

# PRESBYTERIAN REVIEW.

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AND 10 FRONT ST. W.

NONE OF US LIVETH TO HIMSELF.

We wonder and adore  
God's workings to explore,  
And trace one purpose through them all.  
Live to himself can none,  
Dies to himself not one,  
Together bound are great and small.

Through countless depths of space  
The earth is kept in place,  
And warm and cherished by the sun;  
The silver dew is soft and sweet,  
Controls the ocean's play,  
And through the tales to wind and run.

Things differing most in kind  
Yet closely are combined,  
The sun is father of the snow;  
And from the tropic seas  
Are borne on heated breeze  
The cooling rains that fall below.

The law of sun and star,  
Of things near and afar,  
Runs through the changeful life of man;  
Live to himself can none,  
Dies to himself not one,  
Over on, for good or ill, God's plan.

By simplest daily need,  
By smallest trifling deed,  
Teach the lives of all around;  
Words of love will gladden,  
Words of hate will sadden,  
And through long centuries resound.

Oh, Saviors, give us grace,  
Right well to fill our place,  
And show us mysteries of life,  
Our life for Thee to use,  
Thy part in life to choose,  
And strengthen others for the strife.

—Christian World.

## SABBATH SCHOOL WORK IN WALES.

BY REV. JOHN KRIFTH, WARTON, ONT.

This good effected through this plan is invaluable. He practically worked out the desire to be useful for his nation, which God had worked in him. But it never entered his heart how great the good would be which was occasioned by his efforts. In the neighbourhood of this good clergyman, Charles was born, and in his school, Charles was trained. Griffith Jones had by this time passed away, but in the neighbourhood there dwelt an old man of the name of Rhys Hugh, who, as to time, was a connecting link between Jones and Charles, and not only in time but also in spirit. This old man in his youth was an intimate friend of Griffith Jones, and a spark of that spirit which fired the noble heart of the latter fell on the heart of the former and was not extinguished. That spark fired again the heart of Charles. Little the old man thought how important his old age was to Wales. Little thought G. Jones in his company when a youth, and little thought Charles, when talking to him in his old age, that his life was such an important link in the history of his country.

We must now pass over the particulars of Charles's early life and training. As soon as that training was completed, and he found himself once more settled in his native country, he devoted himself to his great life-work of carrying on the same reformation by means of systematic religious teaching, first on the lines of Griffith Jones' plan, afterwards on quite an original plan, which Rowlands, Harrier, Davies and others had begun through their preaching. He began by establishing "Circulating Free Schools"—the idea of Griffith Jones. The first work of these schools was to teach the people to read, and Charles thought that nine months was sufficient for a teacher to accomplish this; consequently, the stay of a teacher in each place was limited to that period. He laboured in this work for about twenty years. When at length the great principle of Welsh Sabbath schools dawned on his mind, the day schools which he established provided a ready staff of teachers for his Sabbath schools. To attain this end, all the teachers which he appointed were trained also to teach Scripture, and he wrote two catechisms for the use of teachers and scholars.

We do not claim the credit for Charles of having originated the idea of Sabbath schools in Wales, much less in England; but he originated the Sabbath schools of Wales. If it could be proved that schools to teach children, not only to read, but also to study the Word of God, were erected in every town, village and parish in Wales, as undoubtedly they were in some parts, the discovery would not touch in the least degree the opinion that our present idea of Sabbath school work was his originally, and that he actually incorporated that idea into schools which are now the glory of Wales. He was not satisfied with merely working out

what had already been commenced by others. He thought something more could be done than merely catechising the children or forming Bible classes under the charge of ministers. What, then, was his idea of a Sabbath school? Here we must institute a comparison between the idea of Robert Raikes and that of Charles. As we do not claim for Charles the credit of being the first in the field in Wales, neither do we deny his indebtedness to Robert Raikes. Raikes' schools were started five years before those of Charles; but when the latter erected his schools, the system of Raikes was discarded, and its influence over Charles must have been small in determining the character of the Welsh schools. Let us briefly point out the main features of both systems.

Robert Raikes of Gloucester was a journalist and publisher. Leading a life of philanthropy, he became intimately acquainted with the destitute and demoralized state of the children in and about his native city. He started schools in the interest of Christian philanthropy, to teach these to read and learn the Church catechism. When conversing with the King and Queen at Windsor, he described his work as "botanizing in human nature." "All I require," he would say to the parents, "are clean hands, clean faces, and their hair combed."

Charles, on the other hand was not a mere Christian philanthropist, but a religious reformer. He established his schools in order to foster the religious life of the nation, and this high object which he had in view stamped his schools with their peculiar character. In view of the ignorance of young and old around him, and the responsibility of the whole Church to defend and spread the faith once delivered to it, a ray of light from heaven fell on his mind which enabled him to see with prophetic clearness of vision, that what was the work of one disciple of Christ was the work of all, that it is the duty and privilege of the whole Church as the aggregate of professed believers, to teach the whole world as the aggregate of unbelievers the doctrine of the Bible. He saw, he believed, he worked. From its commencement to the present day, the Welsh Sabbath School is an institution where all religiously disposed people meet for mutual betterment.

The idea of Raikes' schools was but partially included in that of Charles. Philanthropy as such has not had a prominent place at all in its working. High and low, young and old, educated and illiterate, meet in the school. It is a centre of union for all classes, and thoroughly democratic in its character. In it the nucleus of a church is formed and after the church is constituted, the school is worked on exactly the same plan as before. Regular preaching does not lessen the schools. Indeed, the preaching and teaching are regarded as one and the same work. No subsequent development in the state of the country since the time of Thomas Charles has made it necessary to change the plan. The great advance that Wales has made since then in secular education (for three Universities have been founded there during the last twenty years) has not weakened but strengthened the Sabbath Schools. The relation between the pulpit and the school is also maintained most harmoniously. Where the preaching is best, there also the school is most efficient; and as the preaching of Wales occupies already a prominent niche in the Homiletics of the Church, Sabbath School work there should also have a prominent place in its Catechetics.

Such was Charles's idea and such is the main feature of his schools to the present day. Of this the outside Christian world is imperfectly informed. In most books treating of the subject the Schools of Wales are classed with those of England, while they are and always have been, perfectly distinct from each other. The schools on Raikes' plan may well attain the end in view, but the Welsh have a higher end in view, and, therefore, they prefer a different system. The English plan cannot produce the same results as the Welsh plan. We have a plain proof of this in some of our English churches in Wales that have adopted the English plan. Their schools are miserable caricatures of the genuine Welsh school. The tendency to reduce this noble institution into a school for infants is repelled with all the ardour that every enlightened Welshman can command. Their Sabbath School is a noble heritage that Welshmen will not let slip from their hands without a struggle. Dr. John Hall, of New York, declared in the Pan-Presbyterian Council in London that "the model Sabbath School is found in Wales." Dr. Hall found this out, not by reading Encyclopedias, but by personal observation. And as Wales is becoming more and more a holiday-ground for Presbyterian celebrities, it is but just to expect that points of interest in this as well as other branches of religious work there will be popularized.

## I—HIS WORK.

The Sabbath School had in Wales a threefold task to accomplish, and no school on any other known plan could have accomplished it. A greater work was allotted to it, and it has done greater work than any other school.

1. *The intellectual elevation of the people.* In many neighbourhoods to a very late period it had to do the work of the ordinary day school. Educationally considered, the Sabbath School has made Wales what it is. Within the memory of living witnesses it was the only place where an ordinary child received any training at all. It is still the only place where the Welsh language is taught. We venture to call this a remarkable fact; for that language lives, not in a constant apprehension of its own death, as the Gaelic tribes on the verge of extinction in the Highlands of Scotland, and as the Irish is allowed to dwindle away without a hope of a better resurrection among the peasantry of Ireland, and as the Munx is talked by a few old men and women only on market day, when they do not wish their neighbours to understand them, but it lives as the national language, preached in three fourths of the churches; read in scores of weekly newspapers, monthlies, and quarterlies; spoken on the hustings in times of election and in the County Councils; entwined securely around the heart of every Welshman through its poetry, its music, its preaching, and its Sabbath School teaching. Welshmen of today stand shoulder to shoulder to preserve their native tongue from that speedy destruction which some high-handed Saxons have repeatedly contemplated, and supported by the leading philologists of the age, to refute the charge of barbarism which has often been hurled at the various branches of the Celtic tongue to cover the stupid ignorance of their assailers, little considering that the language of the Celt was the repository of the accumulated wisdom of the ancient world, when the language of the Conqueror was the unintelligible jargon of pirates. The preservation of this language in Wales has been effected by the Sabbath School. With few exceptions, every minister is expected to be able to preach in Welsh, while their only chance to learn it is in the school, slightly pointed afterwards by a few lessons in the denominational colleges.

The Sabbath School is not only the place where the people learn to read, but also to think. Religious subjects there discussed form the staple of their intellectual store, and the people naturally clothe their thoughts in theological forms. A prize essay is generally on a religious topic. In the National Eisteddfod, though not a distinctly religious institution, the productions that have been honoured with the Bardic chair and highest prizes are mostly religious, such as the destruction of Jerusalem, "Heaven," "Calvary," etc. The subject of the ode for the Bardic Chair this year is—"The Welsh Bible—to commemorate the ter-centenary of the translation of the Bible into Welsh. Music, also, in that land of song, has been consecrated to religious use. The mighty choirs that meet annually in combat over a chorus from Handel or Mendelssohn are drawn mainly from the Sabbath Schools.

2. *Its own proper work*—to teach the history and doctrine of the Bible. We have pointed out already how, by means of the Sabbath School, the Welsh were made good citizens. Its chief work, however, was to make them good Christians. There the School is in reality a nursery to the Church, for the Church herself has turned nurse, and will not entrust the training of her children to hirelings whose lack of sympathy with the work is only equalled by their lack of skill in doing it. The Church regards the Sabbath School on the one hand, as an outlet for its energies, and on the other, as a reservoir for new supplies.

3. *Its influence over the ministry.* In the early history of the Reformation in Wales, the Sabbath School was the only college for the rank and file of the preachers. Many of them were popular preachers with scarcely any knowledge of English. Of such was Edward Cossett. His slender English talent he resolved not to hide in a napkin, and would occasionally preach in English. A lawyer who was a great friend of Cossett, asked him one day if he committed some mistakes sometimes in his English. Oh, yes, some small mistakes. "Give me a specimen of your small mistakes, Cossett." "Well, for instance, calling a lawyer a liar," replied the blunt old man. To this day, talent for the work of the ministry is first discovered and developed in the Sabbath School. There the first test of a young man's fitness for the work is applied. He is required to be not only a teacher but a distinguished one. He must be already a catechist, acute, and versatile. He must excel in knowledge, of Scripture and be able to beat the stoutest combatant in the school on every abstruse question within the whole range of systematic Theology and Biblical Criticism.

When the elders are acquainted with his intention "to study for the ministry," (that phrase is seldom used here) he is asked to prepare a speech on a given subject to be delivered before the Sabbath School. If the elders find that the speech was considered favourably by the school, they proceed to the Presbytery of the bounds for leave to send the candidate on trial over the schools of a certain district. The churches connected with these schools are then expected to send in their opinions of the candidate's talents to the next Presbytery meeting, and if favourable, the Presbytery delivers him from the tender mercies of the Schools, and begins to apply to him its own tests. One remarkable result of this process is, that most Welsh preachers receive a good theological training before they enter college. As they have, when they enter college, to study four languages, English, Latin, Greek, and Hebrew, with many secular subjects besides, it is only at the very end of their course that they can give undiverted attention to theology. When during their college course they come across such terms as "Apologues," "Systematic Theology," and "Biblical Criticism," they are very glad to find that they are only big names for things that were once pretty familiar to them in the Sabbath School and Weekly Bible Class—that they are old friends in disguise; though, as Dr. Pierson of Philadelphia said the other day, their "Systematic Theology" was confined to the four Gospels, their "Church history," to the Book of the Acts, their "Homiletics" to the sermons of Peter and Paul, and their "Pastoral Theology" to the Pastoral Epistles.

(To be continued.)

## Mission Work.

### HONAN.

LETTERS FROM REV. D. MACGILLIVRAY.  
FROM recent letters received from Rev. Donald MacGillivray of our Honan Mission we make the following extracts.

PANG CHIA CHUANG, SHANTUNG,  
Feb. 5th, 1889.

My last, dated Dec. 6th, was sent from Chifoo. I left there on the 15th and was piloted by cart by Rev. F. H. James of the Honan Mission. The cart was a very simple one, and was pulled by a single ox. The road was very rough, and the journey was very tedious. I was very much surprised to find that the people here were so ignorant of the Bible. I had to have a "log" of the Bible, which is indispensable, especially if your knowledge of Chinese is very little. From this I went on barrow which is a tolerably easy mode of travel, albeit somewhat slow. The actual distance travelled by barrow is probably much greater than the reputed. The cart road is a crooked line, the barrow track is a crooked line on this crooked line. The whole distance from Chifoo to Pang Chia Chuang is about 450 miles. We are still some days travel from Honan, but this seems provisionally and clearly to have been opened for a temporary stay.

The feasibility and desirability and reality of woman's work are here at this centre amply demonstrated. Mrs. Peck, Dr. Peck's wife) Mrs. Smith and the two unmarried ladies all do grand work in teaching the women. Mrs. Smith and the Miss Wykoffs left to day for villages fourteen or fifteen miles away. They will remain for two weeks teaching the members there. In their absence Mrs. C. for. h will conduct the family worship for the women. While she cannot as yet lead in prayer she can sing the hymns and read her verse in turn with the women.

The Chinese New Year's Day is over. It was on January 31st, this year. On the day we had a number of callers, both men and women. The next day was the day for worship at the graves, and we were made sad by witnessing it in our morning and evening walks. This is a very small village, and yet it is almost entirely heathen, although it has had the Gospel at its gate for, perhaps, ten years. Some Taoist nuns are to be brought here soon by a "hull" or secret religious society, and they are to have a sort of pagan revival. There are said to be three temples in the village. Most of the members are from the outside in the 150 villages within a radius of six miles. Last Sabbath we had communion, when some forty sat down with us. Oh for Holy Ghost power so that Honan may soon have its elect gathered out by the Canadian Church!

Mr. Goforth is in raptures over Honan which was at its best when he saw it. Is it not a goodly land? Let us go up and possess it.

Mr. Bong, of the Welland Canal Mission, during the past year visited 877 vessels and 529 houses; paid 22 visits to hospitals, gave 24 addresses on market squares for the benefit of the farmers, delivered 29 addresses, wrote 17 letters on the Sabbath question, wrote 13 letters to newspapers, distributed 18,000 tracts and 3,000 periodicals.

## SHANTUNG.

The following particulars respecting the Province of Shantung, where Mr. and Mrs. Goforth, Mr. MacGillivray and Dr. and Mrs. Smith are to spend a year, and how the Gospel was introduced there as stated in the above letter, we take from a leaflet, published by the A. B. C. F. M. Board, entitled, "The Story of Our Country Parish in China."

The Province of Shantung is larger than England and Wales, and is supposed to contain twenty-nine million inhabitants. Shantung was the birthplace of the great Chinese sages Confucius and Mencius, whose tombs are adorned with costly temples. Tai Shan, or the great mountain, is also in this province, and is the point toward which thousands upon thousands of pilgrims make their way, every year, to climb the six hundred weary steps leading to the summit.

Our parish lies in the northwest corner of Shantung, near the boundary of the Chihli province, and stretches to an indefinite extent in all directions from the little village of Pang Chia Chuang (pronounced Pong Jea Jwong) as a centre. About the year 1867, a few refugees, belonging to one of the many secret societies, with which China is honeycombed, all of which are interdicted by the government, strayed into a chapel of the American Board at Tientsin, and invited the missionaries to visit their region. Their village was called "Number Seven," and lies on the bank of what is styled the "Grand Canal," but which (at this point) is not a canal, and is not grand, being merely an old river. The people were poor, ignorant, and suspicious. Many supposed that the "foreign barbarian" was plotting to seize the land, and to overturn the government. Nearly every one was afraid of him.

For a long time there were no converts, but after two years two women were baptised. A few other women and girls were afterwards received, but it was five years before the first man was ready to accept the new faith, and even then the whole number of members was only eight, all but one of whom lived at "Number Seven." Although this could scarcely be considered an opening of special promise, in the course of ten years from the beginning the converts had increased to about forty, scattered in a dozen villages.

It was in the autumn of 1871 that the great famine struck the broad and fertile shadow of the five extensive provinces of Northern China. Countless millions died from starvation and of disease. The great cities were overrun with refugees. They congregated at Peking and at Tientsin in immense numbers, and although fed to some extent by the authorities, they perished by the thousand. On a cold, windy day in January, a row of mat-sheds at Tientsin, which was surrounded by a strong paling of stocks, and which was crowded with women and children, suddenly caught fire. The front gate was locked, and the gate keeper not to be found, and within the space of five minutes, about 1,200 persons were either suffocated, or roasted alive!

