful. The numbers of children attending such schools in Europe, America and Canada is immense—the exact figures I don't know, but they amount to many millions. This Christian aid is yet only in its infancy, not over a century old at most, and is only about sixty years old in Toronto and Canada.

The first Young Men's Christian Association in embryo was started about that time or a little later in Toronto by the late Mr. Nasmith, father of our citizen, Mr. Nasmith, the tax-receiver. I was a superintendent of one of these schools (Sunday-schools) in Hamilton in 1833, about which time they became common in Canada. Now the number of Young Men's Christian Associations in America alone is over 1,000 with 150,000 members; Great Britain has 668, and Germany 628; I don't know the number in the Dominion. There was a convention of these Associations held last August in Stockholm, Sweden, which was very great and useful. The first association is said to have been founded by George Williams, June 6, 1844, with twelve members, so stated in the *Presbyterian Record*, but the one I allude to existed in Toronto before this, which was the nucleus of our present great Association. It is said the world's Associations now number 3,500, and the members are over two millions in Europe, America, India, Japan, China, Africa, West Indies and Madagascar. Now these Associations spring in a considerable part, no doubt, from Sunday-schools and are one grade higher in the scale of Christian progress. The members everywhere aid in the Sunday-schools and Bible classes. It was only in 1793 that the first missionary, Mr. Carey, went to India to preach, and now there are over half a million native Christians there and 600 missionaries, and the native religions begin to tremble for their existence. A wonderful progress in every department of Christian work has been made in every way within a century—including these Sunday-schools. What may not another century do? If Jesus be God, risen and alive forever more, with all power in heaven and earth, why despair of the ultimate success of the conversion of all nations? We can afford to look with strong disfavour on the cold criticisms and remarks of Canon Taylor, of England, on missionary work.

I commenced my visits in 1888 by visiting the Erskine Church and Mission Sunday-schools, with a promise to give special prizes to some of the scholars, since given

These two schools consist of over 300 children and are progressing finely in knowledge, the main school being ably superintended by Mr. J. A. Patterson, and the Mission as ably by Mr. Yellowlees. Lately quite a religious revival has taken place in the Church and Mission, resulting in many conversions. No fewer than eighty-five members were added to the Erskine Church on the 24th inst.

On the 22nd April I visited the large Sunday-school in the Northern Congregational Church, superintended by Mr. Clark. Here there are 270 children, a Bible class for young ladies, and a large staff of teachers. The school was established as far back as 1858. The pastor of this church has done a good work for many years and his sermons are always well worth hearing.

On the 13th May I visited the Sherbourne Street Methodist Sunday-school, and found it an unusually large interesting school, superintended by one of the Messrs. Brown Bros., stationers and bookbinders, and spent an hour there. The rooms in this school are large and convenient and well adapted for the classes taught. There had been an Infant class of children here of 160 which was that day divided into two classes, and the older ones put into senior classes. The whole school consists of over 500 children with a large class of teachers.

I could not that day address the scholars as I would have wished to do, but hope to do again. Suffice it to say that this school, like many others of the Methodist Churches in this city visited by me is remarkably energetic in Christian work.

One of these church schools especially I might name, that of the Elm Street Methodist Church, of which I will speak again, which I found to be a well organized and exceedingly large school, under the superintendency of Mr. Score.

In the Sherbourne Street Church Sunday-school there must be a great amount of good done from the number of teachers,

ladies and gentlemen, who are in attendance, and in the Bible classes.

When it is remembered how many Methodist Churches there are in all parts of Toronto and that they all have large Sunday-schools, and the large schools attached to the English Churches, so numerous also, it will be easily seen that my estimate of the children taught is not too large.

Forty thousand children being taught every Sabbath and pointed to eternal life, through our blessed Lord and Master, compose a mighty host, and such instructions may result in evangelizing our city. Teach the young in the way they should go, impress on their little minds that God lives, that Jesus was crucified and rose again—most holy belief—appeared to men as proof of his resurrection, and who can tell the utility in after life to rising men and women. Add to this what I always impress upon teachers' minds, that they must sow the seed of teaching with constant prayer for their classes.

On the 17th June I went to St. Mark's Mission School attached to St. Andrew's Church, situated on King Street, West—being my second visit there—and spoke to the Infant class and general school. This is a school that always welcomes me and which I delight to visit owing to the good order kept, the attentive manner of the children, the deep Christian character seen in all its work, the great civility of the teachers and superintendent, who on that last day was absent but had an efficient deputy.

There was a gentleman from St. Thomas there as well as myself, who spoke to the school. This mission has had the advantage of the preaching of Mr. Gondour, a mission student, who was there that day, and who by his piety and attention had got the school and the people who attend there into a most creditable state of Christian feeling and work. Mr. Joss is one of the ablest of Toronto's Sunday-school managers and is doing a great and good work for the blessed Master whom he serves. The school continues to hold its usual number (360 were there that day in all) with a very active, pious class of teachers, male and female. Blessed is the work done here to all concerned, children and teachers, and as I often tell the schools, the work is such that it acts for good as well upon the teachers as the children taught. By such work the teachers are, or at least should be, as much benefited spiritually as the dear children who for the time being are under them. Having spoken in 1888 in these schools I feel how deeply responsible their teachers must be, who have them all the year under their care. The intelligence displayed by the children young and old, their desire to understand what is said to them, always appears to me a most delightful thing.

Toronto, Feb. 25, 1889.

LETTER FROM FORMOSA.

Through the courtesy of Dr. Wardrope, Convener of the Foreign Mission Committee, the following letter from Dr. George L. Mackay is placed before our readers:

DEAR BROTHER,—On October 21st, the Lord's Day, I went with Rev. Tâu Hê, Mrs. Mackay and her children to Pat-li-hun; 110 assembled, we preached, then baptized nine, ordained one elder and one deacon. On the 28th we went up the river to Gô-ko-khi, several students accompanied us. 100 met for worship. We told of Jesus the world's Creator and Redeemer, baptized two, and ordained one elder and one deacon; then sat around the Lord's table. Nov. 4th, Rev. Giâm Chheng Hôa went with us to Chin-nih. We all spoke. My subject was Mark iv. 41, "What manner of man is this?" We baptized eight, ordained two elders and one deacon, after which we commemorated the dying love of our ever-gracious Saviour and Intercessor. On the 11th we all proceeded to Lün-á-téng. I preached from Jeremiah iv. 3. We baptized fourteen, ordained one elder, a young man whose father was the first convert in the place, afterwards chosen elder and now at rest above. One deacon was ordained, after which we broke bread, etc., as our blessed Lord commanded. We do so with open Bible on the table lest anything be added or taken away. Fully 100 were eager listeners.

On the 18th accompanied by all the students we went to Tôa-tin-tia. The fine, large, new chapel was packed. I preached, A. Hôe and Hé spoke a few words, their sixty communicants sat around the table of our Lord. Some came from other places. On Sabbath, 25th, I took four students and crossed over to Pat-li-hun, preached on Deut. iv. 29, then walked across the table-land to Thô-á-hûg. Spoke in the streets, put up in a temple, and at night all assembled in our chapel; there I spoke on Zech. ii. 13; baptized six, and sat down to the feast. Monday, 26th, we were off at cock-crowing and arrived at Aûg-mûg-kang in good time. Fully 100 met for worship. In the evening we met for communion. Tuesday, 27th, we travelled to the city of Tek-chham. Extracted many teeth, sang in the streets, dispensed medicines to scores in the chapel and at night 130 met for worship. Ordained two elders and one deacon. Wed. 28, thermometer seventy degrees at noon. We left the city about four a.m. and arrived at Aû-Lâng at five p.m. Saw many with Ophth Granu, also Malarial Cachexia and Psoriasis. Extracted many teeth, baptized ten, ordained three elders and two deacons, and did what is mentioned in Acts ii. 42. Thursday, 29th, we all got up at 3 a.m. and at four a.m. we were on the march along the bank of the river in the midst of wet grass, etc. We had to feel our way, no moon and no stars shed light on our winding path.

At noon the thermometer stood 110 degrees where we halted for food. Passing through towns and villages we arrived at Lâi-siâ, a Pi-po-hoan village where the E.P. Mission in the south have their most northerly station. Coming in

front of the chapel door, unexpectedly Rev. W. Thon of said mission presented himself before us.

The people said surely we must have written to each other to meet there. He arrived just the preceding night. But no, we had no idea of meeting each other there.

The first time I visited the place was on 21st March, 1872, with Rev. H. Kitchie, now in heaven, and Dr. Dixon, now in Liverpool. Turning over my journal I find these words, "Waded through many streams of water barefooted. All in great glee marching along. At length ascended a table-land and soon came to the edge where we looked down into the ravine and saw two small villages surrounded by bamboo trees feathery and green. Men, women and children turned out and shouted long and loud until answered by our party. We slowly descended and in a long line marched into Lai-sia."

Many, many times I visited them afterwards, remaining several days at a time, preaching and healing the sick. Mr. Thon kindly gave way to his previous arrangement and asked me to preach. I did so from Eccles. xii. 1. In the morning at three a.m. we were up, and at four a.m. fairly on our way accompanied by Mr. Thon, who, through wet grass, streams of water, under brush and over the spur of a mountain range with reeds lighted for torch-light escorted us for miles. It was very kind of him and I will not soon forget it. God bless him and the entire mission. Friday, 30th, arrived at our own station, Tiong-kang, part of the way being in the face of a terrific gale blowing sand right into our eyes, ears, clothes, etc. Saw many sick people in the evening, baptized nine and ordained one deacon. I preached on Malachi i. 10. 150 present. We observed the "feast" mentioned in 1. Cor. v. 8. December 1st., long before day-break we were on the road and at noon were in Tek-Chham again. Afternoon extracted teeth, and preached in the evening on Mark vii. 7. Sabbath, 2nd, travelled in an out-of-the-way path preaching wherever we could get a chance, passed the night at Tiong-lek. Monday, 3rd, passed through Thô á-húg and arrived at Sakak-eng about noon. Thermometer twenty-two degrees. In the evening baptized five, ordained one elder and one deacon. Tuesday, 4th, still there healing the sick, and speaking all day. Preached at night. Gave medicines to 134 and extracted fifty-eight teeth. Wed. fifth, went all around the town visiting several villages.

Thursday, 6th, was actually escorted out of the town by orders of the headmen, got to Bang-kah in time to catch a steam launch, and were here at four p.m.

In the evening all met in my study-room and I spoke on Mark vi. 56.

Do gathering mists obscure thy sight
And duty's pathway almost hide?
Oh, turn not back; thou'lt find the light
The soonest on the mountain-side—
Press on!

Ever yours sincerely,
Formosa, Tamsui, Dec. 17, 1888. G. L. MACKAY.

THE FORMOSA MISSION.

MR. EDITOR,—Your article on the letters from Formosa is solid and gives good counsel, and I hope it will bear fruit in causing the Foreign Mission Committee to stay proceedings until the Assembly shall have decided the case of poor Jamieson, now, thanks be to God, no longer poor. It is most desirable that the General Assembly should decide this matter.

The Foreign Mission Committee with every desire to do all things for the glory of God and the spread of the Kingdom of our Lord Jesus Christ, have made, in my opinion, three mistakes; first, Mr. Jamieson passed through their hands before he was sent out, an unregenerate man, unfit for the work; this could not and would not have been the case had the Foreign Mission Committee, or any member thereof, held a cordial, brotherly, confidential season of communion with Mr. Jamieson touching his spiritual experiences; now, after the Lord Himself opens the blind eyes of our poor brother, the Foreign Mission Committee repeat the mistake; him whom the Lord has now made fit for His work they recall. Third, it is clear that God has used Dr. Mackay in bringing Jamieson into his marvellous light; he asks that this now brother beloved may be allowed to remain in the mission; the Foreign Mission Committee, by a majority vote, say no to such an old and faithful servant as Dr. Mackay, surely they will wait till June before the decision is carried out.

This, in some respects, painful incident, will be a blessing to the Church if it causes more carefulness to be used in reaching the spiritual state of our young men before they are sent out to preach. No doubt there are some like Mr. Jamieson at home, trying to preach the good news of the kingdom, who have never been born into that kingdom, like Nicodemus asking, How can these things be? Our warmest sympathy ought to be extended to our new-found brother. Blessed be our God, old things have passed away and all things have become new to him. R. R. R.

Feb. 28, 1889.

ORPHAN HOMES OF SCOTLAND.

MR. EDITOR,—For the past eighteen years it has been our custom to let Canadian friends know of the progress of our work in the old country and of our intentions as to the children we purpose sending to Canada in the early spring. We now ask the liberty through your columns to do so again. During the past years the National Homes of Scotland have greatly increased in size and usefulness, so that from being in possession of one building we have now thirty-one, costing upwards of \$500,000, which has all been sent in answer to

prayer, besides in the same time about \$500,000 for daily maintenance and other purposes. Since the work began over 5,000 have passed through the homes, of which number about 3,000 have been sent to Canada, the average for the past six years being 250. We think it speaks well for the practical sympathy and liberality of our friends in Scotland, and also of many in Canada, that we have never been in debt, and all the money needed has been sent in without any one being called on, or bazaars or entertainments held to raise it. We have proved in the past years that God is the hearer and answerer of prayer, as well as the "Father of the fatherless," and we can truly say that He has done "exceeding abundantly" above all that we have asked or thought.

The hearty co-operation of friends in Canada in receiving our children is not the least of the help that has tended to the prosperity of the work in our hands, and we trust that in the coming years we will still have their sympathy and support.

The homes have been established to prevent destitute orphan children from going to the poor-house, and through them many a dying widowed mother's heart has been cheered, and she has thanked God that some one would care for her little ones when she had gone, and often have we blessed God for the kind hearts and houses that are opened for our bairns in the "larger Scotland" beyond the seas. For the first sixteen years of the work our centre for Canada was at "Marchmont," Belleville, Ont., but now it is at "Fairknowe," Brockville, and our son-in-law and daughter, Mr. and Mrs. Burgess, are in charge of it.

I will be glad if friends in Canada, who have our Scotch children or any who are interested in them, will remember this, and send all correspondence regarding them to "Fairknowe Home," Brockville. Out of the 800 we have at present in the homes we purpose sending 250 well-trained children, with no taint of pauperism or crime on them, to Canada this spring and summer. A band of boys, varying in ages from eight to sixteen years, will sail in the steamship *Siberian* of the Allan Line on the 15th of March, and will probably arrive at Brockville on the 30th. All applications that have already been sent to our home there will be attended to first, and any friends who have not done so and are desirous of getting Scotch boys, should do so as early as possible. A party of about 120 girls and little boys from four to sixteen years, will be sent towards the middle or the end of May.

All applying must send a minister's recommendation as to their character and home. The younger the children are taken we think the better, as they are more likely to settle down and get into the ways of the family than when older. I think I will not be able to visit Canada this summer owing to the work at home requiring my presence, but efficient helpers will be in charge of the different parties. Our son-in-law and daughter at Brockville will, I am sure, be very glad to have the help and sympathy of all Canadian friends whether by taking the orphan little ones of their fatherland, or in giving of their means, work or prayers.

May every one who has in any way ministered to the "least of these" receive, when called to higher service above, the Master's "Well done, good and faithful servant, enter thou into the joy of the Lord."

Yours in service for the widows and fatherless of our land,
WILLIAM QUARRIER.

P.S.—All who are to get boys will be duly notified when to call for them.

As the children have been trained to total abstinence principles, parties using intoxicating liquors will please not apply for boys or girls, since our responsibility to God and to them forbids exposing them to such temptation. W. Q.

INSTRUMENTAL MUSIC IN WORSHIP: IS IT SCRIPTURAL?

MR. EDITOR,—Instrumental music in the worship of God has made rapid progress in our days. The pleas for its introduction have not been what might be expected from a living Church. It is nowhere claimed that the Church in the time of the apostles served God through instruments, or that it is in harmony with New Testament principles. We ought to be careful, therefore, to make sure before giving our assent or submitting to its use, that by so doing we are not offering strange fire to God.

In the New Testament there are laid down for our guidance broad principles rather than commands; and as in it there is no direct command to guide us in this matter, we are in duty bound to examine it to see if it lays down any broad principles that will lead us to God's mind on this subject.

The Apostle Paul in Galatians shows clearly the Christian's relationship to the law—that is the law of ordinances,—that it is one of hostility. That to keep that law, or any part of it, was a dishonour to the work of Christ. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace," ch. v. 7. And that they also were a hindrance in the way of salvation; for he says that Christ "Blotted out the bond written in ordinances that was against us, which was contrary to us, and he hath taken it out of the way nailing it to the cross," Col. ii. 14, R. V. It would seem clear that the Holy Ghost through Paul teaches us to shun the ordinances which were but shadows of good things to come, as things that rather hindered than helped the Christian in his growth in grace.

The reasons given for the introduction of instrumental music in worship seem to clash with Paul's statement of the Christian's relationship to the ordinances. These reasons may be

placed under three heads. First, That the Holy Ghost declares in the Psalms, that it is good to worship with instruments. Second, That there is no direct command against them in the New Testament. Third, That the redeemed in heaven are represented as using instruments. In regard to the first of these reasons; the Holy Spirit's declarations refer to the temple, or Old Testament worship, and were amongst the old ordinances, Ezra iii. 10. And as Paul has declared against the ordinances of the old dispensation being introduced into the new, this argument is not favourable to the introduction of instruments, but rather is a proof that they ought to be excluded. The second statement, that they are not directly forbidden in the New Testament, carries no force with it; for to override the barrier of the broad principle which Paul has laid down, they have to receive the sanction of the New Testament. Without that sanction they are excluded by Paul from the Christian dispensation. Neither does the third reason, that we find instruments symbolized in heaven give any authority for their use, for then Paul's principle would be almost entirely swept away. It would become the exception and not the rule, for almost all of the Old Testament ordinances are symbolized in heaven, even to the temple itself. So much is this the case that some have supposed that Revelation must have been written before the destruction of Jerusalem. But Paul has stated that the bond of ordinances was nailed to the cross, and that Christ has taken them out of the way. Whose hand then is daring enough to tear down from the cross that bond, and bind it less or more on the Christian Church, or help to keep it there?

These three reasons for instrumental music not only fail in their object, but their tendency is to do an incalculable amount of harm. They sweep away the true principle of the interpretation of Scripture as adopted at the Reformation. That principle is that nothing has a right in the Christian Church but what has the sanction of Christ or the apostles; as against the assumption that whatever is not forbidden by Christ or His apostles may be introduced into the Church. That broad Scriptural principle is thus narrowed down, and it is made an easy matter to slip from the Scriptural principle into that of the Roman Catholic Church. Instead of the stand being now taken, as it ought to be, that the sanction of Christ or His apostles is needed in Christian doctrine, it is thus counted to be a sufficient reason that it receive the sanction of the old dispensation, and that it also is symbolized in heaven if it is not forbidden in the New. Here then is a vital principle at stake, and by sacrificing it in any shape we draw nearer to the apostate Church. The Protestant Church stands aghast at the encroachments of that Church in Protestant countries, and true Christians mourn the indifference and half-heartedness with which Protestants view these encroachments. But why should the Church be broken down from within by those who should defend her, and our Christian principles gradually taken away without some stand being taken for the defence of a principle that is the mainstay of Protestantism.

If these three reasons given for the introduction of instrumental music are once admitted to be correct we cannot foresee how far the Church will go. We have equally as good grounds for the introduction of the following ordinances as we have for that of instrumental music. There is the temple, Rev. xi. 1; the Holy of Holies, xv. 5; the Court of the Temple, xi. 2; the Ark of the Covenant xi. 19; Altar, xi. 1, xvi. 7; Golden Altar, viii. 3; the Four Horns of the Golden Altar, ix. 13; Golden Candlestick, i. 12; Lamps of Fire, iv. 5; Fire on the Altar, viii. 5; Censers, v. 8; and Incense, v. 8. And in connection with the redeemed we have the white robes, vii. 9, 14. These were sanctioned by the Holy Spirit in the Old Testament; are not directly forbidden in the New, and are symbolized as being in use in heaven. What a flood of ritualistic practices is thus admitted. Once the Church admits ritualistic practices of this sort into the Church, there are other things of far greater dishonour to her, which those three reasons will invite into her bosom to eat into her very vitals. Paul has specially forewarned us in regard to the introduction of anything belonging to the ordinances, even a little thing, for, "A little leaven leaveneth the whole lump."

