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# THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, APRIL 24th, 1889.

No. 17.

## Notes of the Week.

AT an ordination in the north of Ireland. Dr. Magill, Cork, uncle of the newly-ordained pastor, in responding to the sentiment "The General Assembly," said a comparison of the state of their Church now with what it was fifty years ago would provoke astonishment. A better system of education existed now, and young ministers, as a rule, were superior to those of the past. He believed that with such education as was now provided their ministers should excel those of the English and Scotch pulpits.

THE deputation representing the governing body of the Presbyterian Church in Ireland, and consisting of the Rev. Dr. Brown and Mr. Huey, J. P., waited upon the Chief Secretary at the Irish office recently in support of the claims of the Rev. R. J. Lynd, Moderator of the General Assembly, as a candidate for the Presidency of the Queen's College, Belfast. Mr. Balfour received the deputation very cordially, and intimated that the representations of the deputation would have his most careful consideration. The successor of Dr. Porter will, it is thought be either Dr. Murphy, Dr. Hamilton, or Dr. Todd Martin.

A COUNTRY clergyman once gave Mr. Bright a lift in his conveyance, not knowing who he was. The talk turned on a speech delivered by Mr. Bright the previous day. The clergyman, in ignorance of the identity of his companion, denounced the orator, and expressed a wish to shoot him. Before they parted the clergyman invited Mr. Bright to his service at church next day. Mr. Bright went, and heard a sermon on his own speech. At the end of the service he thanked the preacher for his able sermon, and went away. No sooner had he gone than the clergyman was informed that his hearer was John Bright. The astonished preacher confessed to having insulted him unwittingly on the previous day, and expressed his intention of apologizing at once.

A SECOND Canadian convention of the Christian Alliance, it is announced will be held in Toronto, May 5 to 8 inclusive. The presence of a number of persons prominent in this movement, among them Dr. A. Simpson, of New York, is expected. The prospectus says: The Christian Alliance, like the Bible Society, or the Evangelical Alliance, is not in any sense an ecclesiastical organization; but it is a fraternal union of believers in cordial harmony with all evangelical Christians; and its great object is to bear united testimony to these four great truths of the Gospel of Christ: 1. Salvation through Christ for all who believe. 2. Sanctification of life and walk through Christ's indwelling, for all who fully yield themselves to Him. 3. Divine Healing through the name of Jesus for those who believe and obey Him. 4. Christ's Personal and Premillennial Coming.

ANGLO-SCOT in the *Presbyterian Messenger* says: The tide of emigration from Ireland has commenced this spring to flow in an increased volume. Extra steamers are being put on by all the companies. This is affecting the numerical strength of all the religious denominations, and the whole population is now under five millions. Within the last twenty years the Roman Catholics have lost 544,374; the Episcopalian Protestants, 53,783; and the Presbyterians, 52,557. During this period the Roman Catholics had fallen from 77.69 per cent. of the population, to 76.54 per cent., while Protestant Episcopalians had increased from 11.96 to 12.36 per cent., and Presbyterians from 9.02 to 9.01 per cent. Taking these statistics, which are given by the Rev. John Healy, LL.D., of Kells, the outlook for Protestantism in Ireland is hopeful rather than otherwise. Amid the turmoil which has been produced by politicians, it is well to be calm and remember "the Lord reigneth." "There is a Providence that shapes our ends, rough-hew them as we will."

ANOTHER illustration says the *Christian Leader*, of the scandalous waste of time and money, not to

speak of the disorganization of congregations, that is occasioned by the procedure in the matter of calls is afforded by the case of the call of Keppochhill Free Church, Glasgow, to Mr. Smith of Dufftown. Six commissioners travelled all the way from Glasgow to Banffshire to hear that worthy pre-millennarian say, "No!" If we are to judge of the length of life by the time that the Scottish Churches take to effect even trifling reforms we make a deplorable mistake in singing, "Threescore and ten years do sum up our days and years; we see." The year of that psalm must be interpreted as we now interpret the day of the first chapter of Genesis—an unknown period of time. While Assemblies and Presbyteries are battledore-and-shuttlecocking overtures on the subject during the next dozen years, it may be well for congregations to take a hint from the M'Crie-Roxburgh people and make their own procedure. Is it too much to expect that another Mr. Mackay may be found, who shall act in the sensible, manly and business-like way that characterized the Glasgow minister's refusal of the Edinburgh call?

ACCORDING to *Le Canada Ecclesiastique* the Company of Jesus possesses in Canada fourteen establishments, containing 230 members. Of these all but sixteen are natives of Canada. The entire number of the religious belonging to the order is 12,070, distributed in twenty-five provinces all over the world. The superior-general in Canada is the Rev. Father Hamel, S.J. The general of the Order, who resides in the mother house at Rome, is the Very Rev. Antoine Marie Anderledy. The provincial house in Canada was founded in 1842 by the Rev. Father Martin, S.J., first rector of the institution. His five colleagues were Fathers Pierre Chazelle, Remi Tellier, Paul Luiset, Joseph Hanipaux and Dominique Duranquet. In the diocese of Montreal there are establishments in the city of Montreal, St. Mary's College, residence of the Immaculate Conception, and at Sault-au-Recollet. In the diocese of Quebec there is one establishment in the provincial capital. In Three Rivers there is one, and in the diocese of Ottawa there is one at St. Ignace de Nominingue. In the diocese of Hamilton there is one at Guelph. In the diocese of Peterboro' there are six: Wickwemikong, Manitoulin Island, Sault Ste. Marie, Garden River, Fort William, Sudbury and Port Arthur. In the diocese of St. Boniface there is a college, founded by Mgr. Tache, and served by seventeen religious, with Father Hypolite Lory, S.J., at its head.

THE forces of modern civilization, as well as direct Christian influence are having a palpable effect on Mormonism. Constant efforts in many lands to secure recruits for the Accidental counterpart of Mohammedanism fail to arrest its numerical decadence. The president of the Latter Day Saints, at their recent Conference, finds that after all these years the number of adherents of the Joseph Smith doctrine of polygamy is but 153,911, and of these nearly 50,000 are children under eight years of age. Besides, as the young men grow up, they leave the territory and go in search of fresh fields. To keep the faithful Mormons in good spirits, the president indulges in prophecy, and relieves the gloom of the immediate outlook by predicting a future, when Mormonism will be the universal religion. Unsympathetic Gentiles may venture to prophesy that president Taylor, the present race of Mormons and Mormonism itself will have become extinct long before the future he pretends to see becomes the present. By the way, what about the Mormons in our own Canadian North-West Territory? It is hinted that they would like to live up to their doctrine of polygamy. If they attempt this, it is time to tell them that it must not be. What with the Jesuits in Quebec, and the Mormons in the North-West, freedom-loving Canadians need to be on the alert.

SPEAKING at the opening of a sale of work in connection with St. Matthew's Church, Edinburgh, Mrs. Burnett-Smith (Annie S. Swan), the accomplished novelist, remarked that the very fact that a desire for new churches existed, and that money was forthcoming for their support, was a hopeful sign of the times. She had no sympathy with those

pessimists who said that the old days were better than these, and she hoped that they would agree with her that there never were more glorious days than those in which they lived. Not only were they surrounded on every hand by the bounties of God; but a broad spirit of brotherly kindness and charity was leavening not only the Christian Church, but the whole mass of society. There never was a time when religious questions were so occupying the minds of men, or when that interest was of such a healthy and religious kind. There was a desire abroad for individual conviction and individual choice. The speaker did not know whether it was happily for the ministers or not, but in these days the pews no longer accepted all the utterances of the pulpit without question. Criticism was good, for without it any kind of work must stagnate. Let them see to it that their criticism was kindly, and that they did not degenerate into mere carpers, whose only desire was to find fault.

THE following is from an article in the *Christian World* commenting on a grand entertainment held in Albert Hall, Kensington, in aid of a hospital fund: Out of the hall, the visitor passed into the conservatory, and noticed on his way a *Café Chantant*, under the management of the Duchess of Montrose, assisted by a dozen "Ladyships," and a dozen untitled society dames and misses. The conservatory was transformed for the occasion into a mimic Canadian scene. At one end was the Montreal Ice Castle, in canvas, and at the other an Alpine mountain, which had apparently found it necessary to emigrate. The ladies and gentlemen in attendance were dressed in blankets and fur caps. They must often have wished for a lighter costume. Thousands paid their sixpences to witness the snow-shoe races and fancy skating here held at intervals. As the snow-shoers were evidently novices at the business, and lumbered along in the most ludicrous fashion, the audience got their money's worth in fun. We were sorry to see the extent to which the gambling element was introduced. It is not pleasant to see a company of fashionable ladies and gentlemen urging visitors to step on their shillings on a mimic horse race, nor yet to see young ladies imploring gentlemen, "Do have a ticket in our raffle!" It was all for a good cause," we may be told. True, but the dangerous speculative element in human nature is too easily excited to be trifled with, even for so excellent an institution as a hospital. We hope the hospital will be a great gainer by the carnival, but we would rather that the gains had been free from even the suspicion of shadiness in the means.

SINCE Mr. Kingston, of the *Daily Telegraph*, had his famous interview with the Pope a few months ago, the officials at the Vatican have been much exercised in their minds as to how they should prevent the Pope from being again "interviewed." The difficulty consists in this, that every foreigner who is a Roman Catholic may claim audience from the Pope almost as a matter of right. Foreigners are generally admitted in batches; but now and then a gentleman starts up who either claims a private audience, or who, when admitted to a public audience, begins to question the Pope. His Holiness, being a genial, talkative old gentleman, and a very liberal-minded man to boot, often says things of which the Jesuit camarilla at the Vatican strongly disapprove. These Jesuits have accordingly hit on the fine plan of making every applicant for an audience sign a card by which he (the applicant) pledges himself to "ask nothing of his Holiness," and to "publish nothing of what his Holiness may say." Unfortunately one of the first personages to whom this card was submitted for signature, about a week ago, was a Spanish grandee of the first class, the Duke d'Ossuna, who tore up the card, and announced that he would leave the Vatican at once unless an apology were given him. As the Duke d'Ossuna subscribes about \$10,000 a year to the Papal Propaganda there was a great flurry, and apologies were at once offered, with the innocent remark that as his grace had driven up to the Vatican in a cab none of the higher officials had suspected his quality. The incident was so unpleasant, however, that the "card" has been for the present dropped.

## Our Contributors.

### CEFRICAL STUDENTS IN EDINBURGH

BY KNOXIAN.

A writer in the *British Weekly* on "Student Edinburgh" has been making a slashing attack on colonial students. If the tenth part of what he says is true, a considerable number of the colonial students who go to the Modern Athens to finish their education would be much better at home. In fact they should be looked after by their parents. We have been in the habit of thinking that the Canadian young men who go to the British Universities to study are among the best young men we have—the very flower and promise of Canada. We think so still, and publish the following very uncomplimentary paragraphs, so that some one who has a personal knowledge of the facts may tackle this Edinburgh writer and vindicate colonial students so far as Canada is concerned. The writer says:

We do not hesitate to say that the Colonial contingent supplies twice as many rowdies as any other group of the same number of students in the University. In the theatre rows (which are now happily out of vogue for a time, at any rate) the Colonials have invariably owned several ringleaders; of the students who annually appear in the police court, a safe estimate would give the Cape and Australia fully twenty per cent.; in all escapades in which exposure would follow discovery the Colonials are to the fore, for the simple reason that exposure affects them less than any other students. In short, whether it be drinking or breaking gas-lamps, brawls or smashing of tradesmen's signboards, the wrenching away of bell-handles or the crushing of silk hats over their owners' eyes in the street or the tavern; wherever there is a students' disturbance the Colonials may be trusted to take their part.

That is a pretty strong indictment. The colonials supply twice as many rowdies as any other group of the same number of students, and two colonies furnish twenty per cent. of the students who, by their presence, give a kind of literary air to the police court. Whether any of the young Canadians get "run in" or not, we are not informed, but if the facts are as stated, the Cape and Australia have more names on the police court docket than on the honour roll of the University. Let us hope that the writer takes his figures from Cape and Australia statistics, because Canada furnishes none.

Among his other bad habits it appears the colonial is given to heavy drinking. Our writer says:

The young gentleman who rises at four o'clock in the afternoon, having previously imbibed a dozen bottles of Bass in bed, may be safely put down as a Colonial, the individual whose sole ambition appears to be the possession of the largest and finest collection of bell handles, is undoubtedly a Colonial; the student who distinguishes himself in the police court by giving a name unknown in the University, and obviously suited only for temporary purposes, may be at once supposed to be a Colonial!

Now we venture to say that if our average Canadian student drank a dozen bottles of Bass in one night he would not rise at four o'clock next afternoon, nor at any other hour. Canadian students are not built for holding a dozen bottles of Bass. If this writer could look across the border into England, or perhaps a little nearer home, he would be more likely to find students with great capacity for Bass.

The colonial student is a marrying young man, and if his critic is correct in his statements, the colonial is not as careful as he should be about the steps that lead up to the nuptial knot.

And, above all, the student who marries his landlady's daughter, or a barmaid from one of the popular drinking resorts, is rarely one of British parentage, for very cogent reasons. It is only a Colonial who could hope to conceal a clandestine marriage from his relatives for any length of time. For one marriage of an Edinburgh student of English or Scotch nationality, there are ten cases in which the bridegroom is a Colonial. The vastly diminished restraint under which he lives results in a largely increased indulgence in licence. Sometimes he may marry a girl of suitable position and training, but, as a rule, his choice is not made from the class his parents would approve.

The landlady's daughter might easily be an excellent young woman, and might make a good enough wife for a colonial student or any other man. There is a remote possibility that she might be quite good enough for a critic who writes slashing articles on colonial students. As regards barmaids, we venture to say that the number of Canadian students who ever married an Edinburgh barmaid might be counted on one's thumbs. If many colonial students are of the character described, the barmaid might easily have the worst of the bargain. The student who drinks a dozen of Bass at night, lies in bed until four o'clock next day, and figures frequently at the police court, is not likely to make a pleasant kind of husband. He is almost certain not to be a good provider. A barmaid, endowed with ordinary powers of reflection, would hesitate before taking him. She might think that it was better to deal with liquor in the cask than in her husband. Neither business is safe.

The following paragraph helps us to hope that few, if any, of the bad colonials are from Canada:

The Colonial students generally have handsome allowances—have larger sums of money at their disposal than most of their fellows; which, again, constitutes one more diminution of restraint. Their pockets are seldom in that inconvenient condition which enforces self-restraint, at any rate for long at a time; and their credit is exceptionally good. On the whole, it is not too much to venture that in no city in Europe does there exist a band of young men of similar number placed at such an early age in circumstances more favourable to wasting than are the Colonial students in Edinburgh. No wonder that many of them become "chronics."

Canadian students have not generally handsome allowances. The majority of those who go to Edinburgh or any other British University work for their own money, and know what every cent of it is worth. The bibulous young colonials who drink a dozen of Bass at night must come from the Cape or Australia or India—if they exist anywhere outside of the writer's imagination.

## THE JESUITS.

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

But now let us follow this out through the various parts of the second section of the decalogue as we have already done under the first.

### FAMILY RELATIONS.

The fifth commandment has respect to the duties of children to parents, while there is also indirectly implied the reciprocal duties of parents to children. With respect to the relation of parents to children Bonacina says, "A mother is guiltless who wishes the death of her daughters when by reason of their deformity or poverty she cannot marry them to her heart's desire."

Infanticide is in certain cases directly commanded. With respect to the relation of children to parents which is mainly involved, what is the species of honour which Jesuits inculcate? Something worse than that of which under the blight of Hinduism the banks of the Ganges were wont to be the scene. There is no harm in a child acting the part of a Judas to a parent if he be in the least suspected of heresy, or sending a bullet through his brain, if only property thereby is likely to fall into his hands. Hearken to Father Fagundez, "It is lawful for a son to rejoice at the murder of his parent committed by himself in a state of drunkenness on account of the great riches thence acquired by inheritance." Hearken to Tambourin, "If you desire the death of your father with a proviso the answer is plain, you may do it lawfully." And what proviso is deemed sufficient to warrant such an unnatural crime? "I desire the death of my father, not as an evil to him, but as a good or cause of good to myself, viz., because by such I shall succeed to his estate."

Once more it is announced, "Christian and Catholic sons may accuse their fathers of the crime of heresy, if they wish to turn them from the earth, although they know that their parents may be burnt with fire and put to death for it."

Is it reasonable or right to give public support to a body of men who invade the domestic circle and make a man's foes those of his own household?

### JESUITS ON KILLING.

This reference to parricide is partially anticipating what may be said under the sixth commandment. Murder in a great variety of forms is directly sanctioned and encouraged by the Jesuits. "It is a question [says James Gretser] in the schools whether it is lawful to kill an innocent person." To which he answers in the most unambiguous manner, "That the Jesuits in this question incline to the affirmative rather than to the negative their writings sufficiently show." Does a priest ruthlessly rob a wife of her virtue? Then, according to the Jesuit Henriquez, he is at perfect liberty to kill the husband if he is at all likely to be brought into trouble for it.

Does a criminal at the bar take it into his head that the judge is prejudiced, or that the witnesses are likely to go against him? Then, according to Filiutius and Fagundez, he may kill them all!

Is a man put under the ban of the Pope? La Croix declares, "He may be killed wherever he is found." Does a sovereign incur sentence of excommunication (as is the case with our beloved Queen virtually once every year), his subjects are no longer obliged to obey him, and according to Mariana he "may be killed by open force and arms; but it is prudent to use frauds and stratagems, because it may be done with less public and private danger. Hence it is lawful to take away his life by every possible art." So little is life regarded that in the opinion of Henriquez, Azor, and others quoted by the great Escobar, if a person receives a slap in the face or a box on the ear, he may kill the aggressor with the utmost impunity. The celebrated moral theologian, Molina, goes the length of affirming (and in this Escobar agrees with him) that "a man may be killed quite regularly for the value of a crown piece." A false sense of honour is strongly inculcated. If that in the slightest degree is supposed to be tarnished there is no excess into which a man may not run in seeking revenge. (See p. 34-5, and Pascal p. 157—on duelling).

There is one unfortunate class to whom no quarter is given—we refer to those named heretics. "It is a glorious thing [writes John Mariana] to exterminate this pestilent and mischievous race from the community of men." He again insists, when alluding to heretical princes, "To put them to death is not only lawful, but a laudable and glorious action." Francis Suarez in commenting on the beautiful words of Jesus, "Feed my sheep," informs us that one of the meanings the Prince of Peace intended to convey was this, "Destroy, proscribe, depose heretic kings who will not be corrected and who are injurious to their subjects in things which concern the Catholic faith."

We cannot be safe in the society of individuals holding such principles. It is policy alone which prevents their being put in force. Had they only the upper hand we would "stand in jeopardy every hour."

### IMPUNITY.

On an exhibition of the contrariety of Jesuitism to the seventh commandment we cannot with propriety fully enter in the present paper. To penetrate into the mysteries of the confessional would be to reveal a festering mass of moral putrefaction, the inhaling of whose pestilential miasma would be highly injurious to the soul's health. "Like a blighting frost upon the early bud, so are the questionings of the confessor upon the warm sympathies of youth, these sympathies become dwarfed and stunted. Dreadful images of crime are mixed up with the earliest associations and amusements of the

person, which not unfrequently in after years ripen into deeds of guilt. How the hearth and the confessional can exist together it is impossible to conceive. How can there possibly be a free interchange of genuine trustful sentiment and feeling between the different members of the family when all feel that there, in the midst of them, sits one, though invisible, seeing and hearing all that is said and done? for all must be told over in the confessional. In the breast of the wife the husband knows there is a secret place which even he dare not enter, and to which none but the priest with his curious and loathsome questionings has access. The same dark shadow comes between brother and sister, and the mutual and trustful confidence of their childhood years is blighted for ever. The father can mark day by day the dark stains of the confessional deepening on his daughter's soul, clouding the sunshine of her face, and restraining the free current of her talk."