Urgent appeals were sent to Shanghai and elsewhere, for funds with which to prosecute a famine relief work. Telegrams were sent to foreign lands, imploring help. But during the winter months navigation in Northern China is entirely suspended, and at that time there was no overland telegraph. Late in the winter when funds began to be collected, they were entrusted mainly to the disposition of the missionaries (Roman Catholic and Protestant), the only foreigners speaking the language and willing to give their time and strength to the task of relief distribution, in which missionaries of all societies assisted.

In our parish, the village of Pang Chia Chuang was selected as the centre of relief. Within six miles of this place there are by actual count 150 villages, containing at a moderate estimate 60,000 people. The population probably averages nearly 500 to the square mile, or about the same as in Belgium, the most densely populated country in Europe. The first relief was given only in villages where there were church members, because funds were low. Thus, these church members, instead of being as heretofore reviled and despised, became persons of great local importance, sought after from all quarters. "Without the needle, the thread cannot enter," and these Christians suddenly found themselves in the position of needles, drawing after them the welcome thread of famine relief. As the funds increased the villages were taken in geographical order from Pang Chia Chuang, outwards. Every village, and when practicable, every family, was inspected, to ascertain the real condition of the applicants. Each adult received only about a cent and a half per diem, and children under sixteen half as much, yet this trifling sum was sufficient to support life. Doors hitherto closed were now gladly opened. It is not improbable that more Chinese homes were visited by missionaries during the famine re-

lief than in all the seventy years previous, since Robert Morrison, the first missionary to China, landed in Canton. The famine relief was a gigantic advertisement, and an object-lesson in practical Christianity. Benevolence is one of the "Five constant Virtues" in China, but it is rarely put in exercise, and in the deep distress of the famine year, its very fountains seemed dried up. The Sunday services were attended by gradually increasing throngs, many in quest, no doubt, of loaves and fishes, yet some received the word with gladness and intelligence. In one village, a whole yard full of women fell on their faces to do homage to the missionaries, whom they regarded as incarnations of Buddha, and at the close of Sunday preaching some would come forward and deposit a single cash as "incense money." Invitations to preach—preliminary to requests for famine relief—were numerous, and so far as was practicable, were accepted. When the relief work closed in July, about \$10,000 had been distributed in very small sums, in 117 villages, and more than 20,000 persons had been fed. This made an excellent background for the subsequent preaching of the Gospel.

In the autumn following the famine, a new and wide-spread interest was manifested, and numbers applied for baptism. Within the next six months 150 were received to the church, and in the spring steps were taken towards opening in Shantung a new station. In 1880 two families and a single lady were appointed to this field. When they removed to their new home, they were presented by the villagers with a huge lacerated tablet, with a complimentary inscription, affirming that they "Heal the World and Illustrate Virtue."

## MISSION NOTES.

At the meeting of the Western Congregational Association, held in London Ont., on the 10th inst., the following Resolution was adopted: "That this Association has heard with great pleasure that three young men, about to graduate from our college in Montreal, intend going to the foreign field under the auspices of the American Board of Foreign Missions, and wish them every success in so noble a work. In view of that fact the Association would earnestly urge upon all our churches the duty of contributing to the support of the missionaries in the foreign field, and that by more liberal and systematic contributions its resources may be so adjusted that all who are trained in our college for the foreign mission field may be sent forth to strengthen our mission."

The monthly meeting of the Canadian McAll Auxiliary was held in the library of the Y.M.C.A., City, Thursday afternoon, April 4th. Mrs. Edward Blake presided, and there was a very large attendance of ladies. The meeting was addressed by Mrs. Moggridge, an English lady resident in Paris, who for the past eight years has devoted her time and means to the McAll Mission, and who since September has been in the United States addressing meetings and forming Auxiliaries. She gave a very graphic account of the various aids and means used by Mr. McAll and those associated with him to bring the people to a knowledge of Christ. The growth of this Mission has been remarkable. It is now seventeen years since it was started, and there are now 125 stations in France, 49 in Paris and the neighbourhood; 100 meetings are held during the week and are entirely Gospel services where the Bible is the only book taught. Miss Moggridge stated that the testimony of a lady who had a permit from the Government to visit the hospitals in Paris, was that she found that all who have any knowledge of the Bible have been taught in the mission halls. On All Souls' Day—the day of prayer for the dead—the cemeteries are crowded, and advantage is taken by the workers in the Mission to distribute Bibles and tracts, because no one will refuse to take either on that day. One pleasing feature is that many of these people are missionaries themselves. They save their tracts until they have a large packet, and then send it to the country to the little country village from whence they have come to reside in Paris. The willingness and eagerness of these people to receive instruction and tracts and Bibles for home reading, is an evidence that France is open to receive the Gospel. Mr. McAll is constantly receiving letters asking for balls to be opened all over France, and sometimes as many as twenty letters are lying on his desk unanswered for lack of means. It is always astonishing to these people, who have been obliged, no matter how poor they are, to give their money, to find that all is free in these mission halls. Miss Moggridge suggested the formation of an Association in Toronto with Auxiliaries in the other cities of the Dominion in affiliation with it, and this the Auxiliary here are desirous of doing in the near future.

WORK is God's ordinance as truly as prayer.—George D. Boardman.

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

The Family.

FRIENDS WHO WERE AND FRIENDS WHO ARE

My world is peopled not alone  
By those its daily life who share;  
The loved who others have known  
Descend from their diviner air,  
As one might come from over sea,  
Or down the street to visit me,  
And make the fairest morn more fair,  
And mine are earth and sun and star,  
With friends who were and friends who are.

JOHN BRIGHT

On Wednesday, the 27th of March, one of the greatest statesmen of England breathed his last. For nearly fifty years the name of John Bright has been a tower of strength among the liberal and progressive classes in Great Britain. A conscientious politician, a model statesman, a radical reformer, an eloquent orator, and a courageous Christian man, he won the respect and confidence of all far-minded men in his own country and the admiration and affection of thousands on this side of the Atlantic. John Bright was a noble example of a self-made man in the best sense of that term. Born in comparative obscurity, denied the opportunity to secure a liberal education in youth, compelled to earn his bread by the sweat of his face in early manhood, he improved his mind and treasured up stores of valuable knowledge by constant reading and close application, until he was able to grace the House of Commons and the Cabinet of England with his intelligent counsels, and to move the Parliament and the nation with his irresistible eloquence. Born of Quaker parentage, he carried through life the sturdy honesty and beautiful simplicity which are characteristic of the noblest specimens of the followers of George Fox. His father was a weaver, and he was taken from school to work in the mill at the age of fifteen and pursued this occupation until he reached the age of thirty, having no thought of his future greatness and no ambition beyond the desire to be successful in business. At a critical hour in his history, when his young wife lay dead in the house, and the light of his life seemed extinguished, Richard Cobden called on him, and having encouraged him to bear his sorrow bravely, said, "There are thousands of homes in England at this moment where wives, mothers and children are dying of hunger. Now, when the first paroxysm of your grief is past, I would advise you to come with me, and we will never rest till the Corn Law is repealed." From that hour the hearts of John Bright and Richard Cobden were united in closest friendship, and their talents and energies joined in a crusade against the oppressive measure until its repeal was secured. Mr. Bright loved peace and threw all his influence against war. He was accustomed to say that no war which had taken place in his time was justifiable except the war of the United States against the slaveholders' rebellion. So deep were his convictions and so firmly fixed his principles concerning the wickedness of needless wars, that he was ready to sacrifice honours and position in testimony of his love of peace. He opposed the Crimean war at the cost of his seat in Parliament, and his popularity in the country for the time being, and when the Government entered upon a campaign against Egypt, and the British fleet bombarded Alexandria, he resigned his place in the Cabinet. Mr. Gladstone accords to him a place among the foremost orators of his time, and Lord Salisbury says "He was the greatest master of English oratory in the present generation, the eloquence of his style giving fitting expression to his burning and noble thoughts." Dying at a time when almost every reform he had espoused had been successfully carried through, and having maintained throughout his entire career of public and private life a character of singular rectitude, all classes in the whole civilized world, laying aside partisan rancour and bitterness, unite to do him honour.—N. Y. Christian Advocate.

MOTHER'S WAIF.

We were at the tea table, mother and father, and all seven of us children, and Aunt Sue beside. We are very fond of Aunt Sue, and she always comes and spends New Year's with us. Some people call her an "old maid." She isn't married, still she isn't exactly an "old maid," either, for she was going to marry a man, only he was killed in the war. It was one of the times mother lets us have tea, most of us only "cambic tea," and Phil nearly got sugar in his tea, by handing his cup to mother, right while she was telling Aunt Sue about the cook leaving Christmas Day, just before dinner. Mother took the cup without thinking, I suppose, and went on talking, and Phil would have had the sugar if she had not noticed us. We were watching to see if she would do it, and Jeannette had her cup all ready to hand back, too, when mother said, "What in the world is the matter with the children?" and we all laughed right out, we couldn't help it. Aunt Sue put her hand up quick and felt of her curls, the way she always does when any one laughs, because she lost them once at a tea party, but mother saw what it was right away, and told Phil she had a mind not to let him have his cup back, laughingly, and giving it to him just the same, of course, but with out any more sugar. Aunt Sue said, "Give him a little more sugar, Margaret." But mother does not think much sweet is good for us. Then she went on telling how impudent the cook had been, while Aunt Sue said, for her part, she was sorry she was gone, for she was afraid to morrow's dinner would not be as good as last year's. But mother told her we had four cooks since then, and that this one was learning, which made Aunt Sue glad she was gone after all. Phil was sorry. She used to have parties in the kitchen and a great deal of fun, which was one of the very things mother didn't like—and it was just because she wasn't invited, Phil said in a mischievous sort of way. Then we told our resolves for the new year. We children had made pretty nearly the same ones as last year, but we determined this time we would keep them. Father said he would give Phil two days, and then Aunt Sue, who always fights Phil's battles (he was named for the man she didn't marry, who was killed in the war), and who delights in trying to tease father, said she thought there was more need for father than for all of us, to turn over new leaves—new sermon leaves—and she positively wouldn't go to church if he had that same New Year's sermon laid upon his desk for to-morrow. Of course, father doesn't use old sermons that way, and he only smiled and answered if she had been working all afternoon over one, as he had been, trying to write on a subject which, though itself brand new, was really as old as the hills themselves—the new year—she would realize better what sermonizing was. Mother asked what text he had chosen, and he said "Whatsoever thy hand findeth to do, do it with thy might." Aunt Sue said she guessed she would go to church after all. And just then, the bell rang. "Now," said Aunt Sue, "who is that ringing at this time?" "Perhaps it is some one come to see about the children's festival," said mother. "Or very probably the sexton to see me about the church," said father. "I think it's Mary Pendleton to see what time we are to go to the hospital to-morrow," said Anna. "Maybe it's one of the boys to make arrangements for our calls," said Howard, who was twelve years old and had had some cards printed this year. "Perhaps," Phil said, "perhaps it's Santa Claus come back again, because it's New Year's." "O! O!" exclaimed the twins, and Ethel added, "I wish it with." Then Jane came back looking really frightened. "O ma'am," she said, "there's something on the door-step." "What is it?" said mother, looking up. "Why didn't you bring it in?" asked father. "Gracious," cried Aunt Sue, "is it alive?" "It's quite a big basket, ma'am," said Jane, "with something in it, and a letter on the outside, and there bein' no one with it, ma'am, I was afeared to do anything with it." "It certainly must be Santa Claus," said Phil, "he never shows himself, you know." Howard thought it was dynamite, but mother told Jane to bring it right in. We were getting quite curious, and most of us were away from the table when Jane came back and put the basket down upon the floor. It had what looked like a little bundle in it, covered over with an old shawl. I wanted to have all of us guess what it was, but father said he had rather disagreeable suspicions and thought mother had better open the note pinned on to the shawl at once. She did, and it only took her a moment to read it. She handed it to father without saying a word. He took it and read it aloud. "Dear Mrs. Townsend, please take my little baby and care for her. God bless you always." There was no name signed. For a second we were all perfectly still; then Aunt Sue said: "Of course you wouldn't think of

keeping the child. I never heard of such impudence." "Well, we have seven already," answered mother. "And my salary is \$1,200 a year," added father. But we children all wanted them to keep it, it would be such fun naming it. "I think you'd better have Jane put it back on the stoop," advised Aunt Sue; there's no telling what disease the child may have, or been in contact with. "I hardly like to put it back," father said, "it is pretty cold out to-night, and yet what you say is true, I can't run any risk with my own little ones, and besides they already crowd our fire-side." "Poor little thing," said mother, "poor little homeless, friendless thing, it is innocent of all the trouble, and what reason have we to believe it is sick, yes, we must take it in, though I don't see how we can afford to add another to our little family." Well, I think if you take the waif in, not knowing a thing about it, you'll be crazy. Why, you'll have all the stray babies in the county left at your door," Aunt Sue said, almost getting angry. But just then mother turned to father. "George, what about your text? 'Whatsoever thy hand findeth to do?' And father, who had been walking up and down with his hands behind his back, stopped and smiled, the way he always does at mother, and said, "Thank you, Mary, you are right; you are always my good genius. We will keep the child." "I was going to remark," said Aunt Sue, "keep it or not, you'd better stop talking and take the child out of that basket anyway, most likely it's half starved, though I must say it has been remarkably quiet and well behaved." "Dear me," mother exclaimed nervously, and she knelt down and took off the shawl, while we all crowded around. Phil was on top of father's back to see better, and I was hoping ever so hard it would have blue eyes and light hair, for there were so many of us dark, when mother took out the bundle. She gave a little cry and jumped up. We all started, and then laughed until the tears ran down out of our eyes. I thought Aunt Sue would lose her curls this time, too. For the bundle was just a lovely sealskin coat for dear mother, and a card in a pocket said it came because of the love that was borne her by Laura Vaughn. Mrs. Vaughn was one of the richest ladies in the church, and helped mother a great deal in the parish work. And oh! we were all so delighted. Mother didn't say anything, but father turned to Aunt Sue, and said, "Well, Sue, if all the county babies are like this one, they may be all left in our door and welcome." And Phil murmured rather sleepily from Aunt Sue's arms, "It was sort of Santa Claus after all, wasn't it?"—Inhabitant.

TWO WAYS.

A FEW days since I was shocked at hearing of the suicide of a young girl, whom I knew very well, in New York City. How distinctly I remember the pretty face, the cheery, obliging Sadie Kingman, the janitor's daughter of the house where I had apartments at one time. Sadie seemed always happy, and mornings we used to hear her singing as she dusted the halls and attended to other duties about the house. "Unrequited love" was the cause assigned for her act. She was only sixteen, romantic, impulsive and much given to reading sensational novels. "I'll make him sorry for deserting me," she said to a girl companion. And in a fit of pique and jealousy the misguided, foolish girl took that fatal, irrevocable step—and all for a handsome, worthless fellow, who would have made her life unhappy. Her death may possibly have caused the man a passing regret, but neither he nor any other man is worth such a sacrifice, and had she been less impulsive and rash she might have lived to realize it. How different was the course of another young woman who, ten years ago, thought her heart was breaking, because a young man, for whom she had acquired a passing fancy, jilted her. Mary Rogers lived with an uncle and aunt who, beyond giving her a home, took little interest in her. In the depths of her jealous misery, Mary went to the river, half resolved to drown herself. As she walked along she saw a dime lying in the road near the bridge. She picked it up, and sat down on a log and pondered a while. "What will he care if I do drown myself?" she thought, bitterly. "I won't do it. I'll make a fortune out of that dime." Filled with this resolve she rose, went to the village store, and bought a yard of calico and a spool of thread. In the next two days she cut and made a sunbonnet, which she sold for fifty cents. She was by this time very glad to find she was still alive. With the fifty cents she bought more calico, which she made into sunbonnets and aprons. In two months she had earned, in this way, fifteen dollars. There was an increasing demand throughout the New Jersey town where she lived for her sunbonnets and aprons. Before the year was out she had made nearly a hundred dollars' profit from her work.

Mary then opened a store in the village, took an assistant, and in addition to her sunbonnets and aprons began to make calico wrappers and gowns. She worked hard and prospered. She found little time for indulging the sorrows which she had once fancied so heavy. Mary Rogers employs now over twenty girls in her sewing-rooms. She is healthy and happy, and is regarded in the town where she lives as a "very capable" and prosperous woman. Now she can smile at her old infatuation. She has had the privilege, moreover, of saying no to the man who slighted her love in the days of long ago. "I wonder that I ever fancied him," she said to the writer in confidence. "I can now see how foolish I was in my younger days. Nothing could induce me to marry a man of that stamp to-day. If young girls would only wait a little when they think life unendurable without some man with whom they fancy themselves in love, they would find, as I have done, that it was their greatest good fortune to be thus deserted. Oh, I wish I could make girls understand and believe this." The lesson taught by the above incident is too apparent to need comment.—Youth's Companion.

