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• Sufferers from catarrhal troubles should carefully read the above.

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W. BAKER & CO.'S Breakfast Cocoa
Is absolutely pure and it is soluble.
No Chemicals
are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and is a most desirable food for infants and the weak in general.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

Household Hints.

TO THE DEAF.—A person cured of deafness and noises in the head of twenty-three years standing by a simple remedy, will send a description of it free to any person who applies to NICHOLSON, 36 St. John Street Montreal.

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

Horsford's Acid Phosphate All Effects of Tobacco relieved by its use.

IN HABITUALLY CONSUMPTION, Campbell's Cathartic Compound is used with great success.

RHUBARB PIE.—Make a good plain crust. Do not stew the rhubarb, but cut it into small pieces. Fill the plate heaping full, sweeten with brown or maple sugar, put no spice or flavor in it, but cover close with crust and bake in a moderate oven. Be sure and have the bottom crust well baked.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. For Children and Pulmonary Troubles.

Dr. W. S. Hoy, Point Pleasant, W. Va., says: "I have made a thorough test of Scott's Emulsion in Pulmonary Trouble and General Debility, and have been astonished at the good results; for children with Rickets or Marasmus it is unequalled." Put up in 50c. and \$1 size.

Best cure for cold, cough, consumption is the old, Vegetable Pulmonary Balsam. Cough Bro. Boston. For \$1 a large bottle sent prepaid.

THE most delightful Handkerchief Odor is "Lotus of the Nile."

PERRY DAVIS' PAIN-KILLER as a Diarrhoea and Dysentery remedy seldom ever fails.

CLEANING HAIR-BRUSHES.—Take a cup of corn-meal and fill the brush, rubbing gently with the hand. As it absorbs the grease and dirt, shake it out, and use fresh meal till the brush is thoroughly cleaned. This is better than ammonia, as there is no water to injure or loosen the back of the brush.

There was a cook in our town, And she was wondrous wise, She bought Imperial Baking Powder, And caused her bread to rise; And, when she saw how nice it was, Declared with might and main That Imperial was the only B. P. She would ever use again.

MUTTON-STEAK FRIED.—Make a batter of grated bread-crumbs, milk and one egg; put it into a shallow dish; have some mutton steaks cut from the loin, with bone cut short. Have ready in a frying-pan hot butter or dripping. Dip each steak twice in the batter, then fry them brown and send to table very hot.

BENJ. W. PATTON, of Globe Village, Mass., says: "Having sold Wistar's Balsam of Wild Cherry for many years, and used it in my family with the most satisfactory results, I can with confidence say that in my estimation it is the best remedy in the market for coughs, colds and throat and lung diseases."

BREAD PUDDING.—One pint bread crumbs, one quart milk, one cup sugar, yolks of four eggs, grated rind of one lemon, a little ground cinnamon or nutmeg, piece of butter size of an egg; bake like custard; when done, spread with jelly; beat whites to a stiff froth, adding one cup of sugar and juice of one lemon. Brown lightly in oven.

SPANISH CREAM.—One quart milk, four eggs, one-half box gelatine. Pour half the milk on gelatin; and let it stand an hour, add the rest of the milk, and boil all together. Separate the eggs, adding twelve tablespoons sugar to the beaten yolks and four to the whites. When the milk and gelatine have boiled add the yolks. When the cream is thick and smooth, flavour with vanilla, take off the fire and as it gets cool add the whites.

CREAM BEEF TEA.—One of the nicest and most nutritious dishes for the sick that I know of, is prepared as follows: To one ounce of well-made beef-tee add an equal volume of barley water; then heat, but do not boil the mixture. Add the whole to a half ounce of cream or the yolk of one egg, stirred well. Heat for a minute and serve at once.

LAUNDRY POLISH.—Dissolve on a slow fire one ounce of white wax and two ounces of spermaceti with one large tablespoonful of salt. Turn into a wet cup to cool. Make boiled starch as usual, cooking slowly for twenty minutes, and for every tablespoonful of dry starch used put in a lump of the preparation the size of a cherry. Use no cold starch, and do not sprinkle. When the starched pieces are dried, lay them in a wet towel for two hours, and with a rough polishing-iron bring out the gloss.—Good Housekeeping.

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



MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO MAN CAN DO JUSTICE TO THE RETURN IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the best ingredients, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure of every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases." Pimples, blackheads, chapped and oily skin speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 30c.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 30c.

Campbell's Cathartic Compound
35/52 (Liquid.)
Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation, Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

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19/52
ROYAL YEAST
Is Canada's Favorite Yeast. Cakes 10 years in the market without a complaint of any kind. The only Yeast which has stood the test of time and never made sour, unwholesome bread. All Grocers sell it.
W. GILLET, M.P.R. TORONTO, ONT. & CHICAGO, ILL.

18/52
MEMORIAL WINDOWS
HOUSEHOLD GLASS

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UNEQUALLED IN Tone, Touch, Workmanship and Durability
WILLIAM KNABE & CO., BALTIMORE, 22 & 24 East Baltimore St., New York 22 Fifth Ave. WASHINGTON, 827 Market Space.

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TREATED FREE. Positively Cured with Have cured many thousands cases. Vegetable Remedies, hopeless by the best physician. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for FREE BOOK of testimonials of this treatment. Prepared by mail. If you order trial, send ten cents in stamps to pay postage.
DR. H. M. GREEN & SONS, ATLANTA, GA.

THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, JUNE 12th, 1889.

No. 24.

Notes of the Week.

THE Hon. Francis Ormond, whose death occurred recently, was the Australasian Peabody. His father, Capt. Ormond, a shrewd Scot, arrived in the harbour of Melbourne at the breaking-out of the gold fever, immediately abandoned seafaring, and at Ballarat by catering for the 100,000 diggers rapidly made a fortune which he judiciously invested in Victoria landed estate. The Presbyterian college founded by the son, and which bears his name, cost \$600,000; he gave \$50,000 to the building fund of the Anglican cathedral, and \$100,000 for the endowment of a chair of music in Melbourne University.

SAYS the *Interior*: The financial work of the Presbyterian Church, in proportion to the size of the denomination, is tremendous. The way things are starting for the year, it looks as if the gifts of the people for Christian work would go over fifteen millions. And it comes, its sources almost as unknown as the rain-drops which make the flood of the Mississippi River. It comes from the dimpled hands of babies; from the vein-marked hands of old men; from the tender hands of women, from the calloused hands of farmers and mechanics, from the massive safes of the rich and the scant leather purses of the poor. God is our Father and we are all brethren.

ONE way in which every voter might wisely emulate the character of the late John Bright, says the *Interior*, is in respect to his loyalty to conscience in all political affairs. One of the praises bestowed on him, in the parliamentary eulogies, was this: That whenever his conscience came into conflict with his party, he followed conscience and let party go. He believed in doing what was right in the sight of God, according to his ability to discern the right, rather than compromising with wrong to please political companions. Men are so terribly afraid of being called "turncoats," now-a-days, that they even hesitate to scratch a bad candidate's name from their ticket. Uninterrupted fellowship with a certain company of politicians ought not to be prized so highly, as to silence the call of conscience to fellowship with the Ruler of the universe.

WE observe with pleasure, says the *Belfast Witness*, that the conference held in Toronto with a view to bringing about a union between the Presbyterians, Episcopalians and Methodists of Canada has had a very pleasant meeting, and has discussed the subject of the proposed union in a very friendly and most hopeful spirit. We do not believe that it is likely that an incorporating union between the three Churches will readily take place, though some of those who were at the conference seem to think otherwise. We shall be delighted if events prove us to be wrong in our opinion; but it does not seem to us that the way is clear for a union of that kind either in Canada or at home, much as it is to be desired. All attempts at it, however, do good. They draw the Churches more closely together, and prove what is often forgotten—the great body of agreement which there is among the best members of all of them; notwithstanding their differences.

THE *Christian Leader* says: Lord Aberdeen is likely to secure a hearing for his protest against the circulation of pernicious literature which might be denied to men on the Puritan side who lack his catholicity and breadth of sympathy. It is by no means in the spirit of the narrow bigot, who would frown upon innocent gaiety, that his lordship seeks to suppress by law a class of periodicals and books which have at present an extensive circulation, and which are poisoning the life of the rising generation. Surely there is no father who will not cordially sympathise with an effort to put down by the strong arm of the law those insidious allurements to evil to which their own children and the children of others are being subjected by the moral assassins who are transforming the printing press, meant to be a source of enlightenment and blessing, into a curse. The suppression of immoral and pernicious literature is a plain duty resting on those in authority. Such literature should be discouraged by every right thinking person. More might be done to save the young

from the deadly influence of bad books by the encouragement of wholesome literature which is easily procurable everywhere.

THE coming International Eighth Annual Convention of Christian Endeavour Societies in Philadelphia, July 9, 10 and 11, promises to be a very important and inspiring gathering. The probability is from the number who have already indicated their intention of going that at least six or seven thousand young people will assemble from all parts of the United States and Canada. Such practical questions as "The Three Characteristics of the Society, Loyalty to Duty, Loyalty to the Church and Loyalty to Christ," "The New Prayer Meeting," "St. Paul's Advice to the Sisters," "The Society Interdenominational not Un denominational," "The Young People and Temperance," "The Missionary Uprising," "The World for Christ," and "Christ for the World," will be discussed by eminent ministers and laymen. The Convention sermon will be preached by Rev. C. H. Wells, D.D., of Montreal. Among the prominent speakers will be Rev. A. T. Pierson, D.D., Rev. Wayland Hoyt, D.D., Rev. C. F. Deems, D.D., Rev. O. P. Gifford, D.D., Rev. J. W. Hamilton, D.D., Rev. S. V. Leech, D.D., Rev. C. B. Farrar, D.D., Rev. B. B. Loomis, Ph.D., Rev. L. T. Chamberlain, D.D., Rev. J. W. Chapman, Gen. O. O. Howard, Mr. R. P. Wilder, and, it is hoped, Governor Beaver, of Pennsylvania.

THE agitation aroused by Jesuit aggression in Quebec has shown no sign of weakening. It is apparently stronger to-day than at any time since the movement began. From all parts of Ontario as well as from other provinces delegates have come to Toronto to take part in the deliberations of the convention now assembled. The movement has had serious difficulties to contend with. It is plain that the people most deeply interested have only one desire, the employment of the most direct means to secure perfect religious equality. This they seek not for the promotion of the interests of this or that political party but solely for the good of the country. There is a suspicion that "practical politicians" are anxious to make what capital they can out of the agitation, but it is evident that the temper of the public mind has little sympathy with such endeavours. A series of public meetings has been held in Montreal at which the speaking has been manly and direct. The meeting in Chalmers' Church last week was addressed, among others, by the Rev. Messrs. Heine and Fleck, and their distinct and unambiguous utterances found a ready response from their auditors. They spoke against the acceptance of the \$60,000 by the Protestant education committee, and, as the following resolution, unanimously passed, shows their speeches were effective: That this meeting earnestly protests against the acceptance at the present time by the Protestant Committee of the Council of Public Instruction of this Province of any portion of the sum of \$60,000 mentioned in the Jesuits' Estates Act. That this meeting cannot but regard the offer of said sum as a mere bribe to secure the assent of the Protestant people of this province to an illegal and unwarrantable disposal of public money, and that until the said Jesuits' Estates Act shall have been declared constitutional and begot by competent authority this meeting calls upon the Protestant Committee of the Council of Public Instruction as representing the Protestant public to refrain from accepting such sum of \$60,000 or any other sum under said Act, calling upon it to demand the fulfilment of the arrangement existing at the time of confederation and to resist the Act.

THE recent visit of Prince Albert Victor to Belfast brought him into frequent contact with its loyal citizens, among them prominent Presbyterian representatives, who took part in the various ceremonials. One of these was the presentation of new colours to the famous Black Watch regiment. Let the *Belfast Witness* tell its own story: The rugged beauty of the old Scottish version of the Psalms has been often admired. Among all the hundred and fifty none could have been found more appropriate to the occasion than the twentieth, which was sung at the ceremony of the presentation of new colours to the Black Watch on Wednesday. As its solemn strains rose and fell upon the air under the glorious May

sunshine few could help being touched. The powerful bass and tenor supplied by the soldiers' lusty voices, blended with the flute-like treble of the boys of the band, and accompanied by the instruments, did ample and alas! unusual justice to the plaintive and familiar air to which the words were sung, while the words themselves fitted into the occasion as if they had specially been written for it. The lines—

Jehovah hear thee in the day
When trouble He doth send,
And let the name of Jacob's God
Thee from all ill defend.

O let Him help send from above,
Out of His sanctuary;
From Zion, His own holy hill,
Let Him give strength to thee!

carried the thoughts away into the scenes of danger amid which the gallant men ranged on the ground before us would rally amid charge and cannon's roar round the new colours now presented to them by the Prince, and breathed a fitting prayer for the help needed at such a time. And what words could have suited the consecration of the new colours better than the verses—

In Thy salvation we will joy,
In our God's name we will
Display our banners; and the Lord
Thy prayers all fulfil.

In chariots some put confidence,
Some horses trust upon;
But we remember will the name
Of our Lord God alone.

Verily these old Psalms are living still, and to our thinking, as no others do. No wonder we cling to them. The fine Presbyterian version used at the ceremony of Wednesday brings out their life and beauty.

THE *Christian Leader* has the following: An elder in the Free Church, formerly an officer in the Indian army, writes: "Those dreadful Contagious Diseases Acts! They make me tremble for my nation more than the armies of the European Powers." As well they may! We are glad to learn that the Free Church Committee on the State Regulation of Vice have sent a circular letter to 6000 ministers of the various Protestant denominations in Australia, the Cape, and Canada, accompanied by the excellent paper written by Principal Rainy on the subject. This circular, by the way, makes a statement, for advancing which we were lately taken to task by two esteemed Canadian contemporaries. Will THE CANADA PRESBYTERIAN kindly note that, according to this circular, the wicked Acts had lapsed in Canada, but that "a bill has passed through Parliament at Ottawa, which really, though perhaps in a somewhat covert way, provides for the full establishment of the atrocious system." Is this a fact? If it is then we look for an acknowledgment of the same from two Presbyterian editors—one in Toronto, the other at Halifax. In reply THE CANADA PRESBYTERIAN answers unhesitatingly, No! It is not a fact. We have seen the circular to which the *Leader* refers, and noted therein the repetition of a statement for which we can discern no foundation. The Contagious Diseases Bill was never enacted by the Canadian Parliament, and therefore could not lapse while it never existed. To verify this statement inquiries have been instituted. The Dominion Statutes for the last two sessions (the time indicated by these two transatlantic reports when this wicked legislation was said to have been effected), have been ransacked, and not anything remotely bearing on the subject has been found. Members of Parliament and those conversant with the work of legislation have been interrogated, and the answer is uniform, "No such legislation has been passed." We repeat what was said in a former reference to this subject: Had such legislation been attempted there was a sufficient number of Christian men present on both sides of the House who would have indignantly protested against it. But none of them know anything of any such tempt. To settle this matter we respectfully request our Glasgow contemporary or the reverend secretary of the Edinburgh Committee to quote the "surreptitious" Act, or inform diligent inquirers where it may be found. It appears to be so very "surreptitious" that nobody except parties in Edinburgh or Glasgow seem to know of its existence.

Our Contributors.

THE JESUITS.

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

WE COME TO THE LAST COUNT.

What is known as the Edict of Nantes, was passed by Henry the Great, towards the close of the sixteenth century. It granted toleration to the Protestants of France. "Never was an edict, law, or treaty more solemnly ratified, more irrevocably established, more repeatedly confirmed; nor one whereof policy, duty and gratitude, could have more ensured the execution; yet never was one more scandalously or absolutely violated. It was the result of three years' negotiation between the commissioners of the king, and the deputies of the Protestants was the termination of forty years' wars and troubles was merited by the highest services, sealed by the highest authority, registered in all the parliaments and courts of Henry the Great, was declared in the Preamble to be irrevocable and perpetual." But in 1685, the edict was revoked through the influence of the famous Jesuit confessor, Father Latellier. In affixing his signature he cried out "Now lettest Thou thy servant depart in peace, for mine eyes have seen Thy salvation." Heavy fines were laid upon those who did not adorn their houses on saints' days, and heavy blows if they did not kneel when a Romish procession passed along the streets. They were not allowed to be doctors, booksellers, printers, or grocers. No apprentice could be taught a trade in their shops. If they were heard to sing hymns in public or private, they were sent to prison; their psalm book was publicly burned, and the Bible was taken out of their houses. Their places of worship were broken into and destroyed; their ministers were sent out of the land, or shut up in jail. The sick could only be attended to by Romish priests; and the bodies of those who died were often torn out of their graves and left to be devoured by wolves and vultures." Hundreds of thousands fled the country, the most intelligent and industrious—the bone and sinew of the inhabitants. They found refuge principally in dear old fatherland, which then, as always, proved "a comfort to the afflicted, a help to the oppressed." They proved a great boon to the land of their adoption. Spitalfields and St. Giles in the Fields, still retain many of their descendants—among whom fall to be ranked such noble names as Romilly and Labouchere.

France has never recovered from the two black acts—the St. Bartholemew massacre, and the revocation of the "Edict of Nantes." Verily there is a God. Not in vain do the souls of the "noble army of martyrs" beneath the altar cry, "How long O Lord, holy and true, wilt thou not avenge our blood?" He who claims "vengeance is mine, I will repay," has power and will yet pour out his "vials of wrath" on that land.

UNITY AND VARIETY.

In looking at the Church of Rome, the thoughtful observer cannot fail to be struck with the blending of unity with variety in her conformation. There is an unmistakable oneness in the object she contemplates, while there is at the same time the utmost diversity in the resources she employs. Acting on the principle, "This one thing I do," she thinks that every species of instrumentality may be legitimately wielded, in order that that one thing may be attained. In every conceivable way does she suit herself to corrupt human nature, and carry out the convenient doctrine of being all things to all men. She has talents the most versatile, and consciences the most flexible of any corporation, civil or ecclesiastical, in the universe. She provides convents for the ascetic and the mystic, carnivals for the gay, missions for the enthusiast, penances for the man suffering from remorse, sisterhoods of mercy for the benevolent crusades, for the chivalrous, secret missions for the man whose genius lies in intrigue; the *Inquisition with its racks and screws for the man who combines detestation of heresy, with the love of cruelty, indulgences for the man of wealth and pleasure, purgatory to awe the refractory and frighten the vulgar, and a subtle theology for the casuist and dialectician.* "To him who would scourge himself into godliness [says the eloquent Channing] it offers a whip; or him who would starve himself into spirituality, it provides the mendicant convents of St. Francis; for the anchorite, it prepares the death-like silence of La Trappe; to the passionate young woman, it presents the raptures of St. Theresa and the marriage of St. Catharine with her Saviour; for the restless pilgrim whose piety needs greater variety than the cell of the monk, it offers shrines, tombs, relics, and other holy places in Christian lands, and above all, the holy sepulchre near Calvary. When in Rome, the traveller sees by the side of the purple-lackeyed Cardinal, the begging friar. When under the arches of St. Peter, he sees a coarsely draped monk holding forth to a ragged crowd, or when beneath a Franciscan Church, adorned with the most precious works of art, he meets a charnel house, where the bones of the dead brethren are built into walls between which the living walk to read their mortality, he is amazed if he give himself time for reflection at the infinite variety of machinery which Catholicism has brought to bear on the human mind."

The most opposite qualities meet in her. For convenience sake, she can assume the most opposite forms. Thus, for example, forty years ago, we find her the seeming friend of freedom. The world awoke, as if from a dream, to discover St. Peter's chair occupied by one who spouted democratic ideas, who vindicated the claims of constitutional government, and who held out, after a millenium of misrule, to

his enthusiastic worshippers the prospect of a new era. It was indeed a new thing under the sun to have a patriot in the person of a Pope—to have patriotic songs awaking responsive echoes in the heart of the holy Father, and to have trees of liberty planted under his paternal benediction, beneath the very shadow of St. Peter's. But the glittering vision turned out a mere mirage dexterously contrived to deceive those whose souls panted after the sweet and refreshing waters. It was a hollow sham got up to gull a people who were bent on bursting their bonds, on asserting their manhood and restoring the glory that was wont to encircle the name of Rome. The times demanded such a demonstration. The thrones of tyranny tottered. The foundations of long established dynasties were being upheaved. The popular element was in the ascendant. True to the accommodating policy of his system, the Pope, when he could not breast the tide of reform, suffered himself to be borne along on its bosom; when he could not put the drag on the wheels of the revolutionary car, he mounted into the driver's seat and grasped the reins. He would regulate when he could not restrain. It was, however, a second edition of Phaeton in the chariot of Sol. He soon found the seat too hot for him, and was only too glad to make off for Gaeta, disguised in the livery of a postilion.

In the day of his distress, his eyes turned wistfully towards those accomplished men who had before proved themselves friends in need. The Jesuits stepped in to prop up the vacant chair, and to help the old exile back to it. Ever since they have been, even more truly than the soldiers of France, his faithful bodyguard. In every court and Cabinet of Continental Europe, they swarm. Princes are puppets in their hands. With characteristic cunning have they been working.

THE HOLINESS THEORY.

In accordance with the suggestion of several members of the Synod of Toronto and Kingston, we give the portions of the address of Dr. Middlemiss, which bear more directly on the erroneous teaching charged against the appellants in what is known as the Galt case.