Paul's treatment of circumcision gives us a broad principle for our guidance. Why does he so bitterly oppose circumcision? Circumcision was a sign of faith. Faith is the link that binds the saved to their Saviour. It is scarcely then to be wondered at that the believing Jew, though he might surrender all other ordinances, still clung tenaciously to this one. But Paul again and again denounces it and that without mercy. Paul saw that it was a remnant of works; a something that had a tendency to detract from the fulness of Christ's redemption; and that dimmed the lustre that flowed from the blood of Christ. And applying this principle to Christian worship, which is to be in Spirit and in truth, we have it stated, "For we are the circumcision who worship by the Spirit of God," Phil. iii. 3. The Holy Spirit is the guide in worship, and as Paul has so strongly denounced circumcision as a taking from the ordinances to add to the work of Christ; so here, this of instrumental music is but a taking from the ordinances to add to the work of the Spirit, and may be equally as offensive to God; though to man it may be pleasing to the flesh. As we are but supplicants at the throne of grace, it is our duty to know the mind of the Spirit and humbly submit to its guidance.

In regard to worshipping in the Spirit, we take from Paul one passage which has a bearing indirectly on instruments. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Here is our singing to the Lord, melody is not intimated to be from an instrument; but we have to tune the

heart. As sacrifices now are the sacrifices of a broken and a contrite heart; so melody now is the melody from a grateful heart.

We have in the Revelation the seven branched golden candlestick representing the Church of God, Rev. i. 12-20; and the seven lighted lamps in the candlestick representing the Spirit, Rev. iv. 5. Here we have a beautiful figure of the Church's work, holding forth the Spirit, which shines out into the world to reveal Christ, and Him crucified. God's command was for pure olive oil in the lamps. So just as the Church offers nothing to the world but Christ and Him crucified, so much brighter shall the true light shine into the darkness. We see also that incense is the symbol of prayer, Rev. v. 8. The Christian is the temple of the Holy Spirit. And the Spirit dwelleth within the Christian, intercedes with and for him, his prayers being offered up through the Spirit. And so we are told to pray in the Spirit. Our prayers then are offered up through the indwelling Spirit in the heart. So also the incense was offered up on the altar, and needed to be offered through fire. As incense represents prayer, and prayer is offered through the Spirit, in all probability fire represents the Spirit. Especially is this probable as the lamps of fire represent one office of the Spirit on earth. Prayer is a part of our worship, and worship is by the Spirit of God; the other part of the Spirit's work, which makes it still more certain that the fire on the altar represents the Spirit. Nadab and Abihu were smitten with fire from the Lord, because they offered strange fire with their incense, which God commanded not. And if the fire on the altar represents the Spirit, then their sin lay in slighting the Spirit. Likewise in this instrumental music, is it not probable that there is the committing of the same sin; an offering of strange fire in God's worship which He has not commanded; a slighting of the Holy Spirit; an interference with His work; a being wise above what is written. "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

It is not then a matter of indifference whether we worship with an instrument or not. But it becomes a matter of deep importance, in which vital principles are at stake; namely, how we ought to interpret the word of God; a matter of rejecting Paul's position in regard to the Old Testament ordinances, that that bond was nailed to the cross and has no place in the Christian Church; and that also of doing despite to the Holy Spirit. And these things are done for the gratification of the flesh, that the worship may be made more artistic and more attractive, and not for the sake of greater holiness. If we stand aghast at the Roman Catholic Church, let us fear lest we too are drifting from Christ, and as we fight against that apostate Church let us see to it that purity is within our own borders, lest God come and smite us with a curse.

W. W.

THE JESUITS IN CANADA.

MR. EDITOR.—In the *Montreal Witness*, Feb. 27, 1889, there is an article entitled "A Serious Affair," in which it is shown that so long as Mr. Mercier had his place to win, he was generous towards the Protestant minority in Quebec; but since his alliance with the Jesuits, he treats the Protestant School Commissioners with contempt, and refuses to do them justice. It says that Mr. Mercier will find that he has made the worst mistake of his life in thus insulting men of the eminence of Sir William Dawson, Ven. Archdeacon Lindsay, the Hon. Mr. Justice Church, Mr. R. N. Heneker, Rev. John Cook, D.D., and Mr. J. L. Mastan. The *Witness* says the Protestants of the Dominion have been inclined to treat French Catholics with generosity. But if Mr. Mercier thinks he can force Protestants to pay taxes to give to Roman Catholics, and Roman Catholic education, he will find himself mistaken.

What surprises me is that Mr. Mercier should call himself a "Liberal," and yet ally himself with the Jesuits, and incorporate their Order in Canada. Any one acquainted with the principles and history of the Jesuits—as set forth by Drs. Duff, Taylor, etc.—knows that they are the sworn enemies of liberty, civil and religious, and the subverters of all moral principles on which the well being of society is founded. They have taught that it is right to lie and deceive if it will serve the interests of Jesuitism. Talk of their missionary zeal! What has it accomplished for the interests of pure Christianity? Almost nothing. Prescott in his histories of the conquest of Mexico and South America, shows that their converts are semi-heathen still, and have remained so for centuries. Why? Because they did not receive the pure Gospel nor God's own Word in which it is taught. Such also has been the result in Asia and the Islands of the Pacific. Even the labours of their most devoted missionary, Xavier, have been a failure, for the same reason. As soon as they were well established in Japan, they began intriguing to gain a political ascendancy, which has ever been their habit, and the result was that they were expelled from that land, and Christianity put back for centuries.

They have been expelled from every Roman Catholic country of Europe, as well as from Great Britain and Germany. It is held by jurists that the incorporation of the Jesuits in Canada is contrary to the treaty of Paris, and that the French Canadians were only granted such liberties as were in accordance with British laws. But as the Jesuit order cannot be incorporated in Britain, so it must not be in Canada.

Well may the Rev. W. T. McMullen ask, Shall Quebec have the right to incorporate and endow, within this Dominion, an organization expelled from British territory, as from other nations of Europe, as dangerous to civil and religious liberty? It is said that this argument is not a strong one, because many Russians and others have been expelled from

their countries as dangerous in the opinion of the authorities. Every honest and intelligent person must see that the cases are not parallel. Lovers of liberty who sought the advancement of true liberty have been expelled by despotic governments. But the Jesuits have been condemned by the leading authorities of their own Church, as intriguers against the interests of peace and righteousness, and have been expelled by Roman Catholic governments, as the enemies of both civil and religious liberty. Such an argument is special pleading and dishonest, and will utterly disgust the friends of true liberty and justice. It is also argued that they are tolerated in Great Britain, and therefore we should not object to their incorporation and endowment in Canada. There is a great difference between toleration and incorporation. Many bad Churches are tolerated so long as they behave themselves.

The writer has ever been an earnest Liberal,—but he asks, Should Mercier, an ally of the Jesuits, be held as a proper representative of the Liberals of Canada? As well may the father of lies be held to be a proper representative of truth. We warn the leaders of the Liberal party that if Mercier's alliance with the Jesuits is not repudiated, the Liberal party will be seriously injured in the Dominion. Thousands of Liberals will cease to vote for that party, and will be compelled to form a new Christian party of true Liberals; for liberty and pure Scriptural morality are of more importance than any political party. It is not because Mercier or the French Canadians are Roman Catholics that we write thus. We have no quarrel with Roman Catholics as such. We have always sought to promote peace and good-fellowship with them; and there are many earnest Christians and excellent persons among them. But the Jesuits have always been the most dangerous society that the world has ever known. And all true patriots, all lovers of liberty, and of the best interests of mankind should unite in opposing their establishment in Canada, and if necessary an appeal should be taken to the Privy Council of the Queen.

A TRUE LIBERAL.

THE JESUITS ESTATES ACT.

At a time when the public press, public bodies and private individuals are discussing the action of the Quebec Legislature respecting the so called Jesuits estates, it may not be out of place to examine into the actual facts of the case as they appear upon the face of the Act.

In approaching the subject it is necessary to get rid of the notion that the Jesuits have been endowed by the grant of money in question, as public discussion would lead one to believe—a notion entirely unfounded, as a perusal of the measure will show.

It is proposed to treat the matter, first in a descriptive manner, and having ascertained the actual contents of the Act, to subject it to criticism.

The Act, which will be found in the Quebec Statutes for 1888, was assented to by a strange coincidence on the twelfth of July of that year. It contains in its preamble the whole of the correspondence between the Government on the one hand, and on the other the Roman Catholic authorities and dignitaries, professedly acting on behalf of the Pope. This correspondence ends in certain articles assented to on both sides, which were to be ratified by the Legislature and the Pope; and the Act proceeds to ratify them and to direct the disposal of certain funds. Let us now examine the negotiations, as upon them depends the meaning of the Act.

The preamble opens with a recital of that portion of His Honour's Speech from the Throne which referred to the question. It then proceeds to recite that the estates were "confiscated" by His Majesty, George III., and were afterwards transferred to the Province of Canada; that representations were made by various ecclesiastics and others "respecting these estates," and a letter from the Archbishop of Quebec to the Premier and its answer in 1885 are recited. Then follow the correspondence and negotiations of 1888 which culminated in the Act, the result of which will be shortly stated. The correspondence is opened by a letter dated February 17th, from the Premier to Cardinal Simoni, which states that a despatch from His Eminence in 1887 informed Cardinal Taschereau that the Pope had "reserved to himself the right of settling the question of the Jesuits' estates in Canada," that the property had been allowed to fall into great neglect, on account of its sale having been objected to by "exalted personages;" and the letter then proceeds: "Under these circumstances, I deem it my duty to ask your Eminence if you see any serious objection to the Government's selling the property, pending a final settlement of the question of the Jesuits' estates. The Government would look upon the proceeds of the sale as a special deposit, to be disposed of hereafter in accordance with the agreement to be entered into between the parties interested, with the sanction of the Holy See." The answer states that the Holy Father "was pleased to grant permission to sell the property . . . upon the express condition, however, that the sum to be received be deposited and left at the free disposal of the Holy See." An objection was raised to this by a telegram from the Premier, who "respectfully objects to the conditions imposed," and cannot expect to succeed in a settlement "unless permission is given to sell the property upon the conditions and in accordance with the exact terms of my letter of the 17th February last." A telegram from Rome then states: "The Pope allows the Government to retain the proceeds of the sale of the Jesuits' estates as a special deposit to be disposed of hereafter with the sanction of the Holy See."

At this stage, "permission" having been obtained to sell the property, it becomes necessary to have a duly

authorized officer to treat with. The Procurator of the Jesuits is therefore authorized to treat, and the letter from Rome giving him authority, in answer to the question put, "Should authority be given to any one to claim from the Government . . . the property, etc.," contains a reply, "Affirmatively in favour of the Fathers of the Society of Jesus . . . that the Fathers of the Society of Jesus treat in their own name with the Civil Government, in such a manner however as to leave full liberty to the Holy See to dispose of the property as it deems advisable, and consequently that they should be very careful that no condition or clause should be inserted in the official deed of the concession of such property, which could in any manner affect the liberty of the Holy See."

Then follows a letter from the Premier to the Procurator which desires him to bear certain things in mind. After providing for formalities, it points out that there is no civil, but a moral obligation only, to treat; that there cannot be a question of restitution in kind as that had been abandoned by those concerned, but only a money compensation; that the amount fixed should be exclusively expended in the Province; that a complete and perpetual concession of all property which may have belonged in Canada to the Fathers of the old Society should be made to the Province; that any agreement should be binding only in so far as ratified by the Legislature and the Pope; that the amount of the compensation should remain as a deposit with the Government till the ratification by the Pope and the making known of his wishes respecting its distribution; finally, that the statute should provide a grant for the Protestant minority. This despatch is acknowledged. The moral obligation is recognized as sufficient; the mode of compensation is said to be satisfactory; the expenditure within the Province is assented to; full concession of the estates is promised to be made; ratification is to bind the negotiations; the amount of compensation is to remain as suggested; and it is almost needless to add that a reply to the question of a grant to the Protestant minority is dispensed with. The claim is then put in at a little over two millions; and, in concluding the valuation, the humble suggestion is made that the Government should grant Laprairie Common to the Society of Jesus "as a monument to commemorate the eminently Catholic and Conservative Act which you are about to perform." The Premier's reply names the amount of compensation as \$400,000, and expresses willingness to grant Laprairie Common as asked. This offer is then graciously accepted, and nothing remains but to draw the necessary papers.

After a recital of all formal documents, the Act then ratifies "the aforesaid arrangements," and the Lieutenant-Governor in Council is authorized to carry them out according to their form and tenor. Secondly, the Lieutenant-Governor is authorized to "pay out of any public money at his disposal, the sum of \$400,000, in the manner and under the conditions mentioned in the documents above cited, and to make any deed that he may deem necessary for the full and entire execution of such agreement." Thirdly, His Honour is authorized to transfer all rights in Laprairie Common to the Society of Jesus. Fourthly, on such settlement \$60,000 is to be paid to the Protestant Committee of the Council of Public Instruction. The Lieutenant-Governor is also authorized to dispose of the whole of the property known as the Jesuits' Estates. The Act respecting the disposition of escheated property is made to apply, and the proceeds of the property may be applied "for the above mentioned purposes, or for any other purposes approved by the Legislature."

This concludes the legislation; and we may deduce from the foregoing the following propositions:—1. Waiving the use of the term "confiscation," the Government recognizes the title to the estates as in the Crown. 2. It asks the Pope's permission to sell, before negotiations are opened. 3. Restitution in kind, that is, restoration of the specific estates, was abandoned by the claimants. 4. But permission to sell is granted upon terms. 5. The terms are accepted, viz., that the proceeds of the sale shall be held by the Government for the Pope, subject only to the condition that it be expended within the Province. 6. By the Act \$400,000 of public money is voted to the Pope, not the proceeds of the sale, though when the property is sold the proceeds may be used for the purpose of the grant.

Having arrived at the chief points of the negotiations and the basis of settlement, we are in a position to examine them critically. Whatever may be alleged elsewhere as to the title to these estates, we have the solemn avowal of the Legislature in this Act that at the inception of the negotiations the estates belonged to Her Majesty, and were in every sense of the term Crown lands. It is a common proposition of law that when a body corporate is dissolved without having disposed of its property, it reverts to the Crown. Whether the estates were so held, and reverted to the Crown upon dissolution and suppression of the Jesuits, it is immaterial to enquire, as the authorized statement is made in the Act that the property belonged to the Crown in Canada by transfer from the Imperial authorities; and by the succession of constitutional events it became the property of Her Majesty as represented by the Government of the Province of Quebec. When this is supplemented by the statement of the Premier, made during the negotiations, and assented to by the Roman Catholic authorities, that restitution in kind—that is, restoration of the specific estates—had long ago been abandoned, and that only a moral obligation to make compensation existed, we have the fullest assurance from both of the contracting parties that the title to the estates lay in Her Majesty, that no permission from any one was necessary in dealing with them as Crown lands, that no title or right of property could be conceded by the Pope or the Jesuits to the Gov-

ernment, and therefore that no lion, moral, equitable, or legal, upon the proceeds of the sale existed in favour of any one but Her Majesty.

With these mutual concessions formally made, unequivocally expressed, and firmly ratified, we are able to arrive at an exact estimate of what has been done by the Legislature; and that is, first, that \$400,000, not the proceeds of the sale, but of "any public money" at the disposal of the Government, is voted to His Holiness the Pope. The enacting part of the statute loses altogether the complexion of a fulfilment of a moral obligation to the Jesuits, past or present, but takes the form of a voluntary grant of public money to the Pope, to be disposed of according to his wishes, subject only to the limitation or condition that it shall be expended in the Province. The only compensation given to the Jesuits is the grant of Laprairie Common, which is a free grant, expressly made in commemoration of the event, and not as a restitution of property.

While the Act ratifies the agreement, it will appear on careful perusal that it does not complete or render final the settlement, though that would appear to be so from a superficial reading. The Legislature has bound itself, in so far as it can, to carry out the arrangements, that is, to hold the proceeds of the sale at the disposal of the Pope. It does not provide that the gift of \$400,000 is to be in full of the proceeds of the sale; so that, while the Pope is entitled to say that he shall retain the whole of this sum in case the estates produce less, the Government having taken this risk, there is nothing to prevent His Holiness from demanding all that the estates may produce in excess of this, if hereafter they shall be found to produce more; for the express stipulation is that the proceeds of sale shall be held for him. The inconsistency of the negotiations at this point is remarkable. It could not fail to escape observation that the Pope required the proceeds of the sale to be held for him, and that the authority of his agent was limited, and yet the offer of \$400,000 is not made in substitution or satisfaction of the proceeds of sale. In making any future claim there will be a much more firm basis therefor than there was at the inception of the correspondence. In fact the seventh section of the Act expressly provides that the proceeds of the property may be applied "for the above mentioned purposes," and though it is true that the Legislature proceeds to say "or for any other purposes approved by the Legislature," it is not likely that any higher or other claim than that expressly provided for by this act will be recognized by any Government or Legislature as faithful to His Holiness as the present.

In its constitutional aspect the Act is most decidedly objectionable in two points; and however the people of the Province at large may feel, one is somewhat surprised to find that ministers of the Crown as such, and the Lieutenant-Governor, could have assented to the passing of the Act in its present form, while the same end might possibly have been reached in another way. The grave objections to the measure have already been indicated, and may be shortly stated thus:—The Government, recognizing the property as belonging to Her Majesty and forming part of the Crown Lands of the Province, have asked, received and acted upon the permission of a foreigner to deal with them; and further they have placed at the disposal of the same foreigner \$400,000 of the public moneys, or in other words, while the expenditure of public funds should be directed by those constitutional methods which every faithful Government is bound to observe, the Legislature has abdicated its functions in favour of the Pope, and has unconstitutionally committed to His Holiness the disposition and distribution of nearly half a million in the Province.

With respect to the first point, the seeking of foreign "permission" authority, direction, or, call it what you will, to deal with Crown lands is an act which amounts almost, if not altogether, to an abnegation of the sovereignty of Her Majesty. It is a surrender of governmental powers to the direction of a foreigner, and so, indirectly, an acknowledgment of his sovereignty. This is especially remarkable in the case of a Colonial Legislature, as it derives its authority, not from the power given to it by the people (who in this case are probably in complete harmony with the Legislature), but from the Act of the Imperial Parliament. If any doubt should exist as to the effect of subjecting the property or subjects of Her Majesty to foreign control, it may speedily be dispelled by a reference to the judgment of Vice-Chancellor Proudfoot in *International Bridge Company v. Canada Southern R. R. Company*, reported in 28th Grant at page 114, where his Lordship characterizes any attempt to subject Canadian interests to foreign legislation as unconstitutional. The question arose as to the signification of concurrent Acts of the Parliament of Canada and the Legislature of New York, or the Congress of the United States, incorporating Bridge Companies to bridge the Niagara River. His Lordship says: "Each country has assented to the corporation created by it uniting with the corporation created by the other, and bringing into the union the rights and liabilities conferred or imposed upon it, and certainly Canada has not introduced the provisions of any Act of Congress passed subsequent to the union applying to the united company. Were the Canadian Parliament to endeavour to do so—to say that Canadian subjects and Canadian corporations are to be subject to legislation that might be passed by Congress, it would, I apprehend, be unconstitutional; it would be authorizing a foreign power to legislate for its subjects, an abdication of sovereignty inconsistent with its relation to the Empire of which it forms a part." In like terms may we characterize the action of the Legislature in deferring to a foreign authority in disposing of Crown lands.