Well has it been styled "the slaughter-house of conscience." Could we expect purity of mind or morals on the part of those who preside over it and who squeeze the very blood and marrow in the elixir of life out of man's noblest part.

As the distinguished Kirwan when once visiting Rome, stood in the Sistine Chapel, and gazed on twenty cardinals dressed in full canonicals, an Italian whispered in his ear, "It is amazing to me how these men keep up the form of devotion in the presence of one another. Some of them are the greatest debauchees in Rome. I have mingled with them, I have heard wicked and loose young men talk in my day, but the most loose and lewd conversation I ever heard in my life was from these men."

But we must not tarry any longer beside a moral abyss whose "very brink is thickly fringed all round with pollution." It is "a shame even to speak of those things which are done of them in secret." And as for many of their writings, it is no exaggeration to affirm that those of Reynolds, Dumas and George Sand are pure in comparison.

### WELCOME AND RESPONSE.

Following is the address of welcome delivered by Mrs. S. H. Kellogg to the ladies attending the annual meeting of the Woman's Missionary Society at Toronto. It is followed by the response of Mrs. Rogers, of Desboro, on behalf of the delegates.

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

Dear sisters in Christ, we meet here to-day in the name of the Lord, and for His work. Christian women in the enjoyment of all the blessings wrought for us by Christianity; we are raised to a position of honour in the community, we are educated, spiritually enlightened, enshrined in the hearts and homes of this favoured Christian land. What a position of power for good! Let us think for a moment of our work for Christ as running in three lines. I suppose most of us here are, or have been, or hope to be engaged in that time-honoured occupation to which we women seem specially called of God, and which, if rightly engaged in, is the most telling work which can be done in preparation for the manifestation of the Kingdom of God on earth; I mean training and teaching children for Him—in our homes, in our schools, and in our mission and Sabbath schools. Yet this is not all our opportunity. There is our duty, as witnesses for Christ, to influence for Him all with whom we come in contact, or might come in contact if we would more closely follow our Master in searching out the lost, seeking to save perishing souls. For those who are already His, if we are filled with the Holy Spirit, what can we not do in spiritual quickening, in provoking to love and good works, in consolations, in rejoicings. For those who are not yet His children, relatives, friends, neighbours, who of us can say, "I have done all I can to bring them to Christ; I have pled with them, I have written to them, I have prayed faithfully and importunately for them?" Happy are we if we can say this. Happy are we if we have developed within us and fostered this divine hunger for souls, by which alone we can become like our Lord. Yet our responsibility does not end even with this. In this age of the Church's progress, this age of missions, God seems to be calling Christian women to look upon the piteous condition of their sisters in heathen lands who are sitting in darkness and have no light. He seems to be saying to us clearly that it is for us, who alone can have access to them, to take or send to them His Gospel. So has grown up this grand department of mission labour "Women's Work for Women," rich in possibilities of blessing to the world. For through the women we influence the nation. It is we mothers who teach our little ones at the most formative period of their lives; and with line upon line, precept upon precept, train them up in the nurture and the admonition of the Lord. Let us give to our poor heathen sister—physically and spiritually in a prison-house of death—let us give to her all that has so blessed us, and which alone has made us to differ from her, and then see what she will do for her children—her boys, who will be the husbands and fathers; her girls, who will be the mothers. It is to have our part in this work



that we are here to-day, and to learn how the interest in the work is spreading and increasing in this Dominion. Dear friends, how blessed are we if we know the joy of those who are partakers in this work, who have a foretaste only, now, of a joy which is endless; for it is written, "Those who turn many to righteousness shall shine as the stars for ever and ever." Dear friends who have come from far and near to our city, in the name of our ladies here, I welcome you most heartily to Toronto, to St. James Square Church, and to our homes. We want to realize to-day that we are indeed all of one family—our Lord's family; so please do not forget, if thrown together for a few moments, or seated together at lunch, that it is not necessary to know a person's name before we can make a remark or give a bright greeting. We hope that all may feel thoroughly at home, free and unconstrained.

May the rich blessing of God be upon us in our meeting together, and may the power of the Holy Spirit be so manifest at this time that we may go down into the work of another year baptized anew for service. May light from these hours shine down through the whole year, and the work of the Lord prosper in our hands. May we in all things obliterate self, and live and work simply and only to glorify our God and Saviour, by His Spirit working in us and by us in the way of His appointment.

Mrs. Rogers, of Desboro, made the following reply to the address of welcome:

There is much to make occasions like our gathering to-day delightful and joyous. Anyone looking around on the faces of the audience can see that being here is a pleasure.

It seems to me that we are gradually drifting into God's revealed plan for Christian enjoyment. Let me illustrate what I mean by a reference to the feast of the first fruits. All the family were interested in this offering to God, as the King of Israel, the Giver of every good and perfect gift. The children are gathering the choicest grapes and olives, figs and other fruits, the mother arranges them, and they are carried to the trysting place.

Some reverend Patriarch says, "Let us arise and go up to Zion to the house of the Lord." Side by side walk the prince and peasant, till arrived at the gate of the city. There they are met by singers and conducted to the temple, receiving as we do to-day the offer of the hospitality of the city. If King David could say: "I was glad when they said unto me, let us go up to the house of the Lord," how much more should we, who have light so much clearer, gifts so infinitely greater, as we bring our offering to him who loved us even to the death? The object of our gathering to-day, is one which, of itself, should call forth our deepest gratitude to Almighty God. To the women of this generation has been given the privilege of bringing to its fulfilment the prophecy, written by the Holy Spirit 3,000 years ago, in the sixty-eighth Psalm. Who can doubt the truth of this, when another definite prophecy has been fulfilled co-incidentally, "Ethiopia shall yet stretch out her hands unto God?" In the twelfth verse of the Revised Version we read, "the Lord gave the word. The women who published it are a great host." It is little over a decade since women heard this voice, and already, literally a host from every Christian land have responded. Like Gideon's chosen 300, they carry pitchers, and lamps with the sword of the Spirit, and are shod with the preparation of the Gospel. Fearless they go, for He who bids them, has said, "I will never leave thee or forsake thee," bringing the light of the world, the Holy Spirit and the Word of God into the dark places of the earth, full of the habitations of horrid cruelty. And already in an incredible short time, the conquered can be numbered by millions. But to every army there must be a commissariat who must provide the sinews of war, and so in God's army, she who tarrieth at home is to divide the spoil. It is not the tarrying at home, but, "the well done," that brings the "enter into the joy of your Lord." We who are here to-day represent this portion of the prophecy. There are three ways in which we are called upon to carry out responsibilities. We, as has already been stated in the address of welcome must train and teach our children; from them must come the recruits, who are to fill the places of those who fall in the fray, and, as necessity demands, enlarge our forces.

Secondly, by self-denial, such as we have scarcely thought of yet, we must provide the means for their sustenance. I have heard that ladies during the American war, when they had nothing more, cut off their tresses, and sold them, that the Union soldiers might be fed. Shall patriotism to country outdo patriotism to Christ?

Thirdly, we must, by our persistent pleadings at the King's throne, bring down upon our valiant ones who have left all to do this work, for—yes for us—the Spirit of power, and wisdom and comfort. When Aaron and Hur held up the hands of Moses, Israel prevailed. We must strive to understand the responsibilities that rest on us who tarry at home. Surely it is sad to see those in our churches, who are not moved at the sad condition of their less favoured sisters and still, more so to see many carried away with the glittering wings of earthly pleasure and vanity. What shall we say to those who, having the gold, need it all for themselves? Let us see to it, that this meeting we get such a baptism of enthusiasm as to testify to such, that in God's service there are higher and better things than earth or its pleasures or treasures can give.

Friends, the King's business requires haste. The associations connected with this meeting would be incomplete, did we not realize, that it is but an earnest of a more glorious gathering. There is a city whose builder and maker is God. Here we miss many who were wont to be with us, they are hidden behind the veil. There are many with whom we would gladly

exchange greetings, but for want of time may not be able. But there, there will not be one missing, and for greetings there will be a long eternity. For the nations shall walk in the light of it, and the redeemed of the Lord will be there, then we will see the "innumerable company whom no man can number, out of every nation and tongue, and people clothed in white with palms in their hands." May not the question of John the divine spring to our lips, "Who are these and whence came they?" And judging from the messenger who gave answer, is it too much to believe, that one of our own dear missionaries may reply? These are from the North-West, these from India, China, and the Islands of the Sea. It is then she who tarries at home will divide the spoil, or as the Apostle Paul said to his converts in Thessalonica, "What is our crown of joy and rejoicing, are not even ye in the presence of our Lord at His appearing?"

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

#### HOW TO ADVANCE CHRISTIANITY IN QUEBEC.

MR. EDITOR,—I have of late received many letters asking me for information and advice regarding the Jesuit aggressions which agitate and alarm the best citizens of the whole Dominion, and are attracting the profound attention of thoughtful Christian men in Britain and the United States. The time for wise patriotic and decisive action has undoubtedly arrived; but it is not my purpose in this brief note to discuss the comprehensive measures that may be requisite to meet the present crisis in our national history. As it always happens in such cases, numerous plans and suggestions are urgently pressed.

Some call for the formation of a great Protestant league; others, for a third political party, characterized by honest independence, which cannot be corrupted by the base desire to secure the corporate Romish vote at the hustings and on the floor of the House of Commons. Not a few desire litigation, and offer money to carry it on before the civil courts, in order to test the constitutionality of the Acts incorporating the Jesuits and endowing that Order, and the Romish Church by the flagrant spoliation of a public educational fund. Others, still, advise immediate steps to be taken to have the British North America Act, which is the written Constitution of Canada, so amended as to secure effectually the rights of Protestants.

Amid this diversity of opinion all true Christian patriots are agreed that the growth of Jesuitism, in the historic sense of that term, is most dangerous to the state and human society in every form, and should therefore be checked by all legitimate means. The true and most obvious way of doing this is to give the French Canadian people the Gospel of Jesus Christ in its purity. This is the work of the Board of French Evangelization; and its progress and prospects are such as should encourage the faith and stimulate the prayers and zeal of God's people. During fourteen years, the treasurer has been able to report annually to our General Assembly a balance, however small, upon the right side of his accounts. At present, however, I regret to say, that there is a prospect of his being obliged to report a deficit this year of \$2,500. I appeal to our people not to allow this to be the case. With the strong Protestant sentiment recently evoked, it will be singularly inappropriate that our Board should lack friends to sustain its present efforts and to enter upon the inviting new fields which are opening to its missionaries. At a meeting which I attended this afternoon, the names of some twenty young men were presented, as anxious to enter our French field as colporteurs. There are new missionaries earnestly asking to be employed in distributing the Word of Life. Give us funds and we shall speedily send them forth to battle against Jesuitism with the sword of the spirit.

Contributions should be sent to the treasurer, Rev. Dr. Warden, 198 St. James Street, Montreal, within the next week. D. H. MACVICAR, *Chairman Board French Evangelization.*

*Presbyterian College, Montreal, April 18, 1889.*

We learn, says the *Belfast Witness*, that the venerable Dr. Killen has resolved to retire from the discharge of the active duties of the chair which he has so long filled. The wonder is that he has been able to work on so vigorously up to near eighty-four. Few men have done so. Few could. But we have grown so accustomed to see Dr. Killen in his place at the commencement and close of each collegiate session, and have been so pleased to see him, year after year, apparently enjoying such remarkable health, that we have failed to think of the relentless lapse of time, and of the ravages which perforce it must work. For nearly half a century he has filled the Church History Chair, and for a longer period still his pen has been enriching our literature. A very large proportion of the ministers of the General Assembly have sat at his feet. They all entertain towards him feelings of the profoundest veneration. The laity share in this feeling, and we are sure it is the universal desire that the rest and ease which he will now enjoy may help to prolong his life for many a year to come—that he may continue to have a green old age and that, if his voice is no more to be heard in the class room whose walls have so long re-echoed to it, both the college and the town may long have the pleasure of seeing him going in and out among us, spending life's evening peacefully and happily.

#### OUR WATCH TOWER.

Is the Church losing its hold upon the workingmen? Are the wage-workers getting out of sympathy with the Church? In our country, these constitute the bone and the sinew of the people, and to a very large extent the brain as well as the brawn of the community. They demand our respect and our loving regard, and our most considerate attention. They are the strength of our Canadian churches. They contribute more, according to their means, than any who are in its membership. They are too among its most consistent and honorable and zealous adherents. They are its strength. Anything, therefore, that seriously affects them in their spiritual relationship affects seriously the Church, and pains ought to be taken to ascertain the cause of the breach. To suffer any evil to work unrebuked, and if possible unchecked is to connive at the weakening of the Church.

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What proportion of our people are outside the Church and beyond its direct influence? A very respectable proportion. And it is growing. Every disaffected man will in due time make another, or more, disaffected like himself. This evil is like leaven, it spreads. In shops, in factories, in ware-houses, religious matters are freely and fearlessly canvassed, and conclusions come to that are not always orthodox. Very likely they are in perfect accord with the light that shines on the matters discussed. But this light may be the shining of a strange fire.

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Ingersollism is a powerful solvent of established religious ideas to-day among young men especially. Desirous of breaking away from all restraints, they find a leader in this blatant blasphemer, Ingersoll, who sets God and every holy thing at defiance. He is not content with laughing them to scorn, he tramples them in the mire. Let the sanctities of religion be set aside and what conservative elements remain? If the foundations of religion and morality be destroyed what shall stand firm? What protection is there for the home, the warehouse, the Church? War is waged with every one of them.

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Look across the Atlantic. Glasgow Presbytery held a conference on non-churchgoing in January last, in which reference was made to the fact that the Y.M.C.A. had ascertained that 60,000 young men in that city never attend church. E. Baillie Grey said that ten per cent of the artisans never attend church. A census taken by a sister church on the south side of the river showed only four per cent of an artisan population doing so. What reasons were given for this state of things? They are note-worthy by us. We may number them for the sake of distinctness. (1) "Man's free choice of evil lay behind every other cause." (2) "Seat rents were a great hindrance." (3) "Timid church-goers often were frightened by the men who stood at the door sentinels over the brazen heap." (4) "The absenteeism of clergymen from their parishes." (5) "Poverty was one of the greatest hindrances to church attendances. Churches were too grand and beautiful and frightened away the poor." (6) "Preaching became too much of a display of oratory to affect the feelings. Instruction was needed by young and old." (7) "The financial aspect was too much dwelt upon in managing churches." What remedies were proposed: (1) "Three or four services in a church every Sabbath, not for the same people, but to suit the necessities of the home, that all might attend one or more services." (2) "Free seats with a preacher having the power of an evangelist." (3) "Workingmen should be conferred with on the subject." (4) "Churches should be open on week days." (5) "A larger staff of workers was needed. Not all college bred." (6) "More study of that kind that would make the sermon interest the people's minds, touch their imagination, and give them something to carry away."

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Look across the lines. A clergyman who is a political economist affirms that a large proportion of the population in the United States is wholly outside the churches, and knows little or nothing about them; that the proportion of wage-makers in the churches is diminished. These constitute one-fourth of the population. Only one third of them attend church. When this clergyman sent out circulars to the workingmen for the reasons why they did not, the answers he received were. (1) "It costs too much to support the churches." (2) "Some ministers preach politics." (3) "Workingmen need the day for rest." His own reasons are: (4) "Inability to dress well enough to appear in a place as stylish and fashionable as the average church," and (5) "The sense of injustice that workingmen as a class are receiving at the hands of capitalists, employers, as a class." These two reasons are often combined. It is because the workingman is not receiving a fair compensation for his labour, that he cannot dress his wife and children well enough to go to church. The wage-workers feel that they are falling behind in the race of life. A large proportion of capitalists are more or less closely identified with the churches, while of the labourers only a small share are thus identified, and the number tends to decrease rather than to increase. This is a summary of his statement and it is sufficiently alarming.

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In Canada things are not so bad as in England or the United States. But we may reasonably expect them to grow worse as we grow in material wealth, and the gulf between employer and employees, capital and labour, yawns hideously. What has the pulpit to say on such matters? Or does the Gospel not sweep into this region at all? Has it no message for the master as well as the servant? and for the rich as well as the poor? and for the poor as well as the rich? The pulpit must be strong to declare the whole truth and not truckle to any class. It is for the whole people. *—S. F. N. I.*

## Pastor and People.

### MAN'S CHIEF END.

Wealth is not the brightest object,  
Which the sons of men can gain;  
Pleasure never satisfieth  
It is always mixed with pain.  
Honour is an empty bubble;  
Soon as grasped it fades from view,  
All that earth can give is fleeting,  
As the transient morning dew.

Is there then no worthy object,  
Is there then no highest end,  
Which we ought to set before us?  
Yes, there is, my youthful friend;  
There is wealth of boundless treasure,  
There are joys that never die,  
There are honours all unfading,  
In the glorious world on high.

If we love the Lord our Maker,  
If the Saviour is our friend,  
We possess the nobles object,  
We have gained the highest end.  
If our hearts are turned to heaven,  
We shall find our treasures there;  
We shall taste the truest pleasure,  
Radiant crowns of glory wear.

—Rev. Andrew J. Reynolds.

### THE NURSERY HYMN.

In Scotland the twenty-third Psalm is a favourite with the children. Their small mouths become so accustomed to its quaint, uncouth versification that they relish it better than they would the smoothest jingles. So it is called the Nursery Psalm.

One of the English ladies who went to the Crimea with Florence Nightingale to nurse the sick and wounded soldiers, found in a Scutari hospital a Highlander near death, and yet hard against God. She spoke to him, but he would make no answer. He even drew the sheet up over his head to keep her from speaking to him again.

The next time she went through that ward he saw her coming toward his cot, and he covered his face again. Seating herself beside the bed, she began to repeat, in a low, kind voice, the Nursery Psalm:

The Lord's my Shepherd, I'll not want,  
He makes me down to lie  
In pastures green. He leadeth me  
The quiet waters by.

She noticed that before the psalm was finished his hand went up to his eyes under the sheet. The next time she came he was quite ready to listen to what she had to say of Jesus and His love. He gave his heart to the Lord, and five days later he died in great peace.

The Nursery Psalm was used to touch a chord that was not quite paralyzed by his bitter enmity against God. It was "mony a weary mile" from his mother's knee in the Highland cottage, where, with her loving hand on his bonny, bright head, she had taught him the dear old psalm, to the Crimea hospital where, a rough, hardened soldier, he lay dying; yet the mother's love, like Christ's tenderness, reached all the way, and drew him back to God.

Let us fill the minds of our children with Bible truth. Let us teach them to repeat our hymn. It will be laying up for them a store of good things against the famine years that may come. It will stand them in good stead in their hour of sore need.

They may not understand the great truth that they mouth with difficulty,—and who of us at our best can ever fathom the depths of meaning?—yet the memory of the "huge tenderness" of home and mother, which they comprehended no more than they did God's kindness, will "put full sense" into the homely words, making them

Manna to the weary soul,  
And to the weary, rest.

This teaching will be a thousand thousand times better pabulum upon which to feed those whom we would have grow to become muscular Christians, than the trashy, empty stories with which the nursery books are usually full. Candies may quiet the clamour a little while, but the glucose and *terra alba* with which they are adulterated, ruin the child's digestion, destroy his appetite for better food and undermine his health. They who have the responsibility of launching upon life those who are to bear their name, and represent them before the world in the years to come, ought to ponder well these truths, seeking divine wisdom, and obeying carefully the command of God: "Teach them diligently to your children." Sunday school teachers are good in their way, and worthy of all honour; but they cannot fill a parent's place, or do a parent's duty.