A BOX ON THE EAR.

ONE of Browning's most beautiful and pathetic poems, and one intelligible to whosoever runs, commemorates the act of an old Earl of Arundel, who, having struck his little child on the head, had the picture of himself and the child painted, the child, as he became in after years, imbecile from the effects of that blow. It would be well, we think, for parents, and for all those having children on their hands, to commit these verses to memory, and put the lesson in practice; for the injury done to children by the quick and careless box on the ear, that is thought nothing of at the time, is something incalculable. It is impossible to hit a tender child a blow on so delicate an organ as the ear, and one having such close connection with the brain, without doing an evil and unseen work, even when the blow is given with the flat and open hand. The action, it has been fully ascertained, has produced violent inflammation in the ear, and running discharges for years; blood has been known to follow it immediately; and when this has not happened, partial and even total deafness has been the consequence in many instances. Inter-crural difficulties of a different type are not at all rare either, as the result of these admonitions; idiocy has been traced to them; and in more than one case, surgically examined, it has been found that fatal brain disease had followed a box on the ear.—Harper's Weekly.

THE CHILD AND THE LION.

A BUSHMAN was once sleeping in a half-open tent with his wife and child. The latter who was only about four years old, woke about midnight, and sat by the fire, which is always kept burning to terrify the wild beasts. The father, waking up about the same time, watched his child. To his horror he saw a big lion come to the opposite side of the fire, which had burnt very low. Afraid to move, lest he and the child should be torn in pieces, the poor man watched in breathless agony. The little one's ignorance of danger saved his life. Not being afraid of the lion, the child spoke to it, and threw live cinders at it in play. The lion did not like this sort of game, and snarling, it came a step or two nearer. The child then seized a burning stick and playfully thrust it into its mouth. This made the lion run off as fast as it could go; while the father clasped his child to his heart, and thanked God for saving him from an awful death. An equally wonderful escape is recounted by the well-known missionary, Robert Moffat. A young native, who was attached to the Mission Station, had been visiting at a neighbouring kraal. On his return in the early morning he went round by a pool where game was generally to be found. He hoped to be able to take something home to his family, as well as to refresh himself with a good draught of water. He did not find any birds about, so he had his drink, then lay down on the shelving rock close to the pool and fell asleep. The sun was high in the heavens and he felt almost scorched, when he was suddenly roused by a terrible roar. There, within a few yards of him, crouched a cruel lion. Fortunately the lad did not lose his presence of mind, but remained perfectly still, staring at the lion straight in the eyes. Presently he ventured slowly to move his hand towards his gun. Slight as the movement was, the lion saw it, and gave a tremendous roar. Again and again he repeated the attempt, but each time with the same result; the lion never allowed him to reach it. Just think what a dreadful position the poor fellow was in. The hot sun shining upon the rock, seemed actually to be roasting his naked feet, and yet he dared not move. All the day and all through the night the lion kept his dreadful watch. The next day the heat seemed, if possible, greater than ever, and the poor lad's feet had lost all feeling.

At noon the lion drank at the pool, still keeping a good look-out that his prisoner should not move. Seeing him in the act of stretching his hand towards his gun, the lion roared, and was just going to spring on him, when he suddenly stopped. The long watch through the fearful heat had no doubt affected the lion as well as the man, and the animal returned to the pool once more to drink. So the dreadful scene lasted for another twenty-four hours, when some noise attracted the lion's attention. Perhaps it may have been the voice of his mate which he heard; any way the lion went off and never returned again. The poor lad finding he had lost all power in his feet, crawled to the water, and drank long, refreshing draughts. Then he examined his feet, and found that they were indeed, as he told Mr. Moffat, "roasted." Still crawling on his hands and knees, he tried to make his way home, but was fortunate enough to meet with help; but the poor fellow was a cripple for life.—Child's Companion.

LEARNING TO THINK.

IN every day life no fact is more noticeable than the inability of many persons to do their own thinking, even in matters and upon lines wholly within the range of their intelligence. They will see a point that is suggested to them, and will at once understand its bearing on some matter in hand; but they do not seem to have the faculty or art of raising points for themselves, and consequently their action is not as intelligent as it might be. If given a rule to work by, they will apply it, not only in season but out of season, and will look amazed if one suggests that, under special circumstances, they should have varied their usual procedure. Every employer and overseer of labour knows to what an extent this is the case. It is the exceptional workman who really thinks, and who can therefore be trusted to suit his action to circumstances. And so in nearly every sphere of life; a kind of automatism seems to be the rule, and intelligent self-direction, in the light of present facts, more or less the exception. One is, therefore, tempted to ask whether, in connection with our systems of education, some gymnastic might not be devised for the special purpose of teaching the rising generation to think. The mere introduction of the natural sciences into schools and college courses will not suffice; for, as was shown in a report published in these columns a few years ago, the sciences may be taught with very little intellectual result. What is needed is to form the habit of thought in connection with everything; and, without assuming to speak with authority, we cannot help inclining to the opinion that this might be done by presenting every object of thought as something not complete in itself, but as requiring, for its proper comprehension, to be considered in its relations to other things. Nearly every act of stupidity committed in daily life arises from disregarding the relations of things—in other words, treating something or other as if it stood apart, in no kind of dependence on anything else. How many such acts would be avoided by the simple reflection that such and such a thing must have had a cause, or that it is sure to have a consequence! How many, by no more profound or acute exercise of thought than is involved in recognizing that a thing can not both be and not be at the same time! How many, by some simple consideration of time, place, or quantity! How many by a mere question, as to the meaning of a word!—Popular Science Monthly.

THE BOY SHERIFF.

I WAS going down town one morning, and passing through one of the side streets I saw a group of boys. It was just before school hour, and the crowd increased very rapidly. As soon as I got near I saw two of the boys standing face to face with doubled fists. I knew the nature of the attraction. As I came nearer, I turned to one side, and just then one of those double fisted boys looked up and said: "Say, Mister, won't you make him give me my whip?" I then saw that the other boy had behind his back a toy whip. I have given good advice to boys, sometimes, and I have received it as a boy; and I have had experience in both capacities of the futility of offering good advice, and I was not inclined to meddle with this question, because I knew, however wisely I might decide, they would laugh at me and go to it again. But, seeing that the others looked on with interest, I stopped and said: "Well, boys, you have got into a difficulty and want me to settle it for you?" "Yes," they replied. "Well now," I said, "if you want to settle your trouble as men settle it, I will help you; but, if you want to settle it as boys do, I don't see any way but to fight it out. If, however, you want me to help you settle it, you must promise to do as I say; and I will decide as fair as I can." After some hesitation they promised, though they were both afraid that I would decide for the other boy. I knew that that wasn't enough; for I had received promises as a boy, and I have made them, sometimes. I therefore continued:

"Well, boys, when men settle a difficulty, if it is a serious controversy like this, they have a judge, and I understand you have asked me to be the judge; but they also have a sheriff, and I want a sheriff." I then picked out a big boy with a good-natured face, and said: "Will you be the sheriff in this controversy?" "Yes," he replied. "Then," said I, "which ever way the judge decides, you are to make them obey. I have chosen you because I think you are a good-natured boy, and I don't think you would do anything cruel or wicked; but whatever I decide, you must make the boys obey. Don't let them off, no matter if you have to go after them." "Yes," said he, "I will do it, I will make them obey." The greatest change of expression came over the faces of the two combatants as they found themselves in a position where the question was likely to be settled. "Then I asked their story. They both wanted to tell it at once; but I finally got it out, and found that simply compelling them to tell it in the right way showed the boys the justice of it. The boy who claimed the whip, made it. Some other boys threw it into the next yard, and the other boy found it. The affair settled itself as soon as they came to understand the facts, but this would not have settled it if I hadn't had that sheriff. I said to the boy who had the whip: "You must give it up." He looked at me, he looked at the other boy, then he looked at the sheriff; and then—he gave it up.—Austin Abbott, in Christian Intelligence.

The Children's Corner.

MOTHER'S GIRL.

She peeks to dimpled elbow,  
Fun in the sweet blue eyes,  
To and fro upon errands  
The little maiden flies.  
Now she is washing dishes,  
Now she is feeding the chicks;  
Now she is playing with pussy,  
Or teaching Rover tricks.  
Wrapped in a big white apron,  
Pinned in a checkered shawl,  
Hanging clothes in the garden—  
Oh, were she only tall!  
Hushing the fretful baby,  
Coaxing his hair to curl;  
Stepping around so briskly,  
Because she is mother's girl.  
Hunting for eggs in the haymow,  
Petting old Brinda's cat;  
Riding too to the pasture,  
With many a string and bag,  
Coming when'er you call her,  
Running where'er sent;  
Mother's girl is a blessing,  
And mother is well content.

CAPITAL, I.

ONE bright Monday morning the small boy Sam Small came down to breakfast late, and not waiting even to say good morning, he commenced to grumble as usual, "I don't like oatmeal, why do we always have it for breakfast? And I think we might have buckwheat cakes instead of oatmeal, I like them better." His mother said, "But the rest of us like oatmeal best, and Jane hasn't time to fry cakes Monday morning, my son." "Well, I think she might, any way, for Jane knows I like them." After breakfast the father said, "Samuel, I wish you would mail this letter for me on your way to school. It won't be much out of your way." "Can't Susie do it, father I don't want to, for I want to be at school early this morning, because the boys are going to start a new ball club and I am afraid they will not elect me captain if I am not there bright and early to put them up to it. And I am bound I will be captain this time." At school it wasn't any better: It was "I don't want to play ball; I want to play marbles instead," or, "If I have to be blind man I won't play blind man's buff, for I don't like to keep my eyes blinded"—and so on. "Say fellows, I want that desk for mine, for it has the best light." "Well, you can't have it for we all want it, and somebody is going to have it that doesn't say I all the time." "Well, I spoke first." "There it is again, I, I, I; say boys let's call him Capital I." And they did for it fitted him so well that the name stuck to him. And tired enough he got of it, for even his brothers and sisters called him by it as well as his school-fellows. He got to be so selfish after awhile, always thinking about what he wanted instead of what others wanted, that his mates got tired of playing with him and were very apt to count him out if there was any special fun on hand. By and by Sam began to see what was spoiling all his good times, and he tried very hard to do differently. And as he did as his mother told him, asked God to help him, he succeeded so well that after a time he overheard one of the boys say, "Don't let's call Sam Small Capital I any longer; he has got to be so unselfish that we really ought to call him the very smallest kind of little I." Children, don't think too much of capital I. It is the smallest, narrowest letter in the alphabet, and if you love it better than any other it will make you small and narrow in your souls. Look further at some other letter, U for instance. And U stands for a good many—for all your dear friends who love you, and more too.—Cecilia Helen, in Occident.

Our Story.

THE HOUSEHOLD OF McNEIL.

BY ANGELA B. BARR. Author of "Jan Voller's Wife," "The Daughter of Fifa," etc., etc.

CHAPTER V. — GRIZELDA'S MARRIAGE.

We, ignorant of ourselves, beg often our own harm, which the wise perceive.

Deny us for our good. SHAKESPEARE. As we are, so we see. EMERSON.

Our deeds determine us, as we determine our deeds. G. ELIOT.

The highest freedom lies in the bonds of duty. DOWNER.

The journey home was most unhappy. The Laird did not speak to his refractory daughter, and she did not appear to regret a circumstance which gave her the opportunity of feeding her heart upon her own thoughts and dreams.

The weather was stormy, the roads heavy and disagreeable, and no one except Grizelda had any equivalent for the altogether wretched and useless journey.

To her it had proved her lover's faithfulness. She felt all the triumph of the pursuit, and she found a sufficient pleasure in affecting sleep, and mentally reviewing the fond words he had said and the delightful plans for the future which they had imagined.

But at length the wearisome trial was over. McNeill crossed his doorstep again, and looked up at the declaration above it with a heart full of gratitude.

The old rooms were glowing with fire-light, and bright with every kind of comfort. Colin was at hand full of joy and congratulation, the servants were eager for a word from him, the shepherds, the fishers, the village children, all tried to make him understand how welcome to his own home and to his own people he was.

And it was very pleasant to see Helen's delight also, to watch her going through the rooms, and ordering the table and re-arranging their lives. Colin followed her up and down, and was restless if the Laird detained him.

He had discovered in her absence how lonely his heart, how desolate his home, was without her. He felt that a passive admiration would no longer suffice; and he had met her with words that sent a wave of colour over her cheeks and filled her eyes with a new and sudden light.

The Laird noticed very soon how constantly Colin was at her side, how readily his voice fell into softer tones when he spoke to her, how frequently he found opportunities of bending his dark, handsome head until he could almost have kissed the paler glory of her golden-brown hair.

It pleased and it pained him. He was willing to give Helen to Colin, but "not yet," he kept saying to his heart.

On the evening Dr. Brodick called, and the two men went together into the Laird's parlour. "Well, old friend," said the minister, "have you brought good news with you?"

"It has been a most unlucky journey, doctor. The man followed us. She has been meeting him secretly every day."

"Why did you give her any opportunity?"

"She said she was sick. She lay upon the sofa constantly, and it was not likely I could shut Helen up night and day with her. There are McNeils in Edinburgh, and other friends and kin, and we had to see them or give them an offence not to be pardoned in this generation. If the girl was too sick to dine and visit with her own people, how could I suspect she would be walking about the streets with her lover?"

"Man, you are na up to women-folk. I'm feared you did not take proper care of her."

"Did you ever try to guide a love-sick girl yourself, doctor? If you have not you know nothing about it. For perfect unreasonableness, for selfishness and deception, they can beat the big devil himself. What will I do now?"

"I'll tell you, Laird. Deal openly with her. Don't give her a chance to deceive you. Take away from her every excuse for indulging herself in any romancing folly. Ask her if she is determined to marry Maxwell. If she says she is, let the man come here and see her. The best half of such love affairs as this is contradiction. If Maxwell means all he has said, give your permission to what will be otherwise taken without your permission. Of course, Maxwell would rather you refused him; he would like you to order him from your presence; but I advise you to disappoint him. For Grizelda's sake give him at least a bare civility."

"I cannot do it, doctor! I cannot! I cannot do it!"

"Think a bit, McNeill. Look at the very worst side of the man. He is a murderer, or a thief, or an out-and-out blackguard, that we know of. He is well born, he has an estate in Gallo way, beside Blairgowrie. He is made welcome at many a grand house, and rides and hunts with the best men in the neighbourhood. And he goes regularly to kirk, so that if he is not good, he is at least in the way of getting good."

"If he is not good! When Kilmorey's shepherd told him about his dogs tearing the sheep on the mountains he went off into a fit of outrageous laughter. When Greenlees sent him word,

he cursed the messenger, and wished the dogs had torn the men to pieces as well as the sheep! He never attempted to restrain them until my false daughter betrayed my threat to him. The man has a brute's nature—I'm feared I am slandering the poor brutes—he is naturally cruel—he has a stone instead of a heart."

"But if Grizelda thinks differently, what then?"

"If Grizelda is determined to make her bed in hell, and will neither listen to advice nor entreaties, she must even do so."

"Try, for her sake, to conquer your dislike of Maxwell, Laird."

"The feeling is beyond me, doctor. When I can drink poison and it not harm me, I can sit with Maxwell and not feel it to be an insult and an offence. The hatred of him is back of here. My soul is acquainted with his soul, and when my soul says to me, 'The man is a villain,' I know he is one. I don't mind if he drank the holy cup every Sunday, I would know it all the same. You think this is pure prejudice, doctor."

"True McNeill; but what we call 'prejudice' is often only a veiled truth, subtly adapted to the nature that holds it; too fine, too complicated, too delicate for argument and definition. Have you told Grizelda of these impressions?"

"To be sure I have. She only smiled and said 'it was a pity I had so much of the melancholy, superstitious nature of the Celt in me.' As if I could have too much of the Celt in me! She is set upon going her own bad way."

"Well, then, McNeill, you must trust God to bring good out of bad. Neither of us can do it, for the root of Grizelda's disobedience and folly is selfishness, and the sin of selfishness is 'the old serpent that deceiveth the whole world.'"

"Oh! doctor, I know now how David felt when he cried out, 'It was thou, mine own familiar friend! It is my child! Oh, Grizelda! Grizelda!'"

"Consider, Laird, if one heart has been faithful to you, there are other hearts around you full of valiant tendernesses, hearts that know how to love. The earth might quake, the heavens melt, you would still find them true. And though Grizelda's affection has been alienated from you, I do not believe that any one will have the power to destroy the grand principles of morality on which I have helped you to build up her life. And mind this, Laird, the one real, intolerable household ruin is not that which separates, but that which corrupts. If vice has not withered the soul of the child, the parent may still say, 'Thank God! But I must away now, Laird, for I have a night-school to teach at eight o'clock; and the lads and lassies would be sadly disappointed if I was not on hand.'"