Much more objectionable is the placing of public funds at foreign disposal. The fact that the money is to be expended within the Province does not weaken, but rather strengthens, the objection; for it introduces the element of a foreign sovereignty into the Province. The Provincial Legislature might well retain its legislative and governmental powers while parting with money in favour of a foreign power. Such instances as the voting of public funds to foreign charitable or humane objects at once suggest themselves. But the invitation to control the public purse of the Province to one who claims sovereign power in all parts of world, and whose faithful children would gladly see the actual return of the temporal power, is objectionable in the extreme. The Legislature subordinates itself to the foreign authority, becomes its trustee, its mere minister, promising obedience to all commands respecting the distribution of so much of the Provincial funds. No more objectionable action could be taken by any trustees of governing power, whether constitutional or not; but it is surprising if any doubt does exist as to the unconstitutional action of the Legislature in this respect.

We may here endeavour to dispel the vulgar impression that the inhabitants of Quebec have peculiar constitutional rights depending upon treaty with France. They have none. Canada was ceded to Great Britain "in the most ample manner and form, without restriction." The King agreed, however, "to grant the liberty of the Catholic religion to the inhabitants of Canada," and to give orders "that his new Roman Catholic subjects may profess the worship of their religion, according to the rites of the Romish Church, as far as the laws of Great Britain permit." It would be strange indeed if Great Britain, having achieved the conquest of Canada, should immediately place herself under a continuing obligation to France as to the mode of government of the inhabitants. On the contrary, His Majesty allows freedom of worship and profession of religion, insisting at the same time upon the supremacy of the laws of Great Britain. If any special privileges exist in favour of certain bodies or classes of the inhabitants of Quebec, they depend upon laws passed by themselves under the ample powers of self-government which the Parliament of Great Britain has given them, and not upon the obligation of Great Britain to render an account to France for her method of government in Quebec.

The policy of Great Britain, and of most of her colonies, has been to prevent the property of the nation from falling into mortmain. Every colonial Legislature may frame its own policy, and if it sees fit to depart from what has for centuries been considered a wise principle of government, it is at liberty to do so. In this aspect it cannot be charged as unconstitutional that the public property should be directed into an unproductive and unremunerative channel. It is a matter of policy only. But it is a distinct and overt act of infidelity to British constitutional usage and government to subject Crown property and public funds to the disposition and control of a foreign power.—*Edward Douglas Armour, in The Week.*

THE CATHOLICITY OF SCRIPTURE.

(Concluded from last issue.)

It is related of Burns, that in the earlier part of his career, he took up the New Testament, and read with great fervour these words:

"These are they that have come out of great tribulations and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them or any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them into living fountains of water; and God shall wipe away all tears from their eyes," Rev. vii. 14-17. And closing his book said, "I would not exchange the noble enthusiasm these three verses inspire within me, for all this world can give." And in after life, when forsaken by his false friends, distracted in mind, and broken in health, and when his brilliant but mournful career was well-nigh closed, he again turned to this source of comfort, and might often be seen on the shores of the Solway Firth reading his Bible, and perhaps the poor sinful bard of his country may be found among her saints. "I happened to be standing in a grocer's shop one day in a large manufacturing town in the west of Scotland, when a poor, frail old widow came in to make a few purchases. There never was, perhaps, in that town a more severe time of distress. Nearly every loom was stopped, Decent and respectable tradesmen, who had seen better days, were obliged to subsist on public charity. So much money per day was allowed to the really poor and deserving. The poor widow had received her daily pittance, and she had now come into the shop of the grocer to lay it out to the best advantage. She had but a few coppers in her withered hands. Carefully did she expend her little stock—a pennyworth of this and the other necessary of life nearly exhausted all she had. She came to the last penny, and with a singular expression of heroic contentment and cheerful resignation on her wrinkled face, she said, 'Now I must buy oil with this, that I may see to read my Bible during these long, dark nights, for it is my only comfort now, when every other comfort has gone away.' . . . Thus has the Bible proved its adaptation amid all the sins and struggles of humanity, to the highest intellect, the brightest genius, the wealthy dwellers in splendid mansions, and the weary children of poverty and toil."

What a wonderful company the unity of the faith encircles and holds together. It can bring into one fold the wandering

Tartar, the homeless Jew, the roving Indian, the naked savage, the cultured nobleman, the sagacious statesman, and the learned man of science, all within the bonds of a common faith, and it teaches them that they are all brethren in the same home. Surely the book which has existed through so many centuries, influenced so many nations, and moulded the characters of the wise and simple, may well be called a Catholic book. The joys and sorrows, the doubt and fears, the aspirations and hopes of all men in every clime and age find expression in its songs. Divine truth is a free citizen with all the rights of freedom to go over the earth and break every chain, that nations, long bound in moral and spiritual degradation, may have their chains snapped asunder and stand forth disenthralled and redeemed to the praise and glory of God.

With the same circle of living doctrines as stars in the spiritual heavens around Christ, the central sun—every element of positive faith remaining unchanged—Christianity accommodates itself to the circumstances of the age and people. Designed to be the religion of the world, it is the true cosmopolitan that feels as much at home amid the frozen peaks of Greenland, as amid the blooming verdure of the tropics; as much a resident in the bleak north as in the purple climes of the south; as much at home in the boundless prairie of the far west, or hid amid the wilds of the forest, as it is amid the wealth and cultivation of ages. When planted by God's grace it grows equally on the naked rock of Caledonian hills, or in the rich soil of India. A companion of the cultivated, the learned, the great, to shed lustre on the brightest ornaments of society, it walks with the rude, the unlettered, and does not feel ashamed. It can sit with philosophers and sages through all their weary watchings, and can whisper in the ears of the simple the words of wisdom. In short, all the kingdoms of this world are to become the kingdoms of our Lord and of His Christ, and His truth must go to the ends of the earth.

The catholicity of the Scriptures springs from the catholicity of Him whom they reveal. As the Son of Man He was the child of humanity, and no child of any man. He belonged to no age, but to all the ages; to no family, but to mankind. The morality He taught was wide and comprehensive, embracing all mankind within its sphere of obligation. Philosophy never rose to any such conception of law for the human family, but only for particular races—the favoured few.

The Christ of the Gospels belongs to human life, and not to any one special class. Among the poor He was a poor man, while with the rich and cultured He bore Himself as one who had been nurtured on the lap of luxury. He was the best companion for little children they had ever known; while wise men and scribes had much to think of when He spoke to them. But above all, how He loved to talk to men and women by the quiet waysides! These wayside conversations—so familiar, personal, free—seemed so precious to Him, and some of the sweetest words Jesus ever spoke were spoken in such circumstances to one, two, or a few, when He touched human life on every side. At funerals or at weddings He was present, and His tears mingled with those who wept at the one, while He brightened the joys of the other. He joined Himself to the human family, and all through His life he clave fast to His kindred. His soul went out in sympathy to all around Him. In this world's great hospital the great Physician was always busy, and so endeared Himself that all classes drew near and sought Him. "All men seek Thee." The whole world has gone after Him. What a breadth and compass in His teaching! From what other teacher are to be found such rich poetic fancy, such tender images of beauty; such wealth of illustrations; such sublime conceptions, and such majestic representations of God and nature? He gazed across the centuries and grasped the mighty movements of the ages, and saw the whole future of the world's history mirrored in the mind of God. When under the spell of this Teacher we come in contact with a new range of ideas, and live in a new moral world. He utters the great thoughts of God on the most momentous subjects, and brings the glory of heaven down to the earth. How transcendent in the grandeur of His utterances, in the sublimity of His conceptions, in the majesty of His doctrines, in the comprehensiveness of His precepts, in the spirituality of His laws, and in that aroma, which, like the dew of heaven, gathers over all His lessons. How that life becomes illuminated and fills out into divine proportions the longer you look upon it, and ponder its significance with a fond heart! He is the only Catholic Man. Demosthenes was a Greek; Cicero, a Roman; Luther, a German; Burns was Scotch; Josephus, a Jew, but Jesus was the Son of Man, touching humanity at every point; and in His broad relations belonging as much to one nation as another—the same Lord rich unto all, etc. Wellington was a general; Napoleon, a conqueror; Mozart, a musician; Gladstone, a statesman; Newton, a scientist; Angelo, a sculptor; Rubens, a painter; Watt, an inventor; Columbus, a discoverer; but Jesus is the Light of the world; the Life and Light of men. He stands forth in His universal relations as Saviour to all people; a light to lighten the nations; the Day-spring risen to give light to them that sit in darkness.

In answer to the cry of the soul, "Show Thou me the way that I should walk in, for I lift up my soul unto Thee," one comes forth fairer than the sons of men and presents Himself to all ages and countries and pleads with humanity—"Come unto Me all ye that labour and are heavy laden and I will give you rest." He has been lifted up to draw all men to Him. No other name or influence has moved the world as He has done. He is the life and inspiration of the most progressive nations on earth, and is fast becoming what He said He would be—the Light of the world. To Him shall the gathering of the nations be.—*Rev. J. Thompson, D.D., Sarnia, in Knox College Monthly.*

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 for less than five lines. None other than unobjectional advertisements taken.

MR. DONALD GAY is our 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 13th, 1889.

THE Toronto branch of the Evangelical Alliance has resolved to become a branch of the Dominion Alliance. At its initial meeting a vigorous protest was entered against the Jesuits Estates' Bill.

CHURCH people sometimes complain that church affairs do not receive sufficient prominence in secular journals. Considering the amount of space given by one Toronto daily to the wretched Simcoe wrangle, and by another to the Jeffrey trial, our Methodist friends cannot complain on that score. The devout Christians among them may well be excused for thinking that too much publicity is worse than too little.

EIGHT churches and six ministers have seceded from the Detroit Presbytery of the United Presbyterian Church, and have gone over in a body to the Presbyterian Church of the United States. This is one of the fruits of the organ controversy that has disturbed the United Presbyterian body for years. People who wish to worship God in peace cannot bear an everlasting organ discussion. If the Church cannot make peace they leave and go to quieter quarters.

THE following little story, at present going the rounds of the press, is somewhat suggestive on the subject of parental discipline:

Bishop Coxe is the son of the late Dr. Cox, a Presbyterian divine of local renown. The father was stern and austere, a dyed-in-the-blue Calvinist. Great was his disappointment at the son's apostasy to the ritualists. He used to laugh grimly and say that the young priest had added an e to his name to stand for Episcopal. And when the son wrote to invite the old gentleman to attend the ceremonies of consecration, or "laying on of hands," as bishop, his answer came: "No, my son; if there had been more 'laying on of hands' when you were young, there would be no need of it now!"

The old gentleman was right. A judicious "laying on of hands" at the proper time may save boys from ritualism and many other dangers. That was Solomon's opinion.

IT was the unexpected that happened when Dr. Cochrane preached and published a sermon on the return of the Jews to Jerusalem. The doctor is so intensely practical in his pulpit work that we looked through his sermon on this topic with a feeling somewhat akin to surprise. Professor Young used to tell his students that he rejected the theory of a literal return of the Jews to Palestine for two reasons. The first was that there is not a single passage in the Bible which when properly interpreted teaches any such theory, and the second reason was that the Jews are much better where they are. Though we do not agree with Dr. Cochrane in his exegesis of some passages, nor admit all his premises, nor accept all his conclusions, we cordially recommend his sermon as a very readable one to all who take an interest in such discussions.

THE *Interior* says:

A minister of the Gospel, on a sea voyage, sat for a long time in silence, gazing at the seemingly limitless stretch of waters. At last, a talkative young man addressed him in a rather careless and curious way, saying: "Ah, Dr.—, and pray what you are seeing?" "Nothing but God," was the serious and suggestive reply. Joseph Cook told this story, in a more extended form, in Tremont Temple recently, and proceeded to argue that when good men are privileged to look out on the sea of politics, and are summoned to express their convictions as to men and measures, they, too, should see "nothing but God."

Some of our ministers and other good men occasionally look out on the sea of Canadian politics but they see nothing but Satan. If they saw the hand of Providence in our national affairs a little more perhaps the great adversary would not be so clearly visible.

THE *Christian-At-Work* says:

The Salvation Army in this country will gain the respect of religious people just as it deserves it. If it is led by hair-brained fanatics, by the ignorant and vulgar, it will fall into contempt and pass away. If though, master minds, people of intelligence, and of common sense conduct its operations, it will receive hearty recognition and support for the good which it is unquestionably capable of doing.

That is true of every other religious organization as well as of the Salvation Army. It is pre-eminently true of congregations. If a congregation is devout, liberal and aggressive; if it helps the poor, brings in the careless, succours the tempted, raises the fallen and sends the Gospel to those who have it not, people respect it because it deserves respect. If, on the other hand, it is an ecclesiastical iceberg or a bear-garden, people treat it with contempt, because contempt is the thing it deserves.

WE are not among those patriots who see something good in every country except their own, but we do think that not a few Canadians might ponder over the following sentences from the closing part of President Harrison's inaugural with profit to themselves and their country.

I do not mistrust the future. Dangers have been in frequent ambush along our path, but we have uncovered and vanquished them all. Passion has swept some of our communities, but only to give us a new demonstration that the great body of our people are stable, patriotic and law-abiding. No political party can long pursue advantage at the expense of public honour, or by rude and indecent methods, without protest and fatal disaffection in its own body. The peaceful agencies of commerce are more fully revealing the necessary unity of all our communities and the increasing intercourse of our people in promoting mutual respect.

Why should Canadians mistrust the future any more than Americans? Dangers may lie along our national path. Some of them may be covered and some may be uncovering themselves at the present moment, but a patient, resolute, patriotic spirit will vanquish them all. Passion may sweep over our communities, but the great body of our people are just as stable, patriotic and law-abiding as the Americans are. Undoubtedly the hopeful spirit is the right one for a young nation.

THE *Mail* is of the opinion that oratory is almost a lost art so far as the Canadian House of Commons is concerned:

Were the shade of one of our departed statesmen to pay a visit to the House of Commons, it would no doubt return to its resting place deploring the decline in the quality of public speaking in Canada. It certainly cannot be denied that in the eloquence that moves men to action we are now lamentably deficient. Of talkers we have no end: but of orators we can boast within the walls of Parliament no more than can be counted on the fingers of one hand. This is not as it used to be, nor is it as it should be. Within the last ten years a new practice has been followed. A very able man on one occasion addressed the House with a very full outline of his speech in his hand. Immediately—such imitative creatures are members of Parliament—the written oration became popular. Everybody spoke from notes, and one member actually droned forth his opinions, while a friendly neighbour turned over the leaves upon which they were engrossed.

It is a remarkable fact, explain it as you may, that in Canada and the United States as schools and colleges have increased in numbers and efficiency, oratory has declined. A very large proportion of the American ministers read their sermons and nearly all the important speeches in Congress are read from manuscript. Our public men at Ottawa are fast following the example of their neighbours. Can anybody give a rational explanation of the fact that as education increases on this continent oratory declines?

MISSION FUNDS.

THE following statement by the Agent of the Church, Western Section, calls for earnest consideration and prompt and liberal action:

As the Home Mission Committee is to meet on the 27th inst., it is most desirable that all contributions should be sent in by that time, as the amount in hand will influence and guide the Committee in determining the grants.

I subjoin comparative statement of funds this year as compared with last year, giving also the estimate for the year, that it may be seen how much yet has to be done to make out the estimated amount:

	March 9, 1888.	March 9, 1889.	Estimate for Year.
Home Mission.....	\$35,752 99	\$33,345 60	\$46,000
Stipend Augmentation.....	18,751 73	16,176 97	28,000
Foreign Mission.....	32,332 74	35,142 66	66,500

It will be seen that we are behind last year both for Home Missions and Augmentations. It is hoped that an effort will be made to have the deficiency made up in due time. As most congregations hold their meetings in January, there is no reason why all contributions for the Schemes of the Church should not be in the hands of the treasurer by this time.

Let all missionary contributions and all amounts for other objects be remitted as soon as possible. W. REID.

Presbyterian Offices, March 9, 1889.

MONTREAL TEMPERANCE REFORMERS.

THE Premier of Quebec has been frequently spoken of as a consummate political tactician. Mr. Mercier has certainly shown that he is an adept in the wiles and devices by which power is reached and maintained, but it has to be borne in mind that he has had to depend on certain influences antagonistic to the public welfare, and to secure support he has made sacrifices that many feel called upon to condemn. His action in relation to the incorporation of the Jesuits and the indemnity granted them, involving as it does Papal interference with Provincial affairs, has roused to intensity race and religious feelings that bode no good for the stability and welfare of the Dominion. Then his relation to the temperance question has roused considerable antagonism in Montreal. There recent efforts to enforce existing laws have been much hindered by the hostility of the Quebec Government.

At present there are between thirteen and fourteen hundred licensed places in Montreal where liquor is sold, not to speak of the unlicensed places which are but little interfered with. Here in Toronto there are many people of opinion that one hundred and fifty are too many, yet that is the number which by the action of the citizens the law allows. In this city the council has the power to define the number of licenses to be granted, but in Montreal and in the city of Quebec the civic authorities have no such power. The friends of temperance in Montreal have been earnest and persevering in their efforts to secure this reform; they are desirous of having the liquor traffic under municipal control. This has been steadily refused. Last week an important and influential meeting was held at which representative men were present and took part. Roman Catholic and Protestant, French and English-speaking people, prominent in their respective spheres, co-operated in the most cordial manner, notwithstanding religious and political differences. Roman Catholic priests and Protestant ministers and laymen vied with each other in denouncing the palpable evils of the liquor traffic and the moral and social hurt its unrestricted exercise would be sure to inflict on the community. A year ago a gain was made by securing prohibition of the sale of intoxicants to minors, and although there were several proved cases of its infringement the liquor sellers were so strongly opposed to it that they have, it is said, secured the promise of its repeal. In this one circumstance is seen how very slow in modern progress many people in the Province of Quebec are. In most countries the evil of selling liquor to minors is all but universally recognized and in many of them the most stringent laws forbid so injurious a practice. Yet it is said that in Montreal there is a disposition to go back to a state of things that all right-thinking people unhesitatingly condemn. Surely the Quebec Government will think better of it before they resolve to place themselves on record by granting so reactionary a concession to the liquor dealers.

Those attending the meeting referred to were unanimous in their desire to see the number of drinking places diminished, and the control of licenses placed in the hands of the city council. The Mayor-elect, Mr. Grenier, is a strong advocate of Temperance and spoke strongly in support of the proposed reform. Were the desired concession granted the result to some would no doubt be somewhat disappointing. If those interested in the liquor trade can lobby at Quebec, they would doubtless bring to bear whatever pressure they could on individual aldermen, and it is hardly to be expected that all the membership of the civic council would be able to resist their blandishments. The council, however, is in more immediate touch with the community than a Provincial Government can possibly be, and if the will of the people is sufficiently strong and energetically pronounced there is no doubt that under civic control the number of licenses in Montreal would be considerably reduced in a short time. The ostensible objection is that the Provincial revenue would suffer by the suppression of a large number of licensed premises; the real reason most probably is that the Government does not wish to risk the loss of support from the liquor interest. It was stated at the meeting that the present Government, as well as the one that preceded it, are decidedly averse to handing over the disposal of licenses to municipal control. Nevertheless the temperance people of Montreal are making a hard and resolute stand, and are resolved on employing every constitutional means to secure an end that only contemplates the moral and social well-being of the people. They deserve to be successful, and if not at present, they may be relied upon to persevere till they get all they ask for now, and much more hereafter.

CHRISTIAN UNION IN JAPAN.

AMID the many encouraging successes of the Gospel in heathen lands within the past few years, the progress of Christ's cause in Japan is not the least remarkable. So steady has been the advance of Christianity in that country that prominent men in the Government, though without personal sympathy with the movement, have expressed themselves as decidedly favourable to the spread of the Gospel among the people. The various leading denominations have taken part in the work, and their labours have been specially blessed. Large and flourishing native churches have sprung up everywhere, and are enjoying a degree of prosperity that may be described as unexampled.

Next to the marvellous success of the Gospel in Japan is the remarkable desire for a united Church on the part of the Japanese Christians. The growth of this desire is, to a large extent, spontaneous. It is true that the missionary brethren in that land are largely in accord with the native longing for visible and corporate union among the churches in Japan, but they have not so much been the originators of the movement as they have been anxious to see it accomplished, and, strange to say, from their ranks have also come several of the principal objectors to the union proposals. The various Presbyterian missions in Japan, including American and Scotch branches, have all acted harmoniously, and have endeavoured to reach a satisfactory understanding with their brethren of other denominations. The Congregationalists have also had important and successful missions in Japan. Many of them have been very favourable to the formation of a united Church, and so it was fondly hoped that the Church of Christ in Japan in its united capacity would have been realized at the beginning of the present year. Rather animated controversy, however, has, up to the present, prevented this desired consummation.