If your child were going into danger, where you could not take care of him, you might quilt gold pieces into the lining of his garment, that he might not be without the means of support in shipwreck and among strangers. While we may, let us see to it that our children are thoroughly furnished with the Word of God.—*Jennie Fowler Willing.*

### CONFORMITY TO CHRIST'S IMAGE.

There stood near the closed window of a city post office, calmly watching the final distribution of letters for the day, an aged man, well known and highly honoured in the community. It was not a mere chance that he spoke to us; rather it was a good providence that prompted him, for his

message was strengthening to the spirit. "I expect," said he, "a letter in this mail, which will inform me whether our daughter, the wife of a clergyman residing in a distant part of the country, is still alive." He spoke these words with a holy composure, yet with an inward struggle. The crowds were pressing on every side. The merry laugh of the youth rang out through the corridors of that building, and the tumult upon the wide avenue near at hand contrasted strangely with the suppressed emotions of his soul. The flush came and then quickly disappeared from his speaking face. As was natural, the heart spontaneously relieved itself by uttering these few words. While still in the flesh we all seek sympathy from such as have sympathy to offer.

"I have been," he continued, "with my Bible to-day. I have sought, not so much for comforting promises, as for truth that will help me to search my own heart. I long to have the spirit of submission and trust. I find myself deficient in these spiritual graces. But, after all, I came here from my home with a secret strength I scarcely have ever known before."

These words, spoken in a subdued tone, were more than enforced by silent tears and the holy, persuasive influence that one could not fail to recognize as the evidence of Christian trust. The lesson of the hour can never be forgotten. His search for the truth had not been for mere comfort, but for self-searching also. He saw that nothing was so desirable as conformity to Christ's image and humble submission to the Father's will. All through the hours which would have brought to so many torturing anxiety, he had been searching the Word of Life that his soul might become more and more a partaker of life eternal.

Are we sufficiently impressed with the lesson which this incident teaches us? The formation of a holy character needs something besides assuring promises. Heart-searching is also necessary; and this duty we can sometimes perform with greater thoroughness when the waves of sorrow are tumultuous about us, and the earthly props upon which we have been leaning are one by one removed from sight.

### PRESERVE CIVIL AND RELIGIOUS LIBERTY.

I am to speak of this moral claim to their confiscated lands by the Jesuits. This claim is now first made and granted by the docile Province of Quebec; but where is it to end? They have no better claim, moral and legal, than the Church of Rome has to compensation for the destruction of her abbeys, monasteries and cloisters, and the confiscation of their lands by nearly every State and country in Europe. Is the work of the Reformation by our fathers to be undone by the legislation of their sons? If so, let us at least know it; let us do it with our eyes open; let us plainly and publicly declare that the blows our fathers struck were wrong and cruel blows; let us come out boldly and say with Father Whelan, "their acts were deliberate social murders." But France is not prepared for this. By one stroke of the pen in 1790, on the second day of November, by the almost united voice of her National Assembly the vast properties of the Church of Rome were confiscated and taken possession of by the crown and people of France. At the time of the Reformation in England one fifth of the land belonged to the Church of Rome.

These in 1536 were confiscated and taken possession of by the crown. Monasteries and Abbey walls were torn down, the lead melted and their solid timbers sold. Those mitred lords of the abbeys no longer rode in state to Westminster, or had seat or voice in the Parliament of Old England. Is a moral and legal right to compensation to be set up in England? Are the abbeys and monasteries to be rebuilt, and are their mitred lords again to sit in parliament? If so, there is a good deal of work ahead of the nation and the Te Deum may yet be sung in Rome to celebrate the praises of the faithful Legislature of Quebec, who will be honoured for making the first act of compensation in this grand drama of pulling back the dial of civil and religious progress and undoing the work of the glorious Reformation! Is the work of Garibaldi to be undone in Rome, and is the temporal power, given by Pepin, king of France, to the Pope and his successors in the See of Rome, to be restored? The present pope is frantically appealing to the faithful all the world over for the restoration of his temporal power? If it be a right inherent to humanity that the people should have a voice in selecting their representatives and making their laws under which they live—it, in other words, a people are to be a free people, then the voice of these Papal States which stood by ballot thus: For dethronement of the Pope 40,805; against 46: I say the voice of the people should be held sacred, and it is a disgrace to Canada that a meeting should be held in Ottawa with the object of placing on these Italians a yoke which neither they or their fathers were able to bear. I say, perish the day when Canadians will join hands in placing a brave and free people in bondage, from which their treasures, blood and patriotism, have even in my own day made them free.

But let me come to a point that will surely have some force with Presbyterians. On the morning of the 25th of August, 1560, one-half of the lands of Scotland and more than half her wealth were in the hands of the Roman Catholic Church, and the Romish Hierarchy was supreme. In the evening of the same day the National Assembly of Scotland confiscated these lands and monies and the Presbyterian Church became the established religion of the Scottish nation and people. Is all this to be undone? Are these lands to be restored? Are the "rookeries" to be set up again? And are we to march back to the darkness and blood and woe of the period before the Reformation. Spirits of Wishart and Knox, spirits of the noble

army of martyrs inspire your sons to better and nobler careers! But I hear my Canadian countrymen say, "We must not begin this work." The land is for the people. The earth He has given unto the children of men; and the riches that come therefrom, and not to a proud and intolerant priesthood. We must not barter our civil and religious liberty for the gains of party. Well have you really come to this? If so there is no hope for the country, and if not I see none but evil and only that continually. I believe the Acts of the Quebec Legislature to be illegal on two grounds. 1. They are referred to the Pope to ratify them, and a more presumptuous piece of legislation was never made under the British flag. 2. The Legislature of Quebec can not renew and put in force a charter dissolved by the Imperial Parliament. I hope the legality question will be tested. But this is by no means a sufficiency for us as a people. Let every one of you bring spades and picks and shovels, Reformers and Conservatives alike, and dig a deep, deep pit and there bury Party. I would not even erect a monument to his memory. Let us acknowledge that in the past we were charmed more by the name than the reality. Henceforward let us have men and measures. Let us unite for God and country, our altars and our homes. God will raise us up men like a Moses, a Joshua, or a Gideon. Men who aim at truth and righteousness will never want a leader. Let there be equal rights for all. Let every creed and race have the utmost freedom in keeping with our national rights and liberties. But we are a Protestant nation. These principles I hold to be our choice. They are, therefore, sacred to us. They are sacred by all the memories of our martyred forefathers, and we shall show ourselves to be unworthy sons indeed, if we barter them away at the bidding of Party for the sake of place and power. Let our swords be turned into pencils and in the polling booth let us unite to die to Party and save our country. Let the best elements in our old parties unite. Let all good and true men unite. Let every lover of his Church and country unite, and let us close our gates against the Jesuit foe, and let us make in all things for truth and righteousness and let us utter in heart and life the grand old prayer of John Knox, of sainted memory: "Arise, O Lord, and let Thine enemies be confounded; let them flee from Thy presence that hate Thy godly name. Give Thy servants strength to speak Thy word in boldness; and let all nations cleave to Thy true knowledge."—*Rev. Stuart Acheson, M.A.*

### HER SILENCE SAVED ME.

"I remember," said a young man, "being in company with several thoughtless girls. Among them, however, there was one exception; a serious, quiet and beautiful woman whose religious opinions were well known, and whose pen had for a long time spoken eloquently in the cause of truth and virtue through the columns of our village paper. Suddenly I conceived the thought of bantering her on religious subjects, and with the fool-hardiness of youth and recklessness of impiety, I launched forth with some stale infidel objections that none but the fool who has said in his heart, 'There is no God,' would venture to reiterate. The flock of silly goslings about me laughed and tittered, and I, encouraged by their mirth, grew bold and repeated my inuendoes, occasionally glancing slyly toward the principal butt of my fun. She did not seem to notice me at all; and she did not smile, did not look at me.

"Still I continued my impious harangue, thinking that she must refute something, that she would not surely hear her own faith held up to ridicule by a beardless boy. The snickerers around me gradually began to glance toward her. Her face was so quiet, so even solemn in its quiet, that seriousness stole over them, and I stood alone, striving by my own senseless laughter to buoy up my fast-sinking courage.

"She still never spoke or smiled—scarcely moved; her immobility grew awful; I began to stutter—to pause—to feel cold and strange—I could not tell how. My courage oozed off; my heart grew faint—I was conquered.

"That night after I went home, in reflecting over my fool-hardy adventure, I could have scourged myself. The sweet angelic countenance of my mute accuser came up before me in the visions of the night; I could not sleep. Nor did I rest till, some days after, I went to the home of the lady I had insulted and asked her pardon. Then she spoke to me, how mildly! how Christianly! how sweetly! I was subdued, melted down; and it was not long after that I became, I trust, an humble Christian, and looked back to my miserable unbelief with horror.

"Her silence saved me. Had she answered with wrath, with sarcasm, with sneer, or with rebuke, I should have grown stronger in my bantering and more determined in my opposition. But she was silent, and I felt as if my voice was striving to make itself heard against the word of an Omnipotent God!

"O, how often would it be better, if instead of vain argument of hot dispute, the Christian would use the magic of silence!"

### THE TRANSFORMED FRAGMENTS.

There is an old story of a great artist in coloured glass. He had designed a window for a grand cathedral, and selected for it some very choice material. After he had completed his work an apprentice gathered up the rejected fragments, and from them designed a wheel window in the same cathedral which was pronounced to be more lovely than the work of the great master, although but formed from his leavings. So our God can from the broken and rejected opportunities of our lives, as they appear to us, make some more precious work than we accomplish with the very best we have.

## Our Young Folks.

### A SPRING PICTURE.

Past is the winter drear and cold,  
And all the trees burst forth with gems—  
Buds purple, red and brown, and gold,  
Upon their leafless stems.

The primrose lifts its starry crown  
In woodland ways and sheltered nooks;  
And where the tall elms fringe the down,  
Caw busily the rooks.

The sheep pass peacefully along,  
Cropping the herbage young and sweet;  
And wild birds fill the air with song,  
Rejoiced the Spring to meet.

Oh! welcome, Springtime, when the earth  
Puts on anew her garb of life,  
And with glad songs of hope and mirth  
The hearts of men are rife.

Oh! may they ne'er by chance forget  
The one great Giver of Spring days,  
But daily recognize their debt  
With loving songs of praise.

### COMPANY MANNERS.

Do any of you hate to go into a room full of company? Do you hang about in the hall? Do you find your way in a corner and stand as still as if you were hung up under the picture? Do you wish you had never come? Do you find your hands and feet in the way? Are you uncomfortable, and shy, and awkward, and angry, and longing above everything to get well out of the scrape? Well, here is comfort for you from Dr. Edward Everett Hale. It is grand and sympathetic advice; follow it. Follow it if the following requires all your will and perseverance:

"Oh dear! I can remember perfectly the first formal evening-party, at which I 'had a good time.' Before that I had always hated to go to parties, and since that I have always liked to go. I am sorry to say I cannot tell at whose house it was, but I could tell you just how the pillars looked between which the sliding-doors ran, for I was standing by one of them when my eyes were opened, as the Orientals say, and I received great light. I had been asked to this party, as I supposed, and as I still suppose, by some people who wanted my brother and sister to come, and thought it would not be kind to ask them without asking me. I did not know five people in the room. So it was that I stood sadly by this pillar and said to myself, 'You were a fool to come here, where nobody wants you, and where you did not want to come; and you look like a fool, standing by this pillar with nobody to talk to.' At this moment, and as if to enlighten the cloud in which I was, the revelation flashed upon me which has ever since set me all right in such matters. Expressed in words, it would be stated thus: 'You are a much greater fool if you suppose that anybody in this room knows or cares where you are standing or where you are not standing. They are attending to their own affairs, and you had best attend to yours, quite indifferent as to what they think of you.' In this reflection I took immediate comfort, and it has carried me through every form of social encounter from that day to this. I don't remember in the least what I did, whether I looked at the portfolios of pictures—which, for some reason, young people think a very poky thing to do, but which I like to do—whether I buttoned some fellow student who was less at ease than I, or whether I talked with some nice old lady who had seen with her own eyes half the history of the world which is worth knowing. I only know, that after I found out that nobody else at the party was looking at me, or was caring for me, I began to enjoy it as thoroughly as I had enjoyed staying at home.

"As it is with most things, then, the rule for going into society is not to have any rule at all. Go unconsciously, or, as St. Paul puts it, do not think of yourself more highly than you ought to think. Everything but conceit can be forgiven to a person in society. St. Paul, by the way, high-toned gentleman as he was, is a very thorough guide in such affairs, as he is in most others. If you will get the marrow out of those little scraps at the end of his letters, you will not need any handbook of etiquette."

### A TRUE AND SAD STORY.

Charles Green was the only son of a widowed mother. He was a frank, generous, unselfish boy, and a great comfort to her. Everybody who knew him said he was a promising boy, and his mother was very proud of him. When he finished school, a situation with a good, reliable man was found for him, and for a time he was faithful in the discharge of every duty. But by-and-by he seemed to be growing away from his mother. She noticed that he did not give her his confidence as in former days. He hurried off after he finished his supper, and he neglected his business, and he did not come home until late. Anywhere else seemed to be pleasanter to him than his home. His mother did all she could to make the home attractive, and talked kindly to him about his neglect of her. But, as she once said, "It seemed as if the boy was way off somewhere, he didn't act like himself." One day he was missing. There was no trace of him for months. A boy with whom he had formed a strong intimacy, and one of which his mother did not approve, was missing at the same time. For months the mother prayed and watched

and waited, listening every hour for the footstep of her much-loved boy. She could not sleep or eat, so great was her anxiety. At length a telegram came to her, and as she read it she fell to the floor. The shock was so terrible to her. This is what it said: "Your son is very ill, come at once." The name signed to it she had never heard, and the telegram was dated from a small town in Texas. It was a long journey, and she had but little means, but kind friends helped her, and the midnight train bore her off alone with her anxiety and sorrow to the far-off State. O how fervently she prayed that her boy might be spared to her, that if he must be taken from her, he might live till she got there, and be able to recognize her, and give her some assurance of his repentance. Her prayer was granted. "God was very merciful," she said. "My boy knew me, and I heard from his own lips his bitter repentance for what he had done, and his hope that the Lord had forgiven him." The poor mother was so thankful for even these few words, and they kept cheering her on the long journey home when she was taking her child's body to the burial-place in her native town. What brought all this about, do you ask? Dime-novel reading. After her son's death the mother found the most sensational dime novels in the garret, with the name of her boy's friend on the cover. "Ranch Life in Texas" was full of unreal adventures, schemes for making money any way but by honest work; and "Seeing Life" had fascinated her boy in such a way as to lead to the sad results which that poor mother must bear to her grave.

### BEING A BOY.

One of the best things in the world is to be a boy; it requires no experience, though it needs some practice to be a good one. This disadvantage of the position is it does not last long enough. It is soon over. Just as you get used to being a boy, you have to be something else, not half so much fun. And yet every boy is anxious to be a man, and is very uneasy with the restriction put upon him as a boy.

There are so many bright spots in the life of a boy, that I sometimes think I should like to live my life over again. There is a great comfort to a boy in the amount of work he can get rid of doing. It is sometimes astonishing how slow he can go on an errand. Perhaps he could not explain why, when he is sent to a neighbour's after yeast, he stops to stone the frogs. It is a curious fact about boys, that two will be a great deal slower than one. Boys have a great power of helping each other to do wrong.

But say what you will about the general usefulness of boys, a farm without a boy would very soon come to grief. He is always in demand. In the first place, he is to do all the errands, go to the store, the post-office, and carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and rotate in the same way. Leap-frog is one of his methods of getting over the ground quickly. He has a natural genius for combining pleasure with business.

### A HARD LESSON.

"Nellie, I want you to hem a napkin before you go out to-day. Hadn't you better put aside your story and do your work first?"

"I will, in a minute, mamma," Nellie answered, without glancing up from the pages of a book which she found absorbingly interesting.

An hour passed away, and then her mother, passing through the room, and seeing the book still in the little girl's hands, said, "Now, Nellie, stop reading until you finish your work, and then you will enjoy your story all the more."

"Yes, mamma, I'll begin my sewing in a minute. I just want to read to the end of this chapter, and it's only two pages more."

It did not take very long to finish that chapter, but the next one looked so interesting that Nellie could not resist glancing over the first few pages, notwithstanding her promise.

Before many minutes had elapsed the napkin was entirely forgotten, and the little girl was again deep in her story.

The sound of merry voices aroused her at last, and she glanced up to see a party of her school friends approaching.

"Come, Nellie, we are going to the woods for wild flowers," they called as they saw her seated beside the open window. "Hurry and get your hat on, for we haven't time to wait."

"All right! I won't be a moment," Nellie answered; and, dropping her book, she hastily put on her hat and started down stairs.

"Where are you going, Nellie?" her mother asked as she met her in the hall.

"To the woods with the girls," Nellie responded.

"Is your work all finished, dear?"

"Oh, mamma, I am so sorry, but I haven't taken a stitch in it yet," Nellie confessed penitently. "I truly meant to, but I was reading and forgot all about it. I'll do it the very first thing when I come home."

"No, dear, I must keep my word even if you forget to keep yours," her mother answered, sorry to deprive Nellie of a pleasure, but realizing too well how this fault of procrastination was injuring her character to let her indulge in it unchecked. "You must finish your work before you go out. It is more than two hours since I first spoke to you about it; so you would have had plenty of time if you had done it at once."

"But, mamma, the girls can't wait so long," Nellie exclaimed in dismay.

"Then they must go without you, dear."

"Oh, mamma!"

But Nellie knew that it would be useless to plead when her mother spoke in that firm tone; so, repressing her tears, she went out to the gate and told the girls she could not go out with them.

Then she came back to the house, and, taking up her thimble, sat down resolutely to accomplish the task which should have been completed long ago. The outdoor sunshine never looked more inviting and the thought of the woods more attractive than during the next hour; but she had time to think, and she resolved that her fault should never conquer her again. It had been a hard lesson, but she had learned it, and when the words "In a minute" rise to her lips she represses them, remembering the pleasure she lost that bright spring afternoon by procrastination.

### A BRAVE CONGO BOY.

There never was a more touching story of filial devotion than that told by a Congo chief, Essalaka, to Captain Coquilhot:

"You know the big island near my town," he said, "Well, yesterday, soon after the sun came up, one of my women and her little boy started for the island in a canoe. The boy is about twelve years old. He says that, while his mother was paddling, she saw something in the water, and leaned over to look at it. Then he saw a crocodile seize his mother and drag her out of the canoe. Then the crocodile and the woman sank out of sight.

"The paddle was lying in the canoe. The boy picked it up to paddle back to the village. Then he thought, 'Oh, if I could only scare the crocodile and get my mother back.' He could tell by the moving water where the crocodile was. He was swimming just under the surface toward the island. Then the boy followed the crocodile just as fast as he could paddle. Very soon the crocodile reached the island and went to land. He laid the woman's body on the ground. Then he went back into the river and swam away. You know why he did this? He wanted his mate, and started out to find her.

"Then the little boy paddled fast to where his mother was lying. He jumped out of the boat and ran to her. There was a big wound in her breast. Her eyes were shut. He felt sure she was dead. He is strong, but he could not lift her. He dragged her body to the canoe. He knew the crocodile might come back any minute and kill him, too. He used all his strength. Little by little he got his mother's body into the canoe. Then he pushed away from the shore and started home.

"We had not seen the boy and his mother at all. Suddenly we heard shouting on the river, and we saw the boy paddling as hard as he could. Every two or three strokes he would look behind him. Then we saw a crocodile swimming fast toward the canoe. If he reached it, you know what he would do? He would upset it with a blow, and both the boy and his mother would be lost. Eight or nine of us jumped into canoes and started for the boy. The crocodile had nearly overtaken the canoe, but we reached it in time. We scared the crocodile away, and brought the canoe to the shore. The boy stepped out on the ground and fell down, he was so frightened and tired. We carried him into one of my huts, and took his mother's body in there, too. We thought she was dead.

"But after a little while she opened her eyes. She could whisper only two or three words. She asked for the boy. We laid him beside her, on her arm. She stroked him two or three times with her hand. But she was hurt so badly! Then she shut her eyes, and did not open them nor speak again. Oh, how the little boy cried! But he saved his mother's body from the crocodile."