"A night-school! What perfect nonsense! Selwyn's order, is it?"

"Selwyn's order, if it pleases you to call it so."

"It does not please me, doctor, and I don't think anybody will approve of the kirk being used for the like of it. It is a kind of desecration—that is my opinion."

"I remembered that feeling, Laird, and respected it. The school is in my ain house; Kirsty is tossing her head about it, but she will have to thole the barns until I get a school-house built."

"And where will you get the siller for it?"

"I am not just destitute of siller myself; and I am looking for help from divers, and for land from you."

"I will not give you enough to set your feet together on, doctor, for such a purpose."

"Ay, well, I am not asking you tonight. When you come to your best self, Laird, we will speak about it. God be with you."

(To be continued.)

Sabbath School Work.

LESSON HELPS. LESSON IV, April 28, 1889. DESTRUCTION OF THE TEMPLE FORETOLD. Mark xiii. 1-13. COMMIT VERSES 1, 2. GOLDEN TEXT.—But I say unto you, That in this place is one greater than the temple.—Matt. xii. 6. CENTRAL TRUTH.

Christ's coming is the overthrow of those who hate Him, but the joy of those who love Him.

DAILY READINGS. M. Mark xii. 34-44. P. Mark xiii. 1-23. F. Luke xxi. 1-22. S. Ps. xci. 1-16. S. Acts ii. 14-21.

TIME.—Late Tuesday afternoon, April 4, A.D. 30. PLACE.—(1) The temple at Jerusalem. (2) Mount of Olives.

INTERVENING EVENTS.—Jesus asks the Jews a question (Mark xii. 35-40). He teaches a lesson from the widow's mite (Mark xii. 41-44). Certain Greeks desire to see Jesus (John xii. 20-26). A voice from heaven (John xii. 27-36). Jesus then leaves the temple as noted in to-day's lesson, and never entered it again.

CORRESPONDING ACCOUNTS.—Matt. xxiv. 1-14, Luke xxi. 5-19.

HELPS OVER HARD PLACES.—1. What stones? Some of them were 13 feet long, 14 high, and 21 broad. What buildings? Herod's temple was a building of great magnificence, covering, with outbuildings, 19 acres. It was of white marble, with golden roofs and pinnacles. 2. Not one stone upon another; fulfilled to the letter in A. D. 70, when the Romans, under Titus, destroyed Jerusalem. 4. What shall be the sign, etc.: Matthew (xxiv. 3) gives this question more fully, as applied to His coming, and the end of the world.

THE SECOND COMING OF CHRIST.—This was one coming, including the whole Christian dispensation, but it was threefold. (1) At the destruction of Jerusalem, when the old dispensation of Judaism ended, and Christianity was firmly established. The coming was promised to take place during the lifetime of some of the disciples (Mark ix. 1; Matt. xvi. 27, 28; Luke xii. 26, 27). This was a real personal coming. (2) There will be a similar, more complete coming when the world shall be converted to Jesus, and his kingdom come. This, too, is a real personal coming to which all the "signs" given in this lesson apply. (3) A coming at the day of judgment (Matt. xxv; 1 Thess. iv. 13-18).

6. Many in my name: great numbers in the next 40 years pretended to be the Messiah. 8. Nation against nation: Palestine soon after this was full of wars, and the Roman Empire was full of disturbances. Earthquakes: there were several in the reigns of Claudius and Nero, A. D. 40-68; five of great severity. Famines: there were four under Claudius. (See Acts xi. 28) 9. For a testimony, not against, but unto, them. By these the Gospel would be made known. 10. Gospel... among all nations: this was true before the destruction of Jerusalem. (See Rom. i. 8, written A. D. 58; Col. i. 6, 23, written A. D. 62.) 13. Saved every Christian hearing Christ's warning, escaped from Jerusalem, and not one was among the 1,100,000 who perished there.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The stones of the temple.—The destruction of Jerusalem.—The second coming of Christ.—The signs of the coming as given in this lesson.—The various duties in view of it here enjoined.

QUESTIONS. REVIEW.—What question did Jesus answer in our last lesson? What are the two great commandments? INTRODUCTION.—What question did Jesus then ask the Jews? (Mark xii. 35-37.) What lesson did he teach from the gift of a poor widow? (Mark xii. 41-44.) Who came at this time to see Jesus? (John xii. 20-23.) What testimony did God give in approval of Jesus? (John xii. 28.) SUBJECT: THE COMING AGAIN OF OUR LORD.

I. THE PROPHECY. (vs. 1, 2.) To what did the disciples call Jesus' attention as they left the temple? What can you tell about the appearance of Jerusalem and the temple at this time? What about the great stones referred to? When and how was it fulfilled?

II. SIGNS OF JESUS' COMING (vs. 3-10). Where did Jesus go next? Who asked him some questions? What were they? How are they given in Matt. xxiv. 3? What is meant by Christ's coming again? When did he say this coming should take place? (Mark ix. 1; Matt. xvi. 27, 28; 1 Thess. iv. 15-17.)

What was the first sign? (v. 6) What was the second? (vs. 7, 8.) What was the third? (v. 8, middle clause.) What was the fourth sign? (v. 9.) Did all these things take place before the destruction of Jerusalem? What was the fifth sign? (v. 10.) Was the Gospel preached in all the world before Jerusalem was destroyed? (Rom. i. 8; Col. i. 6-23.) What do we mean when we pray "Thy kingdom come"? Are all the above signs appearing now? Should we look forward with joy to Christ's coming in his kingdom?

III. DUTIES IN VIEW OF THE COMING (vs. 11-13). What is the first duty? How can we avoid being deceived? What is the second duty? (v. 9, f. c.) What is the third duty? (v. 10.) What is the fourth duty? Where is this promise repeated? (John xvi. 13.) Does this forbid all forethought, or only anxiety? What should they give their mind to? (v. 10.) What trouble would arise in families? (v. 12.) Why? What is the fifth duty? (v. 13.) What became of the Christians at the destruction of Jerusalem? (See Helps, v. 13.) Will all be saved at last who endure to the end? What helps have we to enable us to hold on?

PRACTICAL SUGGESTIONS. I. Spiritual things endure, temporal things perish. II. All that Jesus promises or threatens will be accomplished. III. Take great care not to be deceived. IV. There must be great upheavals and commotions before the good can subdue the evil. V. Persecutions and opposition call attention to the Gospel truths. VI. We must preach the Gospel in all the world. VII. Perseverance in the Christian life is the proof that we are Christians.—Psalms.

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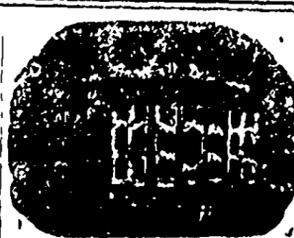
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THURSDAY, APRIL 18, 1889

WOMAN'S F. M. S. WORK

THE annual meeting of the Woman's Foreign Missionary Society of the Western Division of the Church, held in this city last week, was, as may be seen from the extended report of proceedings given in other columns, a most successful gathering. The grand totals both in respect of numerical strength and money contributions presented at this meeting afford grounds for congratulation.

We believe, indeed, that women are among the most active sympathisers and supporters of all the Church's Schemes, Home Missions not excepted—according to the measure of their ability. Their methods of carrying on the organization at present in existence would ensure the success of any organization. What are some of these methods? Leaving out of sight for the moment the weightier matters of love, devotion, intelligence, prayer, zeal, liberality—all of which are exercised very largely in this work—let us look at some of the smaller things which may be discerned in the reports of our Woman's Society, and to which is owing, in great measure, the magnificent results which it has been able to attain—things which are not noticed except by their absence, but whose effect is wondrous.

All these are points worthy of note, worthy also of imitation. They are factors of success in any undertaking. They are elements essential to the forwarding of all Christian work. The women of our Church have no lien upon these methods. They are free as the air. He who runs may read. Is a higher measure of attainment desired, has, but which ought not to be excluded in other departments of activity in the Church? Let the methods above indicated be set in motion. They are not of any gender, but may be exercised

without stint wherever there is first the willing mind and steadfast purpose.

SOME WEAKNESSES OF THE S. S. SYSTEM.

IN the current number of the Presbyterian Review (Quarterly) Rev. Dr. Hutton of New Brunswick, N. J., directs attention to some of the weaknesses of the American Sunday School system to which no enthusiasm for that excellent organization ought to blind us.

At the head and front of the weaknesses of the educational department of Sabbath Schools is, that it fails to educate systematically. One of the scrappy nature of the passages selected for study it frequently happens no consecutive impression of personal history, no definite outline of the condition of a country in any period of history, no firm grasp of even the order of the books of the Bible—not to speak of the contents of any one of them—is obtained. A glance around any ordinary congregation when the passage for the Scripture lesson is announced would go far to show that this picture is not overdrawn.

Another weakness in the ordinary Sabbath school is the lack of grade, due partly to the incompetency of teachers and the element of personal attachment between teacher and taught which prevents promotion. In many schools are to be found teachers wholly unskilled in the art of teaching, persons who would not be permitted to handle a class in the ordinary day school. How to overcome what seems to be one of the inevitable circumstances of the volunteer system is a question worthy of the serious attention of all engaged in the religious instruction of youth. Unquestionably the aim of those who have the conduct of a Sabbath School should be to promote the extension to the Sunday School of the graded-class system found so effective in general education.

Another source of weakness is the youth of the teachers. The hoary head in the Sabbath School is now a rare thing not only of the weightier matters but of the mint and anise and cummin of time, labour, influence the keeping of accounts, of records, of subscription lists, the energetic, kindly correspondence, the patient answering of questions, the watchful attention lest any fall away through discouragement or loneliness, the subdivision of labour, the steady aim, "this one thing," faithful in that which is least as well as faithful in much.

the nearer the Sunday School teacher can be to that ideal the better for the good potency of the office. The strength of the ideal teaching corps will be developed when Maturity works in the spirit of youth.

A fourth element of weakness—and the last we shall notice at present—is the temptation to overstate its claims. Too often the school is placed above the church. There is in many quarters a tendency to lay down the doctrine that matters go ill in that church which is not "all in the Sunday school." The adults, it is said, are "past praying for," and "might as well be let go," in the effort to save the children. Now this theory, while it may be American and even Canadian, is not Scriptural. As Dr. Hutton well says: "The Scripture certainly notices children most tenderly, but it does not put them first. The Apostles, under the guidance of the Holy Spirit, went to the full grown, not to the children except they encountered these as part of the households. And if we are to accept the statement according to their Scriptural form, its great Head loved and gave Himself 'for the Church' and not for the Sunday School." This source of weakness will be removed when the Church arriving at the correct idea that the church is a Bible school and that the proper work of the pastor as distinguished from the evangelist is to instruct his flock in the Word of God. The Sabbath-School is only a part of the Church—the junior department—which should not even in thought be dissociated from the congregation. It is the church not the Sunday-school which is all inclusive.

It should be borne in mind that we are here dealing with the weaknesses of the Sabbath-school system—things which detract from its glory and strength. Endeavouring to give the gist of Dr. Hutton's able paper we would not be construed as unmindful of the immense benefits which the great army of Sabbath School workers by their patient and persevering devotion to duty, their self-abnegation, their earnest solicitude for the welfare of those under their charge, their unrequited service in season and out of season have rendered and are rendering to the Church of Christ. And, as it is purely a work of faith and labour of love, we would have scarcely felt at liberty to draw attention to the weaknesses of the present system, if we did not feel sure that all earnest Sabbath School workers would welcome a discussion that may tend to its improvement.

EDITORIAL NOTES.

OPINIONS will naturally differ as to the best method to be taken for securing the overthrow of the Jesuits' Estate Act. Some are vehemently urging that petitions be showered upon the Governor General in Council, and others that immediate recourse should be had to the courts of law. The former method should undoubtedly be tried by those who think it will be effectual, but we confess that with the vote of the House of Commons before us, we think the surest way is to put no further trust in the politicians, but endeavour to find out in the speediest way possible what the law of the land really is respecting the jurisdiction of the Pope of Rome in our civil affairs. This is the question to be settled at once and forever in this country, and no true patriot should wish the settlement of the question to be delayed.

In our "church news" columns will be found two emphatic expressions of opinion respecting the Jesuits' Estates Act: the resolution adopted by the Synod of Hamilton and London, and that by a large number of ladies in attendance at the annual meeting of the Woman's Foreign Missionary Society. Both of these resolutions serve to show how profoundly the Church is stirred upon the necessity of resisting Roman Catholic aggression in this country.

From the list of recipients of the Degree of Doctor of Divinity conferred at the late Convocation of Presbyterian College, Montreal, was inadvertently omitted last week the name of Rev. W. B. Clark, of Chalmers' church and Morrin College, Quebec. In his case, also, the honour was worthily bestowed.

Owing to the large amount of space devoted to the report of the proceedings of the annual meeting of the Woman's Foreign Missionary Society, some interesting correspondence is held over

Literary Notices.

THE INTERWOVEN GOSPELS. The Four Histories of Jesus Christ blended in a complete and continuous narrative in the Words of the Gospels. According to the Revised Version of 1881. Compiled by Rev. William Pittenger. 12mo, cloth, with maps, 75c. John B. Alden New York.

In this ingenious work the four biographies of Christ are given in the language of the Gospels, but so arranged and blended as to form one continuous narrative. When known, the period and place at which the events described occurred are noted. Where the Evangelists have given more than one account, the fullest one, or the one which best harmonized with the preceding subject, has been taken, and the peculiarities of the others interwoven therewith. There are also maps of the Holy Land, many helpful foot-notes, and a table for finding any passage of which the chapter and verse are known. It brings out the life and work of Christ in bold relief, and will prove very helpful to all Bible readers.

The April Century is a Centennial number, one-half of its pages being devoted to this subject. The frontispiece is a picture by I. R. Wiles, "Washington Taking the Oath as President." The first article is an historical sketch of "The Inauguration of Washington," written by Mr. Clarence W. Bowen (Secretary of the Centennial Committee). Stuart's original studies for his portraits of General and Martha Washington are reproduced, and other portraits are engraved for this number which, it is thought, have not before seen the light. Besides this profusion of Centennial material, the Magazine treats of a variety of subjects: George Kennan has a chapter on "The Russian Police." The special commissioner, Mr. George H. Bates, sent by the United States to Samoa, in 1886, prints a brief but extremely timely paper on "Some Aspects of the Samoan Question." "Topics of the Time" treat of "The first Inauguration," "Constitutional Amendments," "The Coast and the Navy," "Republicanism in France."—[Century Co. New York.]

The Presbyterian Review (Quarterly) is to hand with an excellent and timely bill of fare. The contents are: (1) "The American Sunday School" by Dr. Hutton; (2) "The Theology of Ritschl" by Rev. G. Galloway, B. D.; (3) "The Differences Between the Oratorical and the Rhetorical Styles" by Prof. Hastings D. D.; (4) "Concessions to Science" by Prof. Macloskie I. L. D.; (5) "Romanism as a Factor in Canadian Politics" by Rev. T. F. Fotheringham; (6) "The Egyptian Nile as a Civilization" by Prof. Lansing D. D.; (7) "Consider Evangelical" by Rev. Dr. T. W. Chambers; (8) "Woman's Position and Work in the Church" by Rev. S. T. Nicholls, D. D.; (9) "Critical Note: 'Manifest Personality'" by Prof. Butler Ph. D.; (10) "Editorial Notes: 'Presbyterian Deaconesses'" by Prof. Warfield; "The Study of the English Bible in Theological Seminaries" by Prof. A. Briggs, D. D., and (11) "Reviews of Recent Theological Literature" (18 pages). [Chas. Scribner's Sons, New York. \$3 a year; 80 cents a single number.]

The numbers of The Living Age for the weeks ending April 6th and 13th, contain "Dean Burgon's Lives of Twelve Good Men," Quarterly; "A Southern Observatory," Contemporary; "The Baluch and Afghan Frontiers of India," by Sir Charles Dilke, and "Some Lessons of Antiquity," Fortnightly; "Radicals and the Unearned Increment," and "A Reminiscence of the Late Crown Prince Rudolf, of Austria," National; "Major Bartlett's Camp on the Arubwimi," Blackwood; "A Country Day School Seventy Years Ago," Longman; "An Outpost Adventure," by Archibald Forbes, Gentleman's; "To the North Cape," Temple Bar; "The Story of Gorbio," Spectator, with instalments of "A Chronicle of Two Months," and "Selim the Unsovable," and poetry. [Littell & Co., Boston.]

In the Homiletic Review for April Prof. Welch, D. D., of Auburn Seminary discusses Beauty as a Middle Term; Dr. Murray, Dean of Princeton College, gives an able paper on the "Poetry of Modern Skepticism"; Schelley Schaff, of Berlin, has a highly interesting article on "The Patriarch of Jerusalem and the Didache"; pastors will find food for thought in Professor Schodde's paper, "City Evangelization in Berlin," while "Preacher and Orator" by Rev. Owen Jones, is an able and discriminating contribution. The sermons, eight in all, are by eminent preachers. The Prayer Meeting Service, the Exegetical Section, European Department, Miscellaneous, Editorial Section, are all well sustained. [Funk & Wagnalls, New York. \$3.00 per year.]