Dr. Middlemiss, after referring to the appointment of assessors, and to the procedure of Session, in seeking to ascertain, from the parties themselves, the views they were disseminating as they had opportunity, said: It will be seen that, so far as Christian doctrine is concerned, the questions put to the appellants here in substance, all of them, on one point, namely, Whether, in the communication of His grace or saving goodness to the Christian believer, God does, in any case, in this life, go beyond delivering him from the condemnation and the dominion of sin? Whether, that is, He delivers him also from sin as a living operative resident within Him, so that he lives, or may live, without being guilty of any sin in thought, word or deed? We are all agreed that the Christian believer, the man who is born of God, the man who is in living union with Christ by faith, is not only, from the moment of his union with Christ, delivered from the guilt of his sin, but also from its dominion, so that sin does not reign in him, and he cannot live in sin. But the question is, Whether God in any case goes beyond this in the present life, and so completely frees the believer from sin, that he lives entirely without sin, and has therefore no occasion to confess it and ask forgiveness?

I must crave the patience of the Synod while I endeavour to make this matter plain; because it is the core of the difference between us and the appellants, and we had no little difficulty in getting frank and straightforward answers from some of them who did not consider that we were not dealing with them judicially or magisterially, but paternally, and that it was their duty frankly to tell us what they held and were teaching others, and not to challenge our right to interrogate them and to call us to prove charges against them, like men charged with crime standing on their rights before their judge. But to the point.

That God should permit the existence of sin in the Christian believer, whom He has delivered from its condemnation and its dominion, is but a part of the great mystery of the existence of sin under the government of One who is infinite in power, wisdom and goodness—the perfection of all that is great and good. That He does not utterly destroy or extinguish, in this life, the corruption of our fallen nature, besides delivering us from the guilt and reigning power of sin, adds nothing to the essential and insoluble mystery of the existence of moral evil or sin. Sin is in me, as it is in the world, by God's permission, and it is permitted, in the one case as in the other, only that it may be overruled for good. That it is in me by my birth is only a part of the one mystery. By God's permission another (not God, but a creature) has injured me morally; it being a part of the awful mystery that one creature can be the author or cause of sin in another as well as in himself. But that sin is in me, whether reigning in me in my natural fallen state, or dwelling in me after it has been pardoned, and its reign broken, is not God's doing. If, being a believer, sin still dwells in me, a living, actively rebellious resident, I owe it to another creature, and not to God. To Him I owe only the dethronement of sin, with the forgiveness of it. He is the author only of the good that is in me; not of the sin, whether it reigns or only dwells in me. All this, I take it, is universally understood and accepted among us as fundamental truth.

It is further understood and universally accepted that God has made provision for our complete deliverance from sin and all its evil consequences; and our faith looks forward to the time when the last vestige of sin shall be swept from the earth. Finding us in a helpless state of sin and misery—

wretched outcast infants (Ezekiel xvi.), if not abortives (1 Cor. xv.) whose helplessness language cannot exaggerate, God has provided, in and by Christ, for our being made entirely worthy of Himself in character and condition. We know that His purpose shall not fail of its accomplishment; and it is a matter of express revelation that, at the second coming of Christ, the destruction of the last enemy, death, will complete the bestowment upon us of all the good secured for us by His great sacrifice. But complete as is the provision, and sure as is the fulfilment of the divine purpose, God does not at once, or in our present life, bestow upon us all the good provided for us. He has the power to do so. But we cannot infer from the infinity of His goodness and power, either the measure of the goodness He will communicate to any creature, or the time and circumstances of His communication of good. He communicates from the fountain of His infinite goodness freely, as to measure, time and circumstances. Not only could He, if it pleased Him (and His pleasure is wisdom, ordain that perfect sinlessness should be attainable in this life by the believer; but he could ordain that sinless perfection should be simultaneous with our conversion or believing reception of Christ, or in other words, that no believer should ever be guilty of any sin from the moment of his being united with Christ by faith. And further, if it so pleased Him, He could ordain not only that perfect freedom from all the consequences of sin should be attainable in this life, but that such freedom should be the actual experience of every believer. In short, the power and goodness of God are sufficient to make every Christian entirely free from sin, suffering and death, from the time of his conversion, so that no believer should ever sin, suffer or die, but either be taken to heaven immediately, or kept here, for a longer or shorter period, without sinning or suffering, and then translated, as Enoch and Elijah were. But God has not so ordained. We need not enquire why He has not. We know that His pleasure is wisdom. And it is our wisdom to accept His appointments with humble confidence and gratitude. In communicating to believers from the fountain of His infinite goodness, He is pleased to free them, in the hour of their union with Christ, from the condemnation and the ruling power of sin, and to make them His sons and daughters. "There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Beloved, now are we the sons of God; but it doth not yet appear what we shall be." There is much that remains matter of promise to the believer, all his life here. He is not exempted from suffering, while in the body; nor shall he have experience of the redemption of the body, till Christ comes again. And the question now raised by the case of the appellants is not, Can God so communicate of His goodness that the believer shall or may, with or without conditions, be, at anytime in this life, entirely without sin, and so live that he has no sin to confess? but, Does He make such communication, or has He promised to make it? Aside from all the verbiage that has become associated with what is known as the holiness movement, and eschewing all ambiguous language and doubtful terms, that is the question. The appellants affirm that God does make such a communication of His goodness and that they themselves have experience of it,—that He imparts to them such grace—grace in such kind and measure—that they live without sinning in thought, word, or deed. I do not enter upon the discussion of the question, in its doctrinal aspect, as my brother Dr. Torrance, will follow me in that line. But I will say that on no subject is the characteristic emphasis of our Standards more apparent than when they teach that God imparts to no man, in this life, such a measure of His grace as is necessary to his living entirely without sin. And in accordance with the explicit teaching of its Standards, this Church has always been distinguished by the clearness and strength of its teaching in opposition to all such views and claims as those of the appellants. It has always taught that God has not promised to extinguish in us, in this life, the corruption of our fallen nature; but that, on the contrary, He permits it to "remain in them that are regenerated," and that, though it is "pardoned and mortified," "yet both itself and all its motions are truly and properly sin" (Confession of Faith, V. 5). It has always taught that "no man is able, either of himself or by any grace received in this life, perfectly to keep the Commandments of God, but doth daily break them," etc. (Larger Catechism, Question 149). It has always taught that "no mere man," i.e., no man who is not more than a man, "is able in this life perfectly to keep the Commandments of God" (Shorter Catechism, Question 82). The Synod will note that the appellants endeavour to evade our reference to the Shorter Catechism by saying that it denies only the unbeliever's ability to render perfect obedience to the Commandments of God, and that they, as believers, are not mere men. Do they not see what an absurdity they ascribe to the great and good men who composed the Catechism, in supposing they thought it needful to construct an article of religion to guard us against the error of believing that a graceless man can render perfect obedience to the law of God? And do they not see that in their very endeavour to evade our reference to the Catechism they implicitly admit our whole charge against them? By similar implication they admit our whole charge in their endeavour to evade any reference to the fifth petition of the Lord's Prayer. By our "debts," they say, is meant not our sins, but our obligations to Christ which we can never adequately fulfil. To say nothing of the essential inconsistency of asking the forgiveness of what is not sinful, do they not know that in the parallel passage in Luke's Gospel the fifth petition reads, "Forgive us our sins, as we also forgive every one that is indebted to us?"

MINISTERIAL RESPONSIBILITY.

MR. EDITOR,—What is the cause of this great lack of spirituality among our Church members, so manifest in many of our congregations, and is there any means by which Christians may be stirred up to a sense of their duty as followers of Christ, and by which they may be filled with holy zeal for His work.

I do not deny that all are responsible to some extent, but are not ministers expected by their office and their ordination vows, to take the lead and have the oversight in these things, looking of course to their elders for co-operation and assistance? But are there not many ministers who, if we may judge from appearances, discharge their duties in such a mechanical way, that we are led to believe that their chief aim is to obtain a livelihood, the same as the lawyer, the merchant, or the mechanic. We all agree that the maintenance of themselves and their families is a matter not to be overlooked, but this is supposed to be definitely settled before entering into the relationship of pastor and people, and so their time and talents should be devoted to the work of the Master, which work they have solemnly pledged themselves to perform. Much has been said about ministers being poorly paid, in comparison with the incomes of other professional men. This may be true in some instances, but in the majority, it is not the case. Those who command a very large income in any profession are the exceptions. All have not the ability. When a man chooses to be a lawyer, he has to fight his own way through until he is licensed, so also has the doctor; but when a man chooses to be a minister, he is helped all the way from the time he enters college until he is ordained. First the people are taxed to endow the Theological seminaries, so that the expense to students is very small, and during their vacation, even before they enter the Theological College, they are allowed to preach and receive not less than \$8 a week and board, so that a man with energy may fit himself for the ministry without, I might almost say, a dollar. Take a doctor, or a lawyer, if he begins without means, he has to plod along as best he can. In vacation, he is not permitted to practise his profession, but he may earn something by working in the harvest field, if he pleases, or he may go to college one term, and teach the next, to get money to pay his expenses in the following, and so on.

If ministers had to fight their way, as other professional men do, I believe a better class of men would make choice of that profession. May not some be induced to choose that profession, because it can be obtained so much easier than any other. Why, before they are ready to take a congregation, the principle of dependence and selfishness is so instilled into their nature, that their manliness is about gone. When they buy anything, they expect something to be thrown off, or perhaps have it given to them altogether, and some of them act as if they were conferring a favour upon you by giving you the opportunity.

And again, how often we see ministers after they are placed over a congregation, spending their time and their strength in studying for degrees, instead of labouring for Christ, and for the salvation of souls. They would have us believe that although they study for these, that they are faithful to their congregation, but that is altogether false. Any student knows how their mind is occupied when studying for an examination, and a man cannot have his heart on the work of the congregation, and on examinations at the same time. They may perform the outward duties in a way, but I can safely say, not profitably. They may feed the hearers on chaff, of which I have partaken myself, and can judge how well nigh starved the people are; and when they hear of any sick, they may steal time enough from their study to make a call, and it may be that while beside the sick bed, their mind is in the study. Is that the kind of work they have pledged themselves to do for the Master? The honest way of doing is to resign their charge, and then no one can complain if they spend time to get the whole alphabet to their names. And, perhaps, when they find their health giving way under the strain, they will appeal to the people whom they are robbing, for the means to take a trip to recruit. I am persuaded that this is sinful and dishonest, and it is high time that the Church Courts were looking into the matter. It is a very difficult thing for a Session to set matters right, for if they interfere, perhaps some would stand up in opposition, and thereby set up two parties in the congregation, of which we have all seen the evil. If the ministers would only be faithful to the trust committed to them, and would set the people an example of unselfish devotion, I believe we would soon have an outpouring of the Spirit, and if the hearts of the people were filled with the Holy Ghost, and with love to Jesus, our treasures would be running over, and the Church would not have to resort to so many ways to raise money for its support. Perhaps I have made these remarks too general, for I believe we have many noble exceptions, ministers who are noble, unselfish, devoted men, who are awake to the responsibility of the great work they have chosen, and upon such I would cast no reflections.

A SUBSCRIBER.

THE BOOK OF FORMS.

MR. EDITOR,—The issue of the new Book of Forms will give an opportunity not to be missed of educating our people in the great principles of Church polity laid down, as we believe, in the Word of God, and constituting, when taken together, the system known as Presbyterianism. Of course there may be a difference of opinion as to whether there should be any statement at all of such principles in a book of rules

of procedure. The committee, of which Dr. Laing is the indefatigable Convener, however, have adopted the principle that an enumeration of these is not in disharmony with the design of the book; and probably most persons will agree that the practical wisdom of laying down the general principles, which ought to be accepted before rules of procedure are formulated at all, far outweighs any rejection that might be raised on principle against doing so. But if the Assembly accept the committee's opinion upon this matter, it seems to me, from every point of view, that there should be a fuller statement of Church principles than the committee has given—that, in fact, all the essential Scriptural principles of Church polity should be succinctly stated. From the educational point of view, this is certainly desirable. And is it not logically necessary to the perfecting of this section, that after the heading "General Definition" of the Church, there should come "The Essential Scriptural Principles of Church Polity"—to say nothing of the fact that these principles are just what have constituted the potent "governor" which has ruled the framing of the whole body of statements and laws that made up the greater part of the book?

That the enumeration proposed will not take up too much of the book (the paragraph beginning "as in such societies," p. 5, and ending, "His Church and its officers," p. 6 being deleted) will perhaps be best shown by setting before the reader, in print, the principles of ecclesiastical polity, to be found in the New Testament. The following, though without any pretension to perfection in form of statement, will perhaps be accepted as comprising all that are essential.

1. The Lord Jesus Christ is the only Head of the Church, and His Word is to determine its nature, constitution, functions, ordinances, and laws.

2. The visible Church has been invested by Christ with spiritual power—power to teach the truth and dispense sacraments; power to determine who shall belong to its membership, and to exercise discipline, power to frame laws respecting teaching, government, and worship.

3. While Church power is vested primarily and potentially in the Church as the Body of Christ, yet the exercise of such power has been committed to office bearers, set over the Church by Christ for this purpose.

4. Those who are to exercise the functions of office-bearers (1) on the one hand, are ordinarily to be elected to office by those over whom they rule, the membership thus exercising the Church power primarily inherent in the whole body of the faithful; and (2) on the other, are to be ordained or set apart to their work by those already in office, such ordination being the formal recognition and authentication of their right, as called by Christ, to exercise the functions of the office to which they are called.

5. In the exercise of Church power, the office-bearers can act only ministerially. The Word of God being the supreme rule as to all matters of faith and practice, those who exercise the functions of office-bearers may not teach any doctrine, or make any law, or give any decision, except such as is interpretative of that word, or applicative of the principles found therein. But, on the other hand, when such decisions and enactments are thus consonant with Scripture, they carry with them, not only the authority of the Word itself as revealed truth, but the further sanction of the spiritual authority with which the Head of the Church has invested its office-bearers.

6. The ordinary and permanent office-bearers of the Church are (1) deacons, whose function it is to attend to the Church's charitable work and financial concerns; and (2) Presbyters or elders ruling and teaching, to whom all spiritual functions intended to be exercised permanently were committed by the inspired apostles, and who are on a footing of parity, in the sense that no one has functions inherent in his office by virtue of his ordination by which any other of them is subordinated to him.

7. In every organized company of believers there should be a plurality of elders for the oversight of the people and the carrying on of the Church's work.

8. The Church is one body, of which all companies of believers are constituent parts, and the office-bearers of the several congregations are office-bearers of the Body. Hence, not only do those bear rule over a particular congregation meet as a Court for deliberation and united action, but those who exercise such functions in all congregations within convenient limits may do so, either the whole body of them, or in a body which represents the whole, thus forming superior Church Courts. These superior Courts have oversight and authority over all the congregations and inferior courts represented by them.

Since the Book, as about to be adopted, will probably not be superseded for many years, it is to be hoped that the admission of such statement as the above may be pressed for in the coming Assembly.

CHARLES H. COOKE.

Smith's Falls, June 1, 1889.

CENTRAL AFRICA.

A land embracing an area of some eight millions of square miles and a population of not less than 100,000,000, containing enormous forests, vast fertile plains, spacious valleys, immense mountains, grand plateaux, wonderful lake chains, rivers several thousands of miles long, magnificent flora and fauna, and through which the foot of the white man had scarcely left a permanent print—such a land is Central Africa, which is glibly spoken of as though it were merely an overlooked province of the Dark Continent.

Twenty years ago this vast territory was absolutely an unknown land. It is true that Burton, Butler, Speke and Grant among others had made occasional journeys, and Dr. Livingstone had carefully explored certain regions; but these early attempts were confined to specific objects,

as the discovery of the source of the Nile, the great inland lakes, etc. An African Association had been started in 1788 in London for the purpose of internal exploration, but repeated failures and disasters disheartened the members, and it was afterwards merged into the Royal Geographical Society, which during the last fifty years has done much in the continuation of African discovery. Yet twenty years ago the bulk of Central Africa was a sealed book. The sources of the Nile had not been determined; the courses of the Congo, Niger and Zambesi had not been defined; the wealth of nature was not dreamed of; the great variety of tribes among the black race were only generally known as negroes; the trade with Africa was confined to the seaboard; no attempts had been made to deal with the slave trade, and the efforts at converting the heathen to Christianity were up to that time chiefly individual and spasmodic. Central Africa was a blank space on the map of the world. Many believed it was a counterpart, or rather a continuation of the Great Sahara Desert, others thought it was a vast stretch of marsh and jungle, on all hands it was regarded as a huge pest-house and totally unfit for European occupation.

It is a strange fact, carrying its own commentary, that whilst the New World had developed in a manner truly marvellous since its discovery, the greater part of an Old World continent, always known to history, had not even been discovered. When the early Phœnician colonies were first established in Africa is one of the lost dates of history; but it is positively certain that Cambyses conquered Egypt in the sixth century before the Christian era. It is still a matter of scholarly dispute whether Africa was or was not circumnavigated before that time by order of King Neku II., who tried to connect the Red Sea with the Mediterranean by means of the Nile and canals; but it is a fact that evidences of ancient occupation are being discovered in parts of the continent now being opened up by the boasted enterprise of to-day.

But whatever may have been known of or accomplished in Africa in the olden times, it was not until the end of the eighteenth century, for Portuguese colonies were only coast settlements always—that modern Europe began to realize that a large continent lay undeveloped at its feet, and that it might be worth while to find out what it contained.

At first it was regarded as an empty shell. The mere contour had been measured, but as everyone agreed that there was nothing worth having inside, nobody took the trouble to look. Some few ventured to peep here and there, and gave strange reports of what they saw; but they were regarded as travellers' tales. Suddenly Africa became magnetic ground to explorer, scientist, philanthropist and missionary, and it has continued to attract for about a century; but, in looking over the records of African enterprise, one fact stands out clear and bold above all others—a fact so startling and sad that, however great and prosperous the future of the great Unknown Land may become, the material and civilizing progress gained for future generations will never erase the long and ghastly list of deaths and disasters connected with early attempts at exploration. It has been a subject of mournful comment for all African travellers that the milestones marked by their brave predecessors were mostly their gravestones. The loss of life has been appalling, and many of the lives lost were irreplaceable. Among the heroes who died in the service of humanity were Mungo Park, Lacerda, Hornemann, Oudney, Clapperton, Laing, Duncan, Van der Decken, Richardson, Keith-Johnston, Livingstone, Gordon, and other famous pioneers. Of the followers—the rank and file—whose labours are not individually remembered, but are none the less worthy of honour, no guess or approximation can be made. They have been slain in their thousands by the fatal climate of certain localities, by the accidents of adventure, and by the treacherous antipathy or open hostility of disturbed natives.

Although they are gone the result of their great work remains, and the army of civilization is now marching along the roads opened up by those brave beginners.

Central Africa is approachable by three great riverways, the Nile on the north, the Congo from the west, and the Zambesi from the east. At the present time the Nile route is practically closed. Since the death of Gordon and the abandonment of the Soudan the hope of moulding Christian order out of native chaos has been deferred. Various rebel forces are engaged in internecine feuds, the Arabs are harassing the Egyptian outposts, and the slave traders are again in the active pursuit of their old nefarious traffic. The Congo district is at present the scene of international rivalry, and British enterprises and interests have been largely swept away and superseded by the recent efforts of Belgium, France, Germany and Portugal. Of these colonizing forces, the last-named power, though the oldest by far, is the least efficient and most retarding in civilizing effect. The history of Portugal in Africa is not a record of progress. Beyond holding trading stations and kidnapping or buying negroes to send to the Brazilian mines the Portuguese never did much on the West Coast; nor has their influence been healthy for the natives. True enough, the Jesuits, in their usual missionary manner, had long ago established the Christian religion, nominally, and tried hard to implant it as far as they could extend their influence inland; but that influence never extended many miles from the fort and the factory. It is over 400 years since the Portuguese proclaimed their sovereignty on the West Coast of Africa, but the blue and white flag has never been far from the sight of the sea.—*Sarepta, in the Week.*
(To be concluded.)

Pastor and People.

ALL FOR THE BEST.

Secure is that soul in the midst of affliction,
Who sees in each sorrow the hand of his God,
And, knowing all things for his good work together,
Unquestioning bows 'neath each stroke of the rod;
Oh, blest is that heart that, when tossed by the tempest,
Can cling to this hope as a bird to its nest,
And say, with a faith by each trial made stronger:
"The dear Father knows—it is all for the best."

Each blossom of hope in our lives may be blighted,
Swept by adversity's pitiless blast;
Clouds of misfortune o'ershadow our pathway,
Friends of a lifetime prove false at the last;
The heart may be sad and the way may be lonely,
And rough be the path by the weary feet pressed,
Yet faith pleadeth ever, oh, fail not to trust him:
"The dear Father knows—it is all for the best."

The seed that, with weeping, we sowed for the Master,
Unquickened, may lie where it fell by the way;
Prayers that were wrung from our hearts' deepest anguish,
Unanswered remain, though we cease not to pray;
The Father may hide for a moment his presence,
And the soul by its doubts and its fears be distressed;
But faith whispers low, "Though he slay thee, yet trust him."
"The dear Father knows—it is all for the best."

These light afflictions, which but for a moment
The Father hath sent us his promise to seal,
Are naught to the weight of glory eternal,
And far more exceeding, which God shall reveal.
Some day we shall know why the crosses were given,
For the angels will summon us home to our rest,
Where, with faith lost in sight, and with vision grown clearer,
We shall see as God sees, and shall know it was best.

A YOUNG MAN'S WAY.