### QUEEN VICTORIA AND THE MUSICIANS.

A story about the Queen, which is said to be authentic, is being circulated, and it is too good to be lost. On one occasion her Majesty had invited distinguished guests to dine at Windsor Castle; it was therefore necessary that the Court band should prepare itself to perform several selections of music. The leader summoned the men to meet for rehearsal on the Sunday. There were two Germans in the band named Schrader and Gehrman, who were Wesleyan Methodist, and whose consciences would not allow them to spend the Sabbath in a mere musical rehearsal. They told their scruples to the leader, who, however, peremptorily ordered them to be present, on pain of instant dismissal. They did not hesitate for a moment in refusing to attend. On the Monday morning, on presenting themselves at their quarters, the leader, in violent language, ordered them to be gone.

The poor fellows walked sadly away, and, not far from Windsor, met the then Bishop of London driving to the Castle. Stopping the carriage on their signal, he heard their tale, and promised to speak for them to the Queen. Before the day was over, the leader of the band was summoned into her Majesty's presence. The Queen inquired what had become of the two German Methodists, one of whom was the best trombone player in the country, and a great favourite. The leader explained that he could not allow absurd religious scruples to stand in the way of a soldier's duty. The Queen commanded that the men be immediately restored to their post, and added, "I will have no more persecution in my service for conscience' sake, and I will have no more rehearsals on a Sunday."



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 24th, 1889.

MR. JUSTICE ROSE in addressing a Grand Jury the other day is reported to have said that if the degraded and vicious were to hold a convention to devise a scheme for the propagation of crime they could adopt no system to serve their purpose more fully than the present gaol system. This certainly is a formidable indictment and coming from such a source should receive the attention of municipal authorities. If criminals themselves could devise no worse system than the one now in existence it must be very bad indeed. The root of the difficulty is the unwillingness of municipal councils to provide more prison room so that prisoners may be classified. The question that nobody seems to consider is, Does it pay as a mere matter of finance to make existing jails a training school for criminals?

SPURGEON still keeps up a running fire on the Non-Conformist Churches for heterodoxy. In a late number of the *Sword and Trowel* he says:

If any friends imagine that the growth of error in the Non-Conformist Churches has come to a pause, they are sadly mistaken. We have mournful evidence that the bad are growing worse, and some of whom we hoped better things are becoming unstable. The worst feature of the case is the want of moral honesty which allows persons to pass resolutions in which they do not believe, and to have one belief for the public, and another for private use. Years ago, the cry of Non-conformity was very much against the Church of England, as a combination of men who vitally differed from each another; the inconsistencies of the Evangelical party were especially held up to reprobation, since they professed to accept a prayer book which gives support to Ritualism. The protest was not without reason; but how can it now be maintained by the protesters, since the extent to which error is not only tolerated, but encouraged, in at least two of the dissenting bodies, goes beyond the comprehensiveness of the Establishment?

One cannot read statements like the foregoing without asking whether it would not have been better for the great London preacher to have remained in the Baptist Union, and put the heterodox men out. Perhaps he concluded that there were not enough of orthodox men in the body to put the brethren out who were deficient in "moral honesty." Most decidedly it is better for a church to take the ground occupied by the Church of England and say honestly that it is comprehensive enough to embrace almost every variety of theological opinion than to profess orthodoxy and deny the fundamental doctrines of the Christian faith. There is a better way than either—hold the truth and preach it honestly.

DR. BRIGGS and Dr. Howard Crosby, of New York, have been saying some sharp things about each other's orthodoxy in the press. A friendly journal advises them to stop writing, and test their views in one of the courts of the Church. The *Interior* thinks that might be a good plan if the test could be applied without bitterness:

There is no objection to the subjection of the views of either party to the test of a judicial decision—nor to so much of the "struggle" of logic as it might develop—provided the bitterness be left out. But we have seen many judicial struggles in the civil courts and a number of trials in ecclesiastical courts. In the former there is seldom any "bitterness,"—any development of rancorous hate, but only the temporary heat of collision. In the latter, almost without exception, a spirit is shown which brings shame and grief to the hearts of Christian people, and which inflicts deep and lasting damage upon the reputation of the Christian religion. There is nothing to deprecate in the adjudication of a doctrinal issue by a Church court. The foundation of such an issue is deprecated because the history of such cases shows that they bring disrepute upon the Church of Christ.

This is true, sadly true, and there is much in it to make Christian people ashamed. One case before a Presbytery with a number of heated partisans on each side often brings more bitterness, not to say "rancorous hate," to the surface than a month's

business at Osgoode Hall, or a session of Parliament. It is because ecclesiastical trials usually produce so much bitterness and wound Christ in the house of His friends that many good men would rather suffer than become ecclesiastical litigants. Readiness to "go to law" in either Church or State is never a good sign.

THE *Christian-at-Work* has this to say to a writer who remarks that Dr. John Hall, Dr. Taylor, Dr. Phillips Brooks and other orthodox preachers are not frequently reported in the daily press:

The simple truth is, Dr. Phillips Brooks, of Boston, Dr. Taylor, Dr. Hall and others of our city clergy filling prominent pulpits, whose names it is not necessary to repeat, have never been reported in our daily papers to any great extent; they are not the kind of preachers the average newspaper editor cares to report. But if one of these ministers would preach a sermon or two attacking the Pentateuch, attempting to reduce the supernaturalism of miracles to a commonplace naturalism, or were to discourse as to the amphibious habits of the animal that swallowed Jonah, or to announce as the subject of their sermons "How a Wet Bullock was Roasted" (1 Kings xviii. 30-39), or "Where Worms Don't Die" (Mark ix. 44); or "The Outside Dogs," not as pleasing the newspaper editor but God, who trieth their hearts, that they keep their hold upon their people, and do a work that will abide. It is not being reported in the newspapers, dear brethren, that marks the success of a preacher, but it is the character of the work he is doing for time and eternity. And here we hope to hurt none when we say that as a rule having its exceptions, the spiritual preacher whose sermons and whose pastorate mark the greatest success are not reported in the daily press; Rev. Dr. Shallowpate will get there ten times to their once.

A good way to test the daily press of Toronto on this point would be for one preacher to advertise a sermon on John iii. 16, and another on the Jesuit Estates Bill, and then watch for the reports on Monday morning.

DR. CUYLER gives this sensible deliverance on the pew question in the *New York Evangelist*:

No rule is the best rule. Some churches thrive best, and are really the most useful, by renting their pews. Others are working the system of free seats and voluntary offerings for church support very successfully. Some churches, like the Brooklyn Tabernacle, have tried the free-seat method and found it a failure.

If any rule applies it is the old common sense one of letting well enough alone. The best system for one Church might be the worst for another. The best in theory might for some churches be the worst in practice. The pews in Dr. Cuyler's own church are rented, but are considered free at the evening service. The theory that free pews will bring in people who do not attend church does not hold good in his church. The Doctor says:

In Lafayette Avenue Church it has always been our custom to rent the pews, many of them being put at very low rates, and all of them are rented on the distinct condition that unless the pew-holders are present within five minutes after the commencement of the service, strangers will be allowed to occupy the pew. On Sabbath evenings all the seats are advertised to the public as "free." At the morning service the large edifice is solidly filled in every part. In the evening the average congregation is not one-third as large as in the early part of the day. Of course many of our pew-holders cannot attend in the evening, and many others are busy elsewhere in mission work of some kind; but it is a curious fact that more strangers and outsiders present themselves at the door in the morning, when the seats are known to be rented, than in the evening, when the seats are known to be free. Some other churches have a similar experience.

The fact is pew arrangements are only one thing, an important thing certainly but only one thing. The only sure way to bring people to church is to have reasonably good preaching and singing and a live membership that will go out into the highways and hedges and ask them to come. That is the New Testament plan and no pew arrangement can improve on it—though good pews may help more than a little.

AMID all the excitement that Jesuit aggressions in the Province of Quebec have occasioned it is just possible that the indignation the tactics, teaching and history of that notorious Order have aroused may to some extent have obscured the plain duty we owe to our fellow citizens in that Province. Rome has a twofold aspect—religious and political. In many respects the religion taught by the Roman Catholic Church is a corrupt system. It has departed widely from the faith once delivered to the saints. Many of the fundamental principles as taught in Scripture have been sadly perverted. It is our duty to give them the Gospel of Jesus Christ in its simplicity and purity. As a political system Rome aims at nothing short of absolute supremacy, which if it were achieved, would be one of the most crushing despotisms that ever blighted the progress of humanity. In meeting these arrogant demands, it is a duty incumbent on all who value a pure Christ-

ianity and the precious blessings it confers, to offer the most strenuous resistance. In doing this the Christian spirit forbids the rancorous hate of the people who are under the spell of the Romish imposture and who do its bidding with a blind devotion that only such a system can inspire. We should carefully distinguish between the system and the individual. Peace on earth and good will to men, it must not be forgotten, was the purpose of Christ's mission to this world. What have we as Protestants been doing to dispel the darkness resting on our French Canadian fellow citizens? Have we done our utmost to supply them with the knowledge of a pure Gospel? Have we hitherto given anything like adequate support to those evangelical agencies which under great disadvantages have been for years in a kind and loving spirit endeavouring to give the Gospel of Jesus Christ to the adherents of Rome in the Province of Quebec? Have Presbyterians sustained with their interest, their prayers and their contributions the excellent educational and evangelistic work so admirably and effectively carried on by the Board of French Evangelization? Christian duty and patriotism alike demand much larger and greater efforts than have yet been made for the maintenance and extension of this most valuable Christian agency. The reader's attention is respectfully directed to the communication concerning French Evangelistic work which appears in another column.

## THE JESUIT AGITATION IN QUEBEC.

IT is now apparent that Quebec legislation relating to the Jesuits has not only aroused popular indignation in Ontario, but is raising a breeze in the Province of Quebec itself. The French Canadian people have been all along a remarkable docile race. Priestly influence has been supreme. Rarely have the French Canadians ventured to question either the authority or the action of bishops and priests even when exercised in matters that could not by the most liberal and accommodating interpretation be denominated spiritual. When individual rights were denied and movements that the Church could not direct and control were condemned, only the mildest and most deferential protests have been offered. Results have been invariably the same; protesters have been silenced and the hierarchy has always had its way. The subserviency of the French Canadians to clerical influence is without a parallel. Not even in countries where Romanism is supreme, as in Spain and some South American countries, have the people shown the same abject submission to priestly dictation. In no European country could a grasping priesthood receive such homage and submission as is accorded it in Quebec. There is not a governing body in Europe that could venture the passing of such a measure as the incorporation of the Jesuits. That achievement has been reserved for the Legislature of Quebec.

In that Province, however, an agitation has just been begun that cannot but be productive of most important results. It is true that the opposition to Jesuit influence and intrigue now finding voice in Quebec is not in the strict sense a popular movement. There is no way of ascertaining how far it represents the opinion of the people. It is difficult to get at the real state of public sentiment in that Province for the reason that almost all public expressions of opinion are more or less inspired either by clerical or political leaders. French Canadians rarely take the initiative in any movement. They wait with docility for the word of command. They have yet to cultivate the right of free born citizens and the privilege of all constitutionally governed peoples to think and act for themselves. If they exercised these rights they would not so readily fall into line and march to and fro at the bidding of those who had interests to serve by so-called public endorsement. In the present instance it is not the people who are speaking out but men who are more or less specially concerned for their own interests.

The aspect of the Jesuit question being discussed in Quebec differs considerably from the view taken of it in Ontario, but the opposition to that body in its most vital and effective part is essentially the same that is taken by all intelligent and freedom loving people, whether Protestant or Catholic throughout the world. From the nature of the case this must be so. Jesuitism from the days of Ignatius Loyola down to the present has had one uniform aim from which it has never deviated, and from which it never can deviate while it exists. Its purpose is simply to dominate Church and State. Whatever means straight or crooked, but mostly crooked, that serves to secure that end is relentlessly and persistently followed. The individual Jesuit has no will of his own, he is only a part of a well-compacted machine, and must do his work with mechani-

cal precision. He has no kin and no country. Home is a word of which he does not know the meaning and to him patriotism, from habit and discipline, becomes an impossibility. It is not that the Jesuit is a cultured cosmopolitan. He is not a citizen of the world any more than he is a citizen of any State. As the patriot works for the welfare of his country, the Jesuit strives resolutely for the exaltation of his Order. Its aggrandisement is the one object for which he lives. Jesuit influence is therefore inimical to all true patriotism, just as its moral maxims are destructive of the integrity and sanctity of home. In France the Gallican Church sought to preserve its liberties. The French Roman Catholic loved his country and did not desire to sacrifice his freedom. Jesuitism demanded its suppression and the supremacy of Ultramontane rule. The consequence was that Gallican liberties were encroached upon and France to day religiously and morally has no reason to be satisfied with the change. Jesuitism can never gain the affections of the people. It only rules and ruins. How much of the French infidelity of the day is directly traceable to the intolerable assumptions of Ultramontanism? The political ascendancy and the moral perversion of Jesuitism are simply intolerable to self-respecting intelligent peoples.

In Quebec there is a section of the Roman Catholic Church that professes adherence to the Gallican liberties. It is strongly opposed to the rule of the Jesuits and ultramontane influences. This is the ground of their protest against the recent interference of the Jesuits in the affairs of Quebec. Several influential papers have given prominence to the objection that the Jesuits are foreigners, out of sympathy with French Canadian history and aspirations. They seek to reduce all to the dead level of mechanical methods, and to undermine the legitimate influence of the regular clergy. In a word they would make the Province of Quebec an appanage of the Vatican and that means entire subjection to Jesuit control. This brings the Jesuits and their opponents within the Roman Catholic Church in Quebec into direct antagonism. It is surmised that the Archbishop of Quebec and several influential ecclesiastics favour, if they do not directly inspire, opposition to the Jesuits. Such a movement at the present time is significant. It might be thought that alarm and remonstrance outside of Quebec would influence so gregarious a Church and people to unite in withstanding opposition from without, but at the very time such opposition is most pronounced, the Gallican section in Quebec is strenuously opposing the aims of the Jesuits and saying things about their history and methods that the most extreme Protestant could not well surpass. What may be the outcome of the criticisms of *Le Canadien* and *L'Union Libérale* it is difficult to anticipate. Within the pale of the Roman Catholic Church there are ways and means of stifling free discussion, unknown where that Church is not dominant, to which free peoples would never submit. It may be that these voices raised in behalf of freedom may be silenced and its advocates reduced to acquiescent submission before their opinions can make way among the people. The fact, however, that such protests have been uttered awakens the hope that the attention of the people being drawn to the enormities of Jesuit rule by their own co-religionists will lead many to bethink themselves that aversion to Jesuitism is not due exclusively to Protestants. Surely an ecclesiastical Order that awakens the dread of Protestant and Catholic alike must be fraught with danger to the best interests of society and the most precious hopes of mankind. The Jesuits expelled from France a few years ago, who found an asylum in the Province of Quebec, have lost no time in establishing their claim to the historic character of the Order. It is not a Protestant but a Roman Catholic journal that says, "It is dangerous, destructive, provocative and usurping. It has profoundly disturbed order, both in the Church and civil society." If Roman Catholics feel that way when they see the Jesuits aggressive what ought to be the feelings of Protestants who value the blessings of civil and religious liberty, and who desire that all others should share them?

#### PREPARING FOR THE WORK OF THE MINISTRY.

IN the United States Presbyterian Churches there is not a little apprehension that the supply of ministers may fall far below the actual requirements of congregations. In different parts of the country the supply is altogether inadequate. This is especially the case both in the West and in the South. There are occasional discussions why this is so. Some find the cause of the paucity of ministerial

supply in the conditions to which life and work of the ministry in those regions are subjected. The small salaries and the uncertainty of pastoral relations are regarded by some as deterrent. The material inducements held out by other professions and by a business career are in general so much greater that many bright and enterprising young men are allured by them, who might otherwise have turned their attention to the work of the ministry. Those who are thus influenced also remember that several precious years are saved to practical work which, if the ministry were entered upon, would necessarily have to be spent in preparatory training.

This view of the case presents itself to the minds of those who regard the work of the ministry mainly in the light of a profession. True, the ministry of the Gospel is a profession, but it is much more and something much higher. The office of the sacred ministry is a divinely appointed institution. It is one of Christ's most valuable gifts to the Church. It is therefore permanent while the Church militant lasts. In a mercenary age there may be a tendency to forget this, but inasmuch as the King and Head of the Church has pledged His word for its safety, defence and guidance, His messengers will be forthcoming even in the darkest and apparently most unpromising period of its history.

For the work of the Christian ministry certain important qualifications are necessary, the first of which is God's special call to the work. The postulant must be called of God as was Aaron. How then, in these days of hard and stern reality, is this divine call to be conveyed and how recognized? God does not in this age speak to the souls of men in articulate and audible tones; not in visions of the night, when deep sleep falleth upon men. By the operation of the Holy Spirit on the soul is the divine will communicated. The impulse thus stirred ought to be carefully weighed. A mere fancy, an untutored desire in itself, is not sufficient to justify the conclusion that a young man is divinely called to be a herald of the Cross. These inner motions of the soul must be considered in the light of God's revealed will in Scripture. They must be tested by its plain precepts given to be a light to the feet and a lamp to the path. Men under so-called religious excitement have been guilty of abnormal crimes, whose recital makes the blood run cold, the commission of which they have unhesitatingly attributed to immediate divine inspiration. When one has been impressed with the idea that he has received God's call to preach the Gospel, he has good reason for earnest heart-searching, lest he yield to self-deception. Not in a sceptical and obdurate mood of mind, but in a spirit of self-renunciation, seeking to obtain a clear answer to the prayerful inquiry, "Lord, what wilt thou have me to do?" ought decision to be reached.

The soul impulse to the work of the holy ministry being awakened with a well-defined intensity, other providential indications will be discoverable. There are certain indispensable qualifications, physical, moral and spiritual. Men of frail bodies and feeble health have sometimes been highly honoured of God in the service of the Church, but the general law is that those who serve in the ministry of the Gospel must be able to endure hardships as good soldiers of Jesus Christ. The sound body is the adequate complement of the sound mind. Then, again, the preacher of the Gospel should be possessed of vocal organs free from defect. He ought to be able to deliver his message in a manner clearly intelligible, with impressiveness and effect. Strength and vigour of mind, clearness of apprehension are intellectual qualities obviously necessary for ministerial work. But the highest and really indispensable qualifications and the most satisfactory evidences of a divine call are a high personal moral standard, a conscience of keen sensibility, and a spiritual nature in conscious harmony with the divine will. As love is the fulfilling of the law, so the God-called minister will possess this as his grand impelling motive. Without love to God and love to his fellow-men, no one can do, with any degree of efficiency, the work for which the ministry of the Gospel was divinely intended.

The possession of these God-given qualifications, absolutely necessary for those desiring to enter the ranks of the ministry, does not absolve their possessor from the careful preparation that the work demands. Hence all Churches, like the ancient Hebrew Church, have felt called upon to establish schools of the prophets. The gifts that are in them have to be stirred up. The results of experience and research have to be placed before them. They have to be trained in the use of their powers; they have to acquire a certain degree of skill; their minds have to be furnished, and the truths of revelation that are to form the staple matter of their preach-

ing have to be systematized, that they may be equipped as able ministers of the New Testament rightly dividing the word of truth.

It is against what is called theological training that the criticism of certain scribes is most frequently directed. Declaimers against dogma are by turns facetious and severe in their attacks on what they term the theology of the schools. There are others who have no sympathy with such critics, except in that one particular, who re-echo their accusations, and deride what they call man-made ministers. God can own and bless the consecrated agency of theological seminaries, as well as any of the other agencies by which He works out His glorious purposes. The earnest and spiritually minded men who devote their learning and experience to the Master's service in the training of His young servants for their life-work, can, without the least straining, be reckoned among the gifts bestowed for the work of the ministry, for the edification of the body of Christ. None of the Evangelical Churches of these days are disposed to decry an educated ministry. Some that in former times were prone to disparage ministerial education have ceased to do so, and are maintaining that if the Church is to keep pace with the requirements of the age the educational standard must be raised, not lowered. The diffusion of popular education, the school and the newspaper, have been doing their work, and an ignorant ministry, though not destitute of fervour, is no longer sufficient to influence educated or even partially educated minds.