The difficulty seems to be principally between the Presbyterian and Congregational branches of the Church. It would be difficult rightly to apportion the blame for what is believed to be only a temporary failure. Some zealous Presbyterians think that the Congregational brethren are too exacting both in the matter of doctrine and polity, and some ardent Congregationalists opine that to comply with the conditions demanded by Presbyterians would simply end in absorption, and that all that is distinctively Congregational would entirely disappear. So the matter remains at present, but the union movement having already made such progress, it is not likely that present want of agreement will long stand in the way of its ultimate success.

The Rev. Dr. Henry M. Scudder, so widely and so favourably known, who recently resigned the pastorate of an influential Congregational Church in Chicago that he might labour in Japan, has written a most interesting letter in favour of Union which appears in the last issue of the *New York Evangelist*. He shows that the feeling in favour of Union is a Japanese movement, and is one of great strength. "Nearly all the prominent pastors and the leaders of public opinion among the Japanese Christians are identified with this effort." He is of opinion that the complaints of Presbyterian and Congregationalist objectors neutralize each other, and that both have made generous concessions, a procedure which he describes as just, right, fair, and noble. Dr. Scudder, like many other excellent American ministers, has had personally no very decided ecclesiastical preferences if one is to judge from his ministerial career. He was educated in the Reformed (Dutch) Church, and has ministered to congregations of that denomination as well as in the Presbyterian Church in the United States, and also in the Congregational Church. He spent twenty years in Mission service in India, at one time under the direction of the Reformed Church, and at another in connection with the Congregationalists. His experience and modes of thinking, therefore, would naturally lead him to attach less importance to denominational distinctions than if he had been strongly attached to one particular church. At the same time it would be unjust to deny that the absence of marked attachment to any one denomination places him in a favourable position for giving an unbiassed and impartial opinion as to what in his judgment would be the best method of securing unity of action in the Christian life of Japan. There the converts are unfamiliar with the minor shades of difference that have divided the churches in other lands. They are beginning their church life unhampered by the traditions of other times and other lands, with the light of past experience to guide them. They are not called upon to repeat the mistakes of the past. The obstacles that impede the progress of Christian Unity in the older Churches do not lie in their path. They have the opportunity of beginning on a higher plane and they seem desirous

of securing the widest practicable embodiment of Christian Unity possible to them.

For the present at least it is not likely that the Churches organized by Episcopalians and Baptists are ready to make the concessions that alone could secure a union of all the Christian Churches in Japan. Even in respect to these denominations Dr. Scudder is sanguine that the people themselves may at no distant date repudiate the opposition of their leaders and desire to be included in the one fold which it is anticipated will ere long embrace the Christians of Japan.

Dr. Scudder, who has gone to Japan at his own charges and in preference to becoming the pastor of an influential Church in New York to which he was called, is earnest in his advocacy of Christian Union, because it would be so much more helpful to the cause of Christianity in Japan than would be the case were denominational rivalries and jealousies introduced there. He also sees that the realization of such a consummation would afford a powerful example to other lands, and that the Church in Japan would not only be a blessing to the people there, but a blessing to the world at large.

ARE PEW RENTS SCRIPTURAL?

ONE of the latest contributions to the discussion of the Free Seats & Rented Pews in Church is from the pen of the Rev. Dr. Arthur Pierson, of Philadelphia. It is marked by his characteristic clearness of thinking and expression. There is no attempt to get out of a difficulty by skilfully balancing opposing ideas and taking refuge in the fact that much can be said on both sides. He is clearly of opinion that the pew-rent system is a complete departure from the methods of primitive Christianity. He says at the outset:

1. All places of worship were free to all worshippers without regard to money or price.
2. The service of worship was simply and voluntarily conducted, involving no hired assistance.
3. The ministry and their co-labourers made the Gospel of Christ without charge, having no stated salary.
4. All that was needful for their support and benevolent ends was the voluntary offering of the Lord's people.
5. There is no hint of dependence for pecuniary aid upon any who were not professed followers of the Lord.

He then proceeds to show that the methods of the early church for the maintenance of public worship were of the most inexpensive kind, and that what was actually required for these purposes, and for the help of the necessitous was readily obtained by the free will offerings of the Christian people. He finds no trace of any appeal to others than Christians for support. "If," he says, "any portion of these gifts came from the ungodly, it is not a matter of record, and, if so, it was voluntary, and not secured by direct assessment or even appeal. The divine order was that men should give first themselves unto the Lord, and then, as His stewards, their substance." All the accessories of modern Church service are innovations; choirs, hired singers, musical instruments, etc., were unknown in the early centuries of the Church's history.

In contrast with the simple and inexpensive plan pursued in primitive days there is no denying that in cities and large towns the churches are very expensive institutions. For the most part the preachers in these are well remunerated and the appointments considered essential to a progressive modern church, are made on a scale of considerable liberality. All this involves a large outlay which must be met on business principles, and with the regularity and promptness that business principles require. To depend on a complete and practical application of the voluntary principle would lead to painful embarrassments. The method of raising a sufficient revenue by means of rented pews commends itself to the practical understanding as the simplest and the easiest. Hence it has acquired a place in church management from which it cannot easily be dislodged. In certain Churches in the United States they have adopted a plan that fortunately has not been tried in Canada and which if suggested, would be vigorously condemned. There is no annual auction of the pews in any Canadian Church.

Dr. Pierson admits that the pew-rent system has in many respects wrought satisfactorily, and that troubles originating in it have not been very serious. He is also willing to concede that since details as to the management of congregational affairs are not laid down in the New Testament there is room for good men adopting the system as a permissible expedient. He nevertheless advocates return to a more scriptural simplicity in the mode of maintaining Christian ordinances and the advancement of the Gospel. "When we have a scriptural outline," he says, "it is always safe to follow it." The conclusions at which Dr. Pierson arrives are that the exist-

ing system tends towards the cultivation of a wrong spirit in the pew-holder, in that it introduces in the place of God's worship the notion of human proprietorship or property and thereby tends to foster a species of social caste; it leads to a self-righteous spirit; the purchase of such property rights in the place of worship implies naturally, legally and logically, a right of control; human proprietorship often begets exclusiveness; and the last reason he gives at present is that however genial and cordial the pew-holder may be, the stranger will not feel free in a house where pews are rented. The doctor promises to pursue the subject, and it is evident that he is bent on the abolition of rented pews.

Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.) The March number is strong in descriptive papers and serial fiction. "Leeds" and "Kensington Palace," come in for descriptive and artistic treatment, and F. Marion Crawford Stanley J. Weyman, and Katherine S. Macquoid are the novelists. The last named begins "Success a Story in Six Parts."

THE METHODIST MAGAZINE. (Toronto: William Briggs.) The March number of this Canadian monthly has many attractive features. The principal papers, several of them finely illustrated, are: "Through Normandy," "Vagabond Vignettes," "The Moral Freedom of Man," by Goldwin Smith, "Recollections of British Methodism in Toronto," by Senator Macdonald, and the "Tractarian Movement" by Dr. Sutherland. The other contents are fully up to the high standard that this magazine has attained.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.) A glance at the contents of the review section will show that the present is a valuable issue of this excellent monthly. Professor Murray, of Princeton, has a paper on "Richard Baxter," Professor Pick one on "The Rites, Ceremonies and Customs of the Jews." Other subjects in this section are: "The Riches of Cowper," "Body and Mind in Christian Life: No. 1, Hygiene in the Bible," "Apologetics in the Pulpit," "The Mission of Music," "A Cluster of Curiosities." The other sections are no less attractive and useful.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.) A portrait of Rev. Albert J. Lyman, of the South Congregational Church, Brooklyn, is the frontispiece, and his sermon on "The Redemptive Element in Christianity" is the initial article. A sermon on "The Great Question," by Dr. Moses D. Hoge of Richmond, Va., is worthy of the man. "A Talk to Business Men," by Dr. J. R. Paxton, should be read by all, and the "Exegetical Comment on The Edenic Apocalypse," by Prof. Terry, is a scholarly production of great interest. "The Leading Thoughts of Sermons," by Revs. J. Edward, C. H. Spurgeon, G. Smith, C. S. H. Dunn, H. Bird and Dr. Hendrick are each and all very suggestive. The other contents of the number are varied, valuable and useful.

THE POLITICAL SCIENCE QUARTERLY for March, opens with a striking article by H. L. Osgood, upon "Scientific Anarchism," reviewing the theories of Proudhon and showing the aims of American Anarchists. Prof. Gustav Cohn, of Gottingen, taking the progressive income taxes of Switzerland as his text, indicates the merits and the dangers of this democratic scheme of taxation. Mr. Arnold Forster, (son of the late Irish Secretary) presents forcibly the Unionist view of the Irish question. A conservative Frenchman, M. Gauvain, explains the causes of the present crisis in France and the significance of "Boulangism." Mr. Bernheim sketches the history of the ballot in New York, and argues for the Australian system. Prof. Woodrow Wilson analyzes and criticizes Bryce's *American Commonwealth*.

THE NONSUCH PROFESSOR, in His Meridian Splendour: or the Singular Actions of Sanctified Christians. By the Rev. William Secker. With an introduction by Rev. T. L. Cuyler, D.D. (New York: Robert Carter & Brothers; Toronto: D. T. McAinsh.)—This book, originally published in the early years of the century, is by a man of much originality, the Rev. William Secker, minister of All-Hallows Church, London Wall. Its thinking is sound and incisive and its value is great. Its reproduction in these days will be most serviceable to pure and undefiled religion. Dr. Cuyler begins his introduction by saying: This is a wonderful book. At whatever page you open it, your eye lights upon pithy aphorisms that combine the sententiousness of Benjamin Franklin with the sweet holy savour of Samuel Rutherford. It contains hundreds of bright seed thoughts.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XVIII.—(Continued.)

Allison sat watching her as she took a key from its hiding-place and opening the big chest in the corner, searched in it for a while. When the old woman raised herself up and turned toward Allison again, there lay on the palm of her hand a gold ring. It was large and massive, and had evidently been rubbed and polished lately, for it shone bright in the light as she held it up to the lamp.

"Look ye at it," said the mistress. "Until this day I have never, for forty years and mair, set e'en upon it. I hae been twice married—though folk here ken naethin about that—and this was my first marriage ring. It was my mother's before me, and her mother's before her. It held a charm, they said, to bring happy days, but it brought none to me—he died within the year. The charm was broken maybe, because I was a wilfu' lassie an undutiful daughter. But it may work again wi' you. Take it, and put it on your finger."

But Allison refused it, and put her hands behind her. "And what for no?" It's my ain to give or to keep as I like. Ye needna be feared," said Mistress Jamieson, with offence.

"But why should ye wish to give it to me?"

"But I hae naeboddy else to gie it to. There's not, to my knowledge, one living that ever belonged to me. I may be dead before ye come back again. And I like ye, Allison Bain. And the ring may keep evil from ye, if ye wear it on your hand."

Allison looked anxiously into the old woman's eager face. What did she mean? Why did she offer to her a marriage ring? Did she know more than others knew about her? Was a new danger coming upon her? She must not anger her, at any rate. So when the old woman took her hand again she did not resist.

"There is the charm written on the inside of it, 'Let love abide till death deyvde.' Ye'll see it by the daylight."

But the ring was far too large for Allison's finger. It slipped from it and fell to the ground.

"Eh! me! is that an ill sign, think ye?" said the mistress.

"It is a sign that your grandmother was a bigger woman than me," said Allison with an uncertain smile. "It is very kind of you, Mistress Jamieson, to think of giving it to me, but—"

"It's a pity. But it's yours. On your hand it would hae keptit awa' evil. Ye must put it on a ribbon and hang it round ye're neck, and it may do the same. It will keep ye in mind yoursel' if it munda naeboddy else."

Allison gazed at her with eyes full of trouble. But in the face so deeply marked with the cares and sorrows and discontents of many years, she saw nothing to awaken distrust or fear. There were tears in the pale, sunken eyes, and the tremulous movement of the lips told only of kindly interest. Whatever she knew or suspected, Allison felt that the old woman did not mean her harm.

"Why should you be so kind to me—a strange?" said she gently.

"I hardly ken myself, except that I wish ye well. And then ye mind me o' my ain youth, partly that ye're sae like what I once was, and partly that ye are sae different. I can see now whose I gaed wrong. And ye hae your life afore ye. Hae patience, and make the best of it that ye may."

"I'll try," said Allison humbly. And so they parted.

Allison got a glimpse of the grim old face among those who were standing about the door to see them set off in the morning. And she never saw it more. Before Allison came back to Nethermuir again, the schoolmistress was done with her toils and troubles, and discontents, and was at rest. And Allison never knew what the old woman might have known or guessed of her life before she came to the manse.

There were a good many others there to see the travellers away. Marjorie was in the "gig" with her father and mother, who were to take her to join Mrs. Esselmont at Firhill, so her time for tears was not come, nor was theirs. The child looked round on the faces of her friends and smiled and nodded, and was sorry and glad at the same time, but she was not, as she had told them, in the least afraid of what might be before her.

The same might be said of her father and mother—with a difference. They were glad, and they were sorry, and the mother was a little faint-hearted for them both at the thought of the long days that lay before them. But they were not afraid. They trusted their child in the Good Hand which had "led them all their life long until now," and they had confidence in Allison Bain.

Allison herself wondered a little at their perfect faith in her. The night before, when worship was over, she had stayed behind the other to hear a few last words which were yet to be spoken. When the father and mother had said all they had to say, and Allison was at the door to go away, she paused a minute or two, then coming back again she said gravely:

"I think if you had known me all my days,—if you had seen all my life till now, I think you would still be willing to trust me with your Marjorie. But I cannot tell you. There is a reason—it is better to say nothing. Some day, I hope, I may be able to tell you all."

"We can wait till then," said the minister heartily. The child's mother said the same.

They had trusted her from the first, and any doubts which might have arisen as to the wisdom of committing their child to the care of one whom they really knew very little, were put aside at the remembrance of all that she had already done for her. The few words which Mrs. Esselmont said to them as to her interview with Allison encouraged them also, and they, too, agreed with her in thinking that it was as well not to seek to know more than Allison was willing to reveal.

Allison was glad, and more than glad, to get away. But still when the travellers reached the last point where a glimpse could be caught of the valley in which the little town lay, she told herself that, thankful as she was to leave it for a while, she was more thankful still that in her time of need she had been guided to find a refuge there.

CHAPTER XIX.

"Unless you can swear for life or for death
Oh! fear to call it loving."

Business made it necessary for Mrs. Esselmont to remain one day in Aberdeen. She stayed with a friend, but Allison and Marjorie found a place prepared for them in the house where Robin, now a student in the university, had taken up his abode.

It was a dark and rainy day, and Robin was greatly disappointed that he could not take them out to see all that was to be seen in the town, and Marjorie was disappointed also. But in her heart Allison was glad of the rain and the gray mist which came when the rain was over. For how could she be sure of those whom she might meet in the streets, or of those who might see her? Every hour that passed helped to lighten the dull weight on her heart, and gave her courage to look forward with hope.

Dr. Fleming came to see Marjorie in the afternoon, as her father had asked him to do. He looked at Allison with astonished eyes.

"You owe me thanks for sending you out yonder," said he.

"And so do we," said Robin.

"It was a good day for me," said Allison, and her eyes said more than that.

"Yes, better than you know," said the doctor. "And for you, too, my wee pale hly, if all I hear be true. And so Allison Bain is going to carry you away and to bring you home again a bonny, blooming rose, is she? May God grant it," added the doctor reverently.

"I will try to take good care of her," said Allison.

"I am sure of that."

When the visit was over, Allison followed the doctor to the door.

"I would be glad if I were sure that my name would not be named over yonder," said she, casting down her eyes.

"Be glad then, for your name shall not be spoken. Yes, one man has come to inquire about you, and more than once. When I saw his face and heard his voice, I understood how you might well wish to keep out of his sight. Stay in the house while you remain here. There may be others who would speak though I keep silence. God bless you." And then he went away.

"I may be doing the man a wrong, since he says she is his lawfully wedded wife, but I cannot—I have not the heart to betray her into his hands."

In the evening John Beaton came in. Marjorie was already in her bed, but she was not asleep; and they wrapped her in a plaid, and brought her into the parlour again to see her friend. She had the same story to tell. She was glad and she was sorry; but she was not afraid, since Allison was with her.

"I will have her all to myself," said Marjorie.

John stooped to touch with his lips the little hand that lay on his arm.

"Happy little Marjorie," he whispered in her ear.

She soon fell asleep, and was carried away to her bed again. While Allison lingered beside her, John said to his friend:

"Robin, my lad, go up to your books for a while. I must have a word with Allison."

Robin nodded his head, but he did not move till Allison returned. Then he started up in great haste.

"I must see Guthrie for a minute. Don't go till I come back, John," said he. "Can I do anything for you now, Allison?"

"Nothing more," said Allison, and Robin disappeared.

There was nothing said for a while. Allison took up her work. She was taking a few necessary stitches for the student, she said. They spoke about the child, and about those at home who would miss her greatly, and about other things.

"Did you see my mother before you came away?" said John.

"Yes, I went to bid her good-bye on the last night."

And then she added that she thought his mother was "wearying to see him, and that he should go home soon."

"Yes, I have been busy of late, and I have been away. Allison, I have been in the parish of Kilgower."

Allison laid down her work and fixed her eyes on his face, growing very pale.

"It was a business journey. A letter came asking that some one should be sent to make an estimate as to the cost of repairing a farm-house. It was asked that John Beaton might be the man sent, and when I turned the leaf, and saw the name of Brownrig, I guessed the reason why."

Allison asked no question, but sat regarding him with troubled eyes. All the story was not told to her, and John spoke very quietly. But it had been an unpleasant visit to him, and had moved him greatly.

He found Brownrig waiting for him at the inn of the town, but John refused his invitation to go to his house, saying to himself:

"If I have any lies to tell him, they would be none the easier to tell after I had eaten his bread."

Brownrig did not take offence at the refusal, as at first he had seemed inclined to do. He came in the morning, and was quite civil, even friendly, as they went away together to attend to their business. He told John about the country folk, and about the various farms which they passed; and at last came round by Grassie.

"It is a good farm, but has fallen back of late, and will likely soon be in the market. John Bain was a good farmer and a good man, much respected in the country-side. He died lately. His son, William Bain, had gone wrong before that. An idle lad he was, and hastened his father's death."

"I kenned by this time what he was to be at," said John to Allison, when he had gone thus far. "And I thought it wiser to take the matter into my own hands. So I said I thought I had heard the name of William Bain before. Where could it have been?"

"In the tollbooth, likely," said Brownrig, losing hold of himself for a minute, for his eyes gleamed with eagerness or anger, I cannot say which.

"Yes it might. I have been there," I said. 'I had a friend who went there now and then on Sunday afternoons, and once or twice I went with him. But I never saw Bain. He must have been out before ever I went there.'

"I saw the change in the man's face when I said this."

"He was here in June," he said. He's off to America now, and I would give much to ken who went with him. There are few men that one can trust. Truth may be so told as to make one believe a lie; but I'll win to the end o' the clue yet," he said. He had an evil look when he said it.

(To be continued.)

THE SLAVE TRADE IN CENTRAL AFRICA.

Several circumstances have combined of late to call particular attention to the trade in slaves carried on in Equatorial Africa. The venerable Cardinal Lavigerio has been preaching a crusade against it. The questioning eyes of the civilized world have been peering into the recesses of the Dark Continent to catch some reassuring glimpses of Stanley and Emin Pasha. The recent outbreaks in Zanzibar have been more or less closely connected with the accursed trade. And in spite of all that has been said and written and done about the matter, the "open sore of the world," as Livingstone called it, has not been healed. The trade is, indeed, said to threaten the very extinction in oppressed races, for the havoc the traders make is frightful.

