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VIRGINIA FARIAS and ALL SOLD and exchanged. No. 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Rheumatism and Neuralgia

These twin diseases cause untold suffering. Doctors admit that they are difficult to cure—so do their patients. Paine's Celery Compound has permanently cured the worst cases of rheumatism and neuralgia—so say those who have used it.



After suffering with chronic rheumatism for seven years, I was induced to try Paine's Celery Compound, and after using two bottles found myself greatly improved. In fact, after using three bottles I have felt any rheumatism. Can conscientiously recommend it. Yours very truly,
Mps. P. COWAN, COWANSVILLE, P. Q.

Paine's Celery Compound

"I have been greatly afflicted with acute rheumatism and could find no relief until I used Paine's Celery Compound. After using six bottles of this medicine I am now cured of rheumatic troubles."
SAMUEL HUTCHINSON, So. Cornish, N. H.

Effects Lasting Cures.

Paine's Celery Compound has performed many other cures as marvelous as these—copies of letters sent to any address. Pleasant to take, does not disturb, but aids digestion, and entirely vegetable; a child can take it. What's the use of suffering longer with rheumatism or neuralgia?

\$1.00. Six for \$5.00. Druggists.
Mammoth testimonial paper free.
WELLS, RICHARDSON & CO., TOPS, MONTREAL.
DIAMOND DYES Give Color and Brightness. Colors than any other Dyes.

BABIES Living upon Lactated Food are Healthy, Happy, Healthy. It is Unequaled.

CATARRH.

A New Home Treatment for the Cure of Catarrh, Catarrhal Dentures, and Hay Fever.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and ostacian tubes. The eminent scientists—Tyn-dall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not only permanent cure has not been recorded. It is an absolute fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So high are those remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.



Speedily and permanently cured by using Wistar's Balm of Wild Cherry. There are counterfeiters. Get the genuine, which is signed "I. WISTAR'S" on the wrapper. Prepared by SCRIP W. FOWLE & SONS, Boston. Sold by all dealers.

GOITRE, or THICK NECK. I have a Positive, Cleanly & Harmless Cure. Write to me at 25 Arlington Street, West, Montreal, O. It is no fooling matter. Testimonials furnished. Cure permanent. DR. J. CASKEY.

ON 30 DAYS' TRIAL. THIS NEW ELASTIC TRUSS

Has a different from all other trusses. It is made of soft elastic material, and is fitted to the body, while the patient is in the erect position. It does not compress the parts, but supports them, and is worn during the day, and at night, and is a radical cure. It is easy, durable, and comfortable. Write for circulars free. Circulars free.

Household Hints.

TO THE DEAF.—A person cured of deafness and noises in the head of twenty-three years standing by a simple remedy, will send a description of it free to any person who applies to NICHOLSON, 177 McDougal Street, New York.

A LOVELY thing in perfumes—"Lotus of the Nile." A NICE BREAKFAST DISH.—Take two cups bread crumbs, one cup lean boiled ham chopped fine, a little piece of butter, salt to taste, and enough stock to moisten the whole. Put the mixture in a deep pie dish, cover the top lightly with crumbs and bake it about half an hour.

FOR Deep-Seated Colds and Coughs, Allen's Lung Balsam cures when all other remedies fail.

A CHEAP BREAKFAST DISH.—Stale bread may be made into a palatable dish for breakfast by dipping it in batter and then frying in lard or butter. Make the batter with eggs—a teaspoonful of corn starch mixed in a tablespoonful of milk to each egg. A little salt should be added.

FOR TOOTHACHE.—Go buy a bottle of Pain Killer, and find relief in the twinkling of an eye.

QUICK GRAHAM BREAD.—One and one-half pints sour milk, half cup New Orleans molasses, a little salt, two teaspoons soda dissolved in hot water, as much graham flour as can be stirred in with a spoon. Pour into well greased pans, put in oven as soon as mixed, and bake two hours.

Best cure for colds, coughs, and consumption is the old Vegetable Pulmonary Balsam. Cutsley, Hoos, & Co. Boston. For \$1 at large bottle sent prepaid.

SPICED APPLE PUDDING.—Three teacups bread, crumbs, one pint boiling milk poured over them, three cups chopped apples, one cup seeded raisins, one cup sugar, two eggs, one tablespoon each of cloves, cinnamon, mace and salt. Steam it half an hour, then bake it twenty minutes.

THE new Substitute for Pills.—Campbell's Cathartic Compound Easily taken, much more effective.

CHEESE PUDDING.—To four tablespoons each of fine bread crumbs and grated cheese, add two eggs, butter size of a walnut, and mustard, pepper and salt to taste. Butter a deep pie dish and place in it all the ingredients except the eggs. Then beat the yolks of the eggs in a small cup of milk, add the whites beaten to a froth, pour this over the crumbs, and bake all in a hot oven for twenty minutes.

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

PUDDING.—Four boiling water over a pint of bread crumbs, add one tablespoon butter, and two eggs; beat it thoroughly, then add three-fourths cup of sugar and a pint of fresh berries. Dried berries, stewed in a very small quantity of water, can be used instead of fresh berries. Dried berries, stewed in a very small quantity of water, can be used instead of fresh berries. Bake or steam the pudding three quarters of an hour.