"Wherewithal shall a young man cleanse his way?" The answer is, "By taking heed thereto according to Thy Word." Gentlemen, there are many interesting problems to a thinking man about sin, but I am not here to ask how it came into the world so much as how it is to be got out of it. The first is a speculative question, the second a practical problem, which every man feels. After a life made clean we may discuss the Six Days, Jonah and the Whale, the Miracles, the Incarnation, and the Resurrection. Now, our question is not an intellectual problem, but a practical one. It is very interesting how sin can be forgiven. It is interesting how sin can be stopped. Forgiveness is a fact; stoppage a process. Forgiveness is a point, deliverance deals with the whole span of life, and is, therefore, a burning question. Have we taken heed to this question? The question implies that the young man has power to some extent to cleanse his way. There is no more arresting thought in the world than the originality of each man's way in life. Why is there such delight in walking over newly-formed snow, or over the sea-shore where the ebbing tide has smoothed a plain for footmarks? It is because we get a sense of our personality as we look at the tracks we have made. Our problem now is to make our way clean, and not simply our general way, but our particular way—a man's ways. Little by-ways off the general way into which we are continually turning—no new sin, but old sin, with its way a thousand times beaten hard with daily traffic. How are we to cleanse that? By taking heed, the Bible says. We are to think. We begin by applying reason to it. We know it is monstrous to go wrong. That will not help us a bit. Reason is no match for passion, and the wisest man will sin blindly although he knows it is against his whole being. A doctor that knows all about physiology will take morphia. A drunkard that knows all about the effect of indulgence goes on drinking. We say that time will cleanse our path, and that by-and-by when we are elderly men we should be cleansed. It is a delusion; time has no power to change. It will be the same five years hence. Time has no redemption in it. A strong will, then? Alas! we have made a hundred resolutions, and our past life is strewn with pieces of them. Not two per cent of them have been kept. Reason, time, will—in none of these is there hope. But the Bible admits that when it says, "Take heed thereto according to Thy word." Yes, you say, but if the Bible is not according to my ideas I am not going to sacrifice my reason. That is a position to be respected. You must look into the Bible more. But you tell me it is slow reading. Did you ever read a nautical almanac? On land it is the dullest of reading, but if you are battered about on a foreign coast and seeking to get up an unknown river, then the nautical almanac is filled with meaning to you. When a man takes heed to his way he finds in the Bible a directory to steer towards a haven of safety. "If a man, therefore, allows himself to drift it is not because the Bible is dry. But you are not interested in the subject it speaks of? An art-student is not interested in comparative anatomy, nor a medical student in Thucydides. As a mere literary book, the Bible is more worthy of study than Shakespeare. But when one feels the stress of the storm of life, it then becomes deeply interesting. But, confining ourselves to reason, there are three or four things to help to keep us clean.

I turn to the words of a young man who was "tempted in all things like as we are," and I find he gave this advice—Watch. That is rational. In a ship at sea, the first care is to keep a lookout. M'Cheyne, one of the saintliest men that ever lived, on being asked what was his secret power over sin replied, "Watchfulness." Now, a man must pick his steps—his company, the book he reads—and make up his mind for

serious effort to aid the powers that are aiding him. Sin is generally a surprise. Peter, accused by the servant girl of being an accomplice, said it was a lie. If he had had time he would not have done that. Even watching is not enough, and Christ did not stop there, but with His next breath said, Pray. You cannot help praying if in need. That is the great apology for prayer; it so natural. Prayer becomes real when it springs from a real want. Christ was not above crying to His Father. I learn the value of prayer from experience of life also. There are a hundred men in the university that have asked things of God and got them. All come along the line of cause and effect. God does nearly everything along this line, and as time goes on we may see how He does it. It is worth praying too for the mere reflex action of it, the man being fortified and stronger even if there be no apparent answer. But prayer is not enough. Many have prayed, and have not found it sufficient. Therefore the advice in the Bible is rational—Flee. The usual receipt for resisting sin is, Fight; but I venture to say the Bible and common sense recommend flight rather. There are many sins we must not even look at; to turn away and run is the only resource. The Bible says, "Flee youthful lusts," and "Look not on the wine." The brave thing, although it looks the cowardly, is to flee. But it is not into space we are to flee. We are to fly upward, to get into a higher mood, and breathe another atmosphere. Sin is the function of the animal, the residuum of the animal, some say. And some say that man has in himself an animal pedigree. As the embryo unfolds, a procession of animals comes on the scene, and they say that sin is the residuum of the animal seeking that which is low for selfish fulfilment of the animal appetites and passions. The hope is to fly to a higher platform and become a spiritual man. Two things cannot be in the mind at once, for the one puts out the other. Hence the value of flight; you enter into another region, and your mind is possessed by another thought. It is not easy to understand, but it is worth trying to grasp. To be free from sin is the function of the spiritual nature. There is almost no chance of being delivered from sin unless you are leading a spiritual life. A man may have been at church and sat at the communion table to-day, and yet not be dead to sin. As long as the trend of his life is not upwards, and spiritual, he has no chance of overcoming sin. He has to become a new and a higher man, and have new aims and a new centre to his life. Like a dog chasing a swallow is the hope of a sinner chasing sin, and sin chasing a Christian. Walk in the spirit and you cannot follow sin. That is what is being born again. "Put off the old man," a cruelty to say that. No man can stop these energies; he can only transform them, and flee from them into something better. I am not here to tell you to lasso your energies. A young man must live and enjoy life. Christ will not curtail but will give more enjoyment, more abundance of life. Young men have large vessels, and must fill them. Nature abhors a vacuum. That is why the best and ablest men go wrong. The medallist works two nights a week only, and boasts of it. But what of the other nights? His splendid faculties require more than examinations to exercise them. Now, the most abundant life, as life goes, is that which Christ offers to men

To sum up, if a young man is to cleanse his way he has to get on to a new way—to come to him who is the Way, the Truth, and the Life, He must be like the Prodigal. First, reason commenced to assert itself; then will; then he arose and went home, making his life complete. We must arise, and be determined, but must begin the life of Christ and be Christians—in plain words, become the friends of Christ, and take Him into our life and have His influence over us. "He that abideth in Him sinneth not." How is that rational? A man here believes in his mother; abiding in her love and character keeps him straight. I have known such men. You have known the influence of a sister or of a pure girl whom you love; and you deem that rational. Tell me then, is it not rational to have a Friend to wind His life round us and inspire us? Can anyone exert greater influence on us than our Elder Brother? The way to get over sin is to get into friendship with Christ. Begin at once. You can strike up a friendship in a single evening. Open the Book and He will say something to you.

Now, note two practical things. First, you are going to succeed on these lines, for it is just cause and effect. Is God stronger than the devil, or not? You may have seen a heron rising from a Highland stream. At first it flapped its wings and did not get on well, but it gradually improved its flight and then disappeared over the mountain. That is like you. At first you will hardly rise from earth at all. But go on and you will gather momentum. More infants die within the first few days of their life than at any other time. Infants need to be fed. Read your Bible. Secondly, do as the Alpine climbers do, fastening a rope to each other; get another fellow to start with you. Few begin and carry on in solitude; religion is a friendly and social thing. Get the man next you to join you, and back you. Gentlemen, we who conduct these meetings have the same temptations, and obey the same common Lord as you. We have therefore, to take the same everyday means to keep our lives straight. Make religion social and you diminish the chances of falling. These are ways by which a young man may cleanse his way. How shall the old man? The Bible does not say. Young men are not specially bad, but they are specially tempted. Places of amusement are open, drinking bars glitter, bad books are published, lewd pictures are exhibited—all for young men! Take heed. The old cannot. Life takes a set, and all we can say is: God is able to change even the old. But is it not the fact that at fifty a man cannot change his style of collar, let alone his character?

WHY THE CHURCH LACKS POWER.

Of the Church it may truly be said that her worst foes are they of her own household. Her selfish, worldly-minded, dishonest and dishonourable, grasping, money-loving and money-keeping members, form a solid phalanx, an impenetrable barrier between her influence for good and the world. Is it not a shame and a disgrace that the idea prevails so generally that church members are less to be trusted than people of the world?

Consistency is the "strength," holiness the "beautiful garment" of Zion. Bereft of the one, the other besmirched, bedraggled, she makes but a sorry spectacle of herself when she tries to pull the mote out of the world's eye, forgetting the beam that is in her own; for while sin is always sin, it is certainly more heinous in those who profess righteousness than it is in those who make no pretensions to godly living. The most scathing denunciations of our Lord were directed against the hypocrites of His time—the Scribes and Pharisees. Have we any reason to suppose that He will be more lenient with the "whited sepulchres" of this generation? that He has granted them a special dispensation to enact a role which He condemned eighteen hundred and fifty-six years ago in the most unqualified terms? Surely, the Lord of heaven and earth is not addicted to a radical change of sentiment at certain periods, as some of our politicians are! and, if not, it behooves us to consider well the "woes" that may be hanging over our heads, individually and collectively, lest the Church as a body, and her members as individuals, come to grief. Who of us, upon close examination, could fail to detect marked inconsistency between our professions and our conduct?

The Church and the world have been journeying together most amicably for some time past. What is the result? Accession of members, increase of power to the former? Nay; a generally pervasive idea that church people and the world's people are very nearly alike, except that the latter are usually the more generous and honourable of the two classes. This would seem proof conclusive that the Church and the world cannot, under rightful conditions, be in sympathy with each other; that the Church, while in the world, cannot safely be of it. We are clearly given to understand that the Church upon earth is the Church militant; that it occupies a position offensive and defensive in the utmost degree; that it needs to maintain constant watch against the wiles and machinations of the spirit of evil rampant in the world; to engage incessantly in battle against that influence, whatever it may be, whenever it may come. If she displays a flag of truce, and dallies with the enemy, what may be the consequences?

Doubtless many church-members, as well as others, will sneer at these suggestions and ideas, denouncing them as fanatical and extreme; and yet, who does not more thoroughly respect the consistent church member, be he ever so narrow-minded, than the luke-warm Christian? Although, at the same time, the society of the latter is, indeed, found more enjoyable by the majority than that of the former, because his course of conduct is not a continual reproach; but rather makes the worldlings with whom he mingles self-satisfied that they at least do not pretend to be better than others when they are not, and causing a large mass of church members to feel that, after all, they are as good as such and such an one, probably as the average of those professing Christianity.

It should not be necessary for church members to wear a uniform that they may be distinguished from the rest of humanity; nor need they wholly renounce the ordinary pursuits, privileges and pleasures of life, and become monks and nuns in order to prove their piety. Their religion, however, must reign supreme, controlling every detail of the home life, the business life, the social life, or it is spurious; and whether it be the love of gain, the fascination of pleasure, or the fondness for some congenial pursuit, if it in any degree prevents spiritual growth, it is the offending member that must be cut off and cast from us.—Marie Merrick, in *Christian Intelligencer*.

GOLDEN GRAIN BIBLE READINGS.

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

THE GODLY MAN'S LIFE AT HOME.

1. He walks within his house with perfect heart, *Psa. ci. 2.*
2. He lives separate from evil things and wicked persons, *Psa. ci. 3-7.*
3. He treasures up God's law that he may teach it to his children, *Deut. vi. 4-9; Deut. iv. 9, 10.*
4. He causes them to obey, *Gen. xviii. 19; Proverbs xxvii. 13.*
5. He keeps the family altar erect, *Psa. lv. 17.*
6. He trains them up in the fear of God, *Eph. vi. 4; Proverbs xxii. 6.*
7. He prays for them that they may be free from sin, *Job i. 5.*
8. He makes provision for his family, *1 Tim. v. 8.*
9. He loves his family, *Eph. v. 25, 28, 33.*
10. He regards children as God's heritage, *Psa. cxxvii. 3.*
11. His example is potent, *Proverbs xx. 7.*
12. He binds them by God's grace in one bundle of life, *Isa. viii. 18; Heb. ii. 13.*

Our Young Folks.

FATHER KEEP THEM.

Father, our children keep!
We know not what is coming on the earth;
Beneath the shadow of thy heavenly wing,
O, keep them, keep them, Thou who gav'st them birth.

Father, draw nearer us!
Draw firmer round us Thy protecting arm;
O, clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.

Them in Thy chambers hide!
O, hide them and preserve them calm and safe,
When sin abounds, and error flows abroad,
And Satan tempts, and human passions chafe.

O, keep them undefiled!
Unspotted from a tempting world of sin;
That, clothed in white, through the bright city gates,
They may with us in triumph enter in.

HOME SUNSHINE.

Eight sorrowful little faces pressed against the windows, looking out at the rain. Raintdrops and clouds outside and teardrops and frowns inside—it was hard to tell which was the gloomier of the two.

"Why, what is the matter?" cried Aunt Sue, coming in fresh and rosy from her walk in the rain, and looking in surprise at the sad faces.

"Why, we all wanted to play croquet," said Mabel, sadly. "Our new set came last night, and we wanted to use it the first thing this morning; and now it's raining, and we can't go out or do anything but have a horrid time."

"Well, it is too bad if you must have a stormy day indoors as well as out," Aunt Sue answered. "Now, I should think that eight little cousins could make all the sunshine they wanted, even if it did rain and spoil their croquet party. Why wouldn't a game of blindman's buff be just as pleasant? You can have the large dining-room to play in, and move the table into the corner. There! I see some sunshiny smiles already. Now, don't let me see any more clouds on these dear little faces."

In a few moments the raintdrops pattered against the windows unheeded, for the children were enjoying their game. Even Fiske joined in the fun, and barked noisily.

Now, was it not far wiser to make sunshine at home than to mourn over the disappointment the rain brought?

THE NOBLEMAN'S GREATEST COMPLIMENT.

One wet, foggy, muddy day a little girl was standing on one side of a street in London waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their wet and mud, and have watched the rush of cabs, hansoms, omnibuses and carriages will not wonder that a little girl should be afraid to make her way through such a Babel as that. So she walked up and down, and looked into the faces of those who passed by. Some looked careless, some harsh, some were in haste; and she did not find the one she sought until at length an aged man, rather tall and spare and of grave yet kindly aspect, came walking down the street.

Looking in his face she seemed to see in him the one for whom she had been waiting, and she went up to him and whispered timidly:

"Please, sir, will you help me over?"

The old man saw the little girl safely across the street; and when he afterward told the story he said: "That little girl's trust is the greatest compliment I ever had in my life."

That man was Lord Shaftesbury. He received honours at the hands of a mighty nation; he was complimented with the freedom of the greatest city on the globe; he received the honours conferred by royalty; but the greatest compliment he ever had in his life was when that little unknown girl singled him out in the jostling crowd of a London street and dared to trust him, strange though he was, to protect and assist her.

Men carry something of their character in their faces. Day by day the acts of life chisel their impress on the human countenance; and the record there kept reveals the character of the man and the history of his life and deeds. If worldliness and selfishness and sin are written there, the keen eyes of childhood will not fail to find the record; while if there beams in that countenance the grace and peace of Christ and the gentleness and kindness of the Lord, even the children will be attracted by such a face.

A LITTLE GIRL IN CHINA.

One peep I must give you of a Chinese girl:

Imagine a bright-faced child, with raven hair gathered into a long, thick plait, which hangs down her back and is tied at the end with a scarlet cord, and with tunic and trousers of blue cotton trimmed with bands of ribbon. She is listening to a story you know very well, and her dark eyes grow bright with interest as she hears of the Saviour who placed His hands on the little ones and blessed them. How different from

the tales of fear and dread which she has heard about her own idols!

Time passes away. She has been baptized, her mother has died, and she is now living with an aunt, who, like herself, loves the Lord Jesus. This aunt and her friends are talking about a chapel which had been blown down by a violent storm, and they determined to give help for re-building it. "Cannot I do something?" Shin-ku asks herself. "I who have received so much—cannot I do a little to help to build the house of God?"

Quietly she withdraws to her own little room, and there, bending over the box which contains her girlish treasures, she draws from the very bottom a long string of cash—only a hundred or so in all, amounting to not much more than sixpence in English money, but they are all that she possesses. Precious as these are to her, she gently resolves to take them all and consecrate them to the Master's service. The love of Jesus is the same in the hearts of the converted girls in China and America.

FINISHED WORK.

It is unfortunately the habit of many people, and it is a habit formed in youth, to finish only that part of their work that is in sight. The part that is not seen is left with rough edges, or long stitches, or, if possible, work is only done that is seen. Years, centuries ago, in Greece, there lived a sculptor whose work teaches us a lesson.

A sculptor was employed to erect a statue in one of the Grecian temples, and on being asked why he carved the back part, which was to be set into the wall, with as much pains as the front, he replied, "The gods see it."

A CHRISTIAN BUFFER.

Did you ever notice the way in which a train of railroad cars is fastened together? At the end of each car is a bolt which slides in and out a little way, to which is hooked another bolt just like it on the next car. When the engineer backs and the two cars come together, they do not strike with a bump, jolting the passengers out of their seats, but the two fastenings meet, each slides in a few inches, breaking the force of the blow, and the two cars come together easily and gently. These slides are called "buffers," because they buff each other and save the cars from many a bump.

Now, do you know that every person can carry with him a buffer, which will help him to avoid hard hits with other people? The buffer is kindness. A kind word spoken gently even in answer to an unkind one, a kind action seeking the good of another, above all, a kind heart full of love, will make all around us friendly, and fill the world with its sunshine.

You remember how Joseph went out of his prison to become a prince. If he had moped and sulked in Potiphar's house, as he had some reason for doing, or had sat down in the prison cross and snappish, do you suppose he would ever have risen to greatness? No; with all his ability, but for his kindness and cheerful, helpful spirit you and I would never have heard of his name. Kindness will often succeed where eminent ability will fail.

A MOTHER'S COUNSEL.

The great men of the world have generally owed much to the character and training of their mothers. If we go back to their childhood, we see there the maternal influences which form the aims and habits of their future life.

Bayard, the flower of the French knighthood, the soldier without fear or reproach, never forgot the parting words of his mother, when he left home to become the page of a nobleman. She said to him, with all the tenderness of a loving heart:

"My boy, serve God first. Pray to Him night and morning. Be kind and charitable to all. Beware of flatterers, and never be one yourself. Avoid envy, hatred, and lying, as vices unworthy of a Christian; and never neglect to comfort widows and orphans."

When Bayard was foremost in battle, confessedly the bravest warrior in the field, or when, in his own great thirst, he was giving water to a dying enemy, he was only carrying out his mother's counsel, and striving to be worthy of her name. The memory of a mother's love is a talisman against temptation, and a stimulus to a good life.

SELF-MADE.

A wealthy business man not long ago made a short visit to his native town, a thriving little place, and while there was asked to address the Sunday-school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a self-made man?"

"I don't know about that."

"Why, I've heard all about your early struggles! You went into Mr. Wheelwright's office when you were only ten—"

"So I did! So I did! But my mother got me the place, and while I was there, she did all my washing and mending, saw that I had something to eat, and when I got discouraged, told me to cheer up and remember tears were for babies."

"While you were there you studied by yourself—"

"O, no, bless you, no! Not by myself! Mother heard my lesson, every night, and made me spell long words while she beat up cakes for breakfast. I remember one night I got so discouraged I dashed my writing-book ugly with pot-hooks and trammels, into the fire, and she burned her hand pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money, you invested in fruit, and began to peddle it out on the evening train?"

The rich man's eyes twinkled and then grew moist over the fun and pathos of some old recollection.

"Yes," he said slowly, "and I should like to tell you a story connected with that time. Perhaps that might do the Sunday school good. The second lot of apples I bought for peddling were specked and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down cellar and filled my basket as usual.

"They look very well on the outside," I thought, 'and perhaps none of the people who buy them will ever come this way again. I'll sell them, and just as soon as they're gone, I'll get some sound ones.' Mother was singing about the kitchen, as I came up the cellar stairs. I hoped to get out of a twinkling of an eye she had seen and was upon me.

"Ned," said she, in her clear voice, 'what are you going to do with those specked apples?'

"Se—sell them," stammered I, ashamed in advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said promptly. 'O, to think you could dream of such a sneaking thing as that!' Then she cried, and—I've never been tempted to cheat since. No, sir, I haven't any thing to say in public about my early struggles, but I wish you'd remind your boys and girls every Sunday that their mothers were probably doing far more for them than they do for themselves. Tell them, too, to pray that those dear women may live long enough to enjoy some of the prosperity they have won for their children—for mine didn't."

THE BROKEN PANE.

Harry Bently was playing in front of Mr. Moss's door, when he unfortunately threw a stone and broke a large window. Looking with dismay at the shattered pane, he exclaimed in terror, "Oh! what shall I do? Papa will punish me, and Mr. Moss will probably put me in jail."

Then a sudden thought arose. "Perhaps he could run away and never be blamed for the accident," and he was about to act on this thought, when another and a better one presented itself, "Papa always tells me to be honest, and that would not be honest. Some else would be blamed, and that would be very unfair. Oh, dear, how dreadful it is!" and with that, Harry rushed up the neighbour's steps and gave the bell so violent a pull that the maid of the kitchen came running out to see what was the matter.

"Is Mr. Moss at home?" asked Harry, looking flushed and guilty.

"Yes, and he is that!" answered Bridget, leading the boy into her master's presence, and then returned to her work.

"Oh, Mr. Moss," cried poor Harry, "I have broken one of your front windows. Please don't tell my father and I will work and pay for it!"

Mr. Moss was a kind man, and saw at once that the boy before him had conquered a strong temptation in confessing himself to be the author of the mischief; therefore he laid a soothing hand upon his head and said, "Don't be alarmed, Harry, my boy, but tell me how the accident occurred?"

"I—just—threw—a—stone—and—it—hit—the—widow—and—I—didn't—mean—to!" sobbed the frightened child.

"I believe you, my boy, don't cry. You need not pay for the window. I am pleased to know that my small neighbour, whom I have scarcely ever noticed, is so honest. I think this accident may make us friends."

Harry, smiling through his tears, said once more, "But I want to pay for the window, Mr. Moss. Papa always expects me to pay him when I carelessly break anything of his, and he will expect me to pay you."