So far from the slave trade being on the decline, it is, by the unanimous testimony of unimpeachable witnesses, vastly on the increase. It has, indeed, entirely ceased on the West Coast, by the general agreement of the Powers originally interested in it; and this fact has led many into the error of thinking that the African slave trade, as such, was virtually abolished; but in Central and Eastern Africa it not only exists in full activity, but has attained a development which was never before known in history. In 1875 the annual drain caused by the slave trade was estimated at 1,000,000, it is now put down at 2,000,000 souls. This number of course includes far more than the slaves actually sold; these bear but a small proportion to the numbers who are killed in the slave raids, and who die on the march to the coast.

The tribes principally concerned in the trade are Arabs, or mixed races of Arabs and the original inhabitants of the country. Of these the worst are the Metis, men without conscience or pity, so infamous for their bestial corruption and cruelty that they justify the African proverb, "God made the whites; God made the blacks; the devil alone made the Métis." These Arabs pour into Africa with the deliberate purpose, as Professor Drummond puts it, of making Paradise a hell, and their "encampments for carrying on a wholesale trade in this terrible commodity are now established all over the heart of Africa." Their mode of procedure is generally very much the same. The leader of the gang first musters his desperadoes, consisting of the wildest and most savage natives to be found in the country. These being well armed and provisioned with an ample supply of rice and rum for several days or weeks, will set out on a lengthened tour into the interior. Having fixed upon a peaceful village to be attacked during the night, they skulk in the adjacent woods until the appointed hour, and then, on a signal being given by the captain of the expedition, they pounce upon the place, set fire to the huts, and capture the helpless natives when attempting to escape. Helpless infants, old people unfit for slaves, and those who offer violent resistance are put to death at once; whilst young men and women, and boys and girls, who fall into their hands, are closely pinioned, and with their heads made fast in forked sticks, or tied to the slave chain, are driven to the coast as cattle to the market.

Such is the account given by an old resident in Africa; but frightful as it is, it affords but a faint picture of the horrors and cruelties of a slave raid. Professor Drummond tells us that sometimes these Arab traders will actually settle for a year or two in the heart of some quiet community. They pretend perfect friendship; they molest no one; they barter honestly; they plant the seeds of their favourite vegetables and fruits, and meantime they buy ivory, tusk after tusk, until great piles of it are buried underneath their huts, and all their barter goods are gone. Then one day, suddenly, the inevitable quarrel is picked, and a wholesale massacre follows. Enough only are spared from the slaughter to carry the ivory to the coast; the grass huts of the village are set on fire; the Arabs strike camp, and the slave march, worse than death, begins.

The desolation of these districts, terrible as it is, is not confined to the village where the first raid is perpetrated. Mr. James Stephenson speaks of an Arab horde which had been raiding for eleven months between the Congo and the Lubirazi, and were then about to perform the same cruel work between the Biyerré and Wane Kirandu. The traders admitted that they had only 2,300 captives, yet they had raided through the length and breadth of a country larger than Ireland, inhabited by about a million people, and 118 villages and 43 districts had been devastated for the scanty profit of 2,300 females and children. To obtain these they must have shot a round number of 2,500 people, while 1,300 men died by the wayside through scarcity of provisions and the intensity of their hopeless wretchedness. Five such expeditions had swept the district, obtaining, it was computed, 5,000 slaves, at the cruel expense of 33,000 lives! Cardinal Lavigerio bears similar testimony. The number of slaves sold annually he declared to be not less than 400,000, and to capture these at least 2,000,000 were massacred.

During the year 1881-82, Lieut. Wissman and Dr. Pogge made a remarkable journey across the heart of Africa to the south of the Congo. They traversed a region but little known, where the natives were of a superior type, skilled in the working of copper and iron and in all industrial arts. Their villages were models of cleanliness; the houses well built and surrounded by gardens and palm trees; some of the settlements were more like cities than villages, containing a population of some hundreds of thousands, and requiring some three or four hours to march from one side to the other. The inhabitants were yet unacquainted with Arab traders. . . . Now this pleasant scene is all changed. From a letter written from East Africa at the commencement of this year by a noted traveller, we learn that the populous

country through which Wissman passed has now been depopulated by slave traders and has become a desolate wilderness.

When the French missionaries arrived, ten years ago, at the frontiers of Manyema, the most populous province near them, it was completely covered with villages and farms; while now the slave-traders of Tippu Tib have converted the greater portion of this region—as large as one-third of France—into a sterile desert, where the only trace of its former inhabitants is to be found in the bones of the dead.

This devastating work, it must be remembered, is not an occasional thing; it is continually going on, and if no means of checking it can be devised it is only a question of time before every native settlement, however prosperous and strong, will be overrun and rendered desolate by the over-advancing hordes of slave-drivers. Not a single day passes without a caravan of slaves crossing Lake Tanganyika; on every road the traveller meets long troops of slaves; and on the seas and round the coast he comes in contact with Arab dhows crammed full of the same miserable creatures. In this way it will require only a short time to complete the depopulation of Africa.

A word must be said about that terrible slave march, which Professor Drummond characterizes as "worse than death," and whose horrors have been so often described by Livingstone and other travellers that our readers cannot be unfamiliar with them.

The slaves, having been captured, are taken to the headquarters of the East Coast traders, where the yoke is made secure, and this is allowed to remain upon a slave night and day without being once taken off. The constant rubbing upon the neck chafes the skin, and gradually ugly wounds begin to fester under the burning sunshine. The men who appear the strongest, and whose escape is feared, have their hands tied and sometimes their feet, in such fashion that walking becomes a torture to them, and on their necks are placed the terrible gores or taming sticks. The yoke is a young tree, with forked branches. It is generally about five or six feet long, and from three to four feet in diameter. One examined by a traveller was about twenty-eight pounds in weight, but he was told that refractory slaves are often placed in yokes weighing fifty pounds or more. Through each prong of the fork a hole is bored for the reception of an iron pin, which, after the neck of the slave has been placed in the fork, is made secure by a blacksmith. The opposite end is lashed to the corresponding end of another yoke, in the fork of which another slave is held, and thus the poor creatures have to march, carrying besides this intolerable weight, a load of provisions or ivory slung across the centre of the pole. Other slaves are in gangs of about a dozen each, with an iron collar let into a long iron chain.

And the women!—says Mr. Moir, of the African Lakes Company, who describes the start of one of these caravans which he witnessed: "I can hardly trust myself to think or speak of them—they were fastened to chains or thick bark ropes. Very many, in addition to their heavy weight of grain or ivory, carried little brown babies, dear to their hearts as the white man's child to his. The double weight was almost too much, and still they struggled wearily on, knowing full well that when they showed signs of fatigue, not the slaver's ivory, but the living child would be torn from them and thrown aside to die. One poor old woman I could not help noticing. She was carrying a biggish boy who should have been walking, but whose thin, weak legs had evidently given way; she was tottering already; it was the supreme effort of a mother's love—and all in vain; for the child, easily recognizable, was brought into camp a couple of hours later by one of my hunters who found him on the path. We had him cared for, but his poor mother would never know. Already, during the three days' journey from Lindwe, death had been freeing the captives. It was well for them; still we could not help shuddering as in the darkness was heard the howl of the hyenas along the track, and realized only too fully the reason why."

"The little children are rarely tied," says Mr. Johnson, "except with their heart-strings. Their attachment to their mothers, and the mothers' determination not to be parted from their children, combine to carry them along with the slave caravan—as long, that is to say, as their poor little legs can bear them."

Thus they march all day; at night, when they stop to rest, a few handfuls of raw "sorgho" are distributed among them, and this is all their food. As soon as any begin to fail, their conductors approach those who appear to be most exhausted and deal them a terrible blow on the nape of the neck. A single cry and the victims fall to the ground in the convulsions of death. Terror for a time inspires the weakest with strength, but each time one breaks down the horrible scene is repeated. Dr. Nachtigal tells that once when travelling in Central Africa he was obliged to attach himself to an Arab slave gang, and that the drivers deliberately cut the throats of those who could not march; and Cardinal Lavigerio informs us that his missionaries "have seen these monsters, boiling with rage, draw their swords, with which they can cut off a head with a single blow, and lop off first an arm and then a foot of their victims, and, seizing these limbs throw them on the verge of some neighbouring forest, calling out to the terrified troop, "There goes to attract the leopard which will come and teach you to march."

Captain Elton, in his "Eastern and Central Africa," says: "When hurrying through an inhospitable and impoverished district, the leaders of the slave caravan could not stop to disengage the fainting from the chain-gang, but lopping the head above the ring confining the

neck, allowed it to roll out of the path, while the disengaged body was kicked on one side with a curse on its feebleness; or, if food failed, babes were snatched from their mothers' arms and flung into the adjacent jungle lest they should deprive even one still healthy slave of the strength to proceed." In Livingstone's journals we constantly come across such entries as these. "Whoever we took a walk, human skeletons were to be seen in every direction." "Passed a slave woman shot or stabbed through the body." "Found a number of slaves with slave sticks, abandoned by their master for want of food." "It was wearisome to see the skulls and bones scattered about everywhere."

"The number of skulls," says General Gordon, "along the road is appalling. I have ordered the skulls which lay about here in great number, to be piled in a heap as a memento to the natives of what the slave dealers have done to their people." "The great roads of the Sahara," Cardinal Lavigerio has told his hearers, "are to be traced by the bones of slaves who have dropped out of the ranks, or been brutally slaughtered as feeble and useless by the slave-drivers on their long marches down to the coast. It is, moreover, affirmed as a simple fact, that if a traveller were to lose his way by any of the three great routes from the east or north of Africa into the interior, he might find it by tracing the bones and skeletons of these miserable creatures."

To end the horrible traffic will be hard. As has recently been said: "Slavery is a grounded and hereditary tradition in many parts of Africa, and is almost inseparable from the ignorance and ferocity of the tribes. To crush it out time and large expense are necessary. It is not the work of a year; rather is it the slow task of a generation. The main thing now is to stop the hideous traffic that has been the horror of the Dark Continent and the infamy of its European protectorate. This is too big a job for one nation. It requires the co-operation of all the Powers holding African possessions, and the action of Germany and England in forming a blockade practically forces that co-operation upon other nations, however reluctantly France or Italy may enter into the humane alliance."—*Illustrated Christian Weekly*.

NEWSPAPER CRITICISM.

It is a privilege every newspaper reserves to itself to criticise, adversely if needs be, for the public's benefit, anything in which the public is deeply interested.

It is the custom of H. H. Warner & Co., proprietors of the renowned Kidney and liver cure, better known as "Warner's Safe Cure," to flood the country with medical pamphlets. The writer has taken the liberty to examine one of these marvellous little books, and finds food for criticism, but before indulging in it, will give our readers some quotations therefrom, from the highest medical authorities, which we believe worthy of consideration. Under the head of "No Distinctive Symptoms Apparent," we find:

First—More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption.—Thompson.

Second—Deaths from such diseases are increasing at the rate of 250 per cent a decade.—Edwards.

Third—Bright's Disease has no symptoms of its own, and may long exist without the knowledge of the patient or practitioner, as no pain will be felt in the kidneys or their vicinity.—Robert.

Fourth—In the fatal cases—and most cases have hitherto been fatal—the symptoms of diseased kidneys will first appear in extremely different organs of the body as stated above.—Thompson.

Fifth—Only when the disease has reached its final and fatal stages may the usual symptoms of albumen and tube casts appear in the water, and will great pain rack the diseased organs.—Thompson.

Sixth—Bright's Disease, which usually has three stages of development, is a universal disease in England and America.—Roberts and Edwards.

Thompson is authority for saying that more adults are carried off in this country by kidney disease than any other malady except Consumption. Under Warner's "Safe Cure" article on Consumption, we find a paragraph claiming to be a quotation from a publication issued by Brompton Hospital for Consumptives, London, England, which states that 52 per cent. of the patients of that institution have unsuspected kidney disorder. Dr. Herman Brehmer, an eminent German authority, also says that Consumption is always due to deficient nutrition of the lungs because of bad blood.

Medical science can no longer dispute the fact that the kidneys are the principal blood purifying organs of the human system, and if they are diseased and thus fail to expel the uric acid poison or the waste matter of the blood, as the blood passes through these two great organs, the "Safe Cure" claim is correct, and the reasoning of its proprietor holds good.

There is no doubt but that in too many instances the medical fraternity doctor for symptoms, instead of striking at the root of the disease, and that under this form of treatment many patients die.

DURING the past year, the total number of Bibles issued by the National Bible Society of Scotland, has been 163,481, of Testaments 171,509, of portions 227,161—total 562,151. Germany has received the largest number of Bibles, and China the largest of portions. At Glasgow exhibition, 22,086 Scriptures were sold, and every foreign attendant, including Parsees, Buddhists and Mohammedans thankfully accepted a gift of the Bible in their own tongue.

British and Foreign.

WINE, says the *Daily Telegraph*, is made of all sorts of things, even of grapes.

THE consumption per head of fermented and distilled drinks in Paris increased threefold between 1850 and 1880.

SIR WILLIAM THOMPSON is to preside at the annual meeting in May of the Christian Evidence Society in Exeter Hall.

THE Rev. Thomas Hill, for forty three years pastor of Wil-lison Free Church, Dundee, asks for a colleague and successor.

DR. EDMOND is to preside at the induction of Rev. John McNeill and the preacher appointed is Rev. Z. B. Woffendale, of Somers Town.

IN Peebles Presbytery, a letter was read from the Earl of Wemyss, sympathising with the mission established last summer in the St. Mary's Loch district.

THE Working Men's Sabbath Protection Association of Glasgow, suggests that on the renewal of the tramway lease steps should be taken to put a stop to Sabbath traffic.

FOWLIS CHURCH, an ancient and interesting structure, of which Rev. P. L. Barr is minister, will shortly be renovated, three-fourths of the \$5,000 required, having been subscribed.

THE Rev. W. Dickie, M.A., Perth, has accepted the call to Downhill, Glasgow, and has been loosed from his charge by Perth Presbytery. His induction takes place on 14th March.

THE Jewish reformer, Miss Anna Maria Goldsmith, who many years ago published a translation from the German of heterodox Jewish sermons, died lately in her eighty-third year.

THE Rev. R. Blair, M.A., Cambuslang, at a meeting of the Gaelic society of Glasgow lately, gave a lecture on the fireside entertainments that were wont to be held in Highland clachans.

MR. A. JAMIESON, a Scottish engineer who has just published a manual on the steam engine, asserts that arithmetic is not now mastered in Scotland nearly so thoroughly as it used to be.

THE Bishop of Salford says that of about every six funerals in Manchester, one is that of a pauper. More than half the poverty and misery of the city is, in his opinion, due to drunkenness.

A FOURTH congregation in connection with the English Presbyterian Church has been established in Wales, viz., at the Mumbles, Glamorganshire. Rev. Douglas Reid, M.A., is the first minister.

AT Cardiff united evangelistic meetings originating in the week of prayer have been crowned by seventy conversions, the reclaimed including two or three notorious unbelievers, disciples of Ingersoll.

BRITISH seamen continue to grow more temperate, and the committee of the Liverpool Sailors' Home testify that the example set by the more sober Scandinavians, has contributed very largely to this result.

THE Rev. Thomas Burns, of Lady Glenorchy's, Edinburgh, stated at a social meeting of his congregation that during the past year 143 names had been added to the communion roll, the membership now numbering 1,062.

THE Rev. John Forgan, of Bombay, has accepted the charge of the Union Church at Simla for next season. Mr. Forgan has intimated the resignation of his charge in Bombay, and the congregation are looking for a successor.

MR. JAMES SCOTT, treasurer of the Sabbath-school society of St. George's Road Church, Glasgow, was presented lately with a Bible and other books on his removal to Ardrossan. A paper was read from Rev. R. S. G. Anderson, B.D., on "First Impressions of Canada."

MR. OSCAR WILDE says that in the English Church, a man succeeds, not through his capacity for belief, but through his capacity for disbelief. It is the only church where the sceptic stands at the altar, and where St. Thomas is regarded as the ideal apostle.

AT the recent farewell meeting in the Synod Hall, Edinburgh, to the departing missionaries, Mr. Duncan M'Laren presided, Dr. Shoolbred gave an address to the missionaries, and among the speakers were Principal Cairns, Professor Calderwood, and Rev. John Smith.

THE Rev. John McNeill, at the morning service on a recent Sabbath in Mr. Spurgeon's tabernacle, preached on the rich young ruler; and in the evening he touched on the condition of the east end of London. There was a large attendance in the morning and at night the tabernacle was crowded.

DUMBARTON U. P. Presbytery, are against the Synod's proposal as to temperance societies, and they disapprove of the overture as to supervision of congregations in so far as the institution of a central synodical committee is concerned, which they consider would interfere unduly with Presbyteries.

IT is indeed sad to hear that Dr. Leonard Schmitz, formerly of Edinburgh, is compelled to toil for a living at eighty-two; it was while holding an examination at Portsmouth for the University of London, that he met with an accident in the streets which nearly proved fatal. A subscription on his behalf has been opened under influential auspices.

DR. MACGREGOR, of St. Cuthbert's, Edinburgh, speaking at Lady Glenorchy's congregational meeting, said the Church of Scotland was growing in the love of her people, and of those outside the Church. In the old days the work fell entirely on the ministers, but one of the best features of the Church of to-day was the noble band of workers associated with ministers.

THE missionary, Mr. Arthur Brookes, whose murder was recently reported, was an artisan missionary on the books of the London Missionary Society, and it was the knowledge of the successful work accomplished by the deceased and one or two others that induced the society to advocate the new departure in sending out more men who have not necessarily gone through a course of college training.

THE membership of St. Giles', Edinburgh, during the incumbency of Dr. Lees, which has extended over eleven years, had 1,239 added to it. Of these there have come from city churches under the ecclesiastical commissioners, 212; other Established Churches in the city, 115; Established Churches elsewhere, 254; Free Church, 67; Episcopal, 65; U.P., 78; other denominations, 48; and first communion, 400. Of the 212 the largest number, 51, were from Old Greyfriars, St. George's being next with 26, and the Tron third with 24.

Ministers and Churches.

THE Woman's Foreign Missionary Society in connection with the Presbyterian Church, Brandon, held a very successful free social in Knox Hall lately.

IN response to requests from many quarters, a full supply of the "Children's Hymnal," in the *Lom sol ta* notation can now be had at the office of publication.

A PLEASANT and successful social was recently given by the young people of the Presbyterian Church at Warwick's School, Morris, and was well attended.

THE Rev. R. W. Robinson, of Watertown, preached the anniversary sermons of St. Paul's Presbyterian Church, Simcoe, on a recent Sunday to large congregations.

A very successful concert was held recently at Cypress River, Manitoba, in aid of the Knox Presbyterian Church. Instrumental music of high standard was well rendered.

THE members of the Presbyterian Church at Elmvale contemplate building a new church in that village, the old one being too small to accommodate the large congregation.

THE sermon at the induction of the Rev. F. Cockburn, M. A., into the charge of Dumfries Street Church, Paris, was preached by the Rev. Herbert C. Ross, of Knox Church, Ingersoll.

THE Rev. Mr. McAuley, Presbyterian minister in Dalhousie and North Sherbrooke, lost his voice about a year ago, and, there being no appearance of its restoration, he has determined to resign.

MR. ALEXANDER STEWART, Brussels, for over twenty five years an elder in the Presbyterian Church, was lately presented with an address and a well-filled purse by members of the congregation.

THE Rev. Mr. Campbell, of Toronto, has filled the pulpit of Burns' Church, Ashburn, for two Sundays. Sacramental services were held on Sunday week, when the attendance was unusually large.

THE Presbyterian congregation of Colourg has extended a hearty and unanimous call to Rev. G. L. Freeman, B.A., of Deer Park Presbyterian Church, North Toronto, with the offer of a stipend of \$1,400.

THE Rev. Dr. McClelland is, to all appearances, rapidly recovering health and vigour. He has not yet attempted to conduct divine service, although he has assisted at several important meetings since his return to Ashburn.