Owing to the inadequate supply of candidates for the ministry in United States Presbyterian Churches, some are disposed to lower the standard of ministerial training, and make entrance easy to those who have not had the opportunities of complying with its requirements. This does not meet with much favour. One of the best proposals made is that those who possess a real aptitude for the ministry, but who cannot devote the full time requisite for a complete university and theological course, might be admitted to the theological seminary on passing a satisfactory entrance examination in those branches that are essentially preparatory to a complete course in theology. If the Arts colleges decline to accommodate such a class of students, then in connection with the theological seminaries such preparatory departments might be instituted. By the adoption of some such method as this, a very promising and energetic class of students would be secured, while no lowering of the standard would result. On the contrary, every facility and encouragement would be afforded those young men who desire to secure all the educational advantages possible that they may be thoroughly equipped morally, spiritually, and intellectually, for the ministry of the Gospel, which the many-sided age requires. That present educational requirements for the work of the ministry are not extravagantly high may be seen from the statement of one thoroughly competent to judge. An American D.D., of eminence says: "Large numbers of the graduates of American colleges cannot read the Gospel of Mark and Calvin's Institutes in the original languages, without grammar and lexicon."

In Canada we have not suffered to any great extent from the disinclination of young men, many of them of marked ability, who offer for the ministry of the Gospel. There is no disposition to lower the standard of education, but the longing for a more complete and varied course of theological training, occasionally finds expression. Our theological colleges have made remarkable progress, and have done most excellent work, but when the hearts of the wealthier well-wishers of sacred learning are more fully touched, adequate means will no doubt be forthcoming for their fuller and more complete equipment, and for placing theological students in such circumstances that they will not be compelled to preach in a mission station or vacant charge all summer, and divide their college Session between preaching and class-work in winter.

THE PENTAMERON. And other Imaginary Conversations. By Walter Savage Landor. Edited with a preface by Havelock Ellis. (London: Walter Scott; Toronto: W. J. Gage & Co.)—The publishers of the Camelot series are rendering to all interested in literature a most important service in bringing within their reach at a very cheap rate the standard works of the best authors. Walter Savage Landor wrote with a power and grandeur that made his "Imaginary Conversations" famous. To summon from the past the greatest men of their respective periods, and make them converse as they do was a hazardous experiment, probably few if any could have done it so well as the author of the "Pentameron" and "Imaginary Conversations."



## Choice Literature.

BY A WAY SHE KNEW NO I.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XXIV.

Oh, blessed vision, happy child.

"Are you sure you are glad to come home, Allie dear?" said Marjorie Hume, looking up rather doubtfully into her friend's face, for Allison had said not a word in answer to her exclamations for some time.

They were walking together through a wide street in Aberdeen, and Marjorie had been amusing herself looking at the people whom they met, and at the pretty things in the shop windows, and had been enjoying it all so much that, for a while, she had never doubted that Allison was enjoying it also. But Allison was looking away to the sea, and her face was very grave, and there was a look in her eyes that Marjorie had not seen in them for a long time now. The look changed as the child repeated the question.

"Allie, you are surely glad to be going home?"

"I am very glad to be bringing my darling home strong and well to her father and mother, and them all. They will be more than glad to see us again."

"And, Allie dear, it is your home too, till Mrs. Esselmont wants you again. And you will try to be happy there? And you will not be aye wishing to win away to your brother in America—at least for a while?"

"No, not for a while. But I must go when he sends word that he needs me. That may be sooner than we ken. When he gets his own land, and has his house built, then I will go. But I am in no hurry," said Allison, after a pause. "And now let us go and take a look at the sea. It is too early yet to see Dr. Fleming."

"But it is not the same sea that we have been looking at so long—the sea that has helped to make me strong and well."

"It is a grand sea, however, and it is our own. And to-day it is as bonny, and smooth, and blue, as ever the Southern Sea was, and the same sun is shining upon it. And we must make haste, for we have no time to lose."

They did not go at once, however. As they turned into the next street, a hand was laid on Allison's arm, and looking up she met the eyes of one whom she had not seen for many a day. She had last seen him looking sorrowfully down on the face of her dying father.

"Mr. Rainy!" cried she, faintly, thinking of that day.

"Eh! woman, but I am glad to see you after all this time. Where have you been since that sorrowful day? I was just thinking about you as I came down the street. I must believe in a special Providence after this. I was just saying to myself that I would give a five-pound note; and maybe twa, if I could put my hand on Allison Bain. And lo! here ye are. And, Allison, my woman, if your father could speak to you, he would say, 'Put yourself into my old friend's hand and be advised and guided by him, and ye'll never have cause to repent it.' And now I say it for him."

Allison shook her head.

"I cannot do that—blindly. I need neither the help nor the guidance that you would be likely to give me. I must go my way with the child."

"The child! Ah! yes, I see, and a bonny little creature she is," said Mr. Rainy, offering his hand to Marjorie. "And whose child may she be?"

"She is the child of my master and mistress. I have been in service all this time, and I need help from no one."

"In service! Yes, and among decent folk, I'll be bound! Well! well! And doubtless you will be able to account for every day and hour that has gone by since you—were lost sight of. That is well."

"It might be well if there were any one who had a right to call me to account," said Allison, coldly.

Mr. Rainy had turned with them, and they were walking down the street together.

"A right? The less said about the rights the better. But this I will say; you have a right to look upon me as a friend, as your father did before you. And I have a right to expect it from you. Your father trusted me, and it will be for your good to trust me likewise."

"Yes, he trusted you. And if I needed help that you could give, I might come to you for it. But I only have to ask that you forget that you have seen me. Not that it matters much now; I have got over my first fear. I must bid you good-day. We are on our way to see Doctor Fleming. But first we are going down to the sands."

And then Allison made him a curtsey which minded Marjorie of Mrs. Esselmont. Then they went down another street together, and left him standing there.

Mr. Rainy had been for many years the friend and legal adviser of the laird of Blackhills, and more than once, in his visits to the great house on the laird's business, he had given counsel to Allison's father with regard to his affairs. He had been with him when he was drawing near his end, and had done, what, at that late day, could be done, to set his affairs in order, and to secure that which he possessed, for the benefit of those he left behind. He had known all the circumstances of Allison's unfortunate marriage. He had not spared Brownrig when the matter was discussed between them, but in no measured terms had declared his conduct to have been cowardly, selfish, base.

But when Allison disappeared so suddenly, he had done his utmost to find her. That a woman might begin by hating a man, and yet come to love him when he was her husband, he believed to be possible. At the least, Allison might come to tolerate her husband if she did not love him. She might come, in time, to take the good of her fine house and of the fine things, of which there was like to be no stint in it, and live her life like the rest, when her first anger at his treacherous dealing was over. For her own sake, for the sake of her good name, and the respect he owed to the memory of her father, Mr. Rainy left no means untried, that might avail to discover her. He never imagined it possible that she she would remain within a short day's journey of the place where all her life had been spent.

Of late he had come to believe that she was dead. And he said to himself that if she could have been laid to her rest beside her father and her mother, no one need have grieved

for her death. For her marriage could hardly have been a happy one. All her life long she had forgotten herself, and lived only for her father and mother, because she loved them and because they needed her. For the same reason she would have laid herself down in the dust, to make a way for her young scamp of a brother to pass over to get his own will. But for the man who had married her she had professed no love, and even in his fine house it might have gone ill with them both.

"But it is different now," he said to himself, as he went down the street. "Brownrig is a dying man, or I am much mistaken, and he has known little of any one belonging to him for many a year and day. And his heart is softening—yes, I think his heart must be softening. He might be brought to make amends for the ill turn he did her when he married her. As for her, she will hear reason. Yes, she must be brought to hear reason. She seemed to ken Dr. Fleming. I will see him. A word from a man like him might have weight with her. I will see him at once."

Mr. Rainy lost no time. He needed to say his say quickly, for the doctor had much before him in his day's work. The patience with which he listened, soon changed to eager interest.

"It's about Brownrig—the man whose horse fell with him in the street—that I want to ask. He was brought to the infirmary lately. You must have seen him."

Then in the fewest possible words that he could use, Mr. Rainy told the story of Allison Bain.

"I met her in the street, and the sight of me hurt her sorely, though she did not mean that I should see it. I came to you because she named your name, and I thought you might help in the matter."

Dr. Fleming listened in silence. He had never forgotten Allison Bain. He had never been told her story before, but through some words spoken by Mr. Hadden, and later by Mr. Hume, he knew that she had a story, and that it was a sad one. It was not necessary for him to say all this to Mr. Rainy, who ended by saying:

"What I want you to tell me is, whether the man is likely to live or to die." And then he added, with an oath, "If I thought he might live, I would not lift my finger to bring a woman like her into the power of a man like him. Certainly I would not do so against her will. But if he is to die—that is another thing."

Dr. Fleming was not the kind of man to be taken altogether into his confidence as to the motive he had in desiring to bring these two together, and he said no more.

"I will see the man to-day," said the doctor, gravely.

As one door opened to let Mr. Rainy out, another opened to admit Allison and Marjorie. It was Marjorie who spoke first.

"My father said I was to come and see you, doctor. I am little Marjorie Hume. You'll mind on me, I think."

Doctor Fleming laughed, and, lifting the little creature in his arms, kissed her "check and chin."

"My little darling! And are you quite well and so very strong?"

"Oh! yes. I'm quite well and strong now—just like other bairns. I'm not very big yet," added she, as he set her down again. "But I am well. Allie will tell you."

Allison, who had remained near the door, came forward smiling.

"She is much better indeed," said she.

"You should say quite well, Allie, dear," urged Marjorie, in a whisper.

"Yes, I may say quite well. Her father wished us to come and see you before going home. Or rather, he wished you to see the child. But your time is precious."

"Where are you staying? At the old place with Mrs. Robb? Well, I will come round and see you this evening. I have a good many questions to ask. You were not thinking of leaving to-day?"

No, they were to remain a day to rest, and some one was to meet them when they left the mail coach to take them home. The doctor asked a question or two, and let them go but his eyes followed them with interest till they passed round the corner out of sight.

When he came to see them in the evening he found Marjorie sleeping on the sofa, while Allison sat by her side with work in her hand. It happened well, for the doctor had some questions to ask which could be answered all the more clearly and exactly, that the child need not be considered in the matter. They spoke softly, not to disturb her, and in answer to the doctor's questions, Allison told briefly and directly all that he wished to know. Indeed, he could not but be surprised at the fulness and the clearness of the account which she gave of all that the doctor had done. The minutest details of treatment were given; and sometimes the reason, and the result, almost as full as effectively as they were written down, in a letter which had been sent him by Dr. Thorne. To this letter he referred for a moment, and as he folded it up, he said:

"The child fell into good hands. Dr. Thorne is a skilful doctor and a wise man. That is well seen in his works and his words."

"Yes," said Allison. "You are right there."

She had spoken very quietly and gravely up to this time. Now the colour came into her cheeks, and her eyes shone as she went on.

"I could never tell you all his goodness. At first he seemed just to wish to please his friend, Mrs. Esselmont. I doubt whether he had much hope of helping the child at first. And then he took up the case in full earnest, for the sake of science, or just for the pleasure of seeing what wonderful things skill and patience could do for help and healing. But in a while it was not just a case with him. He soon came to love her dearly. And no wonder he loved the gentle little creature, aye patient and cheerful, and making the best of everything, even when they hurt her, or wearied her, with this thing or that, as whiles they had to do. Not a child in a thousand would have borne all she has come through, to have health and strength at last. And not a doctor in a thousand could have brought her through. I hope, sir, you will excuse my saying so much," said Allison, pausing suddenly, as she caught the look with which Doctor Fleming was regarding her.

"Oh! yes. I understand well." And then he opened his letter and read a line or two.

"It is a remarkable case altogether. The pleasure I have taken in it has paid me ten times over for my own trouble."

"I am sure of it," said Allison, speaking low and eagerly.

"I could never tell you all his kindness. You see it was not just saving a life. It was a far greater thing than that. It would not have been so very sad a thing for a child like her to have died, to have been spared the trouble that comes into the life of even the happiest, though many would have missed her sorely. But she might have lived long, and suffered much, and grown weary of her life. It is from that that she has been saved, to happy days, and useful. It will be something to see her father's face when his eyes light upon her. And the doctor speaks in earnest when he says he took pleasure in helping the child."

Doctor Fleming looked up from his letter and smiled, and then read a few words more from it.

"You will understand and believe me when I say that her firm and gentle nurse has done more for the child than I have done. Without her constant, wise and loving care, all else could have availed little. She is a woman among a thousand—a born nurse—"

Allison laughed very softly, though the tears came to her eyes.

"Did he say that? He is kind. And I am glad, because if a time should come when—"

And then she paused as she met Marjorie's wondering eyes. The doctor had something to say to the child, but he did not linger long. He had come with the intention also of saying something to Allison of Brownrig's condition. But he could not bring himself to do it.

"I will wait for a day or two, to see how it is like to be with him. He is not in a fit state to be moved, as the sight of her would be likely to move him. And even if knew he were able to bear it, I could not, by any words about him, spoil her happy home-coming."

"A happy home-coming!" It was that truly. When they came to the mill, where the houses on that side of the town begin, Marjorie would have liked to leave the gig, with which Robert had gone to meet them, at the point where they left the mail coach, that all the folk might see that she could walk, and even run, "like other bairns." And then everybody would see how wise her father and mother had been in sending her away to a good man's care. But Robert laughed at her, and said there would be time enough for all that in the days that were coming, and Allison bade her wait till her father and mother might see her very first steps at home.

The time of their home-coming was known, and there were plenty of people to see them as they passed down the street. Every window and door showed a face which smiled a welcome to the child. As for Marjorie she smiled on them all, and nodded and called out many a familiar name, and there were happy tears in her eyes, and running down her cheeks, before she made the turn which brought the manse into her sight.

And then, when they stopped at the door, her father took her in his arms, and carried her into the parlour, where her mother was waiting for her, and set her on her own little couch, which had never been removed all this time, and then the door was shut. But not for very long.

For there were all the brothers waiting to see her, and there was the little sister, who, when she went away, had been a tiny creature in a long white frock, whom Marjorie longed to see. She was a little lass of two years now, rosy and strong as any brother of them all. She was in Allison's arms when the door was opened to admit them, and the pleasant confusion that followed may be imagined, for it cannot be described.

That was but the beginning. During the next few days many a one came to the manse to see the little maiden who had suffered so patiently, though she longed so eagerly to be strong and well like the rest. And now she was "strong and well," she told them all, and the eager, smiling face was "bonnier and sweeter than ever," her admiring friends agreed.

And those who could not come to see her, she went to see auld Maggie and the rest. The school-mistress was come to the end of all her troubles before this time, and was lying at peace in the kirkyard. So were some others that Marjorie missed from the kirk and from the streets, but there was room only for brief sorrow in the heart of the child.

In the course of a few days Marjorie and Allison were invited to drink tea at Mrs. Beaton's, which was a pleasure to them both. Mrs. Beaton read to them bits out of her John's last letters, which told a good many interesting things about America, and about John himself, and about a friend of his, who was well and happy there. Marjorie listened eagerly and asked many questions. Allison listened in silence, gazing into her old friend's kindly face with wistful eyes.

That night, when the child was sleeping quietly, Allison came back again to hear more. There was not much to hear which Allison had not heard before, for her brother wrote to her regularly now. She had some things to tell John's mother which she had not heard from her son, though she might have guessed some of them. He had told her of his growing success in his business, and he had said enough about Willie Bain to make it clear that they were good friends, who cared for one another, and had helped one another through the time when they were making the first doubtful experiment of living as strangers in a strange land. But Willie had told his sister of his friend's success in other directions, and she gave the Americans credit for "kenning a good man when they saw him."

"For," said Willie, "it is not just an imagination, or a way of speaking, to say that in this land 'all men are free and equal.' Of course there are all kinds of men—rich and poor, good, bad and indifferent—here as in other lands. All are not equal in that sense, and all are not equally successful. But every man has a chance here, whether he works with his head or his hands. And no man can claim a right to be better than his neighbour, or to have a higher place than another because of his family, or his father's wealth. It is character, and intelligence, and success in what one has undertaken to do that bring honour to a man here. At least that is the way with my friend. If he cared for all that he might have pleasure enough, and friends enough. He is very quiet, and keeps close at his work."

"He has been a good friend to me—better than I could ever tell you, and nothing shall come between us to separate us, that I say and swear. Sometimes I think I would like to go back to Grassie again, that I might give myself a chance to redeem my character there. But still I do not think I will ever go. And so, Allie, the sooner you can come the better. There is surely no danger now after nearly three years."

(To be continued.)



THE SEER OF TO-DAY.

He walks the world and hears its groans,  
He knows its doubt, he sees its sin,  
But hope is ever in his tones,  
And peace his heart within.

For questioning of life and death,  
He stood at length with reverent feet  
Upon a creed that centereth  
Where Faith and Reason meet.

'Tis God that reigns and right that guides,  
And love that in the end prevails;  
'Tis but the noble that abides,  
The selfish ever fails.—*J. M. H., in the Week.*

SUNDAY IN KRÄHWINKEL.

The day begins later than usual in Krahwinkel on Sunday. The village rests from its six days of labour, and defers breakfast till the late hour of eight. The first signs of life are the children on their way to early Sunday school, wearing their stiff, uncomfortable Sunday coats and frocks, hair rigidly brushed, and faces washed till they shine. Sunday school begins at nine in the church, and the bell rings for it to open. By and by you can hear the children singing, and at the end of an hour the country people begin to arrive. The owner of the factory across the way hitches up his phaeton, and drives off with his stylishly-dressed wife and daughters to a distant church. There are other church-goers on the road. Tidy "democrats" roll past, laden with healthy, plainly-dressed rustic humanity, or it is the stout farmer and his wife that fill the well-used buggy.

The women who have come from the country congregate round the church steps, while the men walk slowly about the yard with their hands behind their backs and talk about the crops. The church itself is in no wise remarkable; it stands back from the road, in a little plot of ground of its own. It is built of rough-cast, with three tall windows on each side and a porch and tower in front. The bell tower is odd, and gives character to the otherwise commonplace building; it is short, and shaped like a Welshwoman's hat, or the one we commonly associate with witches, and set on a square, white wooden tower. The edges of the hat are curled up, as we see in pictures of Norwegian country churches, and in the open work between the hat and the main tower is hung the bell which plays such an important part in the life of Krahwinkel.

But the children are coming out, and the church bell announces to the quiet Sabbath that service is about to begin. Let us go inside. It is very old-fashioned; the tall windows have no blinds; some of them are open, and the sweet brier and elder bushes push in at the lifted sash. The place has that odour of sanctity that is not exactly stuffiness but goes with old Bibles and cushionless pews. These are painted drab, which has cracked all over with age, and have little doors closed on the outside by a brass button.

Many of the pews are square. Round the wall is a row of wooden pegs for hats. As each man enters he prays for a minute standing up, with his hat before his face, then hangs it up, and sits down. The congregation is divided, the men sitting at the preacher's left, and the women at his right. As a reason for this the Frau Pastor tells me, "There would be little devotion if the boys sat with the girls." The larger part of the congregation consists of women. In the front pew is the confirmation class; they meet at the Herr Pastor's house every week for instruction, and will be formally received into the church next Easter. They are mostly girls of about fourteen, and make a pretty piece of colour which is pleasant for the eye to rest on. The men and women look coarse and plain; you notice hard faces, and cunning faces, but you will look long before you see a weak or a silly one. Some old women, wrinkled and hollow-eyed, follow the Old World custom, and bring little bunches of flowers, a wisp of mignonette, if nothing else, which they hold in their hands to smell at, or lay on the ledge before them. The withered cheeks beside the fresh, sweet flowers. The majority of them are plainly dressed in black, with black poke-bonnets; it is the factory girls who flaunt in new hats and bright colours. All sit quiet, and soberly wait for the service to begin.