"Well, my little man, that pane of glass is worth a dollar including the setting, and if you come down to my store for four afternoons this week, after school is over, I will allow you twenty-five cents each time for running errands for me, and as it is a busy week, I shall be glad of the help."

"I shall be only too happy if papa is willing," replied the relieved boy.

After a little further conversation, Harry returned to his home and obtained the ready consent of his papa to work out his debt, which he did.

Harry's parents were poor, but Mr. Moss had ample means. In his kind heart the gentleman resolved to befriend his noble little neighbour all in his power.

Therefore, from Harry's honesty sprang forth the most unexpected fruit. A new suit of clothes came first, and after this numberless gifts, such as the boy and his parents could both appreciate and enjoy, and Harry realized that right doing brings a rich reward.

We may not always reap a reward in this world's goods for honesty and truthfulness, but we will gain the Lord's blessing. We can never gain anything by wrong doing, for the "face of the Lord is against them that do evil." Therefore, children, be like Harry, honest and truthful, even when it requires great bravery to be so.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 12th, 1889.

AS we go to press commissioners to the General Assembly are coming in from every direction and from all points between the Atlantic and Pacific. Never, perhaps in the history of the Church did the supreme court meet under more favourable conditions. We have had another year of peaceful and prosperous work. There are no great quarrels to settle, no burning questions to discuss. Whilst one of our sister Churches has been kept in a state of agitation over a question decided by its Supreme Court, and has had its work blocked by an injunction, we have been allowed to go on with our work in peace. We hope the reports will show earnest work and steady progress along the whole line. The first duty of every loyal Presbyterian is to thank the great Head of the Church for another year's blessings. To Him be all the glory.

HALF-A-DOZEN Methodist Annual Conferences are in session. Notwithstanding the kicking against the stationing committees, and the Federation dispute, and the injunction and several other temporary inconveniences, the brethren seem to be in fine trim. The typical Methodist minister goes to Conference to "have a good time," and he usually takes care that he has it. Conference proceedings, though always practical and earnest, are seldom dull, and never grim. No doubt our neighbours have had a good year in spite of the temporary drawbacks to which we have alluded. These little clouds on the Methodist horizon will soon pass away, and the great Church will move on with its work. It seems as though Calvinism and Arminianism are to be the two great doctrinal forces in the Dominion. May they work side by side in peace.

THE CANADA PRESBYTERIAN is not a local journal. Our constituency is the Dominion. We have readers on the shores of the Atlantic and Pacific and at all important places between. Still as our headquarters happen to be in Toronto we claim the privilege of adding our hearty welcome to the many hearty welcomes given by Torontonians to the members of the General Assembly. Ontario men need hardly be told that they are always welcome to the Queen City. They come often and are welcome even when they come to spend their money. The pioneers from the North-West, many of whom spent their college days here, will get a right hearty greeting. The Quebec men will get some points about their Jesuit Bill and will wonder at the lively interest Ontario is taking in their affairs. Thrice welcome are the stalwart Brethren from the Presbyteries down by the sea. Fathers and brethren, one and all, THE CANADA PRESBYTERIAN welcomes you to the Queen City. May your only sad hour be the hour you leave.

THE calamity that has desolated the Pennsylvania valleys is one that will not soon be forgotten. Thousands will have cause to remember it as long as they live. From many memories the awful scenes of the dreadful days and nights with which this month began will never be altogether effaced. Dread events like these test humanity, and show of what it is composed. Self-sacrifice was seen at its best, in all the grandeur of true nobility, and despicable selfishness at its worst, formed an occasional dark shadow in a terribly gloomy picture. The immediate cause of the Johnstown disaster is asserted to be the breaking of the dam that hemmed in the waters of an artificial lake some distance above the town, which was used by sportsmen. The verdict of the coroner's jury reflects severely on the owners of that reservoir for their carelessness in neglecting to have the defects in the dam removed. It is the old and familiar lesson that "Evil is wrought for want of thought" impressed with terrible emphasis. The genuine and practical sympathy extended

to the surviving sufferers in the Pennsylvania valleys show that a profound impression has been made, and that the brotherhood of humanity is more than a sentimental image.

THE Committee of the American Assembly that looks after the duty of systematic giving had this to say in their report:

Half a century ago the great cry of the Church was for open doors. Still later, when the freedom of the world was given to "the messenger that bringeth good tidings," we began to ask the Lord more earnestly than ever to send forth labourers into the harvest. That prayer has also been heard; and, with an unprecedented number of young men and women volunteering for the work of labouring for the world's conversion, we meet the old question of the Apostle Paul, "How shall they preach except they be sent?" And we meet the question, not only in the foreign work, but also in every department of our Church's activity. The constant, urgent and increasing cry is for money with which to do the Lord's work in building up and extending His kingdom throughout the world.

A quarter of a century ago many missionary speeches in Canada were wound up in this way: "We want men for this work and we want money." That old peroration is laid on the shelf now. We have the men, aye, and the women, too. The only thing needed now is money. The doors have been opened, the men and women are ready to go at a moment's notice. We need just one thing more—money. And the money will come, but it would be a good thing if it came faster.

OUR Presbyterian neighbours over the way have thirteen theological seminaries, seventy-five professors and teachers and seven hundred and ninety-three theological students, of whom two hundred and eighteen were graduated this year. The college property is worth over \$8,000,000. The combined libraries have 200,000 volumes; the combined expenditure last year was over \$316,000, and the combined income, \$300,000. These thirteen seminaries report annually to the committee on theological education, and that committee always gives the seminaries some sound advice, of which the following may be taken as a specimen:

That our theological seminaries be recommended to make a more faithful and intelligent study of elocution on the part of all the students, by making it in all cases a part of the regular curriculum, to the intent that the well-considered thought having the well-considered utterance may more generally be welcomed by the people and produce the desired result.

That our theological seminaries be further recommended to give more attention to the thorough and systematic instruction and training in the constitution and polity of the Presbyterian Church.

Manifestly our neighbours are not thinking seriously about organic union, or they would not ask their professors to give more attention to thorough and systematic instruction and training in the constitution and polity of the Presbyterian Church.

DR JOSEPH PARKER, of the City Temple left his own church on a recent Sabbath evening, to hear Mr. McNeill. Next morning, Dr. Parker was besieged for his opinion of the young Scotchman. Among other favourable things, the doctor said:

In my professional capacity as critic, I was completely disappointed. I cannot but entertain a very deep and bitter grudge against Mr. McNeill on this ground; at least, such a grudge I ought to entertain if I were a really Christian critic. I had been given to understand that Mr. McNeill was a pulpit comedian, somewhat of a clown, much of a jester, and tinged not a little with a certain kind of vulgarity. You may therefore judge how greatly I was disappointed when I tell you there is nothing comical in Mr. McNeill, nothing clownish, nothing frivolous, and that, instead of vulgarity, I found the truest spiritual refinement. With all my preliminary notions thus turned upside down, what kind of judgment can you expect me to pronounce upon this new minister? Mr. McNeill has suffered immensely from false rumours.

And so has every preacher who has refused to run in ruts, and has dared to preach the Gospel with the nature the Almighty gave him. Spurgeon was savagely denounced by a portion of the London press for years. Talmage has been more abused than all the other ministers of America put together. The offending of both was that they said and did things in their own way. Their crime was their individuality. The worthy Ontario elder who used to thank the Lord in prayer meeting for a variety of gifts in the Church had more grace and common sense than many more pretentious people have.

SOME English Presbyterians are under the impression that Presbyterianism, pure and simple, is not quite so well adapted to Anglican tastes as it might be made. An attempt is being made to render public worship somewhat more imposing by the adoption of a ritual that would

bring it more into line with Episcopalian forms. At the head of this movement is Dr. Donald Fraser, who desires to see a more ornate form of worship than he was accustomed to in his younger days. The proposal he submitted to the Synod contains the following:

The morning service is to be commenced by reading selections from seventeen texts of Scripture, some of which are large, and in all they amount to an average-sized chapter, for the purpose of solemnizing the minds of the people. 2. The first prayer is then offered, during which the people kneel, as they are to do henceforth in all public prayer, and at the close of each to say "Amen." 3. A Psalm follows. 4. A prayer of confession and petition for absolution. 5. Reading of the Scriptures by the minister, or "such other person as he may appoint." The preface to the reading is, "Let us hear the Word of the Lord from the Old Testament in the Book of —; Chapter —; Verse —." At the close of each reading the form is, "May the Lord bless the reading of His Holy Word." Directions are given in three articles to the effect that the best translation shall be used, suitable portions chosen, and that any explanation upon the passage shall be given after the reading. 6. Act of praise. 7. Address to children, if such is included. 8. Act of child's praise. 9. Reading New Testament Scriptures. 10. Act of praise. 11. The Apostles' Creed. 12. Psalm or hymn. 13. Prayers as follows, One of general thanksgiving, one of supplication for personal grace, one of general intercession and the Lord's Prayer. 14. Act of praise. 15. Notices, with directions as to what they shall be. 16. Brief prayer. 17. The sermon. 18. Prayer. 19. The offertory not given as worship. 20. Act of praise; and 21. Benediction. In the evening service the parts 1, 2, 7, and 8 are to be omitted.

There are also somewhat elaborate ceremonials for baptismal, marriage, and burial services. That Presbyterian worship may sometimes suffer from bareness and formality is quite probable, but hitherto it has been free and spontaneous. It is not apparent that the proposed ritual will remedy the evil. That formalism can be obviated by the imposition of a more elaborate ceremonial, seems an application of a kind of spiritual homeopathy that may fail to cure the disease.

THE GENERAL ASSEMBLY.

IT was a coincidence, and certainly a suggestive one that the first delegate to the Assembly we met was from Vancouver, British Columbia, and the second from Halifax, Nova Scotia. The Presbyterian Church in Canada extends from ocean to ocean, and its influence for good is wide as the continent. It is also apparent that a deep interest is taken in its welfare when men esteem it a privilege to be present and take their part in the proceedings of the supreme Court who have to travel thousands of miles to enable them to do so. Few would be found to undergo the fatigue, inconvenience and expense involved if they were indifferent to the cause to which they have devoted their lives. The commissioners, with but few exceptions indeed, come prepared for ten days' protracted and exhausting labour and cheerfully undertake their full share of the work to be done. Many of them come specially prepared. The questions they anticipate will come up for consideration, and in which they have a lively interest, have occupied their thoughts for months previously and in some instances they are thus specially qualified to shed light upon them and offer solutions that will be eminently helpful.

At the Assembly that opens to-night there is little anticipation that what are called burning questions will occupy the attention of the members. No deep and agitating subjects of discussion at present disturb the tranquillity of the Church. Though this condition of quiescence may not be favourable to the excitement of absorbing general interest in its proceedings, it is nevertheless decidedly advantageous to the Church's continued peace and prosperity. It gives much needed time and opportunity for the careful and deliberate transaction of the necessary business that the healthy progression of the Church renders necessary. It is very unsatisfactory when much of the time of the Assembly is taken up with adventitious matters to the exclusion, or at best the superficial consideration, of the condition of every one of the schemes of the Church. Routine business may be comparatively unattractive, yet it is absolutely essential to the smooth and satisfactory working of the machinery necessary to the Church's maintenance and advancement. The success of the respective schemes is largely dependent on the degree of consideration their claims receive from the members of the Assembly. If any one scheme, however subordinate it may appear, is perfunctorily dismissed with the merest formality consistent with decorum, people generally will be inclined to regard it as of little importance, and be disposed to give a practical expression to their view in the manner in which they contribute to its support. In regard to what are considered the more subordinate schemes it may be well to remember that the principle involved in the adage, "Take care of the pence, the pounds will

take care of themselves," is capable of application. The great schemes, Home and Foreign Missions, French Evangelization and the Colleges, are certain from their intrinsic importance to receive due attention; all the more reason why such schemes as the Aged and Infirm Ministers' Fund, Augmentation, and the Widows' and Orphans' Fund should not be dismissed with scant consideration.

The delegates to the Assembly will, we are confident, meet with a cordial reception in the metropolis of Ontario, the Queen City of the Dominion. Here Presbyterianism is well represented and the people will, doubtless, feel it to be their privilege to love the brotherhood and make the visit of the delegates from all parts of the Dominion as comfortable and enjoyable as possible. It is certainly the desire of the people of Toronto that the brief stay of their distinguished guests may be profitable and happy and that they may carry with them to their spheres of labour pleasing memories of the central meeting of the General Assembly.

A DEADLY EVIL.

A RECENT incident in London high life has directed much attention to what is recognized as a social plague spot. A fashionable club house, where aristocratic gamblers are in the habit of congregating, was raided by the police, and in the proceedings that followed, the public were permitted to get a glimpse of the manner in which some of the nobility are accustomed to spend their leisure moments. Whether the exposure of the noble players at the Field Club will have a tendency to make some of them, and others with the same inclinations, a little more careful of the good name they are supposed to possess by abandoning a pastime so ruinous and debasing, remains to be seen. At all events, the occurrence has afforded an opportunity of directing attention to a pernicious habit that is spreading its corruption through all the grades of social existence. The law relating to gaming is by no means what it ought to be. That under which the delinquents at the Field Club were tried, dates back to the time of Henry VIII. and its meshes are so wide, that many of the offenders had no difficulty in making their escape. The law requires to be adapted to modern conditions.

Science that has been applied with marvellous results to the cause of human advancement has also helped the cause of immorality. The telegraph that spreads with instantaneous speed the intelligence of events of world wide significance, flashes the news of the horse-race, the aquatic contest, or the most brutal slugging match. On all these events, thousands upon thousands, in all ranks of life, stake their wagers, and thus the passion for gambling is spread everywhere. It extends with contagious force, and what has become an almost universal practice has deadened the popular conscience to the enormity of the evil. Dishonest in itself, it is a fruitful source of dishonesty and degradation. It may seem a strong thing to say that the man who pockets money he has won by betting is dishonest. Yet the plain fact remains that the practice can neither be described as honest nor legitimate. The money thus obtained has not been earned by him. It has not come into his possession by strictly lawful means; he has rendered no equivalent for it. It is simply taken from the pockets of others as foolish as himself, who have simply lost without any possible gain, except a glimmering sense of their own folly. All legitimate business transactions ought to be mutually beneficial; in gambling they are only mutually injurious.

The man who places anything like a right value on personal character will not be found in the ranks of the gamblers. Reputable men, who occasionally indulge in a little speculation of a doubtful nature, do not care to mention the fact indiscriminately. They may occasionally boast of their winnings in certain select circles, but they do not care to speak of it in the privacy of their homes, in the presence of their children, and they are still more chary in recounting their losses. The gambling habit is not a subject on which those addicted to it care to talk with the frankness they are accustomed to use in reference to other matters. If the practice can be reckoned among those that are honest and above board, why this reticence, unless it is something of which properly constituted moral natures have good reason to be ashamed?

While no man, whatever his circumstances, can with propriety afford to indulge in gambling, there are vast numbers constantly tempted to engage in it who can only do so by using money that is not their own. The desire to make dishonest gains by gambling whether in the lottery, the bucket shop, the stock exchange, the race-course, etc., may be prompted by other desires than the mere passion

for gambling, but that has been the rock on which many have gone to pieces. The trusted bank official, the reputedly honest confidential manager of a large business concern, have yielded to the fascination of making gain by surreptitiously using the funds over which they have had control. The venture turns out disastrously. The defalcations are discovered. When detection comes they find escape only in a prison cell, possible exile, or in suicides' graves. If these are supposed to be extreme and isolated cases, let the ordinary readers of daily newspapers make their own comments.

Like every other depraved passion of human nature, this evil propensity grows by what it feeds upon. If any one wants to know the end to which it logically leads let him ponder the accounts from Monaco that from time to time, despite all precautions at repression, find their way into the public prints. The losses, the ruin, the crimes, the desperation and the suicides that occur there are tragic.

There is in many quarters a desire that legislation for the suppression of gambling ought to be secured, and properly so. Even that is difficult, as recent events in Canada have shown. The Abbott Bill for the closing up of bucket shops encountered considerable opposition, and it is doubtful now as it stands if it can in any appreciable measure be made operative. Honest and effective legislation might be very helpful in repressing an evil that is only injurious, but the gambling passion is so deep-rooted and so widespread that other agencies for its counteraction are urgently needed. First of all, enlightenment as to its immoral and debasing nature is requisite. Many who occasionally engage in the practice see no harm in it. Were they convinced that it is sinful they would refrain before such an evil habit had become an overmastering passion. The habit must receive no countenance or toleration by being looked upon as a matter of indifference. Gambling in every form and everywhere should be called by its right name, that it may be more generally known as the abominable and ruinous thing it is. In the light of the growing prevalence of so pernicious a practice the Church in every section of it should realize the tremendous responsibility that rests upon her to give no countenance to the questionable practices by which, under her sanction, money is raised for religious or charitable purposes. As it is, some of the Church's doings in this respect occasion grief to her friends, and tip the arrows of scorn her foes aim at her. Is it not high time that the law which forbids lotteries, except those sanctioned by the Church, should have that exception eliminated?

Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The frontispiece to the June number of this popular monthly is a fine engraving of "Well Employed," a picture by Alma-Tadema. The descriptive papers fully illustrated are "On the Wandle," "The Story of the Savoy," that is, the old Savoy Church in London, and "The History of Billiards." No fewer than three serials appear in this number, "Jane Harlowe" by W. Clark Russell; "The Better Man," by Arthur Paterson, and "Sant' Ilario," by F. Marion Crawford.

SCOTTISH CHURCH HISTORY. By Rev. Norman L. Walker, Dysart. (Edinburgh: T. & T. Clark; Toronto: D. T. McAinsh.)—One of an admirable series of handbooks for Bible classes and private students. The series is under the editorial supervision of the Rev. Marcus Dodds, D.D., of Glasgow, and the Rev. Alexander Whyte, D.D., of Glasgow. The respective subjects covering a large field of study have been assigned to men whose competence to give them adequate treatment is undoubted. This little volume on Scottish Church History is from the pen of Dr. Norman L. Walker, who traces in a lucid and compact manner the leading events, and many of them are of deep interest, in the annals of the Scottish Church from the early centuries down to 1843. Each chapter has appended to it a series of questions covering the period embraced in it.

THE LIFE OF JESUS CHRIST. By Rev. James Stalker, M.A., Glasgow. (Edinburgh: T. & T. Clark; Toronto: D. T. McAinsh.)—That this brief biography of Jesus Christ has won its way to popular favour is evidenced by the fact that on the title-page is inscribed "twenty-sixth thousand." It justifies the author's statement in the preface, "there was need of a book which, by exhibiting in the briefest possible space the main features and the general course of our Lord's life, should cause the well-known details to flow together in the reader's

mind, and shape themselves into an easily comprehended whole." The little volume forms one of the admirable series of Hand Books for Bible Classes. At the end there are hints for teachers and questions for pupils.

UNDER THE PRUNING KNIFE. A Story of Southern Life. By Mary Tucker Magill. (Philadelphia: Presbyterian Board of Publication.)—This is a strong story. Its characters are well-defined, and are consistent throughout the book. The pictures of Southern life are well drawn. The two sisters, Eva and Lin, are properly the heroines of the story. In Eva, we have a woman who lived only for admiration and selfish enjoyment. She was very beautiful in face and form, but lacked those elements of character which are woman's true adornment, showing, on the other hand, gravest faults and blemishes, which marred and wrecked her life. Lin was the reverse of her sister, lovely in disposition, unselfish, thoughtful, rich in all the qualities of true womanhood. The career of the two sisters is in keeping with their respective characters. Young women should gather much instruction from the story, which is well written and is of a high order of merit.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—This magazine for June is rich in sterling matter well adapted to its patrons. It covers a wide field, embraces all evangelical denominations and caters for all classes of Christian workers. This number contains a good portrait of Bishop Warren, of the Methodist Episcopal Church, with a sermon preached at the opening of the Trinity Methodist Episcopal Church in Denver. A fine view of the Church is also given; and also views of the buildings of Denyer University, a portrait of Dr. D. H. Moore, and a brief biographical sketch of Bishop Warren. Other important articles are a full sermon by Dr. Tinker, and Exegetical Comment, by Dr. Kellogg; a Children's Day Service, by Dr. Conder, and a Post-Centennial Service, by Dr. Huntington. Leading Thoughts of Sermons are by Drs. Elder, M. Owen, Revs. J. Hobbs and Dann. The other contents and the usual departments furnish excellent and profitable reading.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls, Toronto: William Briggs.)—The *Homiletic Review* for June is a very excellent number. "The Kind of Preaching for Our Times," by Dr. Denis Wortman, is good. Dr. Murray's article on "Luther's Table Talk" is a feast of fat things. Dr. Stone's series of papers on "Body and Mind in Christian Life" grows in interest. Professor Thwing contributes an excellent article entitled, "Unrecognized Elements of Power in the Preacher." A very remarkable and instructive paper by Rev. W. F. Taylor is called the "History of Pre-Raphaelitism a Prophecy of Realism in Literature." The Sermonic Section is full of sterling discourses, in full or in outline, by eminent preachers. "The Prayer Meeting Service" Dr. Wayland Hoyt makes highly instructive. Drs. Chambers and Crosby give interest to the Exegetical Section, while Dr. Stuckenberglays himself out in this number on Albrecht Ritschl, the eminent German theologian who has just died. Dr. Storrs on "How I Succeeded in Extempore Preaching" is sure to be read with avidity. Dr. J. M. Ludlow begins a series of brief papers on "The House as Used in Bible Illustration." An index to Vol. XVII. closes a volume as valuable as any that has preceded it.