THE Rev. Dr. Moffat, secretary of the Upper Canada Tract Society, gave an account at Weston last week of the work done by the society in Ontario and Manitoba. He afterwards gave a lecture on "The Life and Work of Chinese Gordon."

IT is expected that the Rev. Mr. Brown, the Presbyterian Minister, who had been supplying at Treherne for some time, will, it is expected, upon the division of the district, receive a call from Treherne. Mr. Brown is very well liked and has in his short sojourn made many friends.

THE school room of Lrskine Church, Hamilton, was filled to overflowing last week by an enthusiastic audience assembled to listen to a programme of readings by Professor S. H. Clarke. The entertainment was under the auspices of the Young People's Society of Christian Endeavour of the Church, and was thoroughly enjoyed by all present.

THE officers of the Woman's Foreign Missionary Society of Lanark and Renfrew Presbytery are: President, Mrs. A. Irving, Pembroke; vice-presidents, Mrs. F. T. Frost, Smith's Falls, Mrs. A. H. Scott, Perth; treasurer, Mrs. Charles Frost, Smith's Falls; recording secretary, Miss Lizzie Stewart, Renfrew; corresponding secretary, Mrs. S. S. M. Hunter, Pembroke.

THE annual meeting of Knox Church, Beavie, auxiliary of the Woman's Foreign Missionary Society was held on the 1st inst. The report showed considerable progress during the past year, having raised \$30.46 for Foreign Missions. The following officers were elected for the current year: President, Mrs. James McKinney; secretary, Miss A. Ross; treasurer, Mrs. Wm. Henderson.

THE Lindsay Post says:—The Rev. Mr. Patterson, of Cooke's Church, Toronto, preached in St. Andrew's Church last Sunday, morning and evening, to very large audiences. Mr. Patterson is a young minister of fine talents and is worthily and ably filling one of the historic pulpits of Toronto. He was some years ago at Oakwood and Cambry, and quite a number came in to hear him.

A TEA MEETING was held in the Presbyterian Church, Craigvale, recently. The Rev. Mr. McConnell, pastor, occupied the chair. The Thornton choir sang several fine selections in a very creditable manner, while the Rev. Mr. Savage, Mr. W. Armstrong and Dr. Palling attended to the literary tastes of the audience. Altogether the affair was a grand success. About \$90 was realized.

A LECTURE was delivered about two weeks ago in the Presbyterian Church, Kilsyth, by the Rev. John Somerville, on "Life in Sunny Italy." Those present enjoyed a treat. The lecturer in a pleasing and graphic style described the journey over and through the Alps—the objects of interest in the leading cities—the principal characteristics of Italian life, and concluded by contrasting Italian life with our own.

THE Executive Committee of the Evangelical Alliance begs to intimate that the Secretary, the Rev. Alexander Campbell, has commenced his work of organizing branches of this Alliance, and otherwise promoting the objects of the Society. Mr. Campbell will be glad to receive communications or suggestions from ministers or others as to the work and interests of the Alliance; his address is Cote St. Antoine, Montreal.

A MARITIME Province exchange says: A few days ago an express parcel, prepaid, arrived at Chatham, N. B., for Rev. N. McKay, which proved to be a superb suit of broadcloth, as a token of esteem by his former congregation at Summerside, Prince Edward Island. The articles were made up by Mr. D. Stewart, Summerside, and are of the best quality. It is very gratifying to Mr. McKay to be so kindly remembered by the people of his old charge, from which he has been separated for nearly four years.

ON the evening of the election of officers for the Knox College Literary Society the following gentlemen were elected: J. Crawford, B.A., president; N. Shaw, B.A., J. Drummond, B.A., vice-presidents; J. W. McMillan, B.A., critic; A. Carrick, recording secretary; A. Stephenson, corresponding secretary; F. A. Nichol, treasurer; W. D. Kerswell, secretary of committee; W. C. Ewing, curator; W. H. Grant, T. Mitchell, J. Little, councillors.

THE Rev. Mr. McKay, of Woodstock, delivered his lecture on "Canada and Temperance" in the King street Presbyterian Church, London, last week, and was listened to by an audience that nearly filled the edifice. The reverend gentleman handled his subject in a masterly way, and his review of the temperance question as it affected the material in crests of Canada seemed to impress his hearers. Rev. Mr. Rogers presided, and suitable music was supplied by the choir.

THE services on Wednesday week in connection with the induction of the Rev. John Eadie in the Presbyterian Church, Queen Hill, were very solemn and impressive. The Rev. John Gillies, of St. Andrew's, Paisley, preached a very suitable sermon, and the Rev. J. Anderson and Dr. Scott addressed the minister and congregation, respectively. The call from Pinkerton and West Brant was declined by Mr. J. C. Tolmie. On Sunday week Mr. Eadie occupied the pulpits of his new charge, and preached able and instructive sermons.

At the meeting of Synod of the Maritime Provinces in Charlottetown, last September, the alumni association of the Halifax Presby-

terian College agreed to purchase a copy of the publications of the "Palestine Exploration Fund" for the benefit of the college library. The purchase was accordingly made, and the payment falls due at the end of the present month. The entire cost, including interest and other incidental expenses will be in the neighbourhood of \$140. As yet only a fraction of this amount has been forwarded to the secretary of the association, Rev. Thomas Cumming, Truro.

THE *Norfolk Reformer* says: Too much praise cannot be given to the Ladies Association of Knox Church, for the manner in which they managed their splendid entertainment in the town hall on Thursday evening last. The arrangements were perfect throughout, and the eatables all that mortals could desire. The ladies were determined that all the guests should have a hearty welcome and be made comfortable and they succeeded in their efforts. The stage was nicely fitted up and a good entertainment was given. Mr. Hugh Ivey presided and kept everybody in good humour.

THE St. John *Telegraph* says: The Rev. Thomas Cumming preached at both services in the Carleton Presbyterian Church last week, in the absence of the pastor, Rev. W. Stewart, at Springhill, N. S. The reverend gentleman was remembered by many members of the Carleton Church, who heard him when he preached there some twenty years ago. The memory of his able efforts at that time attracted a large congregation to both services last week, at which the hearers were in no wise disappointed.

THE lecture hall of St. Mark's Presbyterian Church, Montreal, was well filled last week on the occasion of the Young People's concert, the proceeds of which are to be devoted to the paying of the debt resting on the Church. The spirit which prompted the young people is a very commendable one, and they are to be congratulated on the success which crowned their labours in so worthy a cause. The pastor, Rev. John Nichols, occupied the chair, and delivered a few remarks appropriate to the occasion.

THE Rev. E. Scott, of New Glasgow, lectured lately at Truro, on the "Holy Land." The audience filled the hall. The lecture was most interesting. Mr. Scott used the large Bible map of the Holy Land with great effect. Mr. Robbins, who presided, in tendering the vote of thanks to the speaker, said that the lecture accomplished two things. First, it was exceedingly instructive. Second, it confirmed our faith in the Word of God. The Ladies of the Woman's Foreign Missionary Society, under whose auspices the lecture was delivered, are much pleased with the success crowning the lecture.

THE Rev. Andrew Wilson, of Toronto, lectured in St. Andrew's Church, Pickering, lately, on "Scotland's Martyrs and the principles for which they suffered." The lecturer pictured the death scenes of the prominent martyrs of Scotland during the Protestant Reformation and during the persecution of the Covenanters. The Presbyterian church had gone through the fiery furnace of persecution in Scotland, in order to preserve to us civil and religious liberty, and the fruits of their sufferings should be guarded with jealous care to-day. The lecture was listened to attentively by a very fair audience.

THE corner stone of the new St. Andrew's Presbyterian Church, Victoria, B.C., was laid recently by the Hon. John Robson, Provincial Secretary, in the presence of a large concourse of people. Addresses were delivered by many clergymen in the city who attended the meeting of the Presbytery, also by the Right Rev. Bishop Griggs, Archdeacon Scriven and others. An historical statement of the church was read, and the document placed beneath the stone with coins, the daily papers, etc. The proceedings were very interesting, and were enlivened by the presence of "C" Battery band. The new church will be a credit to the city.

THE Rev. John Wilkie has received, through Rev. R. McNabb, of Beachburg, \$50, the amount voted by the congregation for the support of native Christian work in India. Mr. McNabb, in forwarding this money, says: "An equal amount, we trust, will be sent next winter. I may say this special effort has in no way interfered with our ordinary contributions to Missions. Our ordinary contribution to Foreign Missions in 1888 was considerably over contributions in 1887. Including \$50, we contributed to Schemes in 1888, \$334; in 1887, \$200; in 1884, \$134. This is certainly a good showing, and indicates what quiet and earnest effort can do."

IN connection with the Presbyterian congregation of New Carlisle, Province of Quebec, about twenty families in Paspébiac are making a vigorous effort for the immediate erection of a Presbyterian church. Three of these families have made a free gift of an excellent site. The rest have subscribed liberally, so that more than two-thirds of the required amount are secured. The friends of the cause have an opportunity of helping those who have shown that they deserve help by doing all in their power for so worthy an object. The Rev. F. W. George, New Carlisle, P.Q., or Mr. John P. LeGrande, merchant, Paspébiac, P.Q., will thankfully receive any donations for the above objects.

ON Sunday evening last says the Port Elgin *Times*, the Rev. James Gourlay preached an able sermon on the duties, discouragements, successes and responsibilities of the Christian minister. At the close of his discourse he referred in very feeling terms to the fact that fourteen years ago that very day, March 3, he had been ordained and inducted into the pastoral charge of Port Elgin. During these fourteen years the congregation had enjoyed in large degree the blessing of harmony and progress. In entering on the fifteenth year of his pastorate of this place, Mr. Gourlay confidently relied on the support and sympathy of the whole congregation. As a citizen of Port Elgin, he enjoys the esteem and confidence of all classes and denominations.

THE Rev. James Murray, B.A., B.D., of Wentworth Presbyterian Church, exchanged pulpits last week with Rev. Mr. Young, of Niagara Falls. Mr. Young preached morning and evening to large congregations. In the morning he spoke from the words, "Be ye therefore followers of God, as dear children" (Eph. v. 1). At the close of his sermon he bitterly denounced the desecration of the Lord's Day by the railway companies at the Falls and by the opening of the Welland Canal, and appealed to the Christian public to assist in the movement to stop all such desecration. In the evening he preached from the text Matt. xix. 20, "What lack I yet?" A Society of Christian Endeavour has been formed in connection with the Wentworth Church.

THE Women's Foreign Missionary Society in connection with the Toronto Presbytery held its annual meeting in Cooke's Church, yesterday. Mrs. G. H. Robinson presiding, and a large audience present. The following officers were elected: Mrs. W. B. McMurrich, president; Mrs. Brimer, Mrs. Bell and Mrs. Argo, vice-presidents; Miss George, Secretary; Miss Reid, Treasurer. The secretary's report showed that thirty-one auxiliaries and sixteen mission bands were under the control of the association. The report of the treasurer showed that during the year \$5,000 has been collected. Miss Smellie gave a very interesting reading on "The North-West Indians," and Mrs. McCurdy read an able paper on "Missions." Mrs. John Harvey had charge of the question drawer.

THE *Bradford Witness* says: Last Sabbath evening was devoted by the pastor of the Presbyterian Church to a service for the children, who by a special request assembled, and at an early hour filled up the centre of the church. There was also a good congregation present. The service was very pleasant and interesting throughout. The sermon was listened to most attentively by the children, and we hope many of the simple truths received. The "sweet story of old" was woven afresh from Paul's words to Timothy in his first epistle, first chapter, fifteenth verse. "This a faithful saying and worthy of all acceptance, that Christ came into the world to save sinners." Though already plain, it was further beautifully simplified and illustrated in a manner most suitable for the conception of the children.

THE Stratford *Despatch* states that at last communion in St. Andrew's Church, of which the Rev. T. Macadam is pastor, three

adults were baptized previous to being admitted to membership, and seventeen new members received, eleven on profession of faith in Christ, and six by certificate. The number partaking on March 3 was the largest that has ever attended, the membership is steadily increasing at each communion in spite of very numerous removals, till on this occasion there were more than twice as many as participated a few years ago. After mentioning a very interesting meeting of the Church-Guild attended by nearly 100 young people the same evening, the *Despatch* says of the whole day: "No one present could fail to be impressed with the healthy and vigorous condition of the congregation."

A VERY successful anniversary meeting of the Woman's Foreign Missionary Society in connection with Ebenezer Church, Saltspings, Pictou, N. S., was held recently, the pastor, Rev. J. A. Cairns, presiding. The church was well filled with an attentive and appreciative audience. Appropriate music was rendered by the choir, kindly assisted by members of the choir of St. Luke's Church and other friends. Miss Lena Fraser, of Hopewell, presided at the organ. Interesting and practical addresses were made by the Rev. Mr. McLean, of Hopewell, the Rev. Mr. Forbes, of Durham, and the Rev. Mr. Fitzpatrick, of Saltspings. The meeting was very enjoyable and profitable. At the close a collection of \$18 was taken in aid of the society. During the three years of its existence this society has manifested commendable zeal and liberality in mission work, and promises well for the future.

THE current issue of *Queen's University Journal* contains the list of Ottawa and Montreal subscribers to the Jubilee Endowment Fund. The leading donors in Ottawa were: Sanford Fleming, C. M. G., \$10,000; McLeod Stewart, and James Isbester, \$2,500 each; John Shultz, M.D., \$1,000; Allan Gilmour, \$1,500; W. Dale Harris, E. H. Bronson, M.P.P., Robert Bell, Sir James Grant, M.D., Paterson and Law, and James Gordon, \$500 each. In Montreal the chief subscribers are: Andrew Allan, \$5,000; Thomas A. Dawes and R. G. Reid, \$2,500 each; J. Bennett and J. P. Dawes, \$1,000 each; James Barclay, Robert Campbell, D. Macmaster, A. G. McBean, Hugh McKay, A. T. Drummond, Mrs. James Johnston, Mrs. J. Aitken, A. F. Gault, Colin McArthur, Alexander Ewan, James Cantlie, Hugh McLennan, John Morrison, John C. Watson, John Hope, and Andrew J. Dawes, \$500 each.

THE *Georgetown Herald* says: The Rev. Dr. Moffat, secretary of the Upper Canada Religious Tract and Book Society, presented the claims of this society in the Presbyterian Church last Friday evening, to a rather small audience. The society has at present working under its auspices five colporteurs, who are working respectively in the Muskoka regions, the Madoc fields, counties of Huron, Bruce and Perth, in Manitoba, and among the sailors on the Welland Canal. Within the last six months, three of these men have travelled as many as 2,400 miles, visited 6,100 families, and distributed 1,800 Bibles and 2,000 religious books. The object of the society is to reach the poor and needy of every nationality. Rev. Dr. Moffat stated that it was the desire of the society to place twenty-five men in the field as soon as financially able. Dr. Moffat then gave his lecture on "Chinese Gordon" after which a collection was taken.

THE annual meeting of the Woman's Foreign Missionary Society in connection with the Presbytery of Lindsay, was held in Sunderland lately. Upwards of one hundred ladies of the different auxiliaries within the bounds were present, and great interest was manifested in the proceedings. Mrs. Cockburn, of Uxbridge, presided with grace and efficiency. Upwards of \$300 were raised, besides large quantities of clothing for the Indians forwarded to the Northwest during the past year. Addresses were delivered by the Rev. Mr. Wilkie and Miss Ross, returned missionaries from Indore, India, which must have deepened the interest and enlarged the information of all present in the great work of evangelizing the heathen generally, and especially of elevating the women and girls of the east. The Presbyterians of Sunderland handsomely entertained both Presbytery and Woman's Foreign Missionary Society—some 150 guests—to both dinner and tea in the Town Hall.

THE regular monthly meeting of the Canadian Auxiliary of the McAll French Mission was held recently at Association Hall. Mrs. Blake occupied the chair, and there was a good attendance of the lady members of the mission. After the usual devotional exercises Miss Mary M. Caven, the treasurer, read a statement for the year ending February last. It showed that \$1,326 had been received during the year, and that \$1,200 been remitted to France, whilst \$91 had been expended in incidental expenses, thus leaving a balance of \$35. Since the auditor's report, however, further contributions had been received, and they now had a balance of \$279 to begin the new year with. A letter was read from M. Durrleman, the missionary in charge of the two stations at Rochefort and La Rochelle in connection with the auxiliary, reporting a steady progression of the work all along the line. Miss Tilley read an interesting paper on "Nehemiah, His Life and Work," after which the meeting adjourned.

THE *Canadian Baptist* says: The Missionary day in McMaster Hall for February was held on Wednesday of last week and was full of interest. Mr. C. E. McLeod read a good paper on mission work in Japan. Dr. Kellogg, of the St. James' Square Presbyterian Church, who spent several years as a missionary in Northern India, spoke for over an hour out of his own experience on practical missionary questions. The agreement between Dr. Kellogg and ex-missionaries Hallam and McLaurin as regards missionary methods was remarkable. Dr. Kellogg stated that the views he set forth were views on which the missionaries of Northern India were a unit. We all esteemed it a rare privilege to hear so intelligent a man speaking out of a rich personal experience on such momentous themes. Mr. L. S. Hughson read a well prepared paper on Russia as a Mission Field. These monthly missionary days constitute a very valuable feature of our College life, and we feel that the time thereby withdrawn from the regular work is well spent.

THE reception meeting in honour of the induction of the Rev. Edward Cockburn, M. A., formerly of Uxbridge, to the pastorate of Dumfries Street Presbyterian Church, Paris, was an eminently successful and enjoyable affair. The attendance was large, the provision made by the ladies was of the best, and the speeches were of a high degree of excellence. Not the least interesting feature of the meeting was the handsome recognition of Dr. Cochran's neighbourly services to the congregation, and this not only during the late vacancy when he acted as Moderator of Session, but for the quarter of a century during which he has been pastor of Zion Church, Brantford. Dr. Cochran made a neat acknowledgment of the kind words spoken and the gift presented. The large audience was addressed by the Rev. Messrs. Wylie, River Street Church, Paris; Unsworth, Congregational Church; Hardie, Ayr; Pettigrew, Glenmorris; and Mr. Whitehead, on behalf of the Session, tendered a cordial welcome. The new pastor, Mr. Cockburn, made a graceful and an appropriate response to the addresses. The prospects of Dumfries Street Church, under the care of Mr. Cockburn are of the most encouraging character.

THE annual meeting of the Woman's Foreign Mission Societies and auxiliaries in connection with the Presbytery of Lanark and Renfrew was held on Tuesday week—morning and afternoon sessions,—in the morning in the basement of the Presbyterian Church, while the gentlemen of the Presbytery meeting were in the church above, and in the afternoon in the church proper, while the gentlemen met in the basement. At the morning session, after devotional exercises, the officers for the current year were elected: Mrs. A. Irving, of Pembroke, president; Mrs. F. T. Frost, of Smith's Falls, 1st vice-president; Mrs. A. H. Scott, of Perth, 2nd vice-president; Mr. Charles Frost, of Smith's Falls, treasurer; Miss Lizzie Stewart, of Renfrew, recording secretary; Mrs. S. S. M. Hunter, of Pembroke, corresponding secretary. In the afternoon, the address of welcome was read by Mrs. S. McDou-

MONTREAL NOTES.

gall, and replied to by Mrs. A. H. Scott, of Perth. The secretary's and treasurer's reports (referred to in the report of the Presbytery meetings) were read; and then Mrs. George E. Neilson, of Arnprior, delivered the President's annual address. This was followed by papers by Mrs. Ellingham, of Pakenham, on "The Duty of Giving;" by Mrs. A. Irving, on "Home Missions;" by Miss L. J. Bell, of Pembroke, on "The Jews of the Past, Present and Future;" and by Miss McDiarmid, of Arnprior, on "The Indian Missions of the North-West." Between the reading of the papers there were devotional and musical exercises, and sacred vocal solos by Miss Barnett and Mrs. Cadenhead. It is understood that the lady visitors were greatly pleased with the attention they received and with the harmony and success of the meetings; while the ladies of the Renfrew Society were much encouraged by the spirit of the visitors and the matter of the papers read.