We have time to notice one or two odd things. In front of the pews stands an ordinary table, draped by a black cloth which falls to the floor. On it lies a large Bible, and on each side stands a tall lamp. Behind this, and perched high on the wall, is a little round cup of a pulpit, just big enough to hold one man. It is painted white, with lines of gilding. Above the pulpit is the sounding-board, shaped like an extinguisher, also white. In front of the pulpit hangs a picture of Luther, and behind the preacher a print of the crucifixion. The approach is by a narrow flight of steps against the wall. At the foot of the stair and across the aisle is a sort of room, or stall, made of lattice-work, and about ten feet high. This is where the Herr Pastor stays at the proper times; on the outside hangs a small blackboard with the numbers of the hymns for the day chalked upon it.

As soon as the bell stops ringing, the choir, which is in a gallery at the eastern end of the church, after an organ-prelude, begins to sing the first hymn and the people join in without rising from their seats. And what singing it is! strong, heartfelt, forceful. The words are so strong; they are the old Reformation hymns, such as the Swedish

army, kneeling as one man, sang in the grey morning of Lützen. Then the melodies have the stately, solemn movement of a procession of huge waves: the tune is good but there is opportunity for the sound to gather strength and way in its forward progress like a charge of cavalry. It is hymn-singing to remember, to dream of: but it is never heard outside a German church. At the close of the hymn the pastor stalks solemnly out of the lattice work to the black altar, turns to the congregation and with an imperious wave of the hand, motions them to rise. He is a tall, dark man with a heavy, black moustache which would look better on a cuirassier than a clergyman. He has the upright carriage that betrays the Prussian drill. In fact he was a lieutenant in a volunteer regiment in '70, led his men against the "Rothosen" more than once and slept in the trenches before Paris. You almost expect to hear the rattle of sword and clink of spurs under his black Geneva gown. In a fine, sonorous voice he reads the Gospel, Epistle, and prayers for the day, announces the next hymn and retires to the lattice-box. Again the congregation seem to pour out their very souls in a strong, rich melody and the first part of the service is over. Now comes the sermon. Book in hand the pastor slowly ascends to the little pulpit, shuts himself in, lays the Bible on the ledge before him, and, "My beloved," he invariably begins, "in the Evangel for the day we read these words."

He uses no manuscript in the pulpit, but all week and especially all Saturday, he has done little but write and con his sermon. Its literary character is good, and from first to last there is nothing slipshod or ragged in language, thought, or delivery. His manner is intensely earnest, without loss of self-poise and dignity; and he is listened to with rapt attention. His sermons are always tinged with the sad views of life which a disappointed man takes. Such phrases, "Kummer und Sorge, Trübsal und Noth," recur again and again, and he never wearies of such pithy proverbs as "Ehstand, Wehstand," "Gluck und Glas, Wie bald bricht das!" Nothing here can bring lasting happiness; there is nothing bright but heaven. He often breaks into a short prayer in the middle of his discourse, and ends it with a climax of appeal. He announces the next hymn from the pulpit and slowly descends to his lattice-box. While it is being sung two of the hard featured "Vorsteher," or deacons in the front bench take the long sticks which lean against the lattice work stall, with the rusty velvet bag at the end and go about to gather the offerings of the congregation. The honourable pastor comes forward again to the altar. The flock rises and he reads the prayers for the sick, and for all sorts and conditions of men: then all join in the only responsive part of the service, the "Vater Unser." At the first words the church bell rings one, two, three, three times. Then comes the triple Levitical blessing and there peals forth the solemn, sweet doxology: "Unser Ausgang, signe Gott." As the last long-drawn notes die away, the people begin slowly to leave the church. The service is over. As soon as the pastor gets his dinner he will walk over to his other charge four miles away and preach the same sermon, and it will be six before he gets back to his supper and Sunday cigar.—*Archibald MacMechan, in the Week.*

THE OUNCE OF PREVENTION.

Under the above heading the *New York World*, of Feb. 10th, contains an editorial, of which the following are a few extracts:—

"Physicians and unprofessional men of sense agree that if people would take a little of the pains to prevent disease that they do to have it cured that the civilized world would be much less like a vast hospital than it is now. \* \* \* But the idea of a regular and stated physical examination, even of persons apparently well, is an excellent one. The approaches of pulmonary complaints, kidney troubles, and many of the other ills that flesh is heir to are so insidious as not to be apparent to their victim. \* \* \* In nothing is it truer than in disease that an ounce of prevention is worth a pound of cure.

There is a great deal of wisdom in what the *World* remarks. Individuals, as a rule, do not give their physical welfare attention, and it is only when alarmed by the presence of disease itself—the consciousness of failing strength—that attention is given to such matters.

Much has been said and written in recent years concerning the extreme and oftentimes fatal danger which results from delay in the treatment of kidney diseases.

Physicians admit that they cannot control advanced disease in those organs, and it is doubtful whether they can control it in any stage without the assistance of Warner's Safe Cure, which is established as the only known means which will reliably prevent and cure this class of disease.

Besides, it has been definitely ascertained that kidney disease is the real cause of ill health in most cases where consumption, heart, brain or nervous disorders are supposed to exist, and in consequence of such belief many fatal mistakes have been committed by our best physicians in treating such disorders, which are but the symptoms of the disease, whilst they have allowed the real disease—disease of the kidneys, to escape their notice until too late.

There is no safer or surer way by which health can be preserved and disease averted than the occasional use of Warner's Safe Cure, which will benefit the "engines of life"—the kidneys, even if they are in a normally healthy state, while the good that will result in case disease is threatened, or is already present, cannot be over-estimated.

British and Foreign.

THE autumnal congress of the Evangelical Alliance meet at Cheltenham.

THE report on Christian liberality in Brechim Presbytery shows an increase of \$3,385.

A ROMAN priest at Lanark has been fined \$25 for severely flogging a boy who had absented himself from school.

APPLICATION will be made to the approaching Assembly for a colleague and successor to the venerable Dr. W. R. Taylor, of Thurso.

The Free Tron Church, Glasgow, although in the centre of the city, continues to flourish under the pastoral care of Rev. John Tainsh.

THE Rev. R. Lawson, of Maybole, has been presented by his congregation with \$850 and a study table and chair, on his return from a tour in India.

MRS. YOUNG, of Main, Sembuland, gave an address on missions in South Africa in the church at Lanark recently; she was born in Africa, the daughter of a missionary who went thither in 1827.

THE Rev. W. Lewis Robertson gave a lecture in St. Thomas Church, Greenock, on Friday evening, illustrated by seventy lime light views of the Disruption and portraits of notable Free Church leaders.

CUMBERAE U. P. congregation's semi-jubilee has been celebrated by a social meeting in the town hall, Millport, presided over by the pastor, Rev. James Frame. The late Dr. Leckie was the first minister of the congregation.

THE *Hindu*, one of the native papers of India, denounces caste as "the monstrous institution which has impoverished and demoralized the Hindu nation, and has cost them their manly character and political independence."

ABERTAY Free Church Presbytery, Inverness-shire, have unanimously agreed to an overture asking the Assembly to make no alterations upon either the Confession or the formula, believing that these would open the door to endless changes.

THE Rev. Henry Beatson, of Barra, in the Hebrides, has passed away at the age of seventy-eight. He was an ordained minister for fifty years, and minister of Barra for forty-two; but he had for many years resided in Glasgow owing to failing health.

PRINCIPAL BROWN in the closing lecture of the session of the Free Church College, at Aberdeen, spoke on Inspiration and warned the students against views of prophecy in which all that is purely predictive is minimized and virtually evacuated.

DR. SHOOBRED, who preached along with Dr. Robert Jeffrey at the anniversary services in Caledonia Road Church, Glasgow, on a recent Sunday, pointed out the danger of being impatient for results in the foreign mission field. The collections exceeded \$755.

THE Rev. James D. McCulloch, Latheron, Caithness, has accepted the call to Hope Street Free Gaelic Church, Glasgow, and has been loosed from his charge by Caithness Presbytery. He is chairman of Latheron School Board, and has taken an active part in the crofter movement.

PRINCIPAL DOUGLAS, Rev. William Patrick, B.D., and Mr. Ryrie, the pastor, conducted the valedictory services lately in Hutchesontown Free Church, Eglinton Street, Glasgow, which has been acquired by the Caledonian railway for the purpose of widening their line.

It is suggested that an annual Purity Congress should be held in all the large cities of Britain in turn, which should stand in the same relation to moral as the British Association stands to scientific subjects. Drink, purity, opium, war, and kindred matters would fall within its range.

SOME of our lady novelists will not be able to write such a sentence as that which Sir Walter Scott penned in reviewing his life work. I have been perhaps the most voluminous author of the day, and it is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principle.

DR. ANDREW THOMSON delivered the concluding lecture of the series in connection with Broughton place literary association, Edinburgh, his subject being "James Montgomery," whose life and work he portrayed with characteristic felicity. Several of the poet's hymns were sung by a select choir at intervals.

DR. HUTCHISON STIRLING, in the ninth of his Gifford lectures, sketched the Stoics, Epicureans, and Skeptics with masterly power. He concluded his survey of the historical authorities in support of the arguments for the existence of a God, with a fine tribute to Cicero, who had anticipated the work of Paley.

THE Rev. James G. Baillie, of Catrine, having refused to pay his poor rates on the ground that a quoad sacra minister enjoys the privileges of a parish minister, two articles of furniture have been seized at the instance of the parochias board, and the case is said to have been taken by Mr. Baillie to the Court of Session.

THE commissioners of Glasgow Presbytery who inquired into the charges against Rev. James Mackie, of Manchester, report that his conduct has been reprehensible in the highest degree, but they think the ends of justice will be served by a censure only. The Presbytery ordered the report and finding to be forwarded to the General Assembly.

THE Rev. George Macaulay, of Bowling, has resigned his charge, on account of failing health and other reasons. He was at one time in Kirkcaldy, and, before going to Bowling, about three or four years ago, was minister of Roxburgh Church, Edinburgh, which, on his departure, united with the M'Bric, and got Mr. McNeill for first minister.

CROMARTY Gaelic congregation having given a call to Mr. Forbes, teacher, Resolis, Chanonry Presbytery, has by a majority sustained it in face of an objection to him on the ground of his lack of a sufficient knowledge of Gaelic. An appeal has been taken to the Synod. This is the only Church in Scotland where the crown has the direct appointment.

MR. CHARLES COWAN, who defeated Macaulay at Edinburgh in 1847, and who sat in Parliament till 1859, died on Friday night in his eighty-eighth year. He was largely instrumental in procuring the repeal of the paper duty. An ardent supporter of the Free Church at the Disruption, he continued to the last to take an active interest in philanthropic work.

## Ministers and Churches.

THE Rev. Peter Wright, of Stratford, has received a unanimous call to Knox Church, Portage la Prairie.

THE Rev. D. C. Hossack, M.A., LL.B., who has just completed his course in divinity at Knox College, has been licensed by the Presbytery and called to St. Andrew's Church, Orangeville. He accepted the call and was ordained and inducted at Orangeville on Monday last.

THE Rev. J. W. Mitchell, M.A., of First Presbyterian Church, Port Hope, has been engaged in aiding in special services and in directing the formation of a Young People's Society of Christian Endeavour in St. Paul's Church, Peterborough. The organization has been completed and the Society launched with most encouraging promise of usefulness.

A MISSION BAND has recently been organized among the children of St. John's Church Sunday School, Brockville, and is in a very flourishing condition. There is a flower mission in connection. Three bands have been formed in the Sunday school of the first Presbyterian Church in the same town comprising the boys, the girls, and the infant classes.

THE Rev. Dr. Cook, the minister Emeritus of St. Andrew's Church, Quebec, completed his eighty-fourth year on April 13. He still retains much of the vigour and health of younger years. Fifty-three years ago on the first Sunday in April he for the first time conducted the service in St. Andrew's Church, Quebec. The Sabbath previous, which was also his first in Canada, he had preached for the Rev. Dr. Matheson in Montreal.

THE Rev. J. D. Leishman has just completed his fifth year as pastor of the Angus Presbyterian congregation. When he came he had charge of the Airlie station as well. In that section there are now three preaching stations, and they are going to have an ordained minister as soon as Mr. Stinson finishes his course in Knox College. For the last three years Mr. Leishman has had charge of only Angus and New Lowell congregations.

At a social gathering held in Wentworth Presbyterian Church, Hamilton, last week, a somewhat interesting event occurred. Previous to its occurrence, however, the pastor, Rev. Jas. Murray, B.A., B.D., gave a brief address on the service of praise, and then called on Miss Ewing, a young lady of the congregation, who read a lengthy and most flattering address to Mr. and Mrs. Benj. Leckie, the leader and organist of the choir respectively, who are leaving the city to take up their residence in Stratford.

THE Presbyterian congregation of North Bay, of which Rev. J. V. Goodwillie is pastor, has recently shown signs of increasing prosperity. During the past missionary half year, and for the first time since its organization, the people have promptly met all their obligations. The church debt has been considerably reduced; an elder has been elected; a Woman's Foreign Missionary Society has been organized; and in connection with the communion services held on the 14th inst. twenty-two members were added to the communion roll of the congregation.

THE mission which was established over a year ago by St. Andrew's Church, London, in the North end, holding Sunday after noon meetings in St. George's school house, has been prospering. A committee, composed of officers of St. Andrew's and residents of that portion of the city, have taken into consideration the advisability of erecting a suitable chapel where services can be held. Several good subscriptions have been offered in the event of establishing the mission, and, if a suitable lot can be obtained, the erection of a small church will soon be proceeded with.

At the Young Ladies' College, Brantford, a most attractive Easter concert took place last week. The attendance was large, and the auditors were highly delighted with the fine programme containing a variety of musical and literary features. The music was almost entirely classic and its performance by the lady students was a strong evidence of the artistic excellence and care bestowed in teaching this important branch of feminine accomplishment. Among the selections given was an Easter Carol of great merit written by the Principal, Dr. Macintyre, and set to appropriate music by Professor Garratt. Work at the institution, it is announced, will be resumed on Tuesday, 23rd inst.

THE Rev. Mr. Leishman, Convener of Committee on Sabbath schools in Barrie Presbytery, reports: Fifty-one schools (same number as last year); 4152 scholars, increase of 670 over last year; fifty-four elders engaged; 419 officers and preachers, forty Bible classes, forty-one schools teach Catechism; amount of money raised by schools, \$1,647.30; amount of money expended, \$920.38; amount of money given to Missions, \$385.83. Barrie and Collingwood schools each support a pupil in Point-aux-Trembles; Orillia school gave \$60 towards New Church Building Fund. There has been an increase all along the line in Sunday school work during the year within the bounds of the Presbytery.

THE Rev. H. C. Howard, who formerly had charge of the congregations at Springfield and Aylmer, Ont., has for several months been labouring in Texas. A short time ago, while attending a meeting of his Presbytery, he was summoned home by the announcement that his wife who had last been seen accompanying her children part of the way to school, had been found drowned in the river near their home. How the sad calamity had occurred has not been ascertained. Mr. Howard, who was educated at Knox College, was married before beginning his theological studies, and his wife was a faithful and devoted helpmeet, whose untimely loss is to the survivors a sore bereavement, in which they have the fullest sympathy of their friends.

THE opening of a new building this week in Pottersburg, for the accommodation of the mission work begun there some months ago by the King Street Presbyterian Church, was an event of much interest in that young suburb of the city of London. Rev. Mr. Hunter and Principal Woods preached Sunday afternoon and evening most acceptably to full houses. The social on Tuesday evening was a great success in every way. Addresses were given by the chairman, Rev. Mr. Roger, and Principal Woods. Music was furnished by the King Street Presbyterian choir, assisted by Mrs. Isaac and Messrs. Morrison and Mason. The proceeds realize about \$60, enabling the company of workers from various churches so harmoniously engaged in the undertaking to occupy their neat and commodious hall almost free of debt.

QUEEN'S UNIVERSITY MISSIONARY ASSOCIATION held a convention on Monday and on Tuesday. It was arranged that valedictories and the address of Principal Grant would be given, with a conversation in the evening, besides the meeting of the University Council and the Endowment Association. On Wednesday, the installation of Chancellor Fleming, C.M.G. takes place, as well as the laudation of graduates, who this year number more than eighty. A happy feature of Wednesday's proceedings will be the presentation of a portrait of Dr. Grant to the university. As no honorary degrees were conferred last year, it is probable that some distinguished gentleman will be remembered this year. Last week, Dr. Grant received a cheque for \$500 from Senator Gowan, of Barrie, his Sessional allowance. This is the third time he has made a similar donation. He gave the money conditionally, and suggests that the present sum be invested and the interests given for the best essay on some subject connected with constitutional law, history, or political law, and open to all students.

THE closing exercises of Queen's University, Kingston, were begun on Sabbath last by the Rev. A. McGulivray, of Brockville, preaching the baccalaureate sermon to a large congregation. He

based his remarks on I. Chronicles xix., 23. He addressed the graduates upon the hopefulness and enthusiasm which doubtless animated them as they contemplated their life work. He then dwelt on the factors necessary for acceptable service. He advised that a right cause be the only one that commanded their service. "There is no call to discuss here," he said, "the possibilities of that comprehension of citizenship to which we may one day attain in a federation of all the parts of the Empire to which it is our privilege and pride to belong, but there is an urgent call that we should ask ourselves, Are we realizing what we owe to this fair land where our home is, and that God has given us to possess for Him? Questions affecting our political, social, and commercial life present themselves every day and call for solution. What are we going to do with the partisan politician, the Jesuit, the liquor traffic, the combines? These are among the problems with which we are asked to deal. I am not going to venture on their consideration here, but I submit another question, and on its answer I modestly believe the solution of those greater ones depends. I ask, 'What are we going to do with ourselves?' The public life in all its parts is no better and no worse than the units that make it up."

ERSKINE CHURCH, Montreal, of which Rev. L. H. Jordan, B.D., is pastor, has issued this year an annual report of more than ordinary interest. Its contents are embraced within a portly pamphlet of eighty pages, in which each of the societies which the congregation has called into existence presents a brief statement of its work. The "Pastor's Greeting," with which the report opens, is full of cheer and quiet confidence, and its tone is fully justified by the facts which the various writers of the report have been privileged to chronicle. Thus within the last twelve months a mission has been established at Maisonneuve, in the east end of the city; Mr. W. M. Rochester, B.A., has been appointed as assistant to the pastor; a flourishing society of Christian Endeavour has been organized. Mr. David Yuile, one of the elders, has provided out of his own means a fund sufficient for sending a missionary to China, and a few members of the congregation have provided the necessary revenue for sending out a second missionary to China. Truly this is a record of which any of our churches might be proud. As regards revenue, the total amount contributed last year was \$15,394.06 being an increase of \$1,400 over the preceding year. Of this sum \$7,835.47, (i.e., some what more than one half) was allocated to missionary, educational, and benevolent purposes. Next year, in view of the added cost of the two missionaries who will then be in the field, this amount will exceed \$10,000. At present the average contribution per family for all purposes is \$60.01. The Young People's Association publish an admirable monthly magazine entitled *Life and Work*, which is distributed without charge throughout the congregation. Among the various tables of statistical information contained in the report there is one that shows the very gratifying fact that the number of active workers is steadily increasing. Thus in 1886 there were 213 persons thus enrolled—some of the names, it is true, being counted more than once. In 1887 there were 253; in 1888, 274; while in January, 1889, there were 292. There is a staff of thirteen elders. Membership, 577. The concluding pages contain a very complete list of the names of the members and adherents of the congregation, with information as to their addresses, elders' district, etc. It can safely be said that no more full, satisfactory, and conveniently arranged report has been issued this year by any of our city congregations.