PRESBYTERIANISM. By Rev. John Macpherson, M.A. Findhorn. (Edinburgh: T. & T. Clark; Toronto: D. T. McAinsh.)—The opinion is sometimes expressed that many of our young people are not so familiar with the distinctive principles as they ought to be. This little volume, one of the series of Hand-Books for Bible Classes, supplies a long felt want. Young people, or even older readers for that matter, can hardly be expected to plod through ponderous works on Church polity to get a clear idea of the distinctive principles of Presbyterianism. This admirable little work presents in short compass all that is essential to a clear understanding of that system of Church Government which Presbyterians regard as most accordant with the New Testament ideal of the Church. The contents embrace an introduction in which the various forms of Church polity are stated, the distinctive principles of Presbyterianism, divine right of Presbytery, Literature of Presbyterianism. The main body of the work consists of two parts. Office-Bearers in the Presbyterian Church, and the second, constitution and gradation of courts in the Presbyterian Church. While this Hand-Book has no questions appended to the sections it has a well-arranged index rendering reference easy.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XXIX. (Continued.)

"I am not so sure of that. Nor would I like to say that to take your way would be either her interest or her duty."

"Nonsense, man! Consider the good a woman like that might do. I think I'll send a letter to her friend, Mr. Hume. He can set her duty before her, as to the spending of the money. They are good at that, these ministers. And there is Mrs. Esselmont! If she were to take up Allison Bain, it would be the making of her. And she might well do it. For John Bain came of as good a stock as any Esselmont of them all. Only of late they let slip their chances—set them at naught, I daresay, as Mistress Allison is like to do. Yes, I'll write to Mrs. Esselmont. She has taken to serious things of late, I hear, but she kens as weel as anither the value of a competence to a very young woman like Allison Bain."

"Does Mistress Allison know anything of this nephew of Brownrig's?"

"All that she knows is that there are folk who can claim kinship with her husband."

"Well, I hope he is a good man if this money is to go to him, as I cannot but think it may."

Mr. Rainy said nothing for a moment, but looked doubtfully at the doctor.

"He is an unworldly kind of a man," said he to himself, "and though he has not said as much, I daresay he is thinking in his heart that it is a fine thing in Allison Bain to be firm in refusing to take the benefit of what was left to her. And if I were to tell who the next of kin is, it might confirm her in her foolishness. But I'll say nothing to him, nor to Mrs. Esselmont."

Then he added aloud:

"Speak you a word to her. She will hear you if she will hear any one. Make her see that it is her duty to give up her own will, and take what is hers, and help other folk with it. She is one of the kind that thinks much of doing her duty, I should say."

Dr. Fleming smiled.

"Yes, that is quite true; if I were only sure as to what is her duty, I would set it before her clearly. I will speak to her, however, since you wish it, but I will let a few days pass first."

That night Robert Hume looked in upon Allison, as was his custom now and then. Marjorie's letter lay on the table.

"There is no bad news, I hope," said he as he met Allison's glance.

"No. Marjorie would like me to come 'home,' as she calls it. Or, if that canna be, she would like to come here."

"She could hardly come here, but you should go to the manse. You must go when spring comes."

"I would like to go for some reasons. But—I would like to see my Marjorie, and the sight of your mother would do me good, and yet I canna think of going with any pleasure. But I may feel differently when the spring comes."

"You went back to your auld wives too soon," said Robin.

"No, it is not that. If I am not fit to go to them, what am I fit for?" And, to Robert's consternation, the tears came into her eyes.

"Allie," said he, "come away home to my mother."

But when Allison found her voice again, she said "No" to that.

"I havena the heart to go anywhere. My auld wives are my best friends now. I must just have patience and wait."

"Allison," said Robert, gravely, "would you not like to come with me to America?"

Allison looked at him in astonishment.

"With you! To America!"

"Yes, with me. Why not? They have fine colleges. I could learn to be a doctor as well there as here, at least I could learn well enough. And then there is your brother, and—John Beaton. The change is what you need. You wouldna, maybe, like to go by yourself, and I could take care of you as well as another."

This bold and wise proposal had the effect of staying Allison's tears, which was something.

"And what would your father and mother say to that, think ye?" said Allison with a smile.

"I dinna—just ken. But I ken one thing. They would listen to reason. They aye do that. And a little sooner or later, what difference would it make? For it is there I am going some time, and that soon."

"And so am I, I hope—but not just yet. I couldna go to a strange land to bide among strange folk, until—I am fitter for it. If my brother had a house of his own, I might go."

"But when your brother gets a house of his own he'll be taking a wife," said Robert gravely.

"Surely! I would like that well."

"Oh! it will come whether you like it or no. If he canna get one, he'll get another—there's no fear."

"Ah! but if he canna get the right one, he should take none. And he would aye have me."

Robin might have had his own thoughts about the matter. He said nothing, however, but that night he wrote a letter to his mother. He wrote about various matters, as once every week it was his duty and pleasure to do. And when he had said all else that was to be said, he added that Allison Bain whiles looked as she used to look in her first days in Nethermuir—as though she had lost all her friends, and as though she might lose herself next.

"I told her to-night that her best wisdom would be to come away with me to America. I meant, of course, that I would go with her if she was afraid to go by herself. For they say there are fine colleges in America and I could keep on with my work there. Allison is getting no good here, among her auld wives."

Mrs. Hume smiled at Robert's proposal, and so did the minister, but they both looked grave at his account of Allison.

"It is a pity that she refuses to come here for a few weeks," said Mr. Hume.

"Yes, it might do her good. Still it would not be as it was at first. It was because her hands were busy and her days full, that she was helped then. It would be different now. And more than that, she seems quite to shrink from the thought of it. We will wait a while, and all that may pass away."

CHAPTER XXX.

Then fare ye weel, my ain true love,
And fare ye weel a while.

But Allison was in no such evil case as her friends were inclined to believe. She was growing strong again, and she had enough to do, and a will to do it, which to reasonable folk means content, if it does not quite mean happiness. She still lived in Mrs. Robb's house, and went to the infirmary every day, and took pleasure in her work, the best of pleasure—knowing that she was doing something to soothe the pains of those whose portion in life seemed to be only suffering and sorrow.

In helping these, she helped herself also. She forgot her own sadness, when she saw the weary, pain-drawn faces brighten as she came near, and she felt her own courage revived, and her strength renewed, when any weak and hesitating word of hers had power to comfort the hearts of some whom care or poverty or ill-requited affection had made sick, or sour, or hopeless.

There were complaining and ingratitude to meet now and then, from some of them. But, poor souls! they needed help and comfort all the more, because of their unreasonable anger, or their querulous discontent. Her kindest words, and softest touches, and longest patience were for these. And when the cloud parted, and a light from Heaven shone in upon one sitting in darkness, or when, for a moment, the troubled and angry spirit was made to feel what the coming of God's grace into the heart is like,—was not that enough to make her content?

Doctor Fleming, though he said little to her about herself or her health, still kept his eye upon her, and soon became quite satisfied about her. Mr. Rainy, who sometimes saw her passing through the street, wondered when she would begin to tire of her self-imposed labour, and of getting her own will, and be ready to listen to reason. But he acknowledged to himself, that, if one could judge by her look, she seemed well pleased with her work and her own ways thus far.

"She goes by, not seeming to see me or any other body, but her thoughts are good and pleasant thoughts, or I am mistaken. Still, I doubt, when she comes to stand face to face with 'the next of kin,' she may have a qualm of repentance for her foolishness. But a last will and testament is no't to be lightly meddled with, and I will do my best for her."

So he wrote to Mr. Hume, asking him to use his influence with Allison. He wrote also to Mrs. Esselmont, whom he had known long and well. He had known her best in her youth, when, as he said to himself, she had kept as firm a grip of the good things of this life as most folk. He assured her that there was no reason, either in law or in morals, why Allison Bain should not have and hold, and make a good use of all that her husband had left to her, and he believed that no one would be so well able to set all this before her as Mrs. Esselmont, since, as he had heard, she had for some time taken an interest in the young woman, and then he added:

"She has both sense and discretion, except with regard to this one matter. She has been living a repressed sort of life of late, indeed from all that I can gather, she never has had any other kind of life, which goes far to account for her hesitation—I will not say refusal—to receive what is rightfully hers. I think that she is afraid of the responsibility, and that she is not sure of herself, or of doing well the duties of a higher station. But she would soon learn to have confidence in herself; and with the friendship and the countenance of Mrs. Esselmont, she need care little for the favour or disfavour of any of the rest."

Mrs. Esselmont smiled as she read. If such a letter had come to her in the days when Mr. Rainy knew her best—when she was young—when she had influence in her own circle, and liked well to exercise it, she might have been moved by it even more than it moved her now. For she was moved by it. She had seen and known enough of Allison Bain to cause her to assent willingly to Mr. Rainy's opinion, that under favourable circumstances she might hold her own in a position very different from that which she had hitherto occupied.

She had not known Allison during her first months at the manse, when, under the terrible strain of sorrow and fear, she had seemed to break down and lose herself. It was the sight of her beautiful, sad face as she sat in the kirk, that had first touched Mrs. Esselmont, and afterward, her firm and gentle dealing with the child Marjorie. Later on she had learned to know well and to admire, yes, and to love dearly, this reticent, self-respecting young woman who was living under her roof, a child's nurse—a servant, yet who in all her words and ways showed herself to be a true lady.

Such help as she could give, she would gladly give to Allison, should she of her own free will choose wealth and a higher position in life. But to seek to influence her choice, —that was quite another matter. No one but Allison herself could take the responsibility of deciding what her future was to be. None knew better than Mrs. Esselmont, how little, wealth and the esteem of the world had to do with peace of mind or enduring happiness. She therefore answered Mr. Rainy's letter without committing herself. But she told him, that a journey to Aberdeen which she was intending to make should be hastened, in order that she might the sooner see Allison.

As for the minister, he did with Mr. Rainy's letter, what he was in the way of doing with all important matters on which he was called to decide. He considered it well for a night and a day, and then he laid it before his wife. She had not wait long to consider it. She said as she laid it down:

"John Beaton!"

"Well," said the minister, "what of him?"

"He would never wish it. At least I hope he would never wish it."

"And has that anything to do with her refusal, think you?"

Mrs. Hume was silent a moment. Then she said:

"No. I do not think so. I am sure it has not. There is no use searching for reasons as far as Allison is concerned. She simply cannot do the thing they are wishing her to do. It is not a matter for reason with her, but a matter of feeling. And I quite understand it, though I could not hope to make this clear to Mr. Rainy, perhaps not even to you."

There was more said about John Beaton and his hopes and wishes, but the advice which was to be given to Allison was not to be influenced by any thought of him, or what he might desire. What would be best for Allison herself?

Knowing her well, the minister could not but believe that she would be "a faithful and wise steward" of whatever was committed to her hand. And he could not but have a thought also, as to the direction which her liberality might take under judicious guidance. But for Allison herself, was the possession of so much money desirable? Would she be a happier woman because she lived in a fine house, and had fine folk about her? And would these fine folk ever fully accept her as one of themselves, and give her what was her due,—not as a rich woman, but as a good woman,—one possessing rare qualities of heart and mind, one in herself worthy of high regard and honour? All this was, in Mr. Hume's opinion, more than doubtful.

There was this to be said. A measure of happiness cannot but be theirs to whom is given the heart as well as the power to dispense wisely and liberally, and surely Allison would be one of these. Still, the conclusion to which Mr. Hume came, was that Allison must be left to decide for herself.

So Mr. Hume's reply to Mr. Rainy's letter was not very satisfactory to that gentleman, and he could only hope, that as the months went on, something might occur which would suggest more reasonable views to them all.

Mrs. Esselmont went to Aberdeen, and it so happened that she had an interview with Mr. Rainy before she saw Allison. She owned herself impressed by what he had to say. Therefore when she met Allison, her first words to her were not those which she had intended to use. She spoke very gently and kindly, but it was with the desire to convince Allison that though it might not be for her pleasure, it might still be her duty to yield to wise guidance, and accept the lot which she had not chosen for herself, but which seemed to be the lot appointed for her. She dwelt on the advantages which would naturally follow such an acceptance,—the good which she would hold with credit and honour.

There was more said than this, and Allison listened in silence, with a look in her eyes which brought Mrs. Esselmont to a pause at last.

"Were these your first thoughts about me when you heard what had befallen me? And do you think that I would be a happier woman or a better, for being a richer woman?" asked Allison quietly.

"Not happier or better, perhaps, but you might be more useful. No, I must own that my first thought was, that you did well to refuse to receive anything from him from whom you had fled, and from whom you had hidden yourself so long. But you owe something to his memory. Do you not see how it would quiet the evil tongues which are raised against him, if you were to take your rightful place and do there the duties which he, I fear, neglected sometimes to do?"

"I could not go there," said Allison.

That was all she had to say. She had no reason to give, and she had nothing to answer to all the good reasons which Mrs. Esselmont had heard from Mr. Rainy, and which she tried to set before her.

Mrs. Esselmont kept her best argument till the last. It was not one which had been suggested to her by Mr. Rainy.

"Allison, I can understand why you may shrink from the responsibility which the acceptance of your husband's will would bring upon you. But in a way, the responsibility would remain, even were you to refuse. You do not know into whose hand this money may fall. Think of the evil influence which a bad rich man might exert through all the countryside. What is known of this stranger who is putting in his claim as next of kin?"

"Mr. Rainy knows that he is the man that he declares himself to be. He has long known about him, and has always kept him in view. Doctor Fleming told me that. Yes, I have thought of what you say. But if Mr. Rainy is satisfied, I think I am free to do as I desire to do—as I must do."

"Is it your brother who is seeking to influence you in this matter, Allison?"

"No. I have thought of what might be his wish. But I have had no word from him since—I do not even know whether he has heard of—what has happened. No one has influenced me. I am sure I am right in refusing; but right or wrong, I must refuse. Oh! say no more, for I cannot bear it."

She doing her best to keep herself quiet, but the constant dwelling on this matter had vexed and wearied her, and Mrs. Esselmont was startled by the look which came to her face, as she rose and took a step toward the door.

"Allison, my dear," said she, "you are worn out and need to be taken care of and comforted. Leave it all for the present, and come home with me."

The ready tears came to Allison's eyes.

"You are very kind, but I think I am better here. Mrs. Hume has asked me to come to the manse, and Mrs. Beaton would like me to go to her. You are all very kind, but I think it is better for me just to bide where I am, and keep myself busy for the present."

Mrs. Esselmont sat thinking earnestly for several minutes. Then she said gravely:

"Allison, listen to me for a moment, and put out of your thoughts all that I have been saying. You have been long enough under my roof to know something of me. You know that I am growing an old woman now, and that I am much alone, having no one very near to me who could be with me always. I am often very lonely. One daughter is taken up with the care of her large family, and has other claims upon her besides, and my Mary is over the sea. Will you come to me, Allison? Not as a servant,—as a companion and friend. I like you greatly, my dear. I may say I love you dearly. Will you come to me?"

She held out her hand. Allison took it in both hers, and stooping, she kissed it, and her tears fell upon it.

"If my brother did not need me I would come with good will. But I must go to him when he is ready for me."

"Will you come to me till he sends for you? If he were to marry he would not need you. You would be happy with me, I am sure, my dear."

"That you should even wish me to come makes me very glad, but I can say nothing now."

"Well, think about it. We would suit one another, my dear. And we might have our Marjorie with us now and then."

Mrs. Esselmont went back to Firhill, and Allison went

daily to the infirmary again. She kept herself busy, as was best for her, and no one came to trouble her any more with counsel or expostulation. She did her work and thought her own thoughts in peace.

"I will wait patiently till this troublesome business is settled, and then I will know what I may do. I am not losing my time and I can wait."

Having quite made up her mind as to her duty with regard to "this troublesome business," she put it out of her thoughts and grew cheerful and content, and able to take the good of such solace or pleasure as came in her way.

Robert Hume was a help to her at this time. He looked in upon her often, and gave her such items of news as came to him from the manse or from Nethermuir. He brought her books now and then, to improve her mind and pass the time, he told her, and Allison began, to her own surprise, to take pleasure in them, such as she had taken in books in the days of her youth, before all things went wrong with them, and all the world was changed.

A letter came from her brother at last. It was dated at a strange place in the West, and it was not a cheerful letter.

"It is a long time since I wrote to you," he said. "I had no heart to write. I was grieved and angry, and I would only have hurt you with my words. But I have not made so much of my own life that I should venture to find fault with what you are doing with yours. As to my plans that you asked about, I have none now. I may wait a while before I think of getting a home of my own, since I am not like to have any one to share it with me. Oh! Allie, how is it that all our fine hopes and plans have come to nothing? It was your duty, you thought, to take the step you have taken. I cannot see it so. Having once gone to him, you can never leave him till death comes to part you. You might as well have gone at the first as at the last, and you would have saved yourself the trouble of years. But it is useless to say more—"

Then he went on to tell her that he had come West to see the country—and a fine country it was, grand for growing grain. He had not made up his mind to stay in it. "It is a fine country, but it has a dreary look to me. There is not a hill to be seen for or near, and in some parts, not a tree for scores of miles. I hardly think I will stay here long."

Allison read all this with painful misgivings. Willie alone and discouraged, and alas! open to temptation, perhaps, as he had been before—how would it end? Her heart sank within her, and she said to herself, that there was no need for her to wait for a settlement of that troublesome business. There were those who could settle it without her help, and she would away to her brother.

His name was signed at the end of the page, but she turned the leaf over and read a few lines more.

"I have gotten a letter from John Beaton, and I have made up my mind to go back to Barstow. John says he is going home to bring out his mother, and he will give you all the news—so no more at present."

Allison's heart was lightened as she read.

"There cannot be much wrong with him since he is going back again," she thought, "and I can wait patiently till his friend comes, to hear more."

She had not long to wait. One night, when she came home in the early gloaming, she found Mrs. Robb standing at the door.

"Mr. Robert is in the room," said he, "and a friend with him. He asked for you, and I thought ye might maybe like to take off your cap and change your gown before you went in to them."

"I may as well," said Allison. "It is some one from Nethermuir, I suppose," she thought as she went up the stair.

So she came down quite unprepared to find John Beaton standing in the middle of the room, with his eyes fixed on the door. They stood for a moment looking at one another, and then their hands met, but not a word of greeting passed between them. Then Allison sat down, and John took a turn up and down the room.

"I heard from my brother that you were coming home for your mother, but I did not think it was to be so soon," said Allison.

"It is the best time for me to leave my work. It is rather early in the season for my mother, I am afraid. But the voyage is shorter than is used to be, and she can have every comfort."

"She will be glad to go," said Allison.

"Yes, for some reasons. But at her age, changes are neither easy nor welcome. Still, I am sure she will be glad to go."

"You have something to tell me about my brother," said Allison.

"Yes, I have much to tell you—and nothing but good."

(To be continued.)

ODE TO BEN LOMOND.

BEN LOMOND, once more
I have sought Scotia's shore,
Through the track of the desolate sea,
(Before I pass on
To the awful unknown)
To take my last farewell of thee;
With a heart running o'er
I behold thee once more
Stand forth in thy garments of blue;
Unchanged thou'rt by time,
Every feature sublime
That so well in my boyhood I knew.

Over land, over sea,
Thou hast haunted me—
Yea, hung o'er my head like a spell,
When I heard some old air
Lo! behold, thou wert there,
Of the haunts of my boyhood to tell;
The sunlight and air
Of life's morning were there,
And the tale and the ballad that thrills—
Once more o'er the main,
A young rover again
'Mid the glory that dwells in the hills.

Yes, back thou didst bring
All the joy of life's spring!
I breathed in youth's passionate air!
Inhaled the perfume
Of the bud and the bloom,
And know naught of sorrow and care.
Oh, joy of all joy!
When a happy schoolboy
Aloft on thy bosom to climb,
Among the fresh bloom
Of the rich golden broom,
The wild myrtle, heather and thyme.

At morn how I'd shout
When I saw thee start out
Of the great, rolling, vapouring sea;
Thy head in the blue,
While the purple dawn threw
Such garments of glory round thee;
Well-remembered that dawn
As I gazed from the lawn,
Such purples thy bosom hung o'er!
The delight of my heart
To such rapture did start
That a song leapt to life from its core.

Then, in gloaming, how weird
Unto me you appeared
In thy mystical mantle of grey!
While the moon, with her train,
Through the magic domain
Came forth their mute homage to pay,
And how thou didst shout
When the tempests were out,
And the lightnings around thee did leap!
I still hear thy voice
With the thunders rejoice,
While around thee their revels they keep.

Then, as with a shock,
In my spirit awoke
Great thoughts that lay there all asleep—
In a moment of time
Inner regions sublime
Athwart my roused vision did sweep;
And how thou didst draw
Admiration and awe
As a garment my spirit around,
Till I felt we are here
In a magical sphere,
Floating, mist-like, above the profound.

The green earth supernal
With beauty is vernal;
Encompassed with glory are we!
Tho' strangers in time,
Our whole being's sublime,
And awful as death and the sea—
Yea, in travail through time,
All I've felt of sublime
In the firmament, earth or the sea,
Ev'ry colour and sound,
Ev'ry heart-leap and bound
Were somehow related to thee.

—Alexander McLachlan, in *The Week*.

THE STORY OF A WILL.

(From the *Toronto Mail*.)

To the Editor of the *Mail*: Having seen a letter in your paper from Mr. John Cooper, of this town, reminded me of an incident which occurred about three years ago. A friend of mine, Mr. A. Seymour, was staying at Vermillion Bay, on the C.P.R., west of here. A legacy was left to him by an uncle in London, England. Mr. Seymour was in such bad health at the time that he thought he would not be alive when the legacy would reach here. He therefore wrote to me asking me to have his will prepared and sent to him for signature, etc., appointing me as the legatee in trust. The will was prepared by John M. Munn, Esq., barrister, of this town, and was sent to Mr. Seymour. It was returned to me duly executed, and is still in my possession.