THE Rev. E. D. McLaren, B.D., formerly of Brampton has met with a most cordial reception in his new field. The Vancouver *World* has a full account of the enthusiastic public welcome tendered him lately: The Wilson Hall was the scene of a brilliant throng of citizens of all denominations to welcome the Rev. E. D. McLaren, B.A., of St. Andrew's Presbyterian Church last evening. It was a typical and an enthusiastic assemblage, and a greeting which must have made the heart of the reverend gentleman, in whose honour it was arranged, feel glad. It was intended that the proceedings should commence at eight o'clock, but it was some time past that hour ere the proceedings began. The hall had been decorated with flags behind the stage, while immediately over the chair of the presiding clergyman, the Rev. T. G. Thompson, was a portrait of Her Majesty the Queen in all her splendour. Many could not even gain access to the hall and were obliged to stand outside and hear as best they could from the top of the stairs. Fully 1000 people must have been in the hall proper and in the corridors. After an introductory address by the chairman, the Rev. Robert Jamieson, the pioneer Presbyterian Missionary, was next called upon. He stated that Mr. McLaren was the thirty-seventh Presbyterian minister who had come to British Columbia; twenty-one had gone away. The number in this Province was now sixteen. He had come here in the year 1862, just twenty-seven years ago. He had never had a chance to go away for a change of air or anything else. When he came he had determined that if the ship sank he would sink with it—but it didn't. Everybody now says what a beautiful place British Columbia is, and also Vancouver. Addresses were also delivered by the Rev. J. W. Pedley of the Congregational Church; Rev. D. McRae, Moderator of Presbytery; Rev. J. B. Kennedy and E. Robson. Mr. McLaren made an appropriate and feeling reply to the addresses of welcome. Attractive music was interspersed with the speeches.

THE *Newmarket Era* says: The annual teameeting of the Presbyterian Church last Wednesday evening was another grand success. As usual, the ladies performed their part of the service with pleasure and satisfaction to all. The attendance was much larger than anticipated, but there was no lack of provisions. Rev. J. W. Bell called the assembly to order shortly after eight o'clock, and after a hymn of praise had been sung, Rev. W. W. Smith, invoked the divine blessing. The pastor, in his opening remarks, said there were many reasons for thankfulness as a congregation, and the church finances, which were not the least consideration, were very prosperous. With a portion of the proceeds of the teameeting, they proposed to make the church more comfortable than at present for worshippers. Rev. Mr. Patterson, of Cooke's Church, Toronto, in his heterogeneous speech, said many things of great importance, particularly to the young ladies and gentlemen, aptly illustrated by anecdote or personal experience. A united pastor and people were capable of producing wonderful results, but the importance of personal endeavour and influence was particularly emphasized, stimulating efforts in that direction, while his remarks on Giving were very practical. Rev. Mr. Macdonnell, of Toronto, was then introduced, and he complimented the congregation upon the satisfactory annual report and also the proposed increase in minister's stipend. He noted too, with much pleasure, that the Sunday school had donated \$60 to mission work. The leading question of the day, the Jesuits' Estate Bill, was then touched upon, in which regrets and cautions were blended; but the main topic of his address was evidently "The Church as the centre of moral influence." He dwelt at length on the sacred relation of husband and wife, parents and children; and the wisest counsels were given touching the great dangers in society. The pathos and earnestness of the speaker were far beyond the ordinary, and a very healthful result will long abide. The efficient church choir, which had given two or three specially prepared anthems, then rendered by special request, "Rock of Ages," in a most pathetic manner, eliciting well merited applause.

PRESBYTERY OF PARIS.—A special meeting of this Presbytery was held on Feb. 28 for the induction of Rev. E. Cockburn, M.A., into the pastoral charge of Dumfries Street Church, Paris. An appropriate sermon having been delivered by Rev. H. C. Ross, the Moderator, Rev. M. McGregor, M.A., conducted the induction, Dr. Cochrane gave the charge to the pastor, and Rev. R. Pettigrew addressed the congregation. As the people retired from the church they gave a very cordial welcome to their new minister. A unanimous and hearty call from Princetown and Drumbo in favour of Mr. J. C. Tolmie was submitted, sustained and forwarded to Mr. Tolmie for his consideration. A moderation was granted to First Church, Brantford, for March 11, Rev. W. Wylie to preside.—W. T. McMULLEN, Pres. Clerk.

CONGREGATIONAL MEETINGS.

THE annual congregational meeting of the Presbyterian Church, West Toronto Junction, was held on Monday evening week, the pastor, Rev. James A. Grant, presiding. After the usual preliminaries the secretary, Mr. William Wilson, read the financial report, which showed the church to be in a flourishing condition, so much so that in future no further demands will be made on the Augmentation Fund. This satisfactory state of affairs is largely due to the popularity of the pastor, and a pleasant surprise awaited him. At the conclusion of the business part of the meeting, Mr. R. L. McCormack was called to the chair, upon whom devolved the duty of presenting the reverend gentleman with a stem-winding gold watch and a secretaire, with the following inscription on the inner case of the watch: Presented to the Rev. James A. Grant, from the congregation of West Toronto Junction, March, 1888. Mr. William Wilson read the address, to which Mr. Grant replied in suitable terms. The company then sat down to refreshments provided by the ladies, which concluded the evening.

THE annual congregational meeting of St. Andrew's Presbyterian Church, Levis, Quebec, was held on the 4th inst., the pastor, the Rev. Charles A. Tanner, in the chair. After devotional exercises, reports were heard from the Trustees, the Session, the Ladies' Aid Society, the Young People's Christian Association, and from Mr. George Ramsay, the superintendent of the Sabbath-school. The report of the Session showed that the congregation consists of twenty-four families, nine single persons, forty-two communicants and thirty-five Sabbath-school pupils. The treasurer of the congregation gave a detailed account of the finances of the church for the past year, from which it was shown that the stipend had been paid quarterly in advance; that the debt incurred for repairs to the church property and the building of a hangar had been lessened by \$313.44, \$300 of which had been given by the Ladies' Aid Society; and that the congregation had given \$38 to the mission schemes of the church. The whole amount of money raised during the year being \$917.14.

The Methodists are about to erect a handsome new church on Wellington Street, Point St. Charles, to seat 750 on the floor with space for galleries when needed. This section of the city is making rapid strides. Almost every week the attendance at St. Matthews' Church Sabbath school is on the increase, the number present last Sabbath being 467. The need of the new church building is increasingly felt by Mr. Cruickshank's congregation.

The new Methodist Church on St. Catherine Street is now nearly completed, and is expected to be ready for occupation in May. The congregation has been worshipping for some months in the lecture hall at the back of the church. This hall, which has a gallery, has accommodation for upwards of 800.

On Monday the 18th inst., the annual meeting of the Montreal Presbyterian Woman's Missionary Society is to be held in the Convocation Hall of the Presbyterian College at three o'clock in the afternoon. Delegates from all the Auxiliaries will be present and a large and successful gathering is expected. On the evening of the same day a public meeting under the auspices of the Society is to be held in Erskine Church when several addresses are to be delivered on the three branches of work undertaken by the Society, viz., Home, French and Foreign.

The next regular meeting of the Presbytery of Montreal takes place on Tuesday, the 19th inst., at 10 a.m. In the evening a conference on the State of Religion is to be held, the subject to be introduced by the Rev. Messrs. Fleck and Morrison.

On Wednesday of last week the annual business meeting of St. John's Church (French) was held, and was attended by about one hundred. The Session reported that thirty-two new members had been received since 1st June last. The average attendance on Sabbath morning was ninety, on Sabbath evening 120, and at the weekly prayer meeting sixty. There were sixty scholars in the Sabbath school. The expenditure by the congregation for 1888 was \$438. For the current year they are to contribute \$150 additional to the salary of the pastor, Rev. J. L. Morin, B.A., thus lessening the amount received from the Board of French Evangelization.

The annual report of Melville Church, Cote St. Antoine,—Rev. J. McGillivray, B.A., pastor—has just been issued. The membership is ninety-two. The church building was enlarged last year to about double its previous capacity, and is already so well filled that the congregation will soon require to again consider the question of increased accommodation. The cost of the enlargement was \$5,867. The ordinary revenue last year amounted to \$2,285, viz.: envelopes \$1,946, and plate collections \$339. The Ladies' Aid Society raised \$126. On the roll of the Sabbath school are twenty-three teachers and 231 scholars, an increase of fifty-nine over last year. The Sabbath school missionary contributions were \$215, an increase of \$60 over last year. The contributions of the Church Missionary Society were \$198.50. A Willing Workers' Mission Band was organized last October in connection with the Sabbath school. It now numbers fifty members, and has already done good service in providing a Christmas treat for about 100 poor children in the city.

The Rev. Dr. Armstrong, of Ottawa, Moderator of the Synod of Montreal and Ottawa has, by the direction of the Synod, issued a timely pastoral letter on the duty of family worship and parental training.

The Rev. D. W. Morison, of Ormstown, who has had an attack of typhoid fever is now recovering. His pulpit was supplied on Sabbath week by the Rev. Principal MacVicar, who preached anniversary sermons. Prof. Scrimger took Mr. Morison's place last Sabbath.

On Friday evening, 8th inst., the Rev. J. Myles Crombie was inducted by the Presbytery of Montreal into the pastorate of the Cote des Neiges Church. The congregation were out in large numbers, despite bad weather and roads. The Rev. Prof. Scrimger, M.A., presided, the Rev. J. Barclay, M.A., addressed the minister, and the Rev. Dr. Warden, the people. The call to Mr. Crombie was unanimous and cordial, and he enters on his work at Cote des Neiges with encouraging prospects.

The handsome new church edifice erected by the congregation of St. John's Church, Cornwall. Rev. Dr. MacNish, pastor, is to be opened on Sabbath the 17th inst. The opening services are to be conducted by the Rev. W. T. McMullen, of Woodstock, Moderator of the General Assembly, and the Rev. Principal MacVicar, of this city.

The report for 1888 of the Stanley Street Presbyterian Church, Rev. F. M. Dewey, M.A., is just published. There are nine elders, four of whom were ordained during the year, seventeen managers, and 325 communicants, a net increase of eight over the preceding year. In 1888, sixty-three new members were received, thirty-one by certificate, and thirty-two on profession of faith, while fifty-five names were removed from the roll. The receipts for ordinary revenue amounted to \$2,913, namely \$2,083, from envelopes and \$830 from plate collections; an increase of \$211 over the year 1887. The receipts of the missionary society were \$346, in addition to \$410 raised for the support of the congregation's city missionary. There are 275 names on the roll of the Sabbath School and Bible class. For missionary purposes, the school contributed \$143. The Willing Workers Society raised \$118, and rendered valuable assistance in visits to the sick and needy. In connection with the Church there is a Young People's Society, and also a Mission Band, both in active operation. The total receipts of the congregation for the year 1888 were \$4,337.

An enjoyable entertainment was given in the St. Gabriel Presbyterian Church, Montreal, last week, in aid of the East End French mission. An attractive programme of vocal and instrumental music, readings, etc., had been arranged, and was given in a manner that left nothing to be desired.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 31,
1889.

REVIEW.

{ Mark
1-10.

The Mission of John the Baptist.—The coming, character and mission of John the Baptist foretold by the prophets Isaiah and Malachi. John preached repentance for the remission of sins, and baptized the penitents. His character and preaching aroused the attention of the people and large numbers flocked to him in the wilderness. His mode of living was characterized by the utmost simplicity. He proclaimed that Christ was about to enter on His public ministry. Jesus comes to John for baptism, on which occasion the divine approval is indicated by the descent upon Him of the Spirit like a dove, and by a voice saying, "Thou art My beloved Son, in whom I am well pleased."—Mark i. 1-11.

A Sabbath in the Life of Jesus.—Jesus, according to His custom, attended service at the synagogue in Capernaum on Sabbath. He taught with such impressiveness that the people were astonished at His doctrine, for "He taught as one that had authority and not as the scribes." In the synagogue that day there was a man with an unclean spirit, who recognized Jesus and was afraid and cried out. After rebuking the evil spirit Jesus by His command cured the man

and cast out the malignant spirit. After leaving the synagogue Jesus went to Peter's house where his mother-in-law was ill with fever. He restores her to health and she ministers unto them. At sunset numbers of sick people were brought to Jesus who compassionately relieved many sufferers.—Mark i. 21-34.

Healing of the Leper.—Jesus was instant in prayer. He went forth alone before day-break that He might have uninterrupted communion with His Heavenly Father. Then His disciples find Him, and He intimates His purpose to preach the Gospel throughout Galilee. On that tour He also continued His beneficent work of healing the sick and casting out devils. On that journey a man afflicted with leprosy earnestly besought His help. At this appeal the loving Saviour was moved with compassion, put forth His hand, a hand that could receive no contamination—and touched him, saying, "I will, be thou clean." The cure was wrought instantaneously and the man was charged to follow the directions Moses had given concerning those cured of leprosy. The fame of Jesus spread everywhere and they came to Him from every quarter.—Mark i. 35-45.

Forgiveness and Healing.—Returned to Capernaum, Jesus was as eagerly sought for as ever. While teaching in a house the friends of a poor sufferer brought him to the Divine healer, but the crowd was so great that they could not approach; not discouraged they ascended the flat roof, opened a passage in it and lowered the man sick of the palsy into the presence of Christ in the room below. The faith both of the man and his friends was great. Jesus in recognition of it said, "Son, thy sins be forgiven thee." There were scribes present who were offended at that saying. They were right in concluding that God only could forgive sins, but they could not see that Jesus was God. It takes divine power to work miracles just as it does to forgive sins. This Christ makes plain to them. The man departs cured and forgiven.—Mark ii. 1-12.

The Parable of the Sower.—While the disciples are alone with Jesus He interprets to them, at their request, the Parable of the Sower. The sower is he who proclaims the Word of God. The wayside hearers do not retain the Word in their hearts long. Satan quickly comes and takes it away. Stony-ground hearers receive the Word gladly, but trials and persecutions prevent its growth. Thorny-ground hearers are a step in advance of those already mentioned. The Word takes root, but the soil is so occupied by thorns that the Word has no room to grow. Cares and ambitions, evil desires choke the Word, and it becometh unfruitful. There is the good ground, well prepared, well cultivated. Those who hear the Word and receive it, bring forth fruit in varying degrees of productiveness.—Mark iv. 10-20.

The Fierce Demoniac.—On the east shore of the Lake of Galilee, Christ and His disciples met a poor, distracted man, who was possessed of an unclean spirit. The man's sufferings were of a terrible description. He could not be held in restraint. He had his dwelling among the tombs and chains would not hold him. In his paroxysms he possessed extraordinary strength. The unclean spirit controlling the man knew who Jesus was, and addressed Him as the Son of the Most High God. The spirit was commanded to come out of the man, and dreading the consequences, besought Christ to be permitted to enter a herd of swine feeding near. Permission was given, and then the swine rushed into the lake and perished. The poor man was completely restored, but the people of the place, not knowing Jesus and the gifts He had bestowed, and probably vexed at the loss of their swine, prayed Jesus not to remain with them, but to depart from their coasts. The man who was delivered from the unclean spirit testified of Jesus wherever he went.—Mark v. 1-20.

The Timid Woman's Touch.—A woman who had been an invalid for twelve years, and who tried all the doctors within reach without avail, made her way through the crowd that was following Christ as He was on His way to heal the daughter of Jairus. She had faith that if she could only touch the hem of His garment she would be cured; and she was. To give her the opportunity of confessing Christ He asks, "Who touched Me?" The question causes her to prostrate herself at His feet and confess all. She is rewarded by His gracious reply, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."—Mark v. 25-34.

The Great Teacher and the Twelve.—The appearance of Jesus in the synagogue on the Sabbath Day in His "own city," Nazareth, occasioned great interest. His teaching was marvellous. The hearers could not understand it. They had known Him as a youth; they were acquainted with His kinsfolk, "and they were offended at Him." Their unbelief was so great that He marvelled because of it. Then the disciples were sent for the first time, two and two, to preach the Gospel themselves. It was a part of their training, and before they set out Christ gave them instructions how they were to conduct themselves and what they were to preach; power was also given them over unclean spirits, and to heal the sick.—Mark vi. 1-13.

Jesus The Messiah.—On the way to Caesarea Philippi, Jesus asks the disciples concerning the opinions people had formed of Him, and then pointedly asks them, "But whom say ye that I am?" Peter replies, "Thou art the Christ"—the Anointed One. This confession opens the way for enlightening their minds as to the true nature of His work, and the sufferings that awaited Him. The astonished Peter began to rebuke Him, and this produced a sharp reproof, followed by an explanation of the self-denial which all Christ's true followers must be prepared to exercise, and the inestimable value of the human soul. Christ requires that His followers openly confess Him.—Mark viii. 27; ix. 1.

The Childlike Spirit.—The disciples had a dispute among themselves who should be greatest. Jesus asked them what they had been disputing about, but they were silent, being probably ashamed. Jesus then sat down and took a little child and set him in the midst, and took him in His arms. The confiding humility, the unselfishness and the docility of the little child was to be an example to those who would enter His kingdom. In reply to John's question respecting one, not of their company, whom they had seen casting out devils, the Saviour says, "Forbid him not." Those doing Christ's work, however humbly, are assured of Divine recognition, and a solemn warning is added against offending, casting a stumbling-block in the way of Christ's little ones.—Mark ix. 33-42.

Christ's Love to the Young.—Children were brought to Christ for His blessing, but the disciples thought this a troublesome interruption. This displeased Jesus, who thereupon spoke the saying that has been dear to children in every age of the world since, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." The next striking incident recorded is the case of the young man asking the way to obtain eternal life. He had sought to keep the commandments from his youth up, but he was not satisfied. The longing of his soul was unfulfilled. To obtain what he sought and to be a true act of self-denial for Him he must sell all his possessions—he was very wealthy—and become a personal follower of Jesus. This he was not prepared to do, and he went away grieved.—Mark x. 13-22.

Blind Bartimeus.—The poor blind beggar named Bartimeus, sitting by the wayside near Jericho, heard the noise of the multitude that accompanied Christ on the way to Jerusalem. He knew that Jesus was the Christ, and cried earnestly for His mercy. He would not silence his cry because the people rebuked, but cried only the more earnestly. The faith of the poor blind man was victorious. Christ commanded him to be called. Throwing aside his outer garment he hastens into Christ's presence and has his eyes opened. He then followed Christ in the way.—Mark x. 46-52.

THE MISSIONARY WORLD.

The following letters from Rev. D. McGillivray, one addressed to Mr. Henry W. Darling, and the other to Rev. Dr. Kellogg, have been forwarded for publication: I arrived in Shanghai from Japan by the Japanese S. S. *Yamashiro Maru*, November 27th, after a pleasant sail through the Japanese Inland Sea and the Yellow Sea to Shanghai. We sighted the light revolving on Saddle Island, some twenty miles out of Shanghai at 6.30 p.m. Monday; next morning we found ourselves stuck fast on the bar with not sufficient water to cross, I did not wait for more water which did not come till evening, but went ashore in a sampan and pushed on to Shanghai, eight miles distant, by jinrikisha, a conveyance which Japan has given a few open ports in China. I had a good opportunity to see the country. The road is splendid, of course foreign made, along it passed jinrikishas, (modern) wheelbarrows, (ancient) coolies with loads of cotton, a few young Chinese swells on gaily caparisoned donkeys, and plenty of swarthy Chinese footmen in various garb, mostly patchwork cotton. Little buildings over graves could be seen here and there, planted in such places as the glomancer judged best. After ample fee and a ~~small~~ I purchased some more books for the study of language; and after a most pleasant time with Hudson Taylor and other members of the China Inland Mission, I went aboard after one day in Shanghai. We had a pleasant voyage varied by a twenty hours' wait at anchor in a small bay just south of Shantung Promontory, into this we were constrained to run owing to strong head winds. We came into lovely Chefoo harbour at five p.m., Dec. 1.