We have received copy of the Reference Catalogue of Toronto Public Library, prepared by the chief librarian James Bain Jr., Esq., and printed by the well known firm of Messrs. James Murray & Co., Front St., Toronto. The Catalogue which is arranged in the form of a Finding List of the 53,600 volumes which now comprise the City Library, leaves nothing to be desired in facility of reference and amplitude of detail. The Catalogue is in every respect creditable to all concerned in its publication.

Contributed.

TWENTY-ONE DAYS ON THE NILE.

A THIRD LETTER FROM MR. W. MORTIMER CLARK.—THE FAMOUS RIVER.—THE SYSTEM OF IRRIGATION DESCRIBED.—THE ANNUAL INUNDATION.—TRAFFIC.—POINTS OF INTEREST.—THE SPECTACULAR WORK OF THE AMERICAN U. P. MISSION.—"PETER PARLEY" TAUGHT BY A MAN FROM INVERNESS IN DISGUISE.

ONCE more, after twenty-one days spent on the Nile, have we arrived at Cairo, and, as promised, I give you a few notes of travel.

Upper Egypt begins at Cairo, and continues as a ribbon of fertility along both sides of the Nile, till just before we reach Nubia, at Assouan, a distance of 600 miles. The famous river, for upwards of 1,600 miles, receives no tributary, and is exposed during its course to many absorbing influences. It passes through a country almost desert, where it suffers from the full force of the immense evaporation occasioned by the unclouded sun and hot desert winds. It is everywhere drained of its waters by the various methods devised for the irrigation of the cultivated strips of lands on both banks, and yet it continues navigable for a great part of its course. It differs from all other rivers in having less water at its mouth than it has at places hundreds of miles remote.

Egypt owes its very existence to the Nile. It is the artery of travel and the source of life. Just as far as its waters can be brought within the impassable limits set by the sand-hills on either side, by inundation or irrigation, so far does verdure exist. Where the waters fail to come, the desert begins. So sharp is the line of demarcation drawn that you may at any point place one foot on the desert and the other on rich verdure. Everywhere along the banks you see the patient and industrious fellah toiling in the hot sun at his shadoof, and witness the ox, blindfolded, as he wearily turns the sakkleh. At this season these primitive yet effective machines are run day and night, and their unceasing creaking and groaning may be heard at all hours. In some parts of the river not 250 feet can be found without a shadoof, or a series of four or five of them, working from different levels. The banks are very monotonous. Sometimes they are very flat, and at other times they rise like the sides of a canal. The cultivable land nowhere exceeds nine miles, and, in many places, does not reach a quarter of a mile in width. Beyond lie on either side the sandy hills of the Libyan or Arabian Deserts, without the slightest vestige of vegetation. All available land is carefully tilled to the water's edge, and from the field of any flat belt of verdure of intense green, on both sides of a turbid river, with nothing to break the level line of view but occasional palm trees waving their fronds against the clear blue sky. It is evident that Egypt never extended beyond its present area of fertility, as the limit of the sterile sandstone or limestone hills must have always prevented its expansion. The position of the sepulchral monuments always erected on the margin of the desert conclusively show where the desert always began.

The annual inundation is the great event of the year. This, as is now known, is produced by the rains descending on the mountains of Abyssinia. The river begins its rise about the 15th of June, and attains its highest level in the middle of October. The height of water regarded as a favourable inundation is forty-one feet two inches: A very slight deficiency occasions famine, and, from the level nature of the country, a rise of an extra foot causes great injury. An elaborate system of canals and basins is being formed, to distribute and retain the water, and the great Government works known as the barrage of the Nile, will, in a low Nile, dam back its water and prevent a disastrous drought. The chief agricultural products are wheat (bearded), barley, rice, sugar-cane, cotton, beans, lupins, white clover, tobacco, poppies, Indian hemp, onions, garlic, leeks, cabbage, melons, cucumbers, tomatoes, lettuce, radishes.

In sailing up and down the river, one is surprised at the very large number of boats constantly met. They are freighted with all manner of country produce going down the river, and coming up being various necessities of life. Their large and picturesque sails give animation to the scene. Large passenger dahabieh are constantly met with. These usually take three months on the voyage, and have accommodation for five or six persons. The cost of a three months' trip, everything being found, is \$5,000. They usually carry the flag of the country of the hiker for the time, and many Union Jacks, Stars and Stripes, and St. Andrew's Crosses were seen, mingled with a few French and German flags. Travel on the Nile has enormously increased, and the Messrs. Cook have this year some twenty-five dahabiehs on the river, in addition to their two lines of steamers. Several other persons have also numerous boats afloat.

Almost every day the steamer stops at some point of interest, and the tourists set out on donkeys to visit the various spots, under the charge of two

dragomans, and sometimes of mounted soldiers. In this way we visited Sakkara, the Tombs of Beni Hassan, the Tombs of the Sacred Wolf, the Tombs of the Sacred Crocodiles, the temples of Denderah, Edfow, Abydos, Luxor, Karnak, the Tombs of the Kings, Thebes, the Ramesseum, etc., etc. To give a detailed account of such places would be impossible. I may mention the site of Memphis, of which Sakkara is the Necropolis. Nothing of Memphis now remains but a prostrate statue of Rameses II., forty-two feet in height. At Sakkara we visited with great interest, among other places, the Tombs of the Sacred Bulls. One such animal was always kept in the Apem, in the temple at Memphis. At death it was removed to the Serapeum (now totally gone), and buried in a sarcophagus of black granite, in a side chamber, off a long series of galleries, leading underground from the Serapeum. There are upwards of sixty of such coffins, weighing about sixty-five tons each, and cut out of solid blocks of stone. We inspected twenty-four of these. I need hardly say that candles and magnesium wire were called into requisition as a company of curious travellers—wandered through the dark galleries where so long ago were celebrated with prodigious expense the obsequies of the Apis bulls. At Heliopolis stands, in a clover field, one magnificent obelisk, sole witness of the existence of Heliopolis (the On of Scripture). This is the oldest of known obelisks, and is in excellent preservation. We regarded it with reverent interest, for the great Zaphnath-Paneah must often have seen it, and it must have been a very familiar object to the mother of Ephraim and Manasseh, as she lived in the home of Poti-pherah, her father.

The plain of Thebes, at Luxor, is covered with ruins. First, we have the great Temple at Luxor, many of the columns of which still remain intact. Then we are utterly bewildered with the acres of pylons, propylons, obelisks, dromos of sphinxes, and gigantic columns at Karnak. Among the thousands of feet of storied walls, we saw with peculiar interest the sculptures representing Shishak returning in triumph from his victory over Rehoboam. In one picture he is represented as holding sixteen men by the hair with one hand, while with the other he raises his axe to destroy them. The Jewish countenances are carefully depicted. At the other or left side of the river, but still in Thebes, stands the Ramesseum, the palace or temple of Rameses II. Here we found the fragments of the stupendous statue of Rameses II., originally a monolith of syenite. Some idea of its size may be formed when it is said that it contained three times the solid contents of the great obelisk at Karnak—the largest in the world. There are two puzzling problems about this image:—first, how it was made and raised, and secondly, how it was overthrown and broken. There are no marks of hammer or tool on it, and the mere fall could not have broken it as it now is broken. I would much like to tell you something of the colossal and of Phila and its wonderful temples and exquisite architecture, but must forbear.

I have been writing to you of works decaying and overthrown, but, before laying down my pen, must tell you something of a work the result of which can not be destroyed. I refer to the splendid work of the American U. P. Mission in Egypt. At Cairo they carry on several large schools which we visited. On presenting my letter of introduction to Dr. Lansing, at the Mission, I found from his coadjutor, Dr. Watson, that "he was up the river at a meeting of Presbytery." This sounded somewhat strange in the land of the Pharaohs, yet enabled one to realize the catholicity of the Presbyterian Church. This Mission seems to have determined to possess the land. All along the Nile it has established its admirable schools, and has gained the ear and the confidence of the population. Many Mohammedan children are in attendance, and one of the missionaries informed me that constantly Moslem fathers bring their children to the schools, asking for admission, but expressly insisting that they be not instructed in Christianity. Seldom, if ever, do they go away on learning that Christianity must be the basis of their instruction. A gentleman travelling this season on a dahabieh on the Nile, was entertained on his way by a distinguished Arab gentleman, who informed him that he intended giving a site for a church and school to the Mission, and would send his children to the school, remarking that they would there learn nothing but good.

The basis of the work of this Mission is among the Copts, who represent the Ancient Church of Egypt. Nominally Christian, they are sunk in dense ignorance. A Coptic gentleman informed me that none of the priests could preach. Their worship is purely formal and ritualistic, and naturally has led to popular and ecclesiastical ignorance. I have visited some of their churches, as also monasteries, in the desert. They are in many cases very ancient, some of them dating their construction as far back as 1,000 years ago. They are wretched, dirty, dark, dismal and ill-smelling places, filled with old daubs of paintings and ancient ecclesiastical furniture. The former Patriarch, Cyril, was an earnest reformer, and made a bonfire of many old pictures to which superstitious rev-

erence was paid. He also established excellent schools. Some of these I visited, and found the youth engaged in acquiring the ordinary branches of English education. Some of the boys read passages from Peter Parley's Universal History, others paraded sentences, and others wrote to dictation. Some demonstrated propositions in Euclid, and one little boy of some ten years did it with his back to the blackboard. The teacher of English I discovered, under the disguise of fez and Arabic, to be from Inverness. The present Patriarch is unfortunately reactionary in his tendencies. W. M. C. GRAND NEW HOTEL, CAIRO, March 15th, 1889.

WOMAN'S FOREIGN MISSIONARY SOCIETY (W.D.) ANNUAL MEETING.

The Thirtieth Annual Meeting of the Woman's Foreign Missionary Society, of the Presbyterian Church in Canada (Western Division), was held on Tuesday and Wednesday, 9th and 10th inst., in St. James' Square church, and on the evening of the 9th inst., in St. Andrew's church, Toronto. Delegates were present from Almonte, Amherst, Ancaster, Avonmore, Alliston, Arthur, Ayr, Agincourt, Acton, Aurora, Bellefleur, Halton, Baltimore, Bond Head, Bowmanville, Brampton, Barrie, Brookly, Bradford, Brucefield, Brantford, Brockville, Cliffton, Chatham, Chatham, Churchville, Cobourg, Clinton, Cornwall, Collingwood, Caledonia, Caledon, Desboro, Dundas, Dundalk, Durham, Eversley, Evesham, Erin, Fergus, Georgetown, Greenbank, Ganacook, Gables, Glen Williams, Guelph, Galt, Goderich, Gravenhurst, Glenora, Hespeler, Hillsboro, Hamilton, Harrington, Ingersoll, Kingston, Kincardine, Kirkcaldy, Lakeside, Lindsay, Markham, Moherwell, Marlinton, Montreal, Milton, Mount Forest, Newmarket, Niagara Falls, Norval, Newcastle, Newmarket, Ottawa, Owen Sound, Oakville, Oshawa, Orillia, Onondaga, Parkhill, Port Perry, Paris, Peterboro, Pickering, Plimouth, Plice's Corners, Port Hope, Port Elgin, Ripley, Sarnia, Seaforth, Shelburne, Simcoe, Strabane, St. Catharines, St. George, St. Marys, St. Thomas, Stratford, Stroum, Tresswater, Thamesford, Unionville, Uxbridge, Vanneck, Watford, Woodstock, West Flamboro, Whitby, Wilmot, Wingham, Waterdown, besides a large number of members from the city and suburbs. It is estimated that not less than 500 delegates were present and these, with other members, made up an audience that during the various sessions filled the church to its utmost capacity.

The chair was occupied by the President, Mrs. Thos. Ewart, of Toronto, and with her, seated on the platform, were the Secretaries and other officers of the Society. After devotional exercises conducted by the President, assisted by Mrs. Rogers, of Mount Forest, and Mrs. Kells, of Toronto, and the transaction of routine business, Mrs. Kellogg, of Toronto, gave the

ADDRESS OF WELCOME.

"DEAR FRIENDS,—In choosing you to voice our welcome to you to-day I feel that our ladies in the Toronto Presbyterian Society have honoured me highly, and I wish to thank them warmly for the feelings expressed by their action. As I had so lately come to Toronto, and especially because so little able to do any public work, in this work which we all have heartily, I was truly surprised to find that the pleasing burden of this honour had been conferred upon me. Having been so recently welcomed to Toronto myself, I know what a hearty welcome Toronto Christians can give; and we hope, dear friends, that during your short visit you may experience all the fulness of its warmth and beatitude.

"Dear Sisters in Christ, we meet here to-day in the name of the Lord, and for His work. Christian women in the enjoyment of all the blessings wrought for us by Christ, we are raised to a position of honour in the community; we are educated, spiritually enlightened, ennobled in the hearts and homes of this favoured Christian land. What a position of power for good! Let us think for a moment of our work for Christ as running in three lines. I suppose most of us here are, or have been, or hope to be, engaged in that time-honoured occupation to which we women seem specially called of God; and which, rightly engaged in, is the most telling work which can be done in preparation for the manifestation of the Kingdom of God on earth; I mean training and teaching children for Him, in our homes, in our schools, and in Sabbath and mission schools. Yet this is not all our opportunity. There is our duty, as witnesses for Christ, to influence for Him, all with whom we come in contact, or might come in contact, if we would more closely follow our Master in searching out the lost, seeking to save perishing souls. For those who are already His, if we are filled with the Holy Spirit, what can we not do in spiritual quickening, in 'provoking to love and good works,' in consolations, in rejoicings. For those who are not yet to Him, we can say 'I have done all I can to bring them to Christ, I have pleaded with them, I have written to them, I have prayed faithfully and importunately for them.' Happy are we if we can say this, happy are we if we have developed within us and fostered this divine hunger for souls, by which alone we can become like our Lord.

"Yet our responsibility does not end even here. In this age of the Church's progress, this age of Missions, God seems to be calling Christian women to look upon the piteous condition of their sisters in heathen lands who are sitting in darkness and have no light. He seems to be saying to us clearly that it is 'as if we also can have access to them, to take and send them His Gospel. So has grown up this grand department of mission labour, 'Women's work for women,' rich in possibilities of blessing to the world; for through the women we influence the nation. It is we mothers who teach our little ones at the most formative period of their lives; and with line upon line, precept upon precept, train them up in the nurture and admonition of the Lord. Give to our poor heathen sisters—physically and spiritually in a prison-house of death—give to all that has blessed us, and which alone has made us to differ from her, and then see what she will do for her children—her boys who will be the husbands and fathers, her girls, who will be the mothers. It is to have our part in this work that we are here to-day, and to learn how the interest in the work is spreading and increasing in this Dominion. Dear friends, how blessed are we if we know the joy of those who are partakers in this work, who have a foretaste only, know of a joy which is endless; for it is written 'Those who turn many to righteousness shall shine as the stars for ever and ever.'

"Dear Friends, we have come from far and near to our city, in the name of our Lord, here, I welcome you to St. James' Square church, and to our homes. We want to realize to-day that we are indeed all of one family—our Lord's family; so please do not forget, if thrown together for a few moments, or seated together at lunch, that it is not necessary to know a person's name before we can make a remark or give a bright

greeting. We hope that all may feel throughly a home, free and unconstrained. May the rich blessing of God be upon us, in our meeting together, and may the power of the Holy Spirit be so manifest at this time that we may go down into the work of another year inspired and ready for service. May light from these hours shine down through the whole year, and the work of our Lord prosper in our hands. May we in all things glorify self and live and work simply and only to glorify our God and Saviour, by His Spirit working in us and by us in the way of His appointment."

THE REPLY TO ADDRESS OF WELCOME.

was given by Mrs. Rodgers, of Desboro, who said: "DEAR FRIENDS,—There is much to make occasions like our gathering to-day delightful and joyous. Anyone looking around on the faces of the audience can see that being here is a pleasure.