In the same letter was a request to send him half a dozen bottles of Warner's Safe Cure, and some pills. I sent them. I received a letter some time after, asking me to send some more, as he was feeling much better. I did so, and the next I knew, Mr. Seymour himself came to town and told me (and looked it) that he was a well man. He got his money through the Ontario Bank here, and is now in British Columbia, and was in good health when I last heard from him.

I may say that I know both Mr. and Mrs. Cooper well, and the facts in Mrs. Cooper's case are as stated in Mr. Cooper's letter.

You can publish this or not, as you think fit, as it is nothing to me either way.

Yours, etc., W. C. DOBIE, J.P.
Port Arthur, Ont., May 23.
[The foregoing letter is *bona fide*, and not an advertisement.—EDITOR *MAIL*.]

THINGS one would rather have left unsaid:—Miss Bugge: "Oh, but mine is such a horrid name!" Young Brown: "Ah—a—um—I'm afraid it's too late to alter it now!"—*Punch*.

British and Foreign.

THE late Rev. James Fleming, of Troon, bequeathed \$1,000 to the Schemes of the Church.

PRINCIPAL EDWARDS, of Aberystwith intends to make a tour of the United States this summer.

DR. MUNRO GIBSON preached the anniversary sermon in the U. P. Church, Newport-on-Tay, recently.

FATHER PUDNEY, an influential priest at Glyntaff, near Cardiff, has left Rome and joined the Anglican Church.

QUEEN VICTORIA rules more Moslems in India alone than the aggregate mixed population ruled by the Shah, Sultan and Khedive.

IN the United Kingdom, there are 14,619 Bands of Hope and other juvenile temperance societies, with a membership of 1,800,000.

DR. HAMILTON, in consequence of his appointment to the presidency of Queen's College, Belfast, has severed his connection with the *Witness*.

ARRANGEMENTS have been made for a ten days' mission in Sunderland, at which Dr. Black, of Inverness, and Rev. Hugh McIntosh, of Brockley, are to assist.

THE Rev. Thomas Gentles, of Paisley, and Dr. Boyd, of St. Andrews, were the preachers at the nineteenth anniversary of the opening of Wallace parish Church, Dundee.

AT Bow Street police court in one year over a thousand women were charged with being drunk. Many came with babes in their arms and young children by their sides.

THE Hibbert lectures for the current year by Professor Upton, of Manchester New College, are to be "taken as read," and published as a volume in the ordinary course.

PROFESSOR CHANDLER, professor of moral philosophy at Oxford, died very suddenly while going through his letters one morning recently; he had taken a dose of prussic acid.

IN the Australian parliament, the Premier bluntly told the Ultramontanes that the government feel in no way called upon to concern themselves about the temporal power of the Pope.

LORD ARCHIBALD DOUGLAS is about to start on a preaching tour in Scotland, beginning in Galloway; he has fitted up a caravan with all the accessories for Roman Catholic worship.

DURING the last century the extension of the Protestant Church has more than doubled the increase of the Roman Catholic, and almost quadrupled the territorial advance of the Greek Church.

THE Rev. John Mackenzie is able to say that he lived in a town of 20,000 inhabitants, among whom there was only one man who could be called a drunkard. That was in Bechuanaland.

THE Rev. Jacob Primmer has received \$250 from Mr. Carnegie, for an engineman at Dunfermline, Andrew Whitelaw, who rescued several persons from drowning in the town loch on the second day of the year.

REV. BENJAMIN MARTIN, of Leslie, has been appointed Convener of the Synod Committee on Disestablishment, the duties of which office have been so ably discharged for many years by Dr. Hutton, of Paisley.

IT is calculated that out of 3,000,000 converts in all the foreign mission fields, 30,000 have gone as missionaries, being one out of every hundred, while Protestant Christendom has sent forth but one out of every 500.

THE Rev. Thomas Downie, chaplain at Morningside, Edinburgh, formerly connected with the Jamaica mission, has been awarded their diploma of fellowship by the council of the Royal Scottish Geographical Society.

MR. WM. R. NOIMAN, M.A., who has completed his theological course at New College, Edinburgh, succeeds Rev. A. B. Thompson at Warwick, Bermuda; he will be licensed and ordained this month, and enter on his field of labour early in July.

MR. BROWN, of Free St. Peter's, Glasgow, in the funeral sermon at Wamphray on the late Rev. Robert Murdoch, said he was one of the choicest spirits it had been his privilege to know; while he was most earnest and successful as a preacher his best sermon was his life.

THE residue for division between Edinburgh Presbytery and that of the U.P. Church from the trust estate of the late Mr. Simpson exceeds \$90,000. The proceeds are to be devoted to Simpson bursaries, each not to exceed \$125 a year and not to extend beyond four years.

THE congregation formerly worshipping at Weigh House Chapel, so long the scene of Thomas Binney's powerful ministry, have obtained legal permission to spend the \$225,000 realized by the disposal of their old chapel four years ago to a railway company, in the erection of a new one in Duke Street, Grosvenor Square.

THE latest Sunday paper started in London, the *Sun*, has a sketch of the scene at Lambeth palace, when the Primate delivered his judgment in the case of the Bishop of Lincoln; and throughout, it speaks of the archbishop as Dr. Tait, evidently in complete ignorance of the fact that Dr. Tait has been dead for years!

The last service performed by Rev. J. Laurie, before leaving Aneityum on furlough, was making a coffin out of an old canoe, for the oldest man on the island, nimitwan, who died expressing his confidence in Christ as his Saviour. When Dr. Geddie arrived in Aneityum, this man was a noted warrior, savage and a cannibal.

DR. MURRAY MITCHELL seems to have recovered from his recent illness; he was present in the lobby of the House of Commons lately, and for some time occupied a seat in the distinguished strangers' gallery, to which he was introduced by Sir Richard Temple, with whom he was on terms of intimacy during Sir Richard's tenure of office in Bombay.

IN the recent Synod, it was proposed by Mr. Thomas Bell, of London, to discontinue the weekly *Presbyterian Messenger*, and to take steps to secure for the Church a well-conducted monthly. Mr. Armour, who seconded the motion, said they had spent \$6,000 on the weekly, and it had been a failure. Sir G. Bruce urged that if, after twenty-five years, the paper were dropped, it would be a sign of weakness, and would create weakness; and on the motion of Rev. R. Leitch, of Newcastle, it was agreed by a large majority to continue the weekly, and to appoint a special committee to take steps to improve it.

Ministers and Churches.

THE congregation of Winslow, Presbytery of Quebec, has extended a call to the Rev. Angus MacLeod.

THE Rev. Dr. McTavish preached a suitable and instructive discourse to young men on Sabbath evening last.

THE Rev. Mr. Glassford will be inducted into the pastoral charge of the Streetsville Presbyterian Church on the 25th inst.

A POWERFUL and telling discourse on the Jesuit Question by the Rev. R. F. Burns, D.D., has just been printed at Halifax.

AT the levee of the Lord High Commission to the General Assembly of the Church of Scotland, the Rev. Andrew Dowsley, Iching, China, was presented.

MR. D. L. DEWAR, B.A., a graduate of the Presbyterian College, Montreal, was recently ordained, and inducted into the pastoral charge of Scotstown, Presbytery of Quebec.

THE Rev. Professor Beattie, D.D., of the Theological Seminary, Columbia, South Carolina, occupied the pulpit of St. James' Square Church, Toronto, on Sabbath morning last, and preached an interesting and instructive sermon from Psalm lxxiv. 1.

THE Rev. J. Robbins, of First Presbyterian Church, Truro, accompanied by Mr. C. M. Dawson, sail by the S. S. *State of Nebraska* to-morrow, June 13, for Britain. They go as delegates from Nova Scotia to the World's Sunday School Convention.

THE Rev. David Forrest, formerly of Bayfield, was inducted by the Presbytery of Mantland to the pastoral charge of the congregation at Walton on the 30th day of May. Mr. Anderson preached, Mr. Jones addressed the minister, and Mr. Ross the congregation.

THE Rev. Stuart Acheson, M.A., Clover Hill, Ont., has accepted the call to the First Reformed Presbyterian Church, Carlton Street, Toronto, and his induction takes place on Sabbath, June 16. A social to welcome their new pastor is to be held on Monday evening, 17th.

MR. JOHN MCKINNON, B.A., B.D., recently licensed, was ordained to the office of the holy ministry at Roslin, on Thursday the 6th inst., and placed in charge, as ordained missionary, of the congregations of Roslin and Thurlow. Mr. McKinnon is a graduate of Queen's College.

UNTIL the end of August the Rev. Dr. Gray, Orillia, will act as Clerk of the Presbytery of Barrie, and the Rev. D. D. McLeod, Barrie, as Convener of the Presbytery's Home Mission Committee. Communications with the Presbytery should be directed to the one or the other as the business may require.

AT a large congregational meeting in Knox Church, Gravenhurst, Dr. Gray, of Orillia, presided: a unanimous call was presented to the Rev. M. N. Bethune, who cordially accepted the invitation, and in doing so expressed his determination to carry out the principles taught in the Bible, and hoped to be sustained by the members of the church.

THE *Durham Review* says:—Sacrament was held in the Presbyterian Church, Priceville, last Sabbath week. Rev. Mr. Park, of Durham, officiated in English, and delivered an excellent discourse on the occasion. The rev. gentleman (the pastor) delivered one of the ablest Gaelic sermons ever preached in Priceville to a good crowd of Highlanders.

THE Rev. Edward Snyder, of Stockton, N. J., has been invited by a unanimous vote of the congregation to become the pastor of the Presbyterian Church, at Youngstown, Niagara Co., New York. It is his purpose to accept and he will enter at once upon the duties of his new field of labour. His address is therefore changed from Stockton, N. J. to Youngstown, Niagara Co., New York.

THE following gentlemen were ordained and inducted into the office of the eldership in Knox Church, Toronto, last Sabbath, at the morning service, after an eloquent exhortation by the Rev. Dr. Parsons, of Peter, v. 111:—Messrs. William Galbraith, A. M. Smith, John McGregor, Robt. Scott, D. T. McAnish and Richard Manser. The Session now consists of twenty four members.

THE Communion services in connection with Calvin Presbyterian Church, Montreal, were held lately, the largest number in the history of the church being seated at the Communion table. Rev. John I. Razer, lately of Indian Lands, now resident in Montreal, assisted the pastor, Rev. Doctor Smith, in the services. On Friday evening, at a preparatory service, twenty-two new members were added to the Church.

A NEW white brick church with basement is in course of erection at Omeme, the corner stone is to be laid on Friday June the 21st. Dr. McTavish, Central Church, Toronto, and other ministers from a distance are expected to be present. Rev. Mr. Ewing pastor of the congregation for over forty years, will lay the corner stone. This building, modern in style and arrangements, will cost about \$5,000 and will seat about 500.

ST JOHN'S PRESBYTERIAN CHURCH, Hamilton, is progressing under the pastorate of Hon. and Rev. Mr. Moreton. The quarterly communion was held Sabbath week, and twenty-three new members were admitted and given the right hand of fellowship. The architect is busily at work on the plans for the handsome new church for this congregation, and it is expected that the contracts will be let in time to begin building operations by about 1st July.

THERE was a large attendance at the lecture hall of the Presbyterian Church, Richmond, Quebec, lately to hear the lecture by the Rev. Mr. Campbell, of Montreal, on the objects of the Dominion Evangelical Alliance. At the close of the lecture, a branch of the Alliance was formed for Richmond, the Rev. J. McLeod being appointed president, and the Rev. G. F. Brown, secretary. The Rev. Mr. Meyers, of Ulverton, was present and gave an able address.

THE Rev. D. D. McLeod, Barrie, a member of the Commission appointed by the Ontario Government to inquire into the condition of the public schools in eastern and western sections of the province, has returned for a brief season to his home. This week the Commission proceeds to investigate the state of the schools in the western counties. A correspondent writes "the public may be assured that the work will be thoroughly done and the state of affairs be fully and truthfully reported to the Government."

MR. C. J. ATKINSON, secretary of the supply committee, Knox Church, Regina, writes: Knox Church, Regina, N.-W. T., is now without a pastor, and being so far from the great source of supply—the Eastern Provinces—finds it difficult, without too great an expense, to secure the hearing of men with a view to a call. Clergymen, therefore, who contemplate visiting the North-West during the present summer, and who can spend a Sabbath in Regina, are invited to write the supply committee to that effect, stating date. Knox Church is self-supporting and pays a salary of \$1,200 with manse.

REV. ROBERT NAIRN, of Rat Portage, who is on his way to Europe, preached in Chalmers' Church, Montreal, on a recent Sabbath evening to a good audience. The sermon was based on the parable of the "Good Samaritan," and was interesting and instructive throughout, securing the closest attention of the congregation. Mr. Nairn is an able preacher and an indefatigable worker, as the large congregation which he has built up in Rat Portage abundantly testifies. He speaks most encouragingly of the future of the North-west, and will not hesitate to advise his friends in Scotland to emigrate.

THE Vancouver *World* says: The members of the Ladies' Aid Society of the First Presbyterian Church here, met at the manse and presented an address to Mrs. Thomson, expressive of their high

esteem for her and her efforts for the success of the Society and the welfare of the congregation, and wishing her a safe journey to her friends in the east, and that she may return thoroughly restored to health. The address was read by Mrs. M. A. McLean, and was accompanied by a well-filled purse, presented by Mrs. Soule, on behalf of the Society. Mr. Thomson made a suitable reply on behalf of Mrs. Thomson, thanking the ladies for their handsome gift.

THE council of graduation of the Correspondence University, Chicago, Ill., have conferred the title and degree of Doctor of Philosophy (Ph.D.) upon the Rev. David Kellock, M.A., the accomplished and popular pastor of the Presbyterian Church, Spencerville, in the Presbytery of Brockville. The degree has been conferred in recognition of scholarly attainments (certified by examination and thesis), professional ability, and general culture. Dr. Kellock has also been appointed an assistant professor, and examiner in the University. The Rev. Richard H. Bosworth, M.A., assistant pastor, Plymouth Church, Brooklyn, received the like degree at the same time.

A LARGELY attended meeting of the congregation of Knox Church, Woodstock, was held last week for the purpose of deciding upon a site for the new church. Rev. Dr. McMullen expressed the hope that whatever decision might be arrived at would be unanimous. After a lengthy discussion it was decided almost unanimously to build on the site of the present church. The following were appointed a building committee to report on matters of detail, such as the material to be used in the erection of the building, etc.: Messrs. Wm. Pott, J. H. Downing, Jas. Hay, sr., M. Douglas, J. T. Bain, J. Grant, Peter Johnson, D. H. Hunter, Jno. White, Jas. Holmes, Chas. Wilson, George Calbeck. It was decided that the subscription should extend over five years if necessary.

AT McGregor, Manitoba, the new Presbyterian Church was opened recently. The services were conducted by the Rev. Dr. Robertson. The church was filled to overflowing and the sermons attentively listened to. Some twenty-five new names were added to the communion roll. The soiree on the following night was one of the best entertainments ever got up in McGregor. Mr. J. L. Gould was called to the chair, the programme was somewhat lengthy, but not at all wearisome. The music was furnished by a choir from Portage la Prairie. The Rev. Messrs. Hodnett, Stalker, Robertson, B.A., Dr. Robertson and H. Littlehales, were the speakers. The building is 40 x 26, 16-foot ceiling, and will seat about 200 comfortably. The material used is all British Columbia fir and cedar, oiled and varnished. The whole cost of the building, when painted and finished, will be about \$1,200, and reflects great credit on the congregation.

CONCERNING French Evangelization the Rev. Charles Tanner writes: Permit me, through your paper, to remind the members of Assembly that last year the Quebec Presbytery's French Evangelization Committee brought an overture before the Assembly, asking the Assembly "to devise ways and means by which this important mission shall in the future, be carried on in a more economical and efficient manner." A member of the Board of French Evangelization moved that this overture be dismissed, but I am told that only nine members of Assembly voted for this motion, and the Assembly ordered the overture to be sent to the Board of French Evangelization. Will this end the matter? For my part I feel that it will be injurious to French Evangelization if this matter is laid aside like Mr. Ball's overture was, without being looked into. Then beside this, as Convener of the Quebec Presbytery's French Evangelization Committee, to do my work aright I must know to what extent the Quebec Presbytery and its committee on French work are under the jurisdiction of the executive or the Board of French Evangelization.

AN exchange says: A very spirited and harmonious meeting of the united congregations of Springfield and Aylmer was held lately in the several churches in these places. The Rev. Jas. A. Brown, of Belmont, the Moderator of the session, officiated as chairman, and addressed the meeting in Springfield in the afternoon and in Aylmer in the evening. The Rev. Mr. McLaren was chosen by both sections of the congregation without a dissenting voice. Several members, in supporting the nomination, expressed themselves in the warmest terms regarding the character, work and abilities of Mr. McLaren, and the hope was expressed that the gentleman would see his way clear to accept the call. While they were satisfied that the loss would be a great one to Cannington, yet the needs of the church as a whole, and especially the congregation, struggling into existence, requiring the aid and leadership of Mr. McLaren's ability, would possibly lead him to look on the change as the duty of the hour for him. The congregation pledged a handsome salary to the man of their choice.

A LATE copy of the *Christian Observer* contains two appreciative references to the labours, as well in the pulpit as with the pen, of one of our ministers, the Rev. James Little who was sojourning during the past winter in the South. It first alludes to his service at the dedication of the new brick church, lately erected in Lake City, Fla., as follows:—"The Lake City Presbyterian Church was dedicated on Easter Sunday, the twenty-first of April. The Rev. James Little, of Toronto, Canada, assisted the pastor. All the different churches of the city closed their doors and worshipped with the Presbyterians on that day. Mr. Little's sermon was splendid and appropriate. All the services were delightful and were greatly enjoyed by all of the large congregation." The second gives a commendatory notice of Mr. Little's new book on the victorious struggle of our fathers with Spain and Rome three hundred years ago. Among other things it says: "The book is a clearly condensed record of one of the most interesting periods in England's history—her great victory over Spain and the Armada. The author has written it especially for the youth of the great Anglo-Saxon household, but the older ones will enjoy it equally as much. All our Sunday School libraries would be enriched by the addition of such a work."

NOT often does the quiet village of Port Dalhousie assume the appearance of life and activity which it exhibited on the afternoon of Tuesday June 4th. Mr. J. K. Hutt, a graduate of Knox College '89, was by the Presbytery of Hamilton to be ordained and inducted into the associated charges of Port Dalhousie and Louth, and the people not only of the Presbyterian but of the other churches as well, assembled in large numbers to do honor to the young clergyman who for the past seven years has been actively engaged in Christian work in the village. The church building was handsomely decorated with ferns and flowers, the ladies of the congregation sparing no pains to make the occasion one of unmingled enjoyment. After Divine service, conducted by Rev. J. H. Ratuiffe, of St. Catharines, who preached a very impressive sermon from Ps. vi: 3. Rev. Geo. Burson, Knox Church, St. Catharines, presented the usual questions, and then offered up the ordination prayer, during which, with the laying on of the hands of the Presbytery, Mr. Hutt was set apart to the office of the ministry. Rev. Mr. McCuaig of Welland, who twenty-nine years ago was ordained and inducted into the pastorate of Port Dalhousie, was then called upon to address the newly inducted pastor. His remarks evincing deep personal feeling, caused doubtless by the rush of memories upon his mind, were listened to with marked attention. Rev. Mr. Mordy, of Niagara Falls, reminded the congregation of their duties, basing his address on the words of Sampson as given in Judges xv: 12. "Swear unto me that ye will not fall upon me yourselves." His words while frequently causing a most perceptible smile, were full of earnest and wise counsel. Mr. Robt. Laurie, elder, then escorted Mr. Hutt to the door, where he was most cordially congratulated and welcomed by the large congregation on retiring. In the evening a reception was held, where again the ladies manifested their interest by providing a most bountiful lunch. A programme was also presented consisting of addresses by the clergy-men who had taken part in the afternoon services together with Rev.

Mr. Young, of Niagara Falls South, the young people of the congregation interspersing the speeches with some well chosen and excellently rendered anthems. After a most delightful evening the exercises were closed by Rev. Mr. Hutt pronouncing the benediction. The prospects before Mr. Hutt are most encouraging. With a people thoroughly in accord with him, with mutual knowledge based upon years of experience and with repeated evidences of sincerest affection, he can scarcely fail to be successful in his work.