ORANGEVILLE PRESBYTERY.—An adjourned meeting was held April 9. Circular letters were read in favour of the reception of the following ministers into our church, viz.: K. H. Craig, W. M. Cruickshank, J. H. Beatt, James Murray, H. W. Knowles and G. McKay. The Presbytery resolved to ask the synod to transfer Honeywood to the Barrie Presbytery. The Presbytery nominated Rev. Dr. Wardrope, of Guelph, as moderator of next General Assembly. Mr. Fowlie submitted a minute anent Mr. Armstrong's resignation of the pastoral charge of Hillsburgh and Price's Corners as follows: The resignation of Mr. Armstrong being received, we the members of the Orangeville Presbytery desire to place on record our high appreciation of him as a co-presbyter, as a faithful and conscientious pastor, and an earnest worker in the cause of Christ. We deeply regret his leaving our bounds, and sincerely hope and pray, that the great head of the Church may speedily open up another sphere where he may employ his varied gifts and graces. Moved by Mr. McClelland, seconded by Mr. Wilson and agreed. That this Presbytery view with the utmost concern the endeavours of Jesuitism to fasten itself on this Dominion, and stonily condemn the action of our legislators in condoning and sanctioning such encroachments and would earnestly urge on the Dominion Government the disallowance of the "Jesuit Estates Bill;" and further we highly recommend the conduct of the thirteen members who by word and vote opposed said bill. Mr. Campbell submitted the report on the state of religion which was adopted and ordered to be transmitted to the Synod's Convener. A speedy transit.—The Synod of Hamilton and London having met April 9th the Presbytery of Paris asked leave to license Mr. D. C. Hossack, said Presbytery immediately transferred Mr. Hossack, by telegraph, to Orangeville Presbytery, then in session for license. The Orangeville Presbytery licensed Mr. Hossack, and at three p.m. Mr. Fowlie moderated in a call in St. Andrew's Church, Orangeville, which was given to Mr. Hossack. The call was quickly signed by 194 members and 78 adherents, laid before the Presbytery, sustained accepted and Mr. Hossack's ordination and induction arranged for the 22nd April, at 2.30 p.m. The stipend promised is twelve hundred dollars and free house, and four weeks' holidays.—H. CROZIER, *Pres. Clerk*.

PRESBYTERY OF MAITLAND.—This Presbytery met at Brantford by permission of the Synod of Hamilton and London, and was constituted on April 9. Mr. Hugh Chambers was appointed commissioner to the General Assembly instead of Mr. Finlay McLennan, resigned. A unanimous call from Duff's Church, Walton, in favour of Rev. David Forrest, of Bayfield, Presbytery of Huron, was sustained. Stipend promised, \$750 per annum and manse. Messrs. Ross and Smillie were appointed to prosecute the call before the Presbytery of Huron. A call from the charge of St. Helen's and East Ashfield in favour of Rev. R. S. G. Anderson was sustained. The call is unanimous and cordial. Stipend promised, \$800 per annum and manse and a month's vacation each year. The call was placed in Mr. Anderson's hands. There was also a unanimous call from Whitechurch and East Wawanosh in favour of Rev. R. S. G. Anderson. Stipend promised, \$900 per annum and manse and glebe. The call was sustained and placed in Mr. Anderson's hands. Mr. Anderson then addressed the court and accepted the charge of St. Helen's and East Ashfield. A special meeting of Presbytery will be held at St. Helen's on Monday, May 13, at half past eleven to hear trial exercises of Mr. Anderson, and at half past one p.m. to conduct the ordination services, and induct Mr. Anderson to the charge of St. Helen's and East Ashfield. Rev. T. Davidson, of Wrocteter, was appointed to preach, Rev. H. McQuarrie to address the minister, and Rev. F. A. McLennan the congregation. A petition to the venerable, the General Assembly, from the congregations of Fordwich and Gorrie praying to be transferred to the Presbytery of Saugeen, in the Synod of Toronto and Kingston, was presented by Rev. Thomas Muir, pastor of the congregations. It was agreed to transmit the petition to the General Assembly, through the Synod, with the recommendation that its prayer be granted. Also that the Clerk notify the Presbytery of Saugeen. It was also agreed that Rev. Mr. McLennan and Mr. John Stewart support the petition before the General Assembly. Leave of absence for three months was granted to Rev. J. L. Murray, of Kincaidine. Mr. McLennan was appointed commissioner to the General Assembly instead of Mr. Murray, resigned. The Rev. Dr. Laing, of Dun-

das, was nominated as Moderator of the next General Assembly JOHN MACNABB, *Pres. Clerk*.

PRESBYTERY OF OWEN SOUND.—The Presbytery met in Division Street Hall, Owen Sound, March 18th. Dr. J. B. Fraser was appointed Moderator pro tem. The evening sederunt was taken up in conference on Sabbath School Work. Mr. McAlpine read the Presbyterial Sabbath School Report. Mr. Griffith read an excellent paper on the Sabbath School System of Wales. The subject was fully discussed. Leave was granted to the Moderator of Meaford Session to moderate a call. The following commissioners to the General Assembly were chosen:—Ministers,—Messrs. Mullan, Somerville, Waits and McLaren. Elders,—Messrs. Murray, Armstrong, Boyd and McGill. A resolution passed at a joint meeting of the Woman's Foreign Mission Auxiliaries was read. The Presbytery very cordially endorsed their action in forming a Presbyterial Society, and recommended all congregations of the Presbytery to form auxiliaries or mission bands in connection with it. In considering the Sabbath School Report it was deemed advisable to hold a convention of Sabbath School workers early in the summer, and Messrs. Somerville, Waits, McAlpine, McLaren and McLennan, ministers, with Messrs. Creosor and Malcolm, elders, were appointed a committee to make arrangements for the same. Mr. Stewart, of Keady, laid his resignation on the table, and asked the Presbytery to recommend him to the General Assembly for leave to retire and have his name put on the list of Annuitants of the Aged and Infirm Ministers' Fund. The Presbytery agreed to cite the congregation to appear for their interest at an adjourned meeting on the fourth Tuesday of April, at 1.30 p.m. The committee appointed to visit augmented congregations reported. Mr. Somerville presented the Home Mission report. In considering this report the applications for grants to augmented congregations and mission fields were carefully revised. An application from Mr. McNaughton to be recommended to the General Assembly for leave to retire from the active duties of the ministry, and to be put on the Aged Ministers' Fund, was referred to the Presbytery of Bruce within the bounds of which Mr. McNaughton alleges he broke down in his work. Mr. McInnis was instructed to forward his report on the State of Religion to the Convener of the Synod's Committee on that subject. Mr. McInnis was appointed treasurer of the Assembly Delegates' Expense Fund and was instructed to levy two cents per member to meet the expense this year, and was instructed to attend to it before the meeting of Assembly. The Presbytery then adjourned to meet in Division Street Hall, April 23, at half past one, and was closed with the benediction.—JOHN SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met in Whitby on the 16th inst. Reports were read by the respective Conventors, on the State of Religion, Sabbath Schools, Temperance Statistics of 1888, the remit on travelling expenses, etc., and were carefully considered. The report on the Marriage question was also read, but the consideration of it was deferred till next meeting. Dr. Laing was nominated Moderator of next General Assembly. Messrs. Leslie and Renwick were appointed members of the Synod's Committee on Bills and Overtures. Messrs. Kippan, Leslie, Abraham and McKeen, ministers, and Messrs. Blakely, Herron, Burns and McLaughlin, elders, were appointed Commissioners to the General Assembly. Mr. Abraham gave an account of the supplies for the vacant congregations during the last quarter. The following minute in reference to Mr. Craig was adopted and ordered to be inserted in the minutes, viz.:—In parting with the Rev. R. M. Craig, through the acceptance of his resignation of the pastoral charge of Dunbarton and Melville Church, Scarborough, the Presbytery of Whitby desires to record its deep sense of the loss sustained by his removal, and its high appreciation of his zeal and faithfulness in both congregational and presbyterial work—in the latter department, having rendered efficient service as Treasurer of the Presbytery for several years. Whatever his hand found to do, he did it with his might, and up to his strength, and sometimes beyond his strength—he was ready for every good work to which duty called. In the charge in which he has so assiduously laboured during the past five years, an increased membership, better organization and two new (or virtually new) churches testify to the success which has attended his ministry. Members of Presbytery feel that in parting with Mr. Craig they lose a dearly beloved brother, and a zealous and faithful servant of Christ, and of His Church, and they pray that the Great Head of the Church may be pleased soon to direct their brother to a field of labour where, with improved health and ever increasing success, he may continue to prosecute the work to which he has given himself, and they earnestly commend him and his to the care and guidance of Him who says, "Lo I am with you always." The Presbytery also desires to extend its sympathy to the congregations in losing a faithful pastor, and to express the hope that the Head of the Church may be pleased soon to send them a man after His own heart to break amongst them the bread of life. Some considerable time was taken up with hearing reports in reference to the congregation of Utica and also of Cartwright union. Action in both cases was delayed till a future meeting. A letter was read from Mr. R. D. Fraser asking six months' leave of absence. The Presbytery readily granted this request and expressed their sympathy with him under his ailments and the hope that he would return to Bowmanville restored to health and again fitted for the work for which he is so well qualified both by gifts and graces. The attention of the Presbytery was directed to the Jesuits' Estates Bill. Mr. Abraham moved, and Mr. McMechan seconded, the following finding: The attention of the Presbytery having been drawn to the tenor of the debate in the Parliament of the Dominion respecting recent legislation of the Province of Quebec anent the Jesuits' Estate Bill, the Presbytery unanimously agreed that, Whereas the Local Legislature of the Province of Quebec has incorporated and endowed the Society of Jesus, which is the enemy of civil and religious liberty, and which at present exercises an undue and dangerous influence on the legislation of this Dominion: Whereas, a large pecuniary grant was made to the church of Rome in settlement of an alleged claim arising from the forfeiture to the Crown of Great Britain of certain land held in Canada by this Society, and, whereas, the aid of the Pope of Rome was invited and his authority accepted in the ultimate disposition of the grant. Therefore the Presbytery of Whitby enters its most earnest protest against the action of the Local Legislature of the Province of Quebec in passing such bills and the culpable refusal of the Dominion Government and Parliament to set aside the Jesuits' Estate Bill, whereby (1) giving a preference to certain persons on the ground of their creed contrary to the spirit and provisions of Canadian enactments, touching the subject of religion, (2) resuscitating an order of ecclesiastics, whose influence has been invariably hurtful to the peace and liberty alike of the State and of the church, (3) shaking the mutual confidence and good will so essential to the consolidation of the various members and populations of the Dominion, and (4) trampling upon the supremacy of our Sovereign Lady, the Queen, and treating with contempt her royal authority as the fountain of law and honour over her own subjects. The Presbytery further agrees to bring the subject under the notice of the Synod of Toronto and Kingston in the hope that some adequate action may be taken to check encroachment of the Roman Catholic Church and preserve equal rights to all the citizens of the Dominion. A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met at Port Hope on the 19th ult., Mr. Bell, Moderator pro tem. Dr. Jamieson was chosen Moderator for the next six months and took the chair. There was presented a unanimous call from the congregation of Cobourg, in favour of the Rev. G. E. Freeman, of Deer Park, Toronto. Mr. Cleland was heard as to the steps taken when moderating in the call. A telegram from Mr. Freeman to the effect that he had decided to remain in his present charge. The call was, therefore, set aside and the Moderator of Session was authorized to proceed with a



new call, so soon as the people are prepared for the step. Supplementary statements were given by Messrs. Bell, Carmichael, and Bennett. The resignation of Mr. McKay was taken up and considered. There was read a petition from the congregation of Ballyduff, very largely signed, praying the Presbytery not to accept of the resignation. Messrs. Clarke and Brown were heard in support of the petition. There were no representatives present from the congregation of Cartwright. Mr. McKay stated that he still adhered to his resignation. On motion duly made, the resignation was accepted to take effect after the last Sabbath of March. The Rev. W. C. Windell was appointed to preach in the congregations of Cartwright and Ballyduff, on the first Sabbath of April, and to declare the pulpit vacant. Mr. Bennett was appointed Moderator of Session during the vacancy. Mr. Hay presented the motion of which he had given notice at a previous meeting. The motion was adopted, and is as follows: That in order to secure the more efficient presentation of the missions and schemes of the church, to the members of all congregations within the bounds, the ministers of this Presbytery be hereby instructed to bring the missions and schemes of the church before their respective congregations, quarterly, during the year, and report the same to the court. Mr. Bennett read a report of his visit to the mission fields of Minden and Haliburton. The report was to the effect that all the stations were exceedingly desirous to have an ordained missionary to labour among them. The report recommended the transfer of the station of Kinmount to the charge of the Presbytery of Lindsay, and the union of the other four stations of Minden, Haliburton, Brown's Station, and Robertson Settlement, as one Mission field under the charge of an ordained missionary. The Presbytery agreed to transfer the station at Kinmount to the care of the Presbytery of Lindsay, and to unite the remaining stations as one mission field. The committee on Augmentation and Home Missions gave in their report through the Convener, Mr. McClelland. It was reported that all the augmented congregations had been visited. The following grants were authorized on their behalf: Bobcaygeon and Dunsford, \$75; Hastings, \$50; Warsaw and Dummer, \$200; Springville and Bethany, \$200; Garden Hill and Knoxville, \$250. The following grants were also authorized on behalf of the several mission fields: Minden and Haliburton, \$6 per Sabbath; Harvey, \$3 per Sabbath; Havelock and Stony Lake \$3 per Sabbath; Chandus and Burleigh, \$3.50. Mr. McEwen gave in the report of the Committee appointed to consider the Remit on the Marriage Question. The report was received and in accordance with its recommendation the Remit was approved of *simpliciter*. The supply of the congregation of Cartwright and Ballyduff was left in the hands of the Presbytery's Home Mission Committee until next ordinary meeting of Presbytery. The report on Statistics was read by Mr. Bennett. The report was received. Mr. Gilchrist and Elder were appointed a committee to confer with the congregations of Bethesda, at as early a date as possible, anent the payment of a small arrears due their pastor. The Committee appointed to co-operate with the Whitby Presbytery, in seeking to bring about a union of the first and second Cartwright Congregations, gave in their report. The interim report was received and the Committee continued until the work is completed. Mr. McEwen read the report on Sabbath Schools and Sabbath School Institutes. The report was received and its recommendations adopted. These are the following: 1. That congregations be urged to undertake the necessary and current expenses of the schools, in part or wholly, and thereby foster in the coming generation a missionary spirit and present a definite aim in systematic giving. 2. That it be an instruction to the Assembly's Committees on Home and Foreign Missions, French Evangelization, and Temperance, to prepare, or cause to be prepared, an exercise suitable for a Sabbath school service embracing the important facts and figures, or incidents of the report, and to be put into the hands of the publishing houses interested in our church work, to be printed in circular form, for sale by the hundred, and thereby enable all schools more effectively to carry out the Assembly's recommendation No. six, viz. That pastors and teachers be asked to give systematic instruction on the schemes of the church. 3. That it be an instruction to the Assembly's Sabbath School Committee to consider the propriety of recommending all pastors in charge of rural congregations, and where the Sabbath school is closed during the winter, that the usual helps in the study of the International Course of Lessons be continued in every home, and the duty of home work in that line be pressed, and as an encouragement and aid to be laboured for, that the pastor, at least once a quarter, make the usual public service a time of review along that line. On motion of Mr. McEwen, seconded by Mr. Torrance, it was agreed to express our cordial thanks to the Sabbath schools of St. Paul's and Lakefield for their liberality in contributing hymn books and Testaments, and books for the library in destitute localities. Reports were given in as to missionary meetings held in the interval during this and the previous meeting. Mr. Carmichael read his report as Convener of the Committee on the State of Religion. The report was adopted and the Convener thanked. Mr. Bell gave in the report on the subject of Temperance. The report was received and its recommendation adopted, viz: That the members of the Presbytery give increased attention to the subject and diligently endeavour to influence the people to sink political differences and unite in urging the Government to make proper provisions for the more efficient carrying out of the Canada Temperance Act now in force. The following ministers were appointed by rotation as delegates to the next General Assembly, viz: Messrs. W. H. Jamieson, J. Carmichael, J. R. Craigie, D. A. Thompson, J. W. Mitchell, John Hay. The elders chosen were Messrs. J. E. Roxburgh, Norwood, John Clark, Campbellford; G. M. Roger, Peterborough; Robt. Graham, Lakefield, Charles Haisburg, Coldsprings; John Carnegie, Peterborough. Mr. Archibald Thompson, a graduate of Victoria College, requested to be recommended for work in the mission field. It was agreed to refer the application to the Presbytery's Home Mission Committee, to be dealt with as they may see fit. Mr. M. C. Rumball asked for transfer from this Presbytery to the Presbytery of Toronto. The clerk was instructed to certify Mr. Rumball as having been simply recommended by this Presbytery in March 1886, for work in the mission field. Messrs. Bell and Robt. Tulley were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. Principal Grant, of Queen's College, was unanimously nominated as Moderator of the next General Assembly. The Presbytery adjourned to meet in St. Paul's Church, Peterborough, on Tuesday, the 10th April, at 9 o'clock, and the sederunt was closed with benediction.—Wm. BENNETT, *Proc. Clerk*.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa assembled for its annual session in St. Andrew's Church, Quebec, on Tuesday evening at 8 o'clock, Rev. Dr. Armstrong, Moderator and Rev. Dr. Watson, Clerk. Owing to the fact that the place of meeting was not central the attendance was somewhat smaller than usual, but the meeting did not yield in interest to those of preceding years. The opening sermon was delivered by the retiring moderator, the Rev. Dr. Armstrong of Ottawa, from the text Isaiah lvii: 6. "I have set watchmen upon thy walls," and was a vigorous vindication of the right of Christian ministers to take part in the discussion of political questions such as those of temperance, business combinations and the endowment of the Jesuit order. The sermon evidently touched a popular chord as it was at once agreed to publish it in full for general circulation. The Rev. George Coull, M.A., of St. Sylvester was unanimously elected as Moderator and took the chair. The first business taken up was the appointment of a committee to prepare a series of resolutions regarding the Jesuits Estates Bill. This subject was evidently the one which was uppermost in the minds of the members and it

was felt to be most desirable that the action of the Synod regarding it should be at once calm and decided. At a subsequent stage this committee made a lengthy report which was unanimously adopted reciting the facts of the case and protesting in clear terms against the acknowledgment of the Jesuit claims and the diversion of the estates from the public educational work of the province, complaining of the action of the Protestant members of the Legislature in not resisting the Bill more vigorously and also of the Dominion Government and House of Commons in not securing its disallowance. A committee was appointed to petition the Governor General in Council in favour of disallowance and memorialize the General Assembly to take the whole matter into its earnest consideration.

On Wednesday Mr. J. K. McDonald, of Toronto, was allowed an opportunity of presenting the claims of the Scheme for Aged and Infirm Ministers, and a resolution was passed strongly commending it to the liberality of the people. The Committee on Ecclesiastical Co-operation reported progress and was re-appointed. Prof. Scrimger had a lengthy report on the subject of Education in Ontario and Quebec, calling special attention to the position of the French speaking Catholic schools in Eastern Ontario, and to the several questions that have been prominently discussed in Quebec, such as the recognition of University degrees by the Professional Councils, the division of the school taxes of joint stock companies, and the consequences to education of the passage of the Jesuit Estates Bill. Suitable resolutions expressive of the mind of the Synod were recorded on these various points and a committee was appointed to watch over the matter for the coming year.

Dr. Armstrong presented the report of the Lumber Mission explaining the nature of the work done and its claims on the liberality of the congregations within the bounds.

The Rev. Joseph Whyte presented a full and interesting report on the subject of Sabbath Observance. Arrangements were made for the extensive circulation of petitions to the Dominion Parliament in favour of more effective legislation to prevent unnecessary labour on the Lord's Day. Overtures in favour of an enlarged Sabbath school hymnal, and of an illustrated Sabbath School Record were transmitted to the General Assembly, the former with approval.

In view of certain slanderous statements made in the Cologne *Volkszeitung*, by Archbishop Corrigan, of New York, against the character and ministerial standing of the Rev. Mr. Chiniquy, it was agreed to pass a resolution affirming his good standing in the Presbyterian Church in Canada for the past twenty-five years.