"It seems to me that we are gradually drifting into God's revealed plan for Christian enjoyment. Let me illustrate what I mean by a reference to the Feast of the First Fruits. All the family were interested in this offering to God, as the King of Israel, the Giver of every good and perfect gift. The children are gathering the choicest grapes and olives, figs and other fruits, the mother arranges them, and they are carried to the offering place. Some extend patriarchal sayings, 'Let us arise and go up to Zion to the house of the Lord.' Side by side walk the plow and peasant, till arrived at the gate of the city, there they are met by singers and conducted to the temple, receiving as we do to-day the offer of the hospitality of the city. If King David could say: 'I was glad when they said unto me, let us go up to the house of the Lord,' how much more should we, who have light so much clearer, gifts so infinitely greater, as we bring our offering to Him who loved us, even to the death. The object of our gathering to-day, is one, which, of itself, should call forth our deepest gratitude to Almighty God for the work of this generation has been given the privilege of bringing to its fulfilment the prophecy, written by the Holy Spirit three thousand years ago, in the sixty-eighth Psalm. Who can doubt the truth of this, when another definite prophecy has been fulfilled co-incidentally: 'Ethiopia shall yet stretch out her hands unto God.' In the 11th verse of the Revised Version we read, 'The Lord giveth the word: the women that publish the tidings are a great host.' It is little over a decade since women heard this voice, and already, literally, a host of every Christian land has responded. Like Gideon's chosen three hundred, they carry the sword and the lamp with the sword of the Spirit, and are shod with the preparation of the Gospel. Fearless they go, for He who bids them, has said, 'I will never leave thee or forsake thee,' bringing the light of the world, the Holy Spirit and the word of God, into the dark places of the earth full of the habitations of horror and cruelty. And already in an incredibly short time the conquered can be numbered by millions. But to every army there must be a commissariat who must provide the sinews of war, and so to God's army, the women that bring the word to divide the spoil, it is not the tarrying at home, but 'the well done,' that brings the 'enter into the joy of your Lord.' We who are here to-day represent this portion of the prophecy. There are three ways in which we are called upon to carry out responsibilities. We, as has already been stated in the Address of Welcome, must train and teach our children; from them must come the recruits, who are to fill the places of those who fall in the fray, and, as necessity demands, enlarge our forces.

"Secondly, by self denial, such as we have scarcely thought of yet, we must provide the means for their sustenance. I have heard how ladies during the American War, when they had nothing more, sent off their treasures, and sold their own goods, and Union Soldiers might be fed. Shall patriotism to country, outdo patriotism to Christ?

"Thirdly, we must, by our personal pleadings at the King's throne, bring down upon our valiant ones who have left all to do this work, for—yes for us—the Spirit of Power, and Wisdom, and Comfort. When Aaron and Hiss held up the hands of Moses, Israel prevailed. We must strive to understand the responsibilities that rest on us who tarry at home. In the 13th verse, there is a most striking similarity to the complaint of Deborah over Reuben, that one finds in its sorrowful remonstrance to those who are indifferent: 'Will ye lie in the sheep-folds as the wings of a dove covered with feathers and her feathers with yellow gold.' Surely it is sad to see those in our churches, who are not moved at the sad condition of their less favoured sisters, and still more so to see many carried away with the glittering wings of earthly pleasure and vanity. What shall we say to those who, having the gold, need it all for themselves? Let us see to it, that at this meeting we get such a baptism of enthusiasm as to testify to such, that in God's service there are higher and better rewards than earth or its pleasures or treasures can give.

"Friends, the King's business requires haste. The associations connected with this meeting would be incomplete, did we not realize, that it is but an earnest of a more glorious gathering. 'There is a city whose builder and maker is God.' Here we miss many who were wont to be with us; they are hidden behind the veil. There are many with whom we would gladly exchange greetings, but for want of time may not be able. But there, there will be no one missing, and our greetings there will be a long eternity. 'For the nations shall walk in the light of His glory, and the redeemed of the Lord will be there; then we will see the innumerable company whom no man can number out of every nation and tongue and people clothed in white with palms in their hands.' May not the question of John the Divine spring to our lips, 'Who are these and whence came they? And, judging from the messenger who gave answer, is it too much to believe, that one of our own dear missionaries may reply: 'These are from the North West, from the Sea, from India, China, and the Islands of the South. It is then she who tarry at home, who will divide the spoil, or as the Apostle Paul said to his converts in Thessalonica, 'What is our crown of joy and rejoicing, are not even in the presence of our Lord at his appearing.'

"In the name of the delegates who have come up from the neighbouring cities, towns and rural districts, I tender to the ladies of the city of Toronto our grateful thanks, for their kindly welcome to their homes, while attending a meeting fraught with such lovely associates and our hope mighty results."

LETTERS OF GREETING.

were read from the following societies: The Philadelphia Board of Foreign Missions, the Presbyterian Board of Northwest Missions (Chicago), the New York Presbyterian Board of Foreign Missions, the Canadian Woman's Board of Missions, Montreal; the Missionary Association, of St. John's, Newfoundland; the Brandon Presbyterial Society; the Woman's Foreign Mission Society (E. D.), Halifax; the Indiana Society, Quebec; the Woman's Missionary Society of the Methodist Church in Canada, and from St. Andrew's Mission Band, Quebec. Telegrams of greetings were also received from the Ottawa Auxiliary W. F. M. S. and from the Woman's Board of Missions, Montreal.

An invitation from the Woman's Presbyterian Board, Philadelphia, to their Annual Meeting on the 24th and 25th of April was also presented.

PRESBYTERIAL REPORTS.

The text of the session was devoted to the hearing of the various Presbyterial reports,

which were presented in the following order: Ottawa, by Mrs. Thorburn; Lanark and Renfrew, Mrs. Russell; Brockville, Mrs. Hunt; Glengarry, Mrs. McEwen; Kingston, Miss Fowler; Peterboro', Mrs. Frick; Whitby, Mrs. Eastman; Lindsay, Mrs. Jackson; Toronto, Mrs. George; Barrie, Mrs. McKie; Owen Sound, Mrs. Fraser; Saugeen, Mrs. Jamieson; Guelph, Mrs. McCrack; Orangeville, Mrs. Hunter; Hamilton, Mrs. Grant; Paris, Mrs. Harvey; London, Mrs. Fraser; Sarnia, Mrs. McLeod; Chatham, Mrs. Neilson; Stratford, Mrs. Macpherson; Huron, Mrs. Fair; Maitland, Mrs. McNabb; Bruce, Mrs. James; Winnipeg, Mrs. Macpherson; Brandon, Mrs. Irwin. The reports of the Auxiliaries and Mission Bands in Montreal and British Columbia were read by the Home Secretary, Mrs. Hugh Campbell.

AFTERNOON.

After devotional exercises conducted by the President, assisted by Mrs. Wardrope, of Tresswater.

A BENTONATION.

"The Starless Crown," was given by Miss M. Smith, Toronto, and was so much enjoyed that by request it was repeated the following day.

SISTER SOCIETIES.

The following ladies presented greetings on behalf of their respective societies: The Home Secretary, Mrs. Hugh Campbell, the Congregational Society; Mrs. W. T. Atkins, the McCall Mission Auxiliary; Mrs. Castle, the Baptist Board of Foreign Missions, and Mrs. Forrester, the W. F. M. S. (Eastern Division).

FOREIGN SECRETARY'S REPORT.

The Report of the Foreign work of the Society during the year was presented by the Secretary, Mrs. MacMurphy, of Toronto. The report sets forth the operations of the Society in Central India, Trinidad, Formosa, Honan, New Hebrides, British Guiana, and among the Northwest Indians. We make the following extracts: "When we began this work, thirteen years ago, missions had already been founded by different branches of the then newly united Church in Trinidad, and in the New Hebrides. We were also represented at that time in Central India by two Canadian ladies—both of whom are still in active service, one of them, Miss Rodger, in the same field. The names of these distant fields, and others, added since, have become familiar household words among us, and when we speak of the 'Islands of the Sea,' the children know we mean the New Hebrides and Trinidad, while such names as Rullana, Honan, Indore, Nee-much, Mhow, Formosa, Oolein, Rampura, and British Guiana, suggest far more to them than a mere lesson in geography, and the names of the Indian Reserves and the Indian chiefs in our own land, upon whom the work of the Society is done, and all concentrated in the unlimited possibilities which this Gospel may yet accomplish for a people hitherto scattered and pecked. After referring to the Mission work carried on by the Eastern Division of the Church in the New Hebrides and Trinidad the Report thus refers to the work in Formosa and the relationship of the Society thereto:

"We are not now in correspondence with this part of the Mission field, but we understand that the Girls' School is open and in working order. The sum of \$450 has been placed in our estimates for it. The correspondence was closed with all concentration of the Foreign Mission Committee. In whose hands all the letters had been placed. A letter received subsequently from Dr. Mackay was also laid before them; in returning it, the Committee expressed regret that the letter had been written, but advised that no notice should be taken of it. This advice has been followed."

THE HOME SECRETARY'S REPORT.

was presented by Mrs. Hugh Campbell. Following is a brief synopsis of the statistics thereof:

Table with 2 columns: Item and Value. Includes: Number of Mission Bands (164), members in Bands (4,081), Auxiliaries (402), members in Auxiliaries (10,144), Life members (329), Number of Presbyterial Societies (25), Total membership (14,356), Increase in membership (1,502), New Presbyterial Societies (4), Auxiliaries (57), Mission Bands (44), Life members (77).

Among other interesting facts presented, the following are specially worthy of mention: "The aim to establish a Presbyterial Society within every Presbytery in the Province of Ontario, has been attained this year. 'It is our purpose,' the officers of the newer ones say, 'to organize an Auxiliary in every town, or in as many congregations within the bounds as possible. And they shall succeed, for have not the majority of our older ones succeeded in so doing?—fifteen of them having a branch in almost every congregation. The number of new Auxiliaries is rather smaller than reported last year, for the apparent reason that the older Presbyterial Societies have their already established (although there is still room for an advance), but it is to the newer we must look for any large gain. These are the Presbyterial Societies of Bruce, Sarnia, Owen Sound and Winnipeg, etc., etc., etc."

TREASURER'S REPORT.

The Treasurer's report was presented by the treasurer, Mrs. MacLennan, of Toronto. The report, which was in printed form, setting forth items of receipts and expenditure in detail, was taken as read. Following is a summary: Contributed by Mission Bands \$5,636 38, Auxiliaries, 22,735 30, from other sources, 724 52, Total, 29,096 40, as against \$25,657.44 for the previous year showing an increase of \$3,438.96 over last year.

REPORT OF BOARD OF MANAGEMENT.

The report of the Board of Management was presented by the Recording Secretary, Mrs. G. H. Robinson. The report, after noting with pleasure the steady growth of the Society under the Divine blessing, refers with great satisfaction to the spirit of unity and concord which characterizes the operations of the Society, and the encouraging promise of its future growth and usefulness. Following is an extract: "The arrival of the Society at this stage of progress, while it is a ground for thankfulness, can only be regarded as an earnest of wider extension and more permanent usefulness in years to come. The possibilities of usefulness and of zealously active within the scope of the various Presbyterial Societies and their work, who can measure? The good already

accomplished through them in utilizing the resources of the Church, in calling forth local talent, in developing business capacity, in encouraging lonely and remote vocations, and in establishing new centres of interest, is acknowledged on every hand, and to its Presbyterial organization, perhaps, more than to any other human instrumentality, the Society looks for future expansion and success."

RESIGNATION OF THE HOME SECRETARY.

Mrs. Hugh Campbell having resigned the office of Home Secretary of Harrington, seconded by Mrs. Gordon, of Harrington, and unanimously adopted by a standing vote, setting forth the regret of the Society at Mrs. Campbell's retirement from an office which she held for five years, and its high appreciation of her valuable services. During those five years, the resolution states, the Mission Bands have increased from 16 to 164; Auxiliaries from 89 to 402; the Presbyterial Societies from 6 to 27, and the membership from 2,350 to over 14,000, and this increase is largely due to the intelligent and personal interest which Mrs. Campbell has taken in the welfare and progress of all departments of the work.

APPOINTMENT OF BOARD OF MANAGEMENT.

The report of the Nominating Committee was presented by Mrs. Smellie, of Fergus. It recommended that the following members be the Board of Management for the ensuing year:—The President, Mrs. G. H. Robinson, Vice-Presidents, Mrs. Topp, Mrs. J. Jencks, Mrs. W. Rodd, Mrs. J. McLachlan and Mrs. John MacLennan, and the following thirty-six ladies: Mrs. J. M. Alexander, Mrs. T. Bryce, Mrs. Bruce, Mrs. G. F. Burns, Mrs. Hugh Campbell, Mrs. H. Cassel, Mrs. W. M. Clark, Miss M. A. Cooper, Mrs. A. T. Crombie, Mrs. T. Ewart, Miss Fullerton, Miss Haight, Mrs. J. C. Hamilton, Mrs. W. C. Harris, Mrs. J. Harris, Mrs. A. Jeffrey, Mrs. Leslie, Mrs. D. J. Macdonnell, Mrs. D. Mackay, Mrs. Miller, Mrs. James MacLennan, Mrs. A. MacLennan, Mrs. H. McCracken, Mrs. G. McCracken, Mrs. H. McLachlan, Mrs. G. M. Milligan, Mrs. A. Patterson, Mrs. Parsons, Mrs. F. G. Pierce, Mrs. Playfair, Mrs. J. H. Reid, Mrs. G. H. Robinson, Mrs. Shorter, Mrs. A. Teller, Mrs. James Tennant, Mrs. J. H. Thom.

PROPOSED CHANGES IN THE CONSTITUTION.

On a motion to admit "associate" branches contributing a portion of their funds to other objects than Foreign Missions—involving a radical change in the Constitution of the Society—an earnest and animated discussion took place. The following took part: Mrs. Macdonnell, Mrs. MacLennan, Mrs. Gordon, Mrs. Thorburn, Mrs. McKie, Mrs. White, Mrs. Thos. Ewart, Mrs. Campbell, Mrs. MacMurphy, and Mrs. Graham. The weight of opinion was very largely against the introduction of the Home Mission element into the Constitution; and the motion was lost by a very large majority. While the motion was rejected the fact was distinctly brought out that this was not owing to want of sympathy in Home Mission work and French Evangelization. The various speakers deprecated the arraying of one scheme of the Church against another, and were united in the opinion that the Home Mission work of the Church was not second in importance to the Foreign work, though not coming within the scope of the Woman's Foreign Missionary Society and the purpose for which it was called into existence.

REPORT OF PROPOSED MAGAZINE.

The recommendation submitted by the Executive Committee of the Society in regard to the publication of a monthly magazine specially devoted to the work of the Society, was taken up. The committee to whom the matter had been referred reported that after a fair consideration of all the interests involved they do not recommend the publication of such a magazine and reminded the ladies that the monthly Letter Leaflet, issued by the Society, contains in a convenient form information in regard to all the work of the Society and letters direct from mission fields, and further that a large amount of missionary intelligence of a general character is accessible in the religious press of the Church, and that opportunity for the discussion of matter relating to missions and missionary societies could be freely obtained through these channels. The report was unanimously adopted on motion of Mrs. MacMurphy, seconded by Mrs. Watson.

EVENING MEETING.

After the adjournment the ladies repaired to St. Andrew's church, where, with a number of gentlemen, prominently connected with Mission work, they were entertained at tea provided by the ladies of that congregation. The spacious parlours of the church were thronged, and a most agreeable two hours was spent in social converse. Mr. and Mrs. Wilkie were present, and exhibited and explained the use of a number of Indian curios illustrative of native art and costume. At eight o'clock the body of the church was crowded by the lady delegates and their friends, to hear addresses on Foreign Mission work. The platform was beautifully decorated with principal flowers, and the service was a scene long to be remembered. The chair was occupied by Rev. Dr. Wardrope, Convener of the Foreign Mission Committee, and with him on the platform were Revs. Principal Caven, and Rev. John Wilkie, D. J. Macdonnell, Dr. McTavish, and Mr. Hamilton Cassels, Secretary of the Foreign Mission Committee. After devotional exercises and brief introductory remarks by the Chairman, stirring missionary addresses were delivered by Rev. Dr. MacLennan, Principal Caven, and Rev. John Wilkie, who all bore the highest testimony to the immense value to the Church and to the cause of Christ generally of the Woman's Foreign Missionary Society, their congratulations on the marked progress that had been made in the past year, and the bright prospects for the future. They all united in strongly deprecating the fostering of antagonism among the Schemes of the Church, as had lately been attempted. It was shown by statistics that all the Schemes had advanced pari passu with the work of Foreign Missions, and that the reflex influence of the Society was felt for good throughout the whole Church.

During the evening the choir, under the leadership of Prof. Fisher, rendered a number of fine anthems in an admirable manner, to the manifest pleasure of the audience. The meeting, which closed shortly after ten o'clock, showed in an unmistakable way the deep interest felt in Mission work generally, and in a special degree, cordial sympathy with the Woman's Foreign Missionary Society.

WEDNESDAY ELECTION OF OFFICERS.

The Board met at 10 a.m., in the lecture room of St. James' Square church, for the election of officers for the ensuing year. The vote resulted as follows: President, Mrs. Thos. Ewart, First Vice-President, Mrs. John Harvie, Second " Mrs. H. M. Parsons, Third " Mrs. J. C. Hamilton, Fourth " Mrs. H. Campbell.

Recording Sec'y, Mrs. G. H. Robinson. Foreign Secretary, Mrs. MacLennan. Home Secretary, Mrs. Shorter. Secretary of Supply, Mrs. H. Campbell. Treasurer, Mrs. Jas. MacLennan.