PRESBYTERY OF LINDSAY.—In St. Andrew's Church, Lindsay, the Presbytery of Lindsay met and was constituted by the Rev. A. G. McLaughlin, B.A., Moderator, on Tuesday, 28th May, at 11 a.m. A letter was read from the Rev. Robert Johnston, B.A., accepting the call from St. Andrew's congregation, Lindsay. Trials for ordination were assigned, and his ordination fixed for the eleventh July next; the Presbytery to meet at eleven a.m., the Ordination service at half past two o'clock p.m., the Moderator to preach and preside, Rev. A. Ross, M.A., to address the pastor and Rev. J. B. McLaren the congregation. Mr. James Gilchrist gave in his trials for license which were sustained when he was duly licensed and his ordination as a missionary appointed to take place at Sebright on Tuesday the 4th of June at 7 o'clock p.m., Rev. J. A. MacLaren to preside, Rev. D. C. Johnston to address the minister and Rev. M. McKinnon the people. A special meeting was appointed to be held at Leaskdale on the 5th June at 4 p.m., in connection with a call from Uxbridge congregation. A special meeting of Presbytery was appointed to be held at Fenelon Falls on Tuesday the 25th June, at 6 p.m. The following resolution was agreed to be engrossed in the minutes: "Whereas invidious attempts are being made by the Romish Hierarchy and the Jesuit Society to secure privileges and advantages in this Dominion which they have abused in other parts of the world and which proved dangerous to the cause of true liberty and righteousness, therefore resolved, That the Presbytery now assembled do express in the strongest terms our condemnation of such attempts as are manifested in the Act of Incorporation of the Jesuit Order and the Act known as the Jesuit Estates Act, endowing the said Order with provincial funds and the recognizing of the authority of the Pope of Rome in Canadian legislation. That this Presbytery do highly commend the patriotic conduct of the faithful thirteen who in the House of Commons voted for disallowance, thus showing that in them true patriotism arose above party spirit; and we bespeak for them the hearty support of every true and loyal citizen of this Dominion." Next regular meeting at Woodville, 27th August, eleven a.m.—JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on the 28th May; present eighteen ministers and ten elders, Mr. Henry Knox, Moderator. The Revs. W. Amos and J. A. Grant, of the Toronto Presbytery being present, were invited to sit with the Presbytery. Mr. Acheson's resignation of the pastoral charge of First Essa, Burn's and Dunn's Churches was taken up. A large number of commissioners from these congregations appeared and spoke of their sorrow in prospect of their pastor's removal. Mr. Acheson gave at length reasons for the step, chief of which was that he desired to accept a call from the congregation of Presbyterians in Carlton Street, Toronto. The resignation was accepted, and a resolution adopted expressing the regard of the brethren for Mr. Acheson and their cordial good wishes for his prosperity and success in his labours. Mr. J. J. Cochrane, M.A., was appointed to declare the pulpit vacant on June 16th, and to be Moderator of Session during the vacancy. The call from Streetsville to Mr. R. J. M. Glassford was then taken up. Commissioners were heard, viz., Messrs. Amos and Grant for Presbytery of Toronto, and Messrs. Stein and Macauley for Streetsville; Dr. J. Hanly, Mr. H. Cooke, Orillia, and Mr. David James, Midland. The pleadings against translation were felt to be the stronger. Mr. Glassford, however, intimated his desire to accept the call, while leaving himself in the hands of the Presbytery. A reluctant vote, in which many of the brethren took no part, decided that he be translated to the Presbytery of Toronto for induction to his new charge. Mr. James was appointed to declare Wauhaushene, etc., vacant on 23rd June, and to be Moderator of Session during the vacancy. Mr. W. B. Hamilton, elder, Collingwood, gave notice of following motion to be made at next regular meeting, viz.: "That this Presbytery do appoint and send out a missionary, either male or female, to such point or country as they in their wisdom shall see proper, for the good of the Church and for the salvation of souls." Leave was given to Esson Church, Oro, to sell the old manse property, proceeds to go toward building a new manse; also to Knox Church, Oro, to mortgage their new church building at Town Hall for \$600. A committee was appointed to visit Knox Church congregation with the view to ascertain what supplement from the Augmentation Fund may be needed. A special meeting was appointed to be held in Guthrie Church, Oro, on June 4th, for the trials of Mr. John Hunter, licentiate of the Church of Scotland, with a view to his ordination, and, should the trials be sustained, for his ordination as missionary in the field. Mr. David James was appointed Treasurer of Presbytery, instead of Mr. Acheson resigned. Mr. M. N. Bethune, graduate in theology, Knox College, was taken on trials for license on leave of the Synod transferred by the Toronto Presbytery. The trials were sustained. Mr. Leishman, who occupied the chair, engaged in prayer, and thereafter in the name of the great Head of the Church, and by authority of the Presbytery, licensed Mr. Bethune to preach the Gospel. An appropriate address was made to him by Mr. Grant. Steps were ordered for moderation in a call at Gravenhurst, and for a Presbytery meeting there on June 10th, at 2.30 p.m., with a view to Mr. Bethune's ordination and induction on that day. The provisional arrangement for the occasion is: Dr. Gray to preside, Mr. J. Hunter to preach, Dr. Clarke to address the minister and Mr. Dobson the people. The arrangement for Mr. Hunter's ordination at Guthrie Church is: Mr. Grant to preside and address the missionary. Mr. Dobson to preach and Mr. Leishman to address the people. Dr. W. Clarke was elected, instead of Mr. D. D. McLeod resigned, to be commissioner to the General Assembly. Report was received from Mr. Currie, Penetanguishene, of his having organized a new station at Wyvale, consisting of twenty-five families and eighteen communicants. Circular letters from seven Presbyteries were received and application to be received into the ministry of the Church; also extract minutes from Presbyteries of Brandon and Owen Sound, detailing processes of discipline. It was resolved to raise the mission stations of Longford and Uptergrove into a pastoral charge, and to obtain probationers for supply of the pulpit. Dr. Gray was appointed Moderator of the Session instead of Mr. Grant resigned. The Clerk was granted three months' leave of absence in order to visit his native land. The brethren were pleased to adopt a resolution complimentary regarding his work, and expressing the kindest wishes for him self and wife, who is to accompany him. ROBT. MOODIE, *Pres. Clerk*.

THE FIFTEENTH GENERAL ASSEMBLY.

Nominations for Moderatorship. Rev. Principal Grant, by the Presbyteries of Victoria, Richmond, Halifax, Quebec, Kingston, Peterboro', Toronto, Lanark and Renfrew, London, Sarnia, Winnipeg, Brandon, Columbia, St. John, Glengary, Truro, Pictou, Owen Sound, Chatham. Rev. Dr. Laing, by the Presbyteries of Hamilton, Stratford, Mantland, Whitley. The Rev. D. J. Macdonnell, by the Presbytery of Barrie. Rev. Dr. Robertson, by the Presbytery of Miramichi. Rev. Dr. Wardrope, by the Presbyteries of Saugeen and Orangeville. The Rev. D. M. Gordon, B. D., by the Presbytery of Calgary.

SYNOD OF THE MARITIME PROVINCES.

Presbytery of Sydney.—D. McMillan, J. A. Forbes, John Murray, A. M. McKenzie, ministers; Alex. Mathison, Dan. McGregor, F. Falconer, Hon. A. Morris, elders.

Presbytery of Victoria and Richmond.—Donald MacDougall, Donald McDonald, B. A., B. D., Roderick McLeod, ministers; Colin Nicholson, D. F. McRae, elders.

Presbytery of Pictou.—W. H. McLean, Andrew Robertson, Alex. Falconer, A. W. McLeod, Ph. D., J. F. Forbes, ministers; J. D. McGregor, D. C. Fraser, Jas. McKay, Alex. Grant, John Ferguson, elders.

Presbytery of Walla. c.—T. Sedgwick, D. McGregor, J. A. McGregor, J. A. McKenzie, ministers; J. Clark, D. McPherson, J. J. Hingly, elders.

Presbytery of Truro.—Jas. McLean, Thos. Cummings, Edwin Smith, B. A., D. S. Fraser, B. A., John Robbins, ministers; Jas. A. Hill, Hon. Alex. Morris, Josiah Crowe, Geo. A. Murray, L. B. McElhany, elders.

Presbytery of Halifax.—President Forrest, D. D., D. M. Gordon, B. D., John McWilliam, B. D., W. H. McPherson, M. A., M. G. Henry, T. A. Nelson, E. S. Bun, Jas. Anderson, ministers; Rev. P. M. Morrison, Robt. Murray, F. M. Ewen, Dr. Creelman, Sheriff Archibald, Isaac Creighton, Andrew Jeffery (Toronto), John McIntyre, Q. C., elders.

Presbytery of Lunenburg and Shelburne.—Henry Crawford, minister; Prof. Fowler (Kingston), elder.

Presbytery of St. John.—Geo. Bruce, T. F. Fotheringham, A. J. Mowatt, William Macdonald, J. M. Robinson, G. F. Kinnear, John Hawley, ministers; John Willett, A. Henderson, A. W. Colburn, J. G. Forbes, John Stewart, C. S. Everett, elders.

Presbytery of Miramichi.—Wm. Aiken, John Robertson, F. W. George, A. F. Thompson, ministers; Dr. Pedolin, George Haddow, Prof. J. F. McCurdy, elders.

Presbytery of Prince Edward Island.—A. McLean Sinclair, Alex. Stirling, J. R. Coffin, Roderick McLean, W. H. Spencer, B. A., I. M. McLeod, D. B. McLeod, M. A., ministers; Hon. D. Laird, T. C. James, James N. Cogswell, J. McLeod, T. G. McKay, M. D., Jas. Carruthers, elders.

SYNOD OF MONTRÉAL AND OTTAWA.

Presbytery of Quebec.—J. R. McLeod, J. D. Ferguson, B. A., W. K. McCulloch, John McLeod, B. A., Arch. Lee, B. A., ministers; Robert Brodie, Dr. Thompson, H. P. Walls, Wm. R. Price, Wm. Morrison, elders.

Presbytery of Montreal.—And. Rowat, R. P. Duclou, Wm. Robertson, Louis H. Jordan, B. D., Jas. Watson, D. D., D. W. MacVicar, D. A., L. L. D., Robt. H. Warden, D. D., Prof. John Scrimger, M. A., Jas. Fleck, B. A., Robt. Campbell, D. D., Wm. R. Cruickshank, B. A., C. M. McKerscher, ministers; David Morris, And. Somerville, Warden King, John W. Kilgour, Walter Paul, David Yuile, Alex. E. Hutchinson, Wm. D. McLaren, John J. Henderson, Jas. Croil, Thos. Christie, M. D., Jas. Tasker, elders.

Presbytery of Ottawa.—Robt. Gamble, G. T. Bayne, W. K. Shearer, Wm. Moore, D. D., Robt. Whillans, Joseph White, John E. Duclou, ministers; George Kay, Robt. Bayne, Wm. Porter, Arch. E. Riddell, Jas. Gibson, John Hardie, Hon. George Bryson, elders.

Presbytery of Lanark and Kennebec.—Donald J. McLean, B. A., Robt. Campbell, D. D., Geo. D. Bayne, B. A., Robt. McNab, B. A., And. Patterson, B. A., Robt. Knowles, J. Ross, B. D., Neil Campbell, B. A., ministers; Daniel Shaw, Jas. Fraser, Duncan Stewart, Francis T. Frost, Wm. Morris, Wm. Ewart, Geo. Wilson, James Leitch, elders.

Presbytery of Glengarry.—Donald Stewart, Norman McPhee, Jas. Hastie, Gilbert A. Smith, ministers; John McLennan, Hugh Robertson, Hill Campbell, J. R. MacKenzie, elders.

Presbytery of Brockville.—Jas. Stewart, D. Y. Ross, J. H. Higgins, W. A. McKenzie, David Kellock, ministers; Jas. Anderson, Henry Freeland, John M. Gill, Jas. Moodie, Robt. Toy, elders.

SYNOD OF TORONTO AND KINGSTON.

Presbytery of Kingston.—Jas. M. Gray, John Gallaher, B. A., J. W. George, M. A., Ph. D., M. MacGillivray, M. A., Geo. M. Grant, D. D., Alex. Young, John Mowat, D. D., M. W. MacLean, M. A., ministers; Donald Ross, D. D., John Duff, John McIntyre, W. B. Craig, David Nicol, O. W. Boulter, M. D., Angus Urquhart, A. F. Hood, elders.

Presbytery of Peterborough.—W. H. Jamieson, M. A., Ph. D., J. Carmichael, M. A., J. R. Craigie, M. A., D. A. Thompson, J. W. Mitchell, M. A., John Hay, B. D., Geo. McKay, ministers; W. E. Roxburgh, John Clark, G. M. Roger, Robt. Graham, Chas. Horsburg, John Carnegie, W. E. Johnson, elders.

Presbytery of Whitby.—A. Kippin, A. Leslie, J. Abraham, A. McKeen, ministers; John Kennick, Herron, Jas. Burns, Robt. McLaughlin, elders.

Presbytery of Lindsay.—J. B. McLaren, John McMillan, Jas. R. Scott, ministers; Geo. F. Bruce, John McLennan, T. H. Glendinning, elders.

Presbytery of Toronto.—Wm. Reid, D. D., Wm. Caven, D. D., S. H. Kellogg, D. D., D. J. Macdonnell, B. D., G. M. Milligan, B. A., Wm. Burns, Peter Nicol, Alex. Gilray, Donald Mackintosh, Wm. Patterson, John McKay, B. A., Jas. A. Grant, ministers; Hon. Justice McLennan, Geo. Trench, Archd. McMurchy, W. B. Davidson, Geo. Smith, J. K. Macdonald, Wm. Mortimer Clark, John Milne, Dr. Robertson, R. S. Gaultay, W. B. McMurrich, John Gibson, elders.

Presbytery of Barrie.—David James, R. N. Grant, J. R. S. Burnett, J. D. Lishman, R. J. M. Glassford, Jas. Carswell, John Campbell, M. A., Ph. D., W. Clarke, M. C. F. and S., ministers; A. H. Beaumont, M. D., J. J. Brown, T. Scott, A. Nicol, F. Rogerson, J. Hanly, M. D., J. Duff, W. B. Hamilton, elders.

Presbytery of Owen Sound.—Elias Mullan, L. Wallace Waits, B. A., John Somerville, M. A., J. F. McLaren, B. D., ministers; Wm. Murray, John Armstrong, B. A., Andrew McGill, J. Boyd, elders.

Presbytery of Sauguen.—John Morrison, David Bickell, John M. Auld, M. C. Cameron, ministers; Thos. Martin, Thos. Johnston, Neil McArthur, Alex. McPherson, elders.

Presbytery of Guelph.—John Davidson, Donald Tait, B. A., J. A. K. Dickson, B. D., Archibald Blair, B. A., John McLean Gardiner, Alex. Jackson, ministers; Wm. Alexander, Wm. Watson, Professor Pantou, Jas. Manderson, Chas. Davidson, Jacob Young, elders.

Presbytery of Orangeville.—D. McLeod, B. A., A. Wilson, T. J. McLelland, J. McNeill, ministers; Joseph Young, P. McGreg. H. Hugh Sproule, Wm. Clark, elders.

SYNOD OF HAMILTON AND LONDON.

Presbytery of Hamilton.—John Laing, D. D., Geo. Burson, R. J. Laidlaw, L. L. D., S. Carruthers, S. W. Fisher, Geo. Crombie, R. McIntyre, M. Fraser, D. D., J. A. Hamilton, B. A., ministers; George Ruthford, Robt. McQueen, J. Macdonald, M. D., R. Laurie, John Charlton, M. P., J. W. Morgan, A. J. McKenzie, M. Leggat, Jas. Watson, elders.

Presbytery of Par. s.—Wm. T. McMullen, D. D., Wm. Cochran, D. D., John Thomson, M. A., G. Munro, M. A., W. A. McKay, B. A., D. M. Beattie, B. D., ministers; Jas. Bradburn, Robert Russell, Robt. McLean, Thos. Hislop, Robt. Camp. George Atkin, elders.

Presbytery of London.—John Munro, J. A. Murray, Alexander Urquhart, Alex. Henderson, D. McGillivray, W. S. Ball, John Currie, ministers; Charles Fitzgerald, Isaac Langford, Colin Campbell, Jas. Shields, Dr. Gunn, Hugh Lynn, Christopher, Carruthers, elders.

Presbytery of Chatham.—W. M. Flemming, Wm. Farquharson, M. A., John Gray, J. R. Battisbv, Ph. D., John Becket, ministers; F. B. Stewart, R. Dodson, A. Birtlet, A. Laing, Dr. Stewart, elders.

Presbytery of Surma.—A. Beamer, Robt. W. Leitch, John Anderson, Geo. Cuthbertson, John Thompson, D. D., ministers; Hon. Alex. Vidal, D. L. Leitch, T. A. Maybury, Peter A. McDiarmid, David Millar, elders.

Presbytery of Stratford.—Thos. MacPherson, Robt. Hamilton, Peter Scott, Peter Wright, B. D., George Chrystal, ministers; I. Leslie, J. Bradley, I. Thompson, D. Stewart, J. Strathdee, elders.

Presbytery of Huron.—J. A. McConnell, Wm. M. Martin, B. D., Robt. Ure, D. D., J. H. Simpson, Peter Musgrove, ministers; Arch. McNeill, Jas. Scott, Robt. Scott, Charles Simons, Geo. Anderson, elders.

Presbytery of Bruce.—John Scott, D. D., Andrew Tolme, John Fadie, John Gillies, Robt. Gray, John Johnston, ministers; J. C. Eckford, Wm. Rowand, Jas. Muir, Wm. Rusk, John McLaggan, D. M. Halliday, elders.

Presbytery of Middlesex.—A. V. Hartley, Angus McKay, Finlay A. McLennan, John McFarlane, Adam F. McQueen, ministers; Hugh Chambers, Gilbert McCollum, John Stewart, Jas. Smelhe, Jas. McNair, elders.

SYNOD OF MANITOBA AND THE N. W. T.

Presbytery of Winnipeg.—Principal King, D. D., Jas. Lawrence, F. B. Duval, D. D., John Pringle, B. A., ministers; Prof. George Bryce, M. A., LL. D., Professor Thos. Hart, M. A., B. D., Chief Justice Taylor, Robt. Maitland, elders.

Presbytery of Rock Lake.—M. Mackenzie, John Brown, ministers; John Cram, J. E. Dalby (Toronto), elders.

Presbytery of Brandon.—Jas. Robertson, D. D., Jas. Todd, A. McD. Haig, B. A., Alex. Currie, Daniel Stalker, Robert Gow, ministers; W. W. Miller, W. M. Campbell, John Charlton, M. P. (Lyndoch), Duncan Campbell (Crinan, Ont.), D. K. Mackenzie (St. Thomas), Jas. Broadfoot, elders.

Presbytery of Regina.—Alex. Robson, Wm. Nicholl, Alexander Hamilton, B. A., Alex. Campbell, B. A., ministers; Hon. G. W. Ross (Toronto), John McKay (Toronto), A. McMurchy, M. A. (Toronto), A. T. Fotheringham, elders.

Presbytery of Calgary.—D. G. McQueen, B. A., minister; Alex. McBride, Thos. Tweed, M. L. A., elders.

Presbytery of Columbia.—J. A. Jafray, T. G. Thompson, D. McRae, P. McF. McLeod, ministers; W. A. Fraser (Mt. Forest), W. Wilson (Toronto), Robt. McClure (Brampton), Wm. Spence (Ethel), elders.

POINTE-AUX-TREMPLIES MISSION SCHOOLS.

It is with pleasure that we present the numerous friends of our Schools with a brief account of the work of the past session.

In spite of the extraordinary efforts of the priests, whose vigilance has been stimulated by the enlargement of the Boys' School and the general development of the mission, one hundred and forty-five scholars filled our class-rooms and our fine new chapel. Sixty-five young Roman Catholics had, in spite of the anathemas of the priests, come to Pointe-aux-Trembles determined to obtain an education, even if they had to endure the sneering of their friends and neighbours. Others of a more timid character came along with them, but their parents, threatened by the priests called their children home again.

Is it not surprising to see every year so many Roman Catholics ready to come to us when we know how the French Canadians are controlled by their clergy? How is it that they come? God's hand brings them. There is hardly a parish in this Province where there are not to be found a few families who, though still adhering to the Church of Rome, strongly protest against her abuses. There are parents who feel the need of education for their children, and young people who have been amongst Protestants and who have felt ashamed of their own ignorance,—bright young men who want to rise above that dark cloud which is enveloping the mass of their people, and they are longing for light.

The pupils who have been admitted to our schools for the past term have given their teachers great encouragement by their good conduct and their desire to make rapid progress in their studies. Some of the higher classes worked beyond their strength and sickness came to put a check to their ardour. Young men who did not know their letters when they entered the first class last fall, could read fluently and write a letter when they left for the vacation.

But the spiritual progress of our scholars has been still greater, and nearly all those who were Roman Catholics when they came, have been convinced of the errors taught by their church, and have accepted the Gospel as the only rule of their faith.

Thirty-six of those who had spent one or more sessions with us have openly confessed Jesus as their Saviour, and after special instruction and a careful examination they have been admitted to the Lord's table. Among them are young men and women who entered the school Roman Catholics, others who had just left the Church and others who belonged to the families of French Protestants.

The father of one of the boys having heard that his son had become a Protestant, wrote to him that he would never see him home again. Lately the boy fell sick, and as soon as the father knew that he was unable to work for himself during summer, he wrote to him again that if he would go back to the Roman Catholic Church he would be well received at home. The answer was that he would rather starve than agree to such a condition.

Many went home knowing how they would be coldly received by their parents or persecuted by those who once were their friends, but all were decided not to conceal the light. In a few months some of them will come back and say; "Now father goes to the meetings, mother reads the Bible and my brothers and sisters desire to come to Pointe-aux-Trembles."

Sixteen of our young friends have expressed a desire to devote themselves to mission work, and we hope to see them in the field as soon as they shall be sufficiently prepared, but meanwhile they exercise a good influence upon the other scholars. They hold prayer and temperance meetings among themselves and in many ways they are a help to the teachers.

Six of our young men intend to enter the Theological College next fall. May the Spirit of God rest upon all young servants of Christ and guide them through their course of study and thoroughly qualify them for the work.

The number as well as the good appearance of the pupils, the increasing amount paid for their school fees, their progress, their success in life after they have left, the liberality of the supporters, everything speaks well for the efficiency and prosperity of our School. However, with all these subjects of gratitude and of thankfulness we cannot forget those sixty girls we have refused last year for the lack of accommodation. The state of our girls' building and these pressing needs we place before our friends and supporters, persuaded that their generosity will always be adequate to the requirements of our mission.

Let not your workers struggle for material necessities, but place in our hands means corresponding with the difficulties of the work and its importance, and may all that we do be for the glory of the Saviour who has done everything for us.