I found Dr. Smith and Dr. McClure without difficulty, they were expecting me. I found that Goforth, wife and child were away in the interior north of Honan at Pong-Kia-Chwang, with some missionary of American Board. He is moved thither, Dr. McClure and wife will move next spring, and Dr. Sand and wife in the fall. We can easily move to some town adjacent to Honan, into which we are advised by old missionaries to tour from time to time preaching and distributing books. In this way this hostile province will probably finally permit a permanent settlement in several large cities, already pointed out as the strategic centres in Northern Honan.

I am about to go north to Tientsin, and thence south by cart to Pong-Kia-Chwang, where Goforth is. I desire to have the advantage of proximity to Honan, a teacher for Honan and more complete immersion in Chinese than is quite possible in Chefoo. The others who remain here, however, possess good advantages for work, the variation in dialect being very slight. Besides, for the ladies the bracing climate is much required to build them up for the interior. Miss Sutherland has gained fifteen pounds since coming to Chefoo. She is getting on well with the language, and goes out with Dr. Corbett's Bible-woman into Chinese houses, we cannot call them homes in our own sense. China and India have no homes apart from Christianity. I see that Miss Sutherland is much drawn out towards the women and children; and she longs for the time when she can speak freely to them. She can already read a considerable part of the first chapter of John's Gospel. I wish you would kindly mention this to Mrs. Ewart for her cheer.

This city of some 32,000 inhabitants is delightfully situated. Foreigners in China flock to it during the hot weather. There is a very fine Sanitarium, and boys' and girls' school. The children are now leaving for a two months' holiday. The singing of Japanese converts was very fine to my ear, but the singing of Dr. Corbett's Church was finer, not perhaps artistically, because the Chinese musical scale is different from ours, but yet in a real sense, for it was the singing of the sons of Sinim, the land of adoption, for which we have prayed, and to get to which we have schemed.

My emotions on approaching the coast of China off Shanghai can best be imagined. It was night and I was alone with the Jap watch on the forward bridge; and we were sailing into the midst of four hundred millions. How small I was among the hosts, one feels very powerless walking through the crowded streets of a Chinese city; and it is well to feel so if only one leans more hard on Him that is mightier than the mightiest. A short ramble through Chefoo convinces speedily, if never before, that nothing but the grace of God can hold up a missionary amid such surroundings. No romance here, filth, squalor, poverty, hard indifference, no Sabbath. One of Dr. Corbett's class, an old man, was asked by Dr. Corbett what had induced me to leave home and come to China to preach, he replied, "The grace of God sent him and that grace must keep him." The old man said in my hearing, "This opportunity for instruction and these doctrines make me feel young again, and I forget all my cares and troubles." As I looked on the class I thought, To the poor the Gospel is preached. They were all in common garb. Dr. Corbett referred to a conversation of his in his recent inland tour with an old woman, a Christian. She came to him after the sermon and, her face lit up with a radiance of joy, she spoke of the joy that filled her soul. "What would I do without this blessed Gospel?" said she. This woman lives in a very poor house. Oh! Mr. Darling, I would willingly live all my days in China to hear just what Dr. Corbett has heard in one short week of the triumphs of the Gospel.

The Doctor's Chinese text on Sabbath was, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to the Jew first and then to the Greek." The singing was led by a precentor, who sat among the people; and the people said, Amen, according to primitive practice.

Dr. Corbett has stood bravely under the loss of his wife,

whom Miss Sutherland nursed till death. He has gone on with his work just as before. He has now a number of young men from different points in the interior under theological instruction. One old man to be baptized next Sabbath, has committed to memory one Gospel, Epistle to Romans, Epistle of James, and several others. The house and church are on a hill overlooking Chefoo, and they cannot be hid. Every heathen who visits Chefoo must know where the Christian Church is; besides a large bell sounds forth from the tower and further draws attention to the place.

There are floods in West Shantung as well as in Honan. Other river banks have given way through summer floods. Thousands will die of starvation. The Canadian money will likely be distributed in the spring.

Dear friend, I am reminded of your kindness at every turn. St. James Square grows dearer every day. My prayer is that God will abundantly bless you with a bag without holes (Haggai 1). May your dear children be long spared to you, and may you all increase more and more in the knowledge of Christ Jesus, for whose sake you sent me, and for whom I came to China's perishing millions. Oh! for more labourers Yours sincerely,

D. MACGILLIVRAY.

Chefoo, North China, Dec. 6, 1888.

DEAR DR. KELLOGG,—In my last letter, I told you that I was waiting for decision of question whether I should be condemned to stay all winter in Chefoo. This question, as the date of this letter will indicate, has been decided in the negative. The closing of navigation to Tientsin closed my way in that direction, but kind Providence afforded me a means of going overland before knowing the language. Dr. Hunter of the American Presbyterian Mission, an old pupil of yours, and Mr. James, of the English Baptist Mission here, were going in and would take me a good part of the way. I expect to get passed on to Chinan fu, the capital of Shantung, and if thought best, to Pangkia Chwang, to the Goforths'. At present, many considerations fix my temporary location at Chinan fu. But I have not as yet all the data necessary to the solution of the question. I am beginning to learn, if I never learned before, patience, which old missionaries here say is especially necessary in China. I travelled by cart. The roads now are frozen hard and so we escaped with only one or two mudholes. Of course there was bumping *à libitum*. But to my great surprise and gratification, I found that I could actually sleep betimes as we journeyed on. Whether this was owing to constitutional somnolency or the virtues of the cart, I am not prepared to decide. The inns I found very much better than I expected. Mr. James managed the finances, and so my opinion of innkeepers' deception is only second hand. The Chinese landlord would, I think, outdo the innkeepers of Greek and Roman times. At this season there is scarcely a green thing to be seen. Occasionally the winter wheat is growing, but grass there is none. Fuel is very dear. Grass is much used for burning. The roads are as bad as I understood they were. Soldiers are stationed at points to guard travellers, but we did not require their services. We met the coffin of a high official being carried with great pomp from Shansi to his former home in Shantung. We were asked to subscribe towards the repair of a bridge over which we passed, and were extravagant enough to put down and pay 25c. for this laudable purpose. At Weihsien, I met all the Presbyterian missionaries. Mr. Frank Chalfant desired to be remembered to you. They have a very valuable property here, with buildings in foreign style. The English Baptists here live in Chinese houses, renovated for their use, and they are very comfortable. I have now an opportunity of studying questions of dress, style of building, etc., which my present journey puts within my reach. I find that all the missionaries of all denominations who live in the interior of Shantung wear Chinese dress. I went into it before leaving Chefoo, and am bound to try it for myself. As to relative expense of the two styles, I am informed that there is little or no difference if you dress (Chinese) as becomes your station. While in Chefoo, I began the language with Miss Sutherland's teacher, and took about seven lessons, when I had to leave for the interior. So far I am much pleased with the language and the dress. My Chinese name is now to hand, and I enclose some of my cards. The name is Gee lee fay; on reverse the Great English Religious Scholar or Teacher Great—purely honorific. I find several baby organs in the interior, and am increasingly satisfied with the disposal of the boys' gift. Please give the boys my wishes for Happy New Year, and tell them that if they hurry upon sending me theirs, they will be still in time, as Chinese New Year is in February. On my journey I passed through a little village about seven a.m., and I heard two schools hard at work reciting their lessons. In Weihsien, I saw boys "backing the book," in the Christian school. I passed through a great many towns and villages, but only in one or two were there any Christians. What a little flock amid the twenty-five millions or so of Shantung, and then we cannot help thinking of the denser darkness of Honan and pray more earnestly the Lord of the Harvest to thrust forth more labourers now. Our expectation is from Him. From careful enquiry on every hand, I find it perfectly feasible for a young single man to live on \$500 gold, which is about \$650 in currency of the land. And I do think that young men should be willing, even for the sake of their betrothed, if they have any in Canada, to precede them by a few years and live on \$500 until they master the language. I am quite satisfied that the taking of brides into the interior is unjustifiable from a medical point of view. There is no vow of celibacy in this plan. What I claim is that it would be to the advantage of all concerned, and also the great cause, if young men would

be willing to deny themselves of the luxury of a home in China for a few years at least. Any home I should count a luxury in China. I strongly disbelieve in unnecessary hardships, but I am assured by an old worker in China, that my salary is quite sufficient for a single man, and this worker does not belong to the China Inland Mission. Thus far I have had no privation for small salary, and am quite sure I shall have none. Many wrong statements have been made in Canadian papers about my coming out, which I suppose you have noticed. If St. James Square Church gives \$750 to the Foreign Mission Committee, I shall rejoice, and wish it were more that another man may be sent. You know of my request for two more men. I took it as remarkable to find Dr. McClure here praying for six more men by next spring. Such a thing would be extraordinary in the history of the Presbyterian Church in Canada. But why should such large things be confined to the China Inland Mission. China shows signs of awakening. Three or four years ago no telegraph line ran into the interior. Now a line accompanied us all the way from Chefoo, and runs on to Chinan fu. I expect to spend Xmas with the kind friends here, and among other good things they are having a Xmas tree for the children. Give my kind regards and good wishes for 1889 to Mrs. Kellogg, and the other members of your family. Dr. Hunter and Mr. Chalfant desired to be remembered; also Dr. Corbett, of Chefoo. I often think of St. James Square Church, and had very great pleasure in reciting to Miss Sutherland all the events which took place in St. James Square Church at my ordination. I am in my usual health and spirits. My experiences so far have been very pleasant and helpful. I left all well in Chefoo. Yours sincerely,

D. MACGILLIVRAY.

Tsing Chen Fu, Shantung Province, 240 miles from Chefoo, December 22, 1888.

LONGEVITY.

Scientific men see no reason why the span of human life may not be extended to a round hundred years from the present limit of seventy to eighty years.

From Adam's time to that of Methuselah and Noah, men are recorded as attaining to well nigh the age of 1,000 years. The Psalmist David, however, says: "The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone."

This wide margin of longevity, together with proper observance of mental, moral, and physical laws, leads investigators to believe it is possible that human life might be made to increase in length of days to a full century at least.

Moderation and regularity in eating, drinking, and sleeping are conducive to longevity, and those who observe proper habits and use pure and efficacious remedies when sick, may accomplish immense labour with no apparent injury to themselves and without foreshortening their lives.

Hon. H. H. Warner, President of the Rochester, N.Y., Chamber of Commerce, and manufacturer of the celebrated Warner's Safe Cure, has devoted much time and research to this subject of longevity, and has arrived at the satisfactory conclusion that life may be prolonged by rational and natural means. Thousands of persons are living to-day—enjoying the blessing of perfect health and vigour—who will testify to the almost magical efficacy of Warner's Safe Cure in restoring them to physical potency and to the normal type of constitution, after they had almost given up hope of life.

After middle age, many begin to lose their wanted vigour of body, and thereupon give way to inertness and useless repining. Yet all such have within reach that which both renews youth and contributes to the prolongation of life. Warner's marvellous Safe Cures are in every drug store, and are now regarded as standard specifics throughout the civilized world.

The strong desire to attain old age—meantime retaining the virile powers of body and mind—is necessarily connected with the respect paid to aged persons, for people would scarcely desire to be old, were the aged neglected or regarded with mere sufferance.

THE annual statement of The Mutual Life Insurance Company of New York shows the remarkable progress made by this institution during twelve months. The record made by the Mutual eclipses its own best efforts, and naturally exceeds that of any other financial institution in the world. The new business written amounted to \$103,214,261.32, an increase of \$33,756,792.95 over the new risks assumed in 1887, and a gain of \$46,381,542 over the business of 1886—showing a continuous and phenomenal advance. The assets of the Mutual Life now aggregate \$126,082,153.56, indicating a gain for the year of \$7,275,301. The Company has now an outstanding insurance account amounting to \$482,125,184. Its total income from all sources is reported at \$26,215,932. It paid to its members during the year for death claims and endowments and other obligations \$14,727,550.22. Up to date the Mutual had 158,369 policies in force, showing a gain in membership for the year of 17,426, thus forming the biggest army of policy holders in any regular Life Insurance Company in the world. The surplus fund was increased \$1,645,622.11 in 1888, and the Mutual now has \$7,940,063.33 over and above every liability. The following will show the payments to policy holders during the past ten years for death claims, endowments, dividends, purchased policies and surrenders.

1878.....	\$14,400,032	1882.....	\$12,848,835	1886.....	\$13,120,103
1879.....	14,015,555	1883.....	13,959,360	1887.....	14,128,423
1880.....	13,160,694	1884.....	13,923,062	1888.....	14,727,550
1881.....	12,640,112	1885.....	14,402,049		

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

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Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded. — W. F. Flower, M. D., D. D. S., Greenville, Tenn.

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I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength. — Taylor James, Versailles, Ind.

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Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. — Lucia Cass, 360 Washington Ave., Chelsea, Mass.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes—the result of inherited Scrofula.

By Taking

a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. — E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been. — Mrs. Celia Nichols, 8 Albion St., Boston, Mass.

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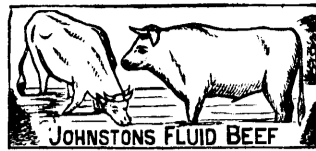
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STATEMENT

The Mutual Life Insurance Co. of New York,

RICHARD A. McCURDY, President.

For the year ending December 31st, 1888.

Total Assets,	\$126,082,153 58
Increase in Assets,	\$7,275,301 68
Surplus at four per cent.,	\$7,940,063 63
Increase in Surplus,	\$1,645,622 11
Policies in force,	158,369
Increase during year,	17,426
Policies written,	32,606
Increase during year,	10,301
Risks assumed,	\$103,214,261 32
Increase during year,	\$33,756,792 95
Risks in force,	\$482,125,184 36
Increase during year,	\$54,496,251 85
Receipts from all sources,	\$26,215,938 52
Increase during year,	\$3,096,010 06
Paid Policy-Holders,	\$14,727,550 22

THE ASSETS ARE INVESTED AS FOLLOWS:

Bonds and Mortgages,	\$49,617,874 02
United States and other securities,	\$25,616,704 14
Real Estate and Loans on collateral,	\$21,786,125 34
Cash in Banks and Trust Companies at interest,	\$2,813,277 60
Interest accrued, Premiums deferred and in transit, Etc.,	\$3,248,172 46
	\$126,082,153 58

I have carefully examined the foregoing statement and find the same to be correct.

A. N. WATERHOUSE, Auditor.

From the Surplus above stated a dividend will be apportioned as usual.

Year.	Risks Assumed.	Risks Outstanding.	Surplus.
1884.	\$34,681,420	\$351,789,185	\$4,743,771
1885.	40,507,139	368,981,441	5,012,634
1886.	56,832,719	393,809,203	5,643,568
1887.	69,457,458	427,628,933	6,294,442
1888.	103,214,261	482,125,184	7,940,063

NEW YORK, January 23, 1889.

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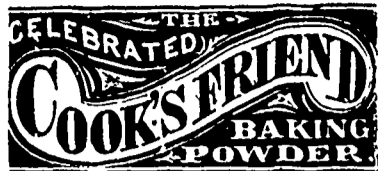
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Miscellaneous.

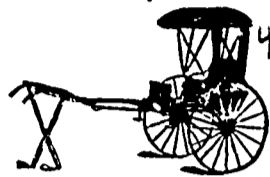


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The above cut represents a Respiator used at night.

has opened a permanent office in Toronto. He has been unable to open his city office until now, owing to his large practice throughout the Dominion, but having secured competent surgeons to assist, will enable him to devote his time in the future (very largely) to his city practice. DR. WASHINGTON graduated in 1872 at Vic. College with honors. Also passed the examinations of the College of Physicians and Surgeons the same year. 1881 and 1883 visited the best colleges in America, taking a special Polioctomic course of Diseases of the Throat and Lungs. Since has devoted his whole to this specialty. The success of his "New Method of Cold Inhalation," by which "Cold Medicated Vapour" is conveyed directly to the seat of disease, is almost marvellous.

DISEASES TREATED:

Catarrh, Catarrhal Deafness, Chronic Bronchitis, Asthma, Consumption, Loss of Voice, Sore Removing Enlarged Tonsils from the Throat, Growths or Polypi from the Nose, etc., without the knife.

READ TESTIMONIAL:

W. H. Storey, glove manufacturer of Acton, also President of the Manufacturers Association of the Dominion, cured of Obsolete Catarrh.

DR. WASHINGTON, 82 McCaul Street, Toronto.

DEAR SIR, - I am repeatedly asked, orally and by letter, as to your treatment for Catarrh (owing to my having been cured by you two years ago) and as to the permanency of the cure. To all such enquirers I feel pleased to say that you cured me of the most stubborn case of Catarrh, after I had been treated by several physicians on a note without any beneficial results. I am entirely well and have been so ever since, and I cannot do less than tender you my gratitude for what you have accomplished in my case, and hope you may be the means of benefiting others. With kind regards, I am, yours truly, W. H. STOREY.

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MARRIAGE.

At Crawford Street, Toronto, on the 7th inst., by Rev. D. J. Macdonnell, of St. Andrew's Church, Alexander Fraser, City Editor of the Mail, to Christina Elizabeth Fraser, elder daughter of the late S. F. Ramsay, M.D., Toronto.

At the residence of the bride's father, 102 Isabella Street, Toronto, on the 5th March, 1889, by the Rev. G. M. Milligan, Herrman C. Weber, Meteorological Service, Toronto, to Isabella, only daughter of Richard S. Cassels

MEETINGS OF PRESBYTERY.

OWN SOUND.-In Division Street Hall, March 18, at half-past seven.

LINDSAY.-At Sunderland on Tuesday, February 26, at half-past ten a.m.

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.

FULL WEIGHT PURE

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PRICE BAKING POWDER CO., NEW YORK. CHICAGO. ST. LOUIS.

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.

Woman's Foreign Missionary Society.

PRESBYTERIAN CHURCH IN CANADA (WESTERN DIVISION.)

THE 13th Annual Meeting of this Society will be held in St. James Square Church on

TUESDAY & WEDNESDAY, APRIL 9, 10, 1889.

The ladies will meet on Tuesday at 10.30 a.m. and at 2.30 p.m. and on Wednesday at 2.30 p.m.

The General Board of Management will meet on Wednesday morning at ten o'clock.

A public meeting will be held in St. Andrew's Church corner King and Simcoe Streets at 8 o'clock, on Tuesday evening.

It is expected that addresses will be delivered by Rev. D. Wardrope, Rev. Principal Caven, Rev. Prof. MacLaren, Rev. John Wilkie and other gentlemen.

Every Branch of the Society is invited to send Delegates for whom homes will be provided on application to Mrs. J. V. Reid, 77 Pembroke St., Toronto.

It is very desirable that names should be forwarded not later than April 1st.

Certificates to travel at reduced rates will be furnished by Mrs. H. Campbell, 104 Richmond Street west. These must be signed by the ticket agent at starting point and by Mrs. Campbell at Toronto.

SOME SYMPTOMS OF WOMEN are: Fever, colic, variable appetite, weakness and convulsions. The unfailing remedy is Dr. Low's Worm Syrup.

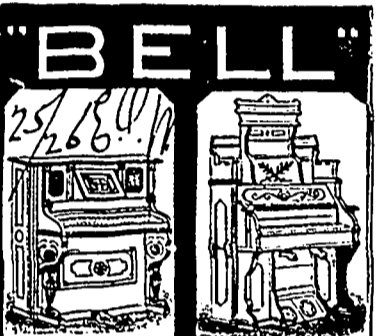
Miscellaneous.

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Miscellaneous.

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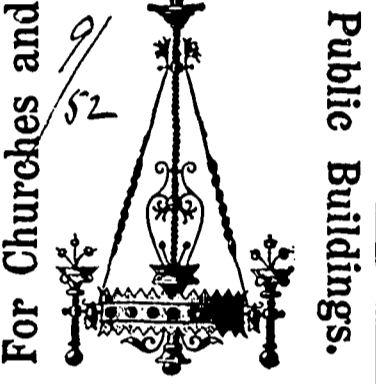
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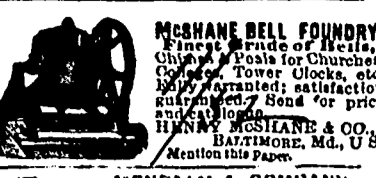
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Miscellaneous.



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