The Society re-assembled at 11.30 a.m., in St. James' Square church, the President in the chair, with the expectation of hearing an address from Mrs. Blackadder, of Trinidad, home on furlough, but, to the great disappointment and regret of all present, intelligence was received that that lady was lying ill in the hospital at Montreal, through an attack of malaria fever.

In the absence of Mrs. Blackadder, Mrs. J. H. MacGee, of Hamilton, read an excellent paper entitled, "Our Home Work in the Foreign Field." This paper will appear in the REVIEW in a short time. Mrs. H. Robertson, of Collingwood, then answered in an able manner a number of questions bearing on the work of the Society handed in on the previous day.

AFTERNOON.

The Society assembled at St. James Square church at 2.30 p.m., Mrs. Ewart in the chair. REPORTS PRESENTED.

Mrs. Watson, of Hamilton, presented a very interesting report of the delegates from the Society to the World's Missionary Conference, held in London, Eng., last June.

Mrs. MacLennan, of Toronto, also presented a message from ladies in Great Britain in regard to arranging for a Woman's Meeting in the year 1892, at the next meeting of the Alliance of the Reformed Churches, which is to be held in Toronto.

APPEAL FOR HELP.

An urgent appeal for additional lady missionaries in the Honan Field was read, from Rev. Dr. Smith, whose letter has already appeared in our columns.

ALLOCATION OF FUNDS.

The following resolutions as to the disposal of money were then adopted:— 1. Moved by Mrs. Macdonnell, seconded by Mrs. McCrae.—That the sum of \$26,855, called for by the Foreign Mission Committee by their estimate, and which includes the sum of \$2,215 for the extra salary allowed foreign missionaries who are married, be paid to Dr. Reid.

2. Moved by Mrs. Ball, Vanneck, seconded by Mrs. Hay, Ottawa.—That in answer to the desire of Prof. Hart, an additional grant of \$325 be made for the purpose of completing the school building on Crowland terrace.

3. Moved by Mrs. Roger, London, seconded by Mrs. Grant, Hamilton.—That the sum of \$400, required by the Foreign Mission Committee for the purchase of the school building at Postage la Prairie, be paid to Dr. Reid for that purpose.

4. Moved by Mrs. Guthrie, of Toronto, seconded by Mrs. Ure, of Goderich.—That the sum of \$501 88, being the balance of the funds in the hands of the treasurer of the Society, be reserved for expenses.

5. Moved by Mrs. MacMurphy, seconded by Mrs. W. B. MacMurphy.—That \$300, being half of the amount of the estimate for Trinidad school, be sent through the usual channel to Mrs. Morton for her schools, and the remaining \$200 be sent to Mrs. Grant in the same way for her schools.

6. Moved by Mrs. MacMurphy, seconded by Mrs. Ross.—That \$100 each be sent through the usual channel to Mrs. Annand, Mrs. Robertson and Mrs. McKenzie, out of the \$600 voted for schools in the New Hebrides, to be used by them for teaching purposes.

NEXT PLACE OF MEETING.

A cordial invitation to the Society to meet next year in Hamilton, presented by Mrs. Grant and heartily pressed by Mrs. Watson, of that city, was accepted.

NOMINATING COMMITTEE.

The President appointed the following Committee on Nominations:—Mrs. Smellie,

Fergus, Mrs. Gordon, Harrington, Mrs. Roger, London; Mrs. Thorburn, Ottawa; Mrs. R. K. Kingston, and Mrs. G. H. Robinson, Mrs. J. M. Cameron, and Mrs. MacMurphy, of Toronto. A sextette was then beautifully sung by the Misses Johnston, H. Inglis, Monteth, J. Caven, MacLellan, and K. Teller, of Toronto.

THANKS RETURNED.

A set of thanks were passed to the ladies of St. James' Square and St. Andrew's churches; to the ladies who assisted in the music; to the trustees and managers of the churches; to the railway companies, for reduced fares; to the newspapers for reporting proceedings, and to the Rev. Dr. Reid for his kind services to the Society. Also to the ladies of the use of Association Hall, and to the ladies of the Hospitality and Entertainment Committee.

NOTICE OF MOTION.

Several notices of motion were given relating to the business of the Society, and referring to alterations in the Constitution.

QUESTIONS ANSWERED.

In the brief time at her disposal, Mrs. Gordon, of Harrington, answered, in a very satisfactory manner, some questions presented by members of the Society, chiefly relating to the subject of Giving to the Lord's work.

CLOSE OF THE PROCEEDINGS.

The proceedings were brought to a close with prayer, led by Mrs. Harvie, of Toronto, and the singing a portion of the hymn, "O Lord of Heaven, and Earth, and Sky," etc.

NOTES.

AFTER the adjournment of the W. F. M. S. on Wednesday last, several hundred ladies convened a separate meeting, Mrs. Robertson, of Collingwood, in the chair, for the purpose of expressing their sentiments regarding the incorporation and endowment of the Jesuits, and also regarding their own duty in connection therewith. The result of considerable discussion was the hearty adoption of the following resolution:— "That we, a gathering of Presbyterian women, hailing from many parts of the Province of Ontario, now in conference assembled, desire to express our appreciation and admiration of the course pursued by the thirteen members of Parliament who voted for the disallowance of the Jesuits' Estates Act. Further, we resolve more earnestly than ever to instill into the minds of our children those grand principles of civil and religious liberty bequeathed to us by noble men and women, and in all the relations of life, to seek to influence those with whom we come in contact, zealously to resist the encroachment of a power which threatens to deprive us of this precious legacy."

THE Committee on Hospitality, which was composed of Mrs. J. V. Reid, Mrs. Cassels, Mrs. McCracken, Mrs. Crombie, Mrs. Harris, Mrs. H. H. McLachlan, Miss Bruce, Miss Leaman, with representatives from the various churches in the city, performed their arduous duties in a manner worthy of the highest praise. Nothing was left undone to secure the comfort and pleasure of the assembled delegates and visitors.

THE musical part of the programme, conducted by a choir of young ladies, is also worthy of special mention for its high order of merit.

THE ladies of St. James' Square congregation were indefatigable in their kindness and attention to their guests.

By common consent this meeting exceeded any former occasion in the numbers present, in the enthusiasm manifested, in the positions of the members to take part in the discussions, and in the pointed and able character of the addresses.

Books by Famous Men.

- REV. W. M. TAYLOR, D.D., LL.D. The Parables of our Saviour, \$2.00. Limitation of Life, \$2.00. Contrary Winds, \$2.00. Life of John Knox, \$1.25.
- REV. GEO. MATHESON, D.D. Natural Elements of Revealed Theology, \$2.00. Moments on the Mount, \$1.25. Landmarks of New Testament Morality, \$2.00. Voices of the Spirit, \$1.25.
- PROF. THOMAS WITHEROW, D.D., LL.D. The Form of the Christian Temple, \$3.75.
- PROF. A. B. BRUCE, D.D. The Parabolic Teaching of Christ, \$2.50. The Miraculous Element in the Gospels, \$2.50. The Training of the Twelve, \$2.50. The Hamiliation of Christ, \$2.50. The Life of William Deany, \$2.50.
- DR. I. A. DORNER. System of Christian Doctrine, the set, \$11.00. System of Christian Ethics, 1 vol., \$5.00.
- PROF. W. G. T. SHEDD. Dogmatic Theology. Two volumes. The set, \$9.00.
- F. LICHTENBERGER. History of German Theology in the XIXth Century, \$5.00.
- HERMANN LOTZE. Microcosmos. Two volumes. The set, \$12.50.
- E. DE PRESSENSE, D.D. The Ancient World and Christianity, \$2.00.
- REV. JOHN KER, D.D. History of Preaching (new and cheaper edition), \$1.75.
- PROF. W. LINDSAY ALEXANDER, D.D., LL.D. System of Biblical Theology. Two volumes. The set, \$7.50.
- PROF. C. A. BRIGGS, D.D. Biblical Study, \$5.00.
- PHILIP SCHAFF, D.D. History of the Christian Church. Four volumes. The set, \$18.50.
- REV. GEORGE COULSON WORKMANN, M.A. The Text of Jeremiah. Introduction by Professor Franz Delitzsch, D.D., \$3.25.
- C. ERNST LUTHARDT, D.D. The Moral Truths of Christianity, \$2.25. The Saving Truths of Christianity, \$2.25. The Fundamental Truths of Christianity, \$2.25.

D. T. MCAINSH, PRESBYTERIAN BOOK ROOM, Corner Toronto and Adelaide Streets, TORONTO, ONT.

Church News.

We are thankful for the... church news from... they meet... they meet...

OUR THEOLOGICAL HALLS. PRESBYTERIAN COLLEGE, MONTREAL.

ANNUAL CONVOCATION FOR THE CONFERRING OF DEGREES—PRESENTATIONS TO THE COLLEGE—REV. PRINCIPAL MACVICAR'S ADDRESS, ETC., ETC.

The closing of the session 1888-9, of the Presbyterian College, Montreal, was celebrated by the usual convocation, Wednesday evening, April 11th.

Address by Rev. Dr. Ross. Rev. Dr. Ross, of Queen's College, Kingston, delivered an impressive address to the successful students.

Philosophical and Literary Society's Prize—The "Walter Paul" prize for public speaking, \$10 in books, R. Johnston, B.A., English reading, \$10 in books, W. A. Cook, French reading, \$10 in books, L. D. Murray.

Class Prize in Church Government—obtained by Mr. W. Chaites. Presented by L. H. Jordan, B.D., M.A., lecturer.

Scholarships (Special). University Scholarships, gained after the close of session 1888-89—The "St. George Stephen" (1st year), \$50, A. C. Reeves, the "S. S. West" (2nd year), \$50, R. MacDougal; the "Drysdale" (3rd year), \$50, W. E. Deeks; the "Stessor" (4th year), \$50, M. Lindsay.

French Scholarships—The "Embro" ( Knox Church) theological, \$50, J. E. Coe; the "Guelph" (Chalmers Church) theological, \$50, A. J. L. de la, the "Galt" (Central Church) literary, \$50, M. Majnard; the "Hamilton" (McNab street) literary, \$50, E. Maynard.

Ordinary General Proficiency. The "Greenhills" (1st year), \$50, A. Morrison, B.A.; the "Balfour" (2nd year), \$50, W. M. Rochester, B.A.; the "James Robertson" (3rd year), \$50, M. McKenzie and J. H. MacVicar, B.A.; the "Hugh Mackay" (4th year), \$50, R. Johnston, B.A.

General Proficiency in Honour and Ordinary Work—The "Peter Redpath" (1st year), \$50, J. Naimith, B.A.; the "Anderson" (2nd year), \$100, W. L. Claiborne, B.A.

Doctors of Divinity. The following were then presented and admitted (causa honoris) to the degree of Doctor of Divinity.

Graduating Class. Following is the graduating class: J. J. Bourgeois, D. Campbell, P. N. Laver, J. E. Coe, D. L. Dewar, B.A., J. J. Forbes, R. Johnston, B.A., W. Russell, B.A., A. J. Lods, J. MacDougal, B.A., J. S. MacLaurin, M. MacKenzie, M. J. Macleod, B.A., J. A. Maclean, J. H. MacVicar, B.A.

Doctors of Divinity. Mr. R. Johnston, B.A., read the valedictory address. He dwelt on the recollections of the past, and the work that lay before the graduates in the future.

the position for unity and public good held by that of theology, and the widespread influence it had among all classes of people. He also touched on the character and attainments necessary to qualify a man to hold a position as exalted as that of a minister of the Gospel.

Address by Rev. Dr. Ross. Rev. Dr. Ross, of Queen's College, Kingston, delivered an impressive address to the successful students. He gave much valuable advice and deduced many points from past history to guide them in the important course that lay before them.

Presentation of an Organ. The announcement was here made of the presentation of a magnificent organ from the factory of Messrs. Bell & Co., of Guelph, Ont., to the College.

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the travelling expenses and salaries of three of these missionaries to the heathen are provided by the Christian liberality of our people in Montreal. Last spring St. Paul's church did this in the case of Mr. Geo. Mackelvie, who then finished his studies with us, and is now in India as our first foreign missionary.

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Doctors of Divinity. Mr. R. Johnston, B.A., read the valedictory address. He dwelt on the recollections of the past, and the work that lay before the graduates in the future.

The Moderator nominated the following committee to sit on standing committees.—Dr. Laidlaw, Convener; Revs. John MacMillan, J. S. Hardie, George Sutherland, G. G. McRobbie, Colin Fletcher, R. Hamilton, J. L. Murray, J. P. Richard, and Messrs. John Boyle, D. L. Leitch, and D. McKinnon (elders).

JESUIT'S ESTATES ACT. Rev. A. K. Cawell brought forward the question of the Jesuits' Estates Act, and he moved, seconded by Mr. Ball, that a committee be taken into consideration the Jesuits' Estates Act.

REPORTS AND PETITIONS. The Buxton Building Committee reported that they had examined the books of the treasurer and found that \$330 had been received from investments and paid to the Rev. W. King as directed by the Synod.

A petition was read from the Presbytery of Montreal, stating that they were desirous of becoming more directly and actively engaged in Home Mission work, and asking that the Synod take such steps as to transfer to the care of said Presbytery a portion of the mission field at present under the jurisdiction of the Presbytery of Bruce.

A report was received from the Hamilton Presbytery, applying to the Synod for leave to take Mr. R. H. Hut on trial for license. Also from the Presbytery of Bruce on behalf of Mr. A. J. Panew, missionary at Gore Bay, and from Paris Presbytery on behalf of Mr. P. J. Pettigrew and Mr. D. C. Hossack. Granted.

A communication was read from the Stratford Presbytery enclosing a petition received from Rev. Mr. McPherson, stating that his claim against Knox church, Stratford, for the annuity promised him on retiring had not been met. He consented for the sake of peace to reduce his claim by one-half, with the understanding that this sum (\$1,500) should be paid promptly, and that this had not been carried out.

REPORT ON TEMPERANCE. The Report on Temperance was presented by Rev. William Martin, and its recommendations adopted. Among these recommendations are the following:—That regular instruction should be given in the Public Schools in the text-book on Temperance authorized by the Education Department, and that the Minister of Education should be urged to allow value for the examination on this text-book, as in the case with other subjects.

SABBATH SCHOOL REPORT. The report on Sabbath schools was presented by Mr. T. W. Nisbet. It was read and adopted, and special thanks given him for his labours, as convener, in preparing such an interesting and elaborate report.

FRATERNAL GREETINGS. The Synod at 4 p.m. received a deputation from the city Methodist ministers, Dr. Young and Rev. John Key, representing also the Niagara conference, who were introduced by Dr. Cochrane in felicitous terms. He reminded the Synod that Dr. Young had attended Thomas Scott when executed by Riel during the North-West Rebellion, and had done all he could to save him from death.

VISIT TO THE YOUNG LADIES' COLLEGE. In the evening the Synod visited the Young Ladies' College, where an address was read to the members of the Synod by Miss Shortreed, of Toronto, on behalf of the students, and responded to by the Moderator, Mr. Cuthbertson. The beautiful grounds surrounding the College and the home-like building were much admired by the visitors.

STATE OF RELIGION. In the evening, when the Synod returned to the church, the report on the State of Religion was given in by Rev. Dr. Fletcher, and addresses given on Evangelistic Work and Workers by Revs. Dr. Battisby, of Chatham, and P. Wright of Stratford.

WEDNESDAY. Among the items of business before the Synod to-day were these.—Leave was given to transfer the congregation of Fordwich and Gorrie from the Maliland to the Saugeen Presbytery, subject to the sanction of the Synod of Toronto and Kingston.

YOUNG LADIES' COLLEGE. Dr. Cochrane presented a lengthy report from the Directors of the Young Ladies' College, giving details of the efforts made during the year to increase the efficiency of the institution. He followed up the report in a vigorous speech, in which he claimed for the college a more generous support on the part of the Synod and Presbyteries than it was receiving. He denounced the practice in some Presbyterian families of sending their daughters to Roman Catholic institutions, and spoke also of others who sent them to colleges other than Presbyterian. Revs. Dr. Laing, Dr. Thompson, D. D. McLeod, of Barrie, Dr. McQuarrie, K. McDonald and John Gray took part in the discussion, which cannot but greatly help the College in an increased attendance. It was admitted by all that this College was a credit to the Church and deserved extended support.

COMMITTEES. Dr. Laidlaw presented the names of the standing committee with the following convener, which were adopted:—State of Religion, Rev. Dr. Fletcher; Sabbath Schools, Mr. T. W. Nisbet; Synod Observance, Rev. W. J. Dey; Temperance, Rev. W. M. Martin.

NEXT MEETING. It was agreed to hold the next meeting of Synod at Windsor, on the third Monday of April, 1890, at 7.30 p.m. It was also agreed that the present system of providing homes for the ministers and elders at the meetings should henceforth be discontinued.