J. BOURGOIS, Principal.

All contributions for the Schools should be sent to the Treasurer, addressed, Rev. Dr. Warden, 198 St. James Street, Montreal.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 23, 1889.

JESUS RISEN.

Mark 16: 1-13

GOLDEN TEXT Now is Christ risen from the dead, and become the first fruits of them that slept. — 1 Cor. xv. 20

SHORTER CATECHISM.

Question 26.—Christ's mediatorial kingship differs from that royal authority which belongs to Him as Second Person of the God-head, (1) because it is given to Him by the Father as the reward of His obedience and suffering (Phil. 2. 6-11). (2) because the object and design of His mediatorial kingship is not general, but has special reference to His redeemed Church (Eph. 1. : 22, 23). The person possessing this mediatorial power is the entire God-man. This royal power belongs to Christ now, and it extends (1) over His own Church, which is in a special sense His kingdom (Acts 2. 29-30); (2) over the whole universe (Eph. 1. 17 23; Matt. 28. 18).

He exercises it, first, in effectually calling out of the world a people for Himself, and in establishing His kingdom in their hearts; second, in establishing that kingdom as a community of believers, in giving to them a constitution, laws and officers, and in presiding over their administration and service; thirdly, in bestowing saving grace upon His elect, and dispensing His Spirit as the source of all spiritual life and blessedness; fourthly, in dispensing the general providential government of the world and of all its affairs so as to cause all things to work together for the good of His people and for the advancement of His kingdom and glory; fifthly, in His restraining and conquering all the enemies of His kingdom; and sixthly, in His final judgment of the world and of all its inhabitants, and the punishment of His enemies and the rewarding of His friends. Christ will forever continue the Head and King of His own Church. The redeemed will never be separated from their Redeemer. But His mediatorial headship as the God-man over the universe He will, after the final judgment and consummation, give up to the Father, that God may be all and in all (1 Cor. 15: 24 28). Christ's mediatorial kingdom over the universe, administered providentially, is called His Kingdom of Power. His kingdom over His own Church, administered spiritually, is called His Kingdom of Grace. His gracious kingdom when consummated hereafter will constitute His Kingdom of Glory.—A. A. Hodge, D. D.

INTRODUCTORY.

After Jesus had died on the cross the Jews were unwilling that the body should remain as a spectacle on the Passover Sabbath, when great multitudes would pass the place of crucifixion. The legs of the malefactors were broken, but as Jesus was already dead, a spear was thrust into his side, and it was shown that death had taken place, thus the prophecy: "There shall not a bone of Him be broken" was literally fulfilled. The body was taken from the cross and laid in a new tomb belonging to Joseph of Arimathea. The death and burial of Christ are attested by His enemies. They were afraid that His body might be stolen by friends; they therefore got a large stone to fill the entrance to the rock-hewn tomb, and, to show that it had not been tampered with, it was sealed and guarded by Roman soldiers.

I. The Women at the Tomb of Jesus.—It has been said that the women who were Jesus' disciples were last at the cross and first at the sepulchre. These women had according to their custom quietly rested and worshipped on the Sabbath, but at the dawn of the third day they were at the tomb with all their preparations for anointing the body of Jesus completed. There was a considerable company of women, though here only the names of three are mentioned, Mary Magdalene, Mary the mother of James, and Salome the wife of Zebedee and mother of James and John. As they drew near they were afraid they might be unable to enter the tomb, and wondered how they could get the stone removed. It was large and beyond their strength to roll away from the entrance. When they looked up they saw the stone had been removed, and a greater marvel awaits them. Seated at the right side clothed in shining white raiment was one with the form of a young man. Though Mark does not say so, other evangelists, Matthew and Luke, speak of him as an angel. He had been sent to roll away the stone and announce to these women the fact of Christ's resurrection.

II. The Risen Saviour.—The angel's message to the women was a short Gospel sermon: "Ye seek Jesus of Nazareth which was crucified: He is risen; He is not here," that is the glorious truth concerning Him, and the angel appeals to the empty tomb in confirmation of his announcement. These women were to convey the message to others. They were instructed to tell the disciples, and Peter. Peter especially would find the good news consoling. He was mourning for his lost Master and for his sin in denying Him. How merciful is Jesus! The women trembled with mingled emotions of fear and joy, fear of what they had seen and heard, and joy because of the glad tidings communicated to them.

III. The Risen Saviour Seen by His Disciples.—The great work the Son of God came to earth for was now completed. It only remains for Him to reveal Himself to His disciples that they may be assured that He had risen from the dead and that they might be able to bear unimpeachable testimony to the fact that they had seen the risen Christ. The first appearance was to Mary Magdalene, whom He had freed from a malignant form of disease—demonic possession. It has been well said that in thus appearing to her first He displayed the exceeding riches of His grace, He rewarded her earnest devotion, and by so doing He gave encouragement to all future penitents to the end of time. Mary Magdalene was the first to bring the glad message to the little company of disciples. They were disconsolate, they mourned and wept. In the human heart unbelief is strong. They had heard Christ ere He suffered speak repeatedly of His rising again, and of the progress of His kingdom; but now that He had died amid such circumstances they are prostrated with grief and cannot at first believe the news that Christ was alive and that Mary had seen Him. They believed not. Only one other appearance of Christ after His resurrection is mentioned by Mark though by comparing the other evangelists and 1 Corinthians, it will be seen that there were eleven appearances altogether before the "cloud received Him out of their sight." Two of the disciples were on their way to Emmaus, a village seven or eight miles distant from the city. Christ met them on the way and conversed with them but they did not know Him, as "their eyes were holden." To them He appeared for a time different, yet before that interview ended "He made Himself known to them in the breaking of bread." They were fully convinced, they then went and told that Christ was risen to their fellow disciples who were still incredulous.

PRACTICAL SUGGESTIONS.

The devout women revered God's commandment and kept the Sabbath holy; they loved Jesus and showed their loving care in visiting the sepulchre at dawn and they are rewarded by being the first to learn the truth of Christ's resurrection.

God can remove all obstacles from the path of duty. The angels rolled away the stone and the pious women were able to enter the sepulchre.

It is a blessed privilege and a sacred duty to tell to others the truth concerning the Risen Saviour.

The resurrection of Christ from the dead is fully attested, is the proof that He is the Son of God and the Saviour of mankind and is the pledge of our resurrection at the last day.

THE MISSIONARY WORLD.

A CRITIC OF MISSIONS CRITICISED.

The Rev. Dr. Kellogg writes: Much has been said of late about the severe criticism of missionary work in India by a certain Mr. Caine, M.P., who, a short time ago, returned from a tour in India, and published a sweeping condemnation of the missionaries, their methods, and their work generally. From the fact that this gentleman was a professing Christian, his criticism attracted more notice and awakened more concern among the friends of missions, than it might otherwise have done. How much value is to be attached to his criticism, may be judged from the following paragraph, taken from a recent number of the *Makhzan-i-Mashi*, a Christian monthly magazine published by the American missionaries at Allahabad, North India. The editor says:

Mr. Caine was in Allahabad on two occasions. Once he spent a number of days attending the National Congress. He did not call on any of the missionaries connected with the four missions (Presbyterian, Baptist, Church of England and Methodist), nor did he ask to look into their work. He attended none of the services in the four native Christian Churches. One missionary of his own society (the English Baptist) has laboured in Allahabad more than twenty years—a man honoured by the whole missionary body, and one at whose feet Mr. Caine might well have sat for days, and learned something of the work and of the problems that we have to solve. Mr. Caine seems to think that the problem is simply one of statistics. If that is so, he might as well have written his letters in London, instead of from India. We hardly know what to say of that carping spirit which spends a week within a few minutes' drive of experienced missionaries, who have given the best days of their lives to the work he criticises, without ever calling on them, or giving them a word of encouragement. We think the criticism of such a man not worth the paper it is written upon.

A sentiment, this last, with which we believe that every impartial judge will thoroughly agree!

LETTER FROM FORMOSA.

The Rev. Dr. Mackay, under date, Tamsui, April 19, 1889, writes: A few days ago, I went with four students, viz, Sun, Kiu, Lsun, and Gong, to a place about five miles north of this. It was the birthday of a god of medicine, so that crowds were assembled to worship him. On a small plateau covered with green grass, interspersed with dandelion—with yellow and violet wild flowers, a small grass hut was erected, in which the idol was placed. Fields watered and already green with the newly planted (not sown) rice could be seen between us and the northern hill. The turbulent waters of the Formosa Channel stretched to the west, whilst clusters of bamboo trees, like miniature forests, showed where the peasants' dwelling houses were; but no dwelling was near by. When looking at the idol of camphirewood, about two feet high, I overheard the following: "Did he ever see the like of this before?" "Yes, and will tell you that we are stupid to worship such." "How do you know?" "Why I have known him a dozen years, and I have often thought of entering the Church. I don't believe this idol can help me." In front of the idol was placed pork, fowl, rice, fish, eggs, etc., etc. Near him were incense sticks burning, and mock money of paper all round. A Lanist priest and attendants were performing incantations, bowing, chanting, etc., and inviting the god to be present and partake of the feast provided for him outside. What feast? Why, for several hours, men were coming from all directions, carrying dressed pigs, entire on frames for the purpose. These were placed in rows all around, with much of the entrails on the table. An orange was put in each mouth, and a large knife stuck in the back of the neck. They varied from fifty to 482 pounds in weight, and were about 200 in number. Meats, fowls, eggs, etc., etc., besides cakes built into cones, varying from two to six feet in height.

All native pigs here are black, but white enough when killed and dressed. Fully 4,000 people, including women and children, were there. Each family was busy displaying the pig, and accompaniments, which were brought by them. There was no music, for that was reserved for night, when theatre actors would do their part to entertain and please the idol god. By the way, women here never act on stages. Boys and men dress like females and perform their part. In due time, we selected a level spot, and lay open our nine tooth forceps. In a few minutes, pigs, etc., were left to abide their time, whilst the crowd pressed around us. Four forceps were in constant use for some time. In all, we removed nearly 200 teeth. Spoke to the crowd, and returned to Tamsui for our college work, which was Church history during the 7th 8th and 9th centuries.

I was greatly delighted to see Sun, one of the students, amongst the people. This locality was his old home at one time. When bare headed and barefooted he gathered sticks and grass, leaves, etc., for his mother to cook the very small quantity of rice which they generally were able to procure then. They were very poor. He has been studying ever since our return from Canada—always travels with me in the country when I go. He is the ablest native tooth extractor in North Formosa. Well, it was touching to see the honour and respect shown him by old neighbours, as they watched him either extracting teeth, or walking amongst them. Though still heathen, they seemed proud of him. We lay great stress on trying every way to remove prejudices, etc. Last week, Mr. Jameson and a Mr. Aminoff Colput, of the American Bible Society, went with us to a large town and extensive

village, and assisted keeping the crowds in order, whilst we did what we could to pave the way for the Gospel. A convert came up and said he was going into a small business in the town, and would do what he could for the Church. I have received a letter from twenty or thirty people in a Chinese village on the east coast, saying they meet every Sabbath in a house for worship, and beg for a preacher to be sent. One near by has already gone amongst them, and another in due time will be sent from the college to fill the former's place. These people are Chinese. Yours sincerely,

G. S. MACKAY.

MISSIONS IN AFRICA.

In the concluding chapter of his excellent biography of "David Livingstone," in the Men of Action series, Mr. Thomas Hughes says:

They carried Livingstone to the sea, through swamp, desert, and all the intervening tribes—superstitious, destitute, often hostile—with only one collision, when they were attacked first, and had to storm a village. The story stands alone in history. The 10,000 had Xenophon still alive to lead them back, and they were soldiers and Greeks; but Livingstone was dead, and his men negroes, and most of them recently freed slaves.

From Zanzibar, his bones were carried on board the Queen's ship *Calcutta* to Aden, from thence by P. and O. boat to Southampton, where they were received with all honour, and forwarded by special train to London, on April 16, 1874. They were examined by Sir William Fergusson, identified by the false joint in the arm, and buried in the centre of the nave of Westminster Abbey, on April 19, while the heart of England swelled with grief and pride over one of her noblest sons.

A few words as to the fruit that grain of martyr-wheat has borne in the last sixteen years, and the prospect of the harvest in 1889, may fitly close our sketch. The Universities Mission claims the first place. We have seen the enthusiasm with which Livingstone's words had been welcomed at Cambridge, in 1858, "I know that in a few years I shall be cut off in that country, which is now open. Do not let it be shut again;" how the first gallant advance, led by Bishop Mackenzie in 1861, ended in his death, and the retirement of the headquarters of the mission to Zanzibar, under his successor; how the old pioneer mourned over that retreat. He did not live to see that temporary abandonment of the mainland justify itself. From the island centre at Zanzibar, the Mission has now spread over 1,000 miles of the neighbouring mainland. Its staff, including the bishop and three archdeacons, numbers ninety-seven, of whom two deacons and thirty-two teachers and readers are natives, and nineteen English ladies. Its income for 1887 exceeded £15,500. It has three stations on the island, and ten on the mainland. The island stations are: (1) the old slave-market in the town of Zanzibar, from which the needs of all the stations are supplied as far as means will allow, and in which are the bishop's residence, when in are intervals he rests from his circuit, the theological school, and a large dispensary; (2) Kiungani, where there is a boy's training-school; (3) Mbwani, with its girls' school and native settlement of freed slaves, for years a great expense, but now not only self-supporting, but contributing not a little to the expenses of the Mission by the carpentering and other work done there for the mainland stations. These mainland stations fall naturally into three districts—the Rovuma, the Nyassa, and the Magila. There are four stations in the Rovuma district, besides schools and preaching-huts in many neighbouring villages, and six English workers. The superior chief of the dominant tribe, Barnaba Matuka by name, is a convert and a hearty supporter, and there is a large school to which the sons of chiefs and the richer natives come as boarders. "About twenty boys sit down with us to dinner every day," Bishop Smythies writes in his last report. The chief drawback to this district is the fear of raids by the Gwangwara, but since 1883, there has been no hostile action on the part of this fierce tribe, who have been visited by several of the missionaries at the risk of their lives.

The chief station of the Nyassa district is on the island of Lukoma, in the middle of the lake. Here, and at the two neighbouring stations on the east coast, nine Englishmen are at work under Archdeacon Maples, one of whom, the Rev. W. P. Johnson, travels up and down the eastern lake shore in the *Charles Janson* steamer, named after a well-loved missionary ("our saintly brother," the bishop calls him), who died on the station some years back. "I hope our cabin," Mr. Johnson writes, "will become more and more of a school class-room and chapel, though it must be a saloon, sleeping room, library, and pantry as well. Several signs of real spiritual influence spreading have encouraged us all."

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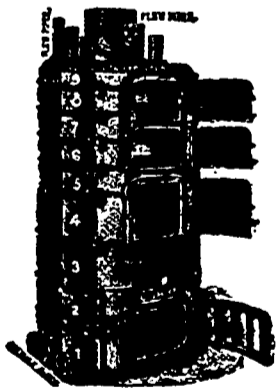
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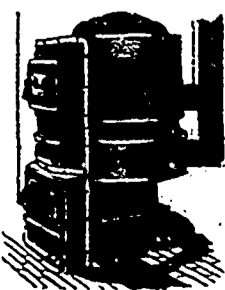
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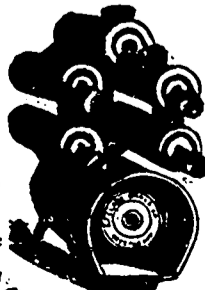
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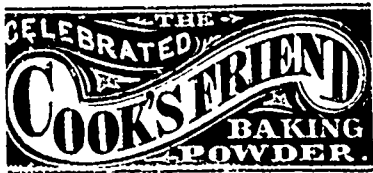
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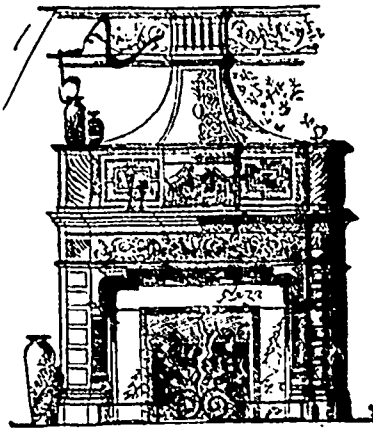
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MARRIAGES.

On June 4, by the Rev. H. M. Manning, assisted by the Rev. J. McMechan, at the residence of the bride's father, the Rev. Donald C. Hosack, minister of Presbyterian Church, Orangeville, to Miss Lucinda E. Ross, daughter of Mr. Aaron Ross, Port Perry.

On June 4, at the Manse, North Bay, by the Rev. J. M. Goodwillie, M.A., Mr. Chas. H. Tindall, of Sault Ste Marie, to Miss Lizzie E. Lavery, of Nottawasaga.

At North Bay, on the 5th inst., by the Rev. J. M. Goodwillie, M.A., Mr. Wm Henry Colgan to Miss Charlotte Read, all of North Bay

On June 4, at the residence of the bride's father, 31 Jarvis Street, Toronto, by the Rev. S. H. Kellogg, John, only son of the late Mr. James Watt, Ingersoll, and nephew of the Rev. Principal King, of Manitoba College, Winnipeg, to Belle, third daughter of Rev. William Inglis.

MEETINGS OF PRESBYTERY.

BUFF.—At Chesley, July 9, at one p. m. BARRIE.—On Tuesday, July 30, at eleven a. m. GLENGARRY.—At Alexandria, on Tuesday, July 9

BROCKVILLE.—At West Winche for July 9, at five p. m. QUINCY.—At Richmond, July 9, at half-past seven p. m. CHATHAM.—At Windsor, on Tuesday, July 9, at ten a. m.

PARIS.—In Knox Church, Ingersoll, June 25, at two p. m. TORONTO.—In the usual place, on Tuesday, June 4, at ten a. m.

WHITBY.—At Newcastle, on Tuesday, July 16 at half past ten a. m. GUELPH.—In Chalmers' Church, Guelph, on Tuesday, July 16, at half-past ten a. m.

SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, July 9, at half past two p. m. LONDON.—In First Presbyterian Church, London, on Tuesday, July 9, at half past two p. m.

PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, July 9, at nine o'clock. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, July 2, at ten a. m.

OWEN SOUND.—Next regular meeting in Division Street Hall Owen Sound, on June 24, at half past seven p. m.

KINGSTON.—Adjourned meeting in Cooke's Church, Kingston, on May 21, at three o'clock p. m. Regular meeting in John Street Church, Belleville, July 2, at half past seven o'clock p. m.

Rev. W. H. Withrow, D.D. F.R.S.C. President; John N. Lake and W. H. Howland, Vice Presidents.

Season of 1889, June 15 to September 15. Brilliant array of platform talent: Bishop Vincent, Rev. Sam P. Jones, Erasmus Wiman, Rev. Dr. Lockwood, Prof. J. C. Freeman, Rev. Dr. Bashford, Saubhrah, Principal Grant, J. W. Bengough, and a host of other speakers.

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C. L. S. C. Recognition Day (July 31). Round Tables, Vesper Services and Receptions.

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Miscellaneous.

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Miscellaneous.

TENDERS FOR COAL!

The undersigned will receive tenders to be addressed to them at their office in the Parliament Buildings, Toronto, and marked "TENDERS FOR COAL," up to noon of Saturday, the 22nd Day of June, 1889.

for the delivery of the following quantities of coal in the sheds of the Institutions below named, on or before the

15th Day of August next, except as regards the coal for the Central Prison viz

ASYLUM FOR INSANE, TORONTO. Hard coal, 950 tons large egg size, 100 tons stove size, 75 tons nut size. Soft coal, 450 tons.

CENTRAL PRISON, TORONTO. Soft coal, 800 tons select lump, to be delivered in lots of 160 tons during October, November, December and January next; hard coal, 40 tons, small egg size.

REFORMATORY FOR FEMALES, TORONTO. Hard coal, 400 tons large egg size, 125 tons stove size, 10 tons nut size (in bags during winter); soft coal, 15 tons.

ASYLUM FOR THE INSANE, LOND. N. Hard coal, 258 tons large egg size, 30 tons chestnut size. Soft coal, 150 tons for grates.

ASYLUM FOR THE INSANE, KINGSTON. Main Building—Hard coal, 1800 tons large egg size, 140 tons small egg size, 20 tons stove size, 20 tons chestnut size, 20 tons Lehigh coal, large egg size, for gas making. Regiopolis Branch—Hard coal, 230 tons small egg size.

ASYLUM FOR INSANE, HAMILTON. Main Building—Hard coal, 2,400 tons egg size; 216 tons stove size; 85 tons nut size. Soft coal, 80 tons for grates. Pumping house on Queen Street—Hard coal, 100 tons egg size; 3 tons nut size.

ASYLUM FOR IDIOTS, ORILLIA. Hard coal, 900 tons large egg size, 100 tons stove size.

INSTITUTION FOR THE DEAF AND DUMB, BELLEVILLE. Hard coal, 650 tons large egg size; 35 tons small egg size, 30 tons chestnut size.

INSTITUTION FOR THE BLIND, BRANTFORD. Hard coal, 400 tons egg size, 125 tons stove size, 10 tons chestnut size.

The hard coal to be Pittsburg, Scranton, Lackawanna or Loyal Stock. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and, if required, will have to produce satisfactory evidence that the coal delivered is true to name.

Delivery is to be effected in a manner satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each of the institutions. An accepted cheque for \$500, payable to the order of the Treasurer of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfillment of each contract. Specifications and forms and conditions of tenders are to be obtained from the Bursars of the respective institutions.

The lowest or any tender not necessarily accepted. W. T. O'REILLY, R. CHRISTIE, Inspectors of Prisons and Public Charities. Parliament Buildings, Toronto, May 31, 1889.

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