On Wednesday evening by previous arrangement the report on the State of Religion was read by Mr. Clarke of Ottawa, and a conference was held thereon by the members of the Synod. The subjects of Family Religion, Evangelistic services, and the training of young workers came in for discussion, and a number of valuable suggestions were made by Dr. Cook, Dr. Armstrong, Mr. Shearer, Mr. Fleck, and Mr. Walter Paul.

On Thursday, after disposing of the report on the State of Religion, the Rev. Mr. McArthur presented a report on the subject of Temperance, giving returns from the various districts of the Synod as to the progress of temperance sentiment, and the attitude of the people in reference to prohibitory legislation. The universal testimony was that where the Scott Act had been in operation it had materially diminished the amount of drunkenness and crime, and that the result of its repeal had been a considerable increase in both these respects; though even under license, after the operation and educative influence of the Scott Act, matters were not so bad as before. The tone of the report was in no way despondent, notwithstanding the reverses that had been recently met, the general opinion being that the way was being gradually cleared for total prohibition. In the discussion that took place, the recent legislation of the Quebec Legislature was indignantly condemned.

Leave was granted to Presbyteries to license sixteen students who had completed their regular course, fourteen in the Presbyterian College, Montreal, and two in Queen's College, Kingston. It was also agreed to endorse the application of the Presbytery of Quebec to license and ordain as missionary Mr. J. M. Whitelaw. Presbytery records having been attested, and other routine matters having been disposed of, the Synod concluded its meeting with a public conference on Thursday evening, on the subject of Sabbath Observance and Sabbath Schools. Addresses were made by the Rev. Joseph White and Dr. Armstrong, of Ottawa; Prof. Scrimger, of Montreal, and others.

The next meeting of the Synod is to be held in St. John's Church, Cornwall, on the third Tuesday of April, 1890.

MONTREAL NOTES.

The Rev. A. B. Mackay, D.D., left Montreal on Monday for England. He sailed by the new Inman steamer *City of Paris*, on Wednesday, and expects to return in about six weeks.

The Rev. W. Burns and Mr. J. K. Macdonald were in the city for a couple of days this week, in the interest of the Aged and Infirm Ministers' Endowment Scheme. They visited a number of the wealthier members of our Church, and paved the way for a canvass of the city at a later date.

Miss Blackadder (of Trinidad,) took ill in Montreal in the beginning of last week, on the morning of the day she intended leaving for Toronto to be present at the annual meeting of the Woman's Foreign Missionary Society. She is now recovering, and hopes to be able to be out again in a few days.

The Rev. A. Ogilvie Brown, of Campbellton, N. B., has been for the last fortnight in a private hospital here. The doctors entertain little hope of his recovery. The Rev. E. F. Seylaz, of St. Hyacinthe, is also seriously ill, though the symptoms are more favourable the last day or two.

On Friday the Presbytery of Montreal met in the Convocation Hall of the College and licensed to preach the Gospel thirteen of the fifteen students who graduated at the Presbyterian College here in the beginning of the month. It is very seldom, if ever before, in the history of the Church in Canada, that so many students received license at one time, and the occasion was one of great interest. The Moderator of Presbytery—Rev. J. Barclay—addressed the licentiates in most appropriate terms. Five of the graduates go to the foreign field, and four to the work of French Evangelization. Several of these are to be ordained by the Presbytery in St. Gabriel Church, on Sabbath evening, 28th inst., at 8.30 p.m.

The Board of French Evangelization have recently appointed twenty-four additional missionaries. One of these goes to the Presbytery of St. John, N. B.; two to the Presbytery of Miramichi, N. B.; one to Prince Edward Island; one to Nova Scotia, and the others to the Presbyteries of Quebec, Montreal and Ottawa. They have at their disposal the services of about twenty others, but owing to the state of the funds they cannot at present give employment to these. The fear is that the close of the year—April 30th—will find the Board \$2,500 in debt in the ordinary fund. This means inability to take advantage of new openings in several districts where there is urgent call for labourers.

Ground has been broken for the new manse of St. Paul's congregation. It is to be a handsome structure, and is being erected on the lot adjoining the church.

We are having June weather in the middle of April. In the memory of the oldest inhabitant such warm, dry weather was never before known in Montreal at this season of the year. It is to be hoped that we will not have April weather in June.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 3, 1889. THE COMMAND TO WATCH. Mark 13: 33. GOLDEN TEXT. Take ye heed, watch and pray: for ye know not when the time is. Mark xiii. 33.

SHORTER CATECHISM.

Question 17.—Sin is any want of conformity in (1) the actions, (2) the moral condition, and (3) the legal relations of a man with the law of God. But the sinful moral condition must precede, and is the source from which the evil actions must come. A universal fact must have a universal cause. As all men without exception begin to sin actively as soon as they arrive at moral agency, their inherited nature must be depraved, and the inherited depravity of nature must be the cause of that universal fact. This inherited depravity of nature, which comes to every man at birth and before he exercises sinful acts, is what is meant by the theological phrase "Original Sin," or the sin which is the fountain or origin of all other sin.—Dr. A. A. Hodge.

INTRODUCTORY.

The lesson for to-day is a continuation of the subject presented by that of last Sabbath. The scene and circumstances were the same. Jesus with His disciples are on the slope of the Mount of Olives, where they have a distinct view of Jerusalem and its environs. The subject is still the Destruction of Jerusalem and the coming of Christ's kingdom.

I.—Coming Judgment.—"In those days, after that tribulation," that is, the primary application of our Lord's words to the destruction of Jerusalem, the events foretold in these verses then, are yet in the future. Though there is one verse (30) that would apparently limit the application chiefly to the overthrow of the sacred city, nevertheless the limitation would not harmonize with the context. Biblical scholars, however they may differ in their views concerning the Second Coming, and however they may differ in their methods of interpretation, agree that the signs of Christ's coming here mentioned refer to a period subsequent to the destruction of Jerusalem. There is no denying that the language here employed by the Saviour is in some places highly figurative, and its full meaning is not in all cases ascertainable, a fact that should give rise to a becoming diffidence, and a reason for avoiding a dogmatism that is open to question. Sun, moon and stars are symbols of governing powers. The greater and the lesser powers are to be convulsed before the coming of the great and notable day of the Lord. Some, however, do not regard these words as figurative at all, and hold the opinion that at Christ's Second Coming there will be a literal darkening of the sun, the obscuration of the moon and the falling of the stars of heaven. These signs, whether nature or kingdoms are convulsed, are intimations of the near approach of the Son of Man. He is coming in the clouds with great power and glory. It may be a visible, external glory, or it may be that which the spiritual eye alone can see clearly. The Jews, at Christ's first coming, expected a mighty leader whose splendour and magnificence would be recognized by every eye. He did come then with great power and glory. The eye of faith could see in Him who was meek and lowly an unparalleled spiritual beauty and attractiveness. He will not come again as the despised Nazarene, but as the glorified Son of God, and the object of His people's adoring love. His angels are then to gather His elect from everywhere. Christ and His people are to be united.

II. The Time of the Second Coming not Foretold.—Though the coming again of Christ is plainly taught in Scripture, it is just as expressly stated that the date of that coming has never been revealed to mortals. From appearances in nature, the successive approach of the seasons may be anticipated. So also from the signs in the moral world, the dawn of the millennial summer may be discerned. When the fig tree "is yet tender, and putteth forth leaves, ye know that summer is near. So ye in like manner, when ye shall see these things come to pass, know ye that He is nigh even at the doors," for so the Revised Version gives the clause. The next verse has given Bible students and expositors great perplexity. Its literal application would necessarily restrict the entire passage to the destruction of Jerusalem, but it is obvious that it contains much that is applicable only to subsequent events, hence it has been necessary to fall back on a figurative interpretation. The meaning of the term generation, usually meaning of people now living, has also a more extended application, a race or nation. In the last sense, the word, as here used, is understood by many. Amid all changes, however, there is something that is permanent. Christ's words, being the absolute truth, are unchangeable. The most apparently stable of material things, heaven and earth, shall pass away, but Christ's words shall not, till all be fulfilled. This saying of Christ's depends not on appearances and probabilities, but on the solid reality—on the rock foundation of truth. This is followed by a most distinct statement that the time of Christ's second coming has not been revealed. "Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." The Son as man, the Son in His humiliation life here on earth, the Son who grew in wisdom and in stature as a child and youth, had not as man, yet attained to that knowledge. The Father only, the Omnipotent One who knows the end from the beginning, has determined the time of the Second Advent.

III. Present Duty, Watchfulness.—Two things are clearly and definitely taught in Scripture. Christ's Second Coming is certain, but the time of that coming is left uncertain. Both facts obviously point to the same duty, watchfulness. This is how the Saviour Himself applies these truths: "Take ye heed, watch and pray; for ye know not when the time is." This implies an attitude of devout expectancy, diligent preparation, and living as in the immediate presence of Christ. The truth is illustrated by the case of a man going to sojourn in a far country. He gives authority and appoints their respective tasks to each, and commands the porter to watch. Then here on earth all Christ's servants, old and young, have their appointed work to do. They are enjoined to work faithfully, and are reminded that they must give an account to the Lord at His coming, and although it is not known when He will come, we are given to understand that He will come suddenly. The Saviour's discourse, the last delivered ere He suffered, closes with the impressive exhortation, "And what I say unto you I say unto all, Watch."

PRACTICAL SUGGESTIONS.

Christ's Second Coming is a certainty, according to His own teaching. It will be preceded by great moral and social convulsions, and by the appearance of false Christ men pretending to be Saviours. The words of Christ, are unchangeable. They abide for ever. They shall all be accomplished. To every one Christ gives his appointed work. Prayer and watchfulness are duties that cannot with safety be neglected. Christ commands them.

LESSON BIBLE READING

Daniel vii. 9-14; Matthew xxiv. 29-39; xxv. 13; Luke xii. 35-38; xxi. 25-36; Romans xiii. 11; 1 Corinthians x. 12; xvi. 13; 1 Thessalonians iv. 6; v. 4-6; 11 Thessalonians i. 7-10; Hebrews ii. 1; xii. 13; 1 Peter iv. 7; 11 Peter iii. 1-10; Revelation iii. 13; xvi. 15.



THE MISSIONARY WORLD.

MISSION WORK IN ASIA MINOR.

The Rev. H. S. Jenanyan, who visited Toronto prior to his departure for Asia Minor, has sent the following report to the Canadian Committee :

VISIT TO MARASH.

This city is over 100 miles east of Tarsus, having a population of about 40,000 Mohammedans and Armenians. It seemed necessary for me to make a short trip to this city. Not having been here for six years, I expected to see great progress, both spiritual and temporal, but was much disappointed. There are four evangelical churches here. The first church was in great distress, not being able to pay the pastor's salary for nine months. A controversy arose, spiritual work stopped, and finally the pastor was obliged to leave. The second church has not been prosperous, having no regular pastor for about three years, not being able to raise the money for salary. The third church is spiritually in a better condition, but it has a heavy debt; needing a new edifice, they were only able to put up the four walls and roof, and are waiting and hoping for means to complete it. The fourth church is Episcopalian, having an aged and feeble pastor, and people cannot pay him a salary of even one pound per month. Christians in this city have been known as among the most generous and active in the whole Ottoman Empire, but recently the poverty and sickness have been so great that all they could do was to help the starving and dying among their own numbers. During the last five years great calamities have come to this people—a great fire destroying 1,000 shops and 400 houses. This stopped business. The supplies being in the hands of a few rich men, exorbitant prices were charged for even the necessities of life. The Government changed the value of its money, and with the new currency many lost a great deal. Another fire destroyed 600 shops, many of which had been built since the first fire; then a heavy governmental tax demanding £8,000 in a short time, and it was no unusual sight to see the officers entering houses and selling anything they could find; many were imprisoned, being unable to pay their taxes.

After all these troubles a great sickness followed, many dying. A recent report from a deacon says: "During December, I visited 120 houses of 512 members, 198 of whom were sick. Through the kindness of benevolent Christians, we had some money in our hands for such cases, and the little help we could render was used most carefully and with good results. While there, I was privileged to have religious services three times each week, from 500 to 1,000 being in attendance at prayer meetings. Prayers for the Holy Spirit comforted, cheered and revived this very needy, afflicted people."

WORK IN ADANA AND TARSUS.

After the famine of the past two years, the suffering has not passed away, as was expected, owing to the failure of the grape crop in this region, and also the lack of necessities in the houses, everything being sold from many houses to get the daily bread. The result is a great deal of sickness during these cold winter days. From the famine fund we gave money for medicine, helping 265 people, many of them children; of this number 220 recovered, being most thankful to God and benevolent friends. Would also mention with pleasure the great help rendered by Rev. D. Methny, M.D., missionary of the Reformed Presbyterian Church in Mersine, who being a missionary of long experience, medical skill, and self-sacrificing zeal, has proved a great blessing to the poor afflicted ones on all this plain. Opportunity has been given me to hold services three and four times weekly. We cannot tell how many have begun the new life this fall, but at one of the most interesting prayer meetings in Adana, thirty-two gave evidence of change of heart and desire to serve Christ. The meetings in Tarsus have also been greatly blessed, and many young people have come to know and love the Lord Jesus. While we were waiting for a greater blessing, God came to us in a special manner by taking from us our beloved friend and co-worker, Rev. G. F. Montgomery, for twenty-five years a missionary of the A. B. C. F. M., in Asia Minor. His Chris-

tian character, long experience, wise counsel, and untiring zeal, have proved a great blessing to this people.

ST. PAUL'S INSTITUTE.

This is our special work among children and youth on the Sabbath and week days. In the last report mention was made of opening our school October 1, but some change became necessary in our plans, and we started our work in November in a quiet teaching of the Bible, English, Turkish, arithmetic, etc. Applications for various parts of the country were numerous and urgent. The students being very needy and promising, we were compelled to select a certain number to bring here, while others are being helped in their native towns, with the hope of coming to us when we have our new institution.

There are seventeen students in the school here, four are self-supporting, thirteen are living in our house. From Tarsus, five; Adana, two; Marash, four; Yerebaken, two; Kozolook, one; Cheokmerzimen, one (the place where I was beaten and driven away while preaching some years ago); Smyrna, one, and one from ancient Antioch, where the disciples were first called Christians. Besides these we are helping fifteen students—five in Marash and ten in Adana. Let us assure all contributors that their money has been wisely expended, and one look into the faces of the students would satisfy as to their need and promise. Some came to us without bedding or a change of clothing. These orphan and poor youth had suffered much from poverty and non-Christian masters or relatives, and now how glad they are for privileges here given them. We are greatly encouraged with the spiritual awakening among them. A few Sabbaths since six of our students in Adana gave themselves to Christ and formed a Christian society—Emanuel Surusu (band), to work for the salvation of children. Some of the students here were Christians before coming to us, others have recently given their lives to Christ, while a few are yet to be won to Him. Sabbath evenings we have very blessed prayer meetings with our students, who bring in young men from outside. The new decisions to work for Christ, confessions of sins and earnest prayers, are such that we find it difficult to close the meetings. The special work of our students will be in the Sabbath school organized in our home two months since, and at present it has eighty-two members. May we not hope that all Christian Sabbath schools and societies, as they give, will also pray that God's richest blessing may rest upon the work done here, and that many souls may be won to Christ, which is our chief aim in the work. God has visited us and our work by calling to Himself one of our number, the wife of my dear co-labourer, Rev. A. McLachlan, who quietly passed away December 13, after a brief illness. Although she had been only eight months in this country, and knew little of its language, yet her presence among the people was such as to show her Christian devotion, zeal and consecration for the work, and her loss is a great blow to us all. We are greatly cheered to see the sustaining hand of God comforting her bereaved husband.

This report will tell of the still existing need, the present condition of our work and the difficulties we meet in this missionary life. We hope that your kind interest will continue, and that your earnest prayers will follow your generous gifts, that we may be encouraged and blessed more abundantly in carrying on this work for the Master, to whom be all the glory and honour.

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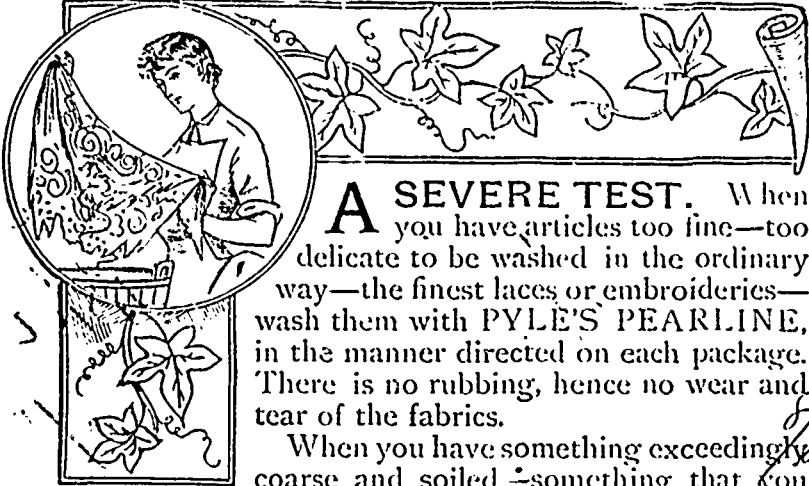
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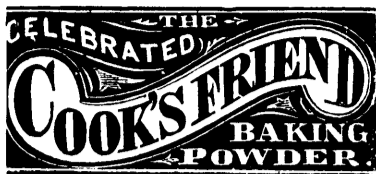
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At North Bay, on the 19th inst., by the Rev. J. M. Goodwillie, M.A., Georgina Fletcher, of Beachwood, Ross Township, to John S. Brodie, Lochiel Township, Glengarry, Ont.

MEETINGS OF PRESBYTERY.

BRUCE.—At Chesley, July 9, at one p. m. BARRIE.—On Tuesday, May 28, at eleven a. m. QUEBEC.—At Richmond, July 9, at half-past seven p. m. LINDSAY.—At Lindsay, Tuesday, May 28, at eleven a. m. PARIS.—In Knox Church, Ingersoll, June 25, at two p. m. WINNIPEG.—In the same place May 7, at half-past seven p. m. TORONTO.—In the usual place, on Tuesday, May 7, at ten p. m. HURON.—In Caven Church, Exeter, on May 14, at half-past ten a. m. WHITBY.—At Newcastle, on Tuesday, July 16, at half-past ten a. m. MAITLAND.—At Wingham, on Tuesday, May 14, at quarter-past eleven a. m. STRATFORD.—In Knox Church, Stratford, May 13, at half-past seven p. m. SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, July 9, at half past two p. m. GUELPH.—In Chalmers Church, Guelph, on Tuesday, May 21, at half-past ten a. m. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, July 2, at ten a. m. CHATHAM.—At Windsor, on Tuesday, July 9, at ten a. m. Adjournd meeting in First Presbyterian Church, on Tuesday, May 14, at ten a. m. KINGSTON.—Adjournd 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.



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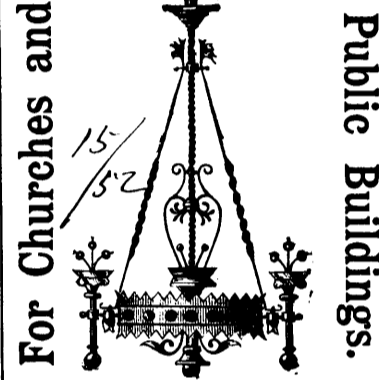
Miscellaneous.

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SYNOD OF TORONTO & KINGSTON

This Synod will meet in St. Paul's Church, Bowmanville, on Tuesday, May 14, 1889, at half-past seven o'clock, p. m. and in the same place the Committee on Bills and Overtures will meet on the same day at the same o'clock, p. m. Railway certificates will be issued at former years. A conference on Religious Topics, in connection with the meeting of Synod, will be held in St. Paul's Church, Bowmanville, on Monday, May 13. All papers for the Synod will be sent to the undersigned at least eight days before the meeting. JOHN GRAY, Orillia, April 4, 1889. Synod Clerk.

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