ABED AND INFIRM MINISTERS' FUND. Mr. J. K. Macdonald, Convener of the Committee on the Aged and Infirm Ministers' Fund was heard in behalf of its special claims upon the Synod for a more generous support. Mr. Macdonald's address was an eloquent effort in behalf of a fund which he has so much at heart. After discussion, on motion of Dr. McMillen seconded by Dr. Thompson, a resolution of thanks was carried to Mr. Macdonald, the Synod at the same time expressing its gratification at the arrangements made for the raising of the proposed \$20,000 as an endowment fund.

THE STRATFORD CASE. D. Proudfoot presented the report from the committee on the Stratford case, recommending that a commission of Synod be appointed to proceed to Stratford, at such time as they might fix, to endeavour to arrive at a final settlement of Mr. McPherson's claim against Knox church there. The recommendation was agreed to, and the following commission appointed:—Dr. Proudfoot, Laidlaw, Laing, James Cochrane, Thompson and McMillen, Messrs. A. D. Macdonald, P. McQuarrie and Alex. Henderson, minister, and Messrs. D. D. Wilson, T. W. Nisbet and Dr. T. M. McIntyre, elders.

JESUIT'S ESTATES. The afternoon session was taken up by the Jesuits' Estates Bill discussion. A report from the special committee was submitted by Rev. Dr. James and the following resolutions, proposed by Rev. Dr. Laing and ably supported by himself and others, enthusiastically carried:—

Resolved, in an act passed in July, 1888, in the Legislature of the Province of Quebec, entitled "An Act respecting the settlement of the Jesuit Estates," there are statements which accord to the Bishop of Rome, otherwise styled the Pope, and his authorized agents, certain civil rights within the Dominion of Canada, and which recognize him as head of the Romish Church, and so possessed of authority to interfere in the administration of civil affairs and give validity to legislation left dependent on his sanction;

Resolved, by the said Act, the sum of \$500,000 is taken from the public funds of the Province and placed at the disposal of the Pope without any restrictions, except that the money shall be expended exclusively in the Province;

Resolved, that this money is expressly declared to be a compensation for the alleged loss of certain property known as the Jesuit Estates, which were sequestered to the Crown, while the Act expressly declares that the Government does not recognize any civil obligation, but merely a moral obligation, to make such compensation, and this is avowedly done, in consideration of the Pope's granting permission unto the Government to sell these public lands;

Resolved, that the said Act expressly recognizes an existing between the Province of Quebec and the See of Rome a glorious concordat—that is, that the establishments of the Jesuit Fathers in this Province are always allowed in accordance with their deserts and if they ask for it, to participate in the grants which the Government is to encourage teaching, education, industries, arts and colonies;

Resolved, by way of commemorating in the political history of the country, the glorious concordat, said Act provides that all the rights of the Province in and to the Laprairie common be transferred to the Society of Jesus, which is confessedly an alien society;

Resolved, that this Synod utters its condemnation of this Act, and protests determinedly and earnestly against such enactments, and more particularly against the claims of the Pope and the acknowledgment of them, against the recognition by the Legislature of civil rights as if possessed by him, against the alleged concordat, and against the gifts of money and lands to the Pope and to the Society of Jesus, as (1) contrary alike to the letter and spirit of the laws of the British Empire generally, and of this Dominion in particular; (2) a subversive of the civil and religious liberty which has been secured to us as British citizens and derogatory to the sovereignty and supremacy of the Queen; (3) inconsistent with and destructive of that religious equality and freedom which are understood to obtain throughout this Dominion, bestowing on the Church of Rome an excess of privilege beyond the favour conceded by the King at the time of the Conquest to the inhabitants of Canada, viz., to profess the worship of their religion according to the rites of the Romish Church as far as the laws of Great Britain permit; (4) a malversation of the public funds and public domain; (5) unjust and oppressive to the Protestant minority in the Province of Quebec, who are conscientiously opposed to the endowment and maintenance by taxation, to a great extent, upon them of what they regard as a deadly error; (6) endangering the liberty, peace and prosperity of our country, and destroy personal independence, inasmuch as the Society of Jesus, thus established and endowed, has, by its well-known principles, aims and practices, invariably proved an intolerable evil in all countries in which it has been established;

Resolved, that the Dominion Government has decided to leave said Act to its operations, and has been sustained by an overwhelming majority of the House of Commons in refusing to disallow it;

Resolved, that this Synod urge all the Christian people under its care to inform themselves fully regarding this matter, to rise above all party considerations, and unite in defence of our civil and religious liberty, and to see that only such persons as will not be found wanting in the conflict which the persistent aggressions of the Romish hierarchy is forcing on our country;

Resolved, in regard to the recent incorporation of the Society of Jesus, the Synod expresses its regret that a society which, in every country, Roman Catholics as well as Protestants, it has been found necessary to suppress in the interests of the public welfare, peace and morality, and which is not tolerated in Great Britain or any other part of the Empire, should have been re-established and granted corporate existence and rights in one of the Provinces of this fair Dominion, and also expresses the hope that in some way the constitutionality of this Act may be tested so as to secure its annulment or repeal.

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In order to give effect to the above resolutions, the Synod authorizes the Moderator and clerks, in its name, to sign such petitions and other documents as they may deem to be of service in securing the disallowance of the Jesuits' Estates Act, and appoints the following ministers and elders, along with the Moderator and clerk, a committee to watch the whole matter, and do what may be found necessary from time to time, viz.:—Dr. Laing, Dr. McMillen, Mr. Ball, Dr. Battisby, Mr. McAdam, Mr. McQuarrie, Mr. J. S. Henderson, Dr. James, Mr. R. Hamilton, ministers; Mr. J. Charlton, M.P.; Mr. E. H. Ford, Mr. T. M. Nisbet, Mr. Thomas Gordon, and Mr. D. D. Wilson; and resolves to call the attention of the General Assembly to this matter, praying the Supreme Court to adopt whatever measures it may judge proper, so as to afford direction to the people generally in the grave and momentous crisis which is upon us.

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British and Foreign.

Miss AUGUSTA CASS, late of Dresden, Ohio, has made bequests of \$2,000, each, to the Presbyterian Boards of Home Missions, Foreign Missions and Freedmen.

The Maharajah of Mysore recently paid a visit to Miss Anstey's Orphanage at Kolar, Mysore, and after congratulating the lady missionaries on the success of the institution, presented two hundred rupees to its funds.

BISHOP FOWLER says that in Colombo, in the island of Ceylon, is a large building, nearly completed, in connection with a Buddhist temple. It is the new publishing house of the Buddhists. They are using the forces of civilization.

GENERAL CHARLES T. HILLIAR, of Hartford Conn., who recently gave the Young Men's Christian Association of that city a \$10,000 building lot, is eighty-nine years old. He takes great interest in works of benevolence, and gives largely.

THROUGH the influence of the Government College, at Supporo, a Japanese town in the island of Yezo, a Christian church has been organized, a fine church building erected without the aid of a foreign mission, and a total abstinence society formed, which has grown.

MR. HIRAM CAMP, of New Haven, Conn., has supported a missionary in the West for twenty-one years, and as a result 400 Sunday-schools have been established, and 8,000 conversions are reported. Mr. Camp thinks the investment a good one, and has for a few years maintained a second missionary.

PRINCETON College is to be congratulated. It has been found necessary for the Legislature to pass an act increasing the limit put upon the income of the College. The old limit has been reached, and bequests are coming in that will increase the income beyond the amount the College is permitted to have under its existing charter.

THE General Assembly of the Presbyterian Church in the United States of America will meet, according to appointment, in the Fourth Avenue Presbyterian church, New York City, Thursday, May 16, 1889, at 11 a. m., and will be opened with a sermon by the retiring Moderator, Rev. Charles L. Thompson, D. D., of New York City.

THE latest figures respecting the Salvation Army show no signs of disintegration or of lessening numbers. At Christmas there were 1,500 more officers than at the same time in 1887, the present enrollment being 7,107. General Booth said, on commissioning the 7,000th officer, "we hoped to live to see 75,000th officer commissioned." Over \$250,000 was expended last year.

THE alterations on St. Cuthbert's, Edinburgh, are to cost over \$14,000, of which £11,000 has been subscribed by the congregation, while £2,000 is expected from the heirs. Dr. MacGregor told the Presbytery that the church, at present an eyesore, would, after the reconstruction, be the most beautiful sight of the most beautiful city in the world—a remark which excited some laughter.

INTERESTING farewell services were lately held in Belfast, to take leave of a band of missionaries who are going out to China in connection with the Foreign Mission of the Presbyterian Church. These are the Rev. W. W. and Mrs. Shaw, and Miss Nicholson; and Dr. and Mrs. Greig, the doctor being a medical missionary. Dr. Young, who is being sent out by the U. P. Church of Scotland, was also present.

A GENTLEMAN called at the office of the Board of Foreign Missions of the Reformed Church, New York, a few days since. After making inquiry as to the condition and prospects of the treasury, he stated he would like to make a contribution upon one condition, that his name should be kept entirely unknown to any one but the secretary. Being assured that the condition would be strictly and cheerfully observed, he immediately drew his cheque for \$1,000.

THE Rev. Dr. Geo. F. Pentecost has spent five months in evangelistic work in Glasgow, Scotland, preaching day and night to large congregations. Hundreds of conversions have attended the movement. For months St. Andrew's Hall, seating 3,500, has been packed to the doors at the Sunday night meetings. The meetings for business men, only, in Merchants' Hall, have been thronged for three weeks. Dr. Pentecost has preached to the West End people and to the poor in the slums, and has been everywhere welcomed.

MR. HENRY CLARK, the oldest office-bearer in the Presbyterian church of Otago, is one of the band of pioneers who went out in 1848, under the auspices of the Free Church of Scotland and the leadership of Rev. Thomas Munro; he is now the sole remaining member of the first session of the first church in Otago. As the settlement extended, Mr. Clark removed his business from Dunedin to Tokomairiro, where he still resides. He has served his country in the provincial council and cabinet, and along with his wife has been making a tour of Australasia.

THE commission appointed by the South Carolina Episcopal Diocesan Convention on the colour question,

Special Notices.

A GERMAN Lutheran church is to be erected in Bethlehem, Palestine.

For the last three months of 1888 730 baptisms were reported from three stations of the Baptist Telugu Mission in India.

CATARRII.

A NEW HOME TREATMENT FOR THE CURS OF CATARRH, CATARRHAL DEAFNESS AND HAY FEVER.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and the nasal tubes. The eminent scientists, Tyndall, Huxley and Beale endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment no permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks; for the membrane must get a chance to heal before any application is made. It is now accepted as a fact that Dr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started everywhere, pretending to destroy a parasite, of which they know nothing, by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N. B.—For catarrhal troubles peculiar to females (white) this remedy is a specific.

Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

THE Southern General Assembly meets at Chattanooga, Tenn., in the First Presbyterian church, on the third Thursday (6th day) of May.

ADVICE TO MOTHERS.

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

THE "hiring" ministry is no longer so obnoxious as in former days to the Friends. It is said that there are in New York State at least ten settled pastors, who are wholly supported by Friends' churches.

C. C. RICHARDS & Co.

GENTS.—I was cured of a severe attack of catarrh of the bladder by using MR. RICHARDS' LINIMENT, after trying all other remedies for two years. ALBERT CO., N. Y.

C. C. RICHARDS & Co.

GENTS.—I had a valuable colt so bad with mange that I feared I would lose it. I used RICHARDS' LINIMENT and it cured him like magic. CHRISTOPHER SAUNDERS, Dalhousie.

ACCORDING to its latest Year Book, the Missouri Lutheran Synod numbers 1,030 pastors and professors, 1,480 congregations, 279,160 communicants. The parochial schools number 72,825 pupils and 617 teachers; 80 new churches were consecrated. As compared with last year there was an increase of 46 pastors, 56 congregations, and 13 1/2 communicants.

READ WHAT OUR REMEDIES ARE DOING. Hundreds of similar letters from citizens of Toronto whom you can interview. Can be seen at our office.

TORONTO, Feb. 11th, 1889.

CARBOLIC SMOKE BALL CO.

DEAR SIR,—Words cannot express my gratitude to you for the benefit I have received at your hands and under your treatment. I have used the Carbolic Smoke Ball and Debilitator for four months with the most wonderful results, and I am still using it to great advantage. I was troubled with catarrh for sixteen years and tried all manner of remedies and a great many different doctors, but without success. At last, four months ago, I commenced using the Carbolic Smoke Ball and Debilitator, and to-day I am almost, if not altogether, cured. I have no more heavy headache, no more stuffing up of the nostrils; and my sight, which was greatly affected, is almost perfectly restored. I found a difference after the first application. I would recommend your remedy to all who are affected with catarrh, and pray that God may bless your efforts to relieve suffering humanity. Believe me to be respectfully yours, BRIG GOULDING, 85 Cumberland St.

Full treatment \$3.00; by mail \$c. extra. Free trial, Room C, Yonge St. Arcade.

THE proposed transference of the Presbyterian College, from London to either Oxford or Cambridge, has been abandoned. The committee appointed to consider the matter will report to the Synod that it is inexpedient to entertain the proposal at present. Principal Dykes, speaking at the meeting of the committee recently, said, had the circumstances been favourable he should have been prepared to recommend the establishment of a Pan-Presbyterian College at either Oxford or Cambridge, and his remarks were well received. A deputation which had visited both Oxford and Cambridge would have recommended the latter had the proposed transference been entertained.

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**THE ORIGINAL LITTLE LIVER PILLS.**

BEWARE OF IMITATIONS. ALWAYS ASK FOR DR. J. C. AYER'S PILLS, OR LITTLE LIVER PILLS.

Being entirely vegetable, they operate without irritating the system, or occupying the stomach. Put up in glass bottles, and sealed with wax. Always fresh and reliable. As a laxative, cathartic, or purgative, these little pills give the most perfect satisfaction.

**SICK HEADACHE.**

Billious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, Nervousness, Headache, Stomach Troubles, and all the ailments arising from derangement of the stomach and bowels are promptly cured by the use of Dr. J. C. Ayer's Little Liver Pills. The explanation of the unusual power of these pills over so great a variety of diseases may truthfully be said that their action upon the system is universal, not a gland or the vessels of the system being left unacted upon. Manufactured at the Chemical Laboratory of WORTHINGTON'S MEDICAL ASSOCIATION, Waltham, Mass., U.S.A.

**\$500 REWARD.**

Is offered by the manufacturer of Dr. J. C. Ayer's Little Liver Pills, for a cure of Chronic Catarrh which they cannot cure.

**SYMPTOMS OF CATARRH.**—It is a disease which attacks the mucous membrane of the bladder, and discharges falling from the bowels into the bladder, sometimes profuse, watery, purulent, bloody and purid; the urine is weak, watery, and infrequent; there is a feeling of heat and burning in the bladder, and the breath is offensive; small and fast, and the patient is a constant sufferer from nervous prostration, and a general debility. Only a few of the most prominent symptoms are likely to be present in any one case. Thousands of cases annually, without number, are cured by the use of Dr. J. C. Ayer's Little Liver Pills. No disease is so common, more distressing and dangerous, or less understood by physicians, as Catarrh of the bladder. It is a disease which is not only a source of suffering, but a source of danger. It is a disease which is not only a source of suffering, but a source of danger. It is a disease which is not only a source of suffering, but a source of danger.

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**DISPEPTIC**—Incurable Proved—Wanted. Simply address POPP'S POLIKLINIK, Philadelphia, Pa.

Notice this paper when writing.

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Yours truly  
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A whole medicine chest in your pocket, with one box of Ayer's Pills. As they operate directly on the stomach and bowels, they indirectly affect every other organ of the body. When the stomach is out of order, the blood is affected, digestion fails, the blood comes impoverished, and you fall easy victims to any prevalent disease. Miss M. E. Howe, of Wilkesbarre, puts the whole truth in a nutshell. She writes: "I use no other medicine than Ayer's Pills. They are all I need in any emergency, and just as good as money in doctors' bills."

Here is an instance of a Physician who lost his medicine chest, but, having at hand a bottle of Ayer's Pills found himself fully equipped.—J. A. Brown, M. D. of San Jose, Cal., writes: "Some three years ago, by the misadventure, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of emigrants in the Sierra Nevada mountains, my medicine chest having been lost in crossing a mountain torrent. I was surprised and delighted at the action of the pills, so much so, indeed, that I was led to a further trial of them, as well as of your Cherry Pectoral and Sarsaparilla. I have nothing but praise to offer in their favor. John W. Brown, M. D., of Ocean Falls, N. Y., writes: "I prescribe Ayer's Pills in my practice, and find their excellent effects their general use in families." T. E. Hastings, M. D., of Baltimore, Md., writes: "That Ayer's Pills do control and cure the complaints for which they are designed, is as conclusively proven to me as anything possibly can be. They are the best cathartic and aperient within the reach of the profession."

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