Scott's Emulsion of Cod Liver Oil and Hypophosphites.

is very palatable and much better than the plain oil. Dr. W. H. Cameron, of Halifax, N.S., says: "I have prescribed Scott's Emulsion of Cod Liver Oil with Hypophosphites, for the past two years, and found it more agreeable to the stomach and have better results from its use than any other preparation of the kind I have ever tried."—Put up in 50c. and \$1 size.

BREAKFAST POTATOES.—Peel, cut in very thin slices into a very little boiling water, so little that it will be evaporated when they are cooked; add salt to taste, some cream, or a very little milk, and a bit of butter. A little practice will make this a favourite dish in any family. The art is to cook the potatoes with very little water, so that it will be evaporated when the potatoes are done. Stir occasionally while cooking.

TRUE MERIT APPRECIATED.—BROWN'S BRONCHIAL TROCHES are well renowned as a simple yet effective remedy for Coughs and Throat Troubles.

In a letter from HON. MRS. PEAR, Castle Grey, Limerick, Ireland, they are thus referred to:

"Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few."

CONSUMPTION CURED.

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

THE QUEEN'S McGAW & Winnett, Proprietors.

MR. E. W. GILLET, Prop. Gillet's Chemical Works, Toronto and Chicago.

TORONTO, March 27, 1888.

DEAR SIR,—It gives me much pleasure, after having given you "Imperial Cream Fast Baking Powder" a trial, to forward you this testimonial, to be used by you as you may see fit. We have been using it now for upwards of four months, and find it an absolutely pure article and free from all adulterations common to other baking powders. We also find that we require to use less of "Imperial" than of any other to produce the same effect, and that in all respects it gives entire satisfaction. Yours truly,
JNO. McGRORY, Steward, Queen's Hotel.

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



BEAUTY OF Skin & Scalp RESTORED by the CUTICURA Remedies. NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing disfigurements, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair. CUTICURA, the Great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 30c.



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

Campbell's Cathartic Compound Cures Chronic Constipation, Costiveness, and all Complaints

arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Billious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

Price 25 Cents per Bottle. PREPARED ONLY BY DAVIS & LAWRENCE CO. (Limited), MONTREAL.



GOLD MEDAL, PARIS, 1878. BAKER'S Breakfast Cocoa. Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has more than three times the strength of Cocoa mixed with Starch, Arrow-root or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

WHAT THE CARBOLIC SMOKE BALL! AND DEBELLATOR WILL DO.

READ THE FOLLOWING: THE CATTLE KING.



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

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

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

MORE GOOD WORDS.

A professor in a United States Theological seminary concludes a note with these words: I am much pleased with the enlarged form of the PRESBYTERIAN.

A worthy pastor in Eastern Ontario writes: THE CANADA PRESBYTERIAN is a credit to the church in Canada, the principles and polity of which it has ever been an able exponent.

A correspondent favours us with the following: Permit me also to offer my congratulations on the great improvement in the paper, I have been a subscriber since first number and rejoice in this sign of prosperity.

A gentleman who conducted a large and successful business in a Western Ontario town and who has now taken up his residence in Scotland writes: As you know I have been a subscriber to the PRESBYTERIAN from its first appearance, and it is my intention—even at this distance—to continue a subscriber. Your manly editorials on important and often delicate questions invariably commended themselves to your humble subscriber. It is to me a hopeful sign of the progress Presbyterianism is making in your great Dominion, that you have been able from time to time to improve the quality of the PRESBYTERIAN editorially and mechanically, and the recent enlargement and improvement in all departments of the paper are to me a clinching proof of its healthful progress. Those few Presbyterians—I hope they are few—who do not take your paper, do not know how much they are the losers. I am delighted with the new dress of the paper.

Conducted with Tact, Taste, and Ability.

THE CANADA PRESBYTERIAN, now entering on its seventeenth year of publication, has come out in a new and enlarged form, which enhances its hitherto attractive appearance. It is conducted with taste, tact and ability, and deserves the cordial support of the influential denomination in whose interest it is published.—*Empire*.

Has a look of Prosperity about it.

THE CANADA PRESBYTERIAN begins the new year with a handsome new re-arrangement of its make-up and an increase in size. THE PRESBYTERIAN has a look of prosperity about it.—*Toronto World*.

A Financial Success.

THE CANADA PRESBYTERIAN opened the new year with a new dress. The paper is as bright and newsy as ever, and we are pleased to know it is proving a financial success.—*Napanee Express*.

A Credit to Presbyterianism.

THE CANADA PRESBYTERIAN comes to hand commencing with the New Year, in an enlarged and greatly improved form. It is a credit to Presbyterians and the publisher.—*Barrie Gazette*.

"Knoxonian's" Papers a Valued Feature.

There is no better denominational paper in the Dominion than THE CANADA PRESBYTERIAN, which celebrates the holiday season by appearing in an enlarged form and a new dress. Fully fifty per cent. more matter is given than formerly, and every line of it is the very best. The papers by "Knoxonian" are alone worth the subscription price, and they are only one of many valuable features. No Presbyterian family should be without a copy.—*Cornwall Freeholder*.

A Manly and Judicious Exponent.

THE CANADA PRESBYTERIAN, the leading Church paper of the Presbyterian body in Canada, has been greatly enlarged and improved. It contains fifty per cent. more reading matter than it did before, and is now equal to the best church paper published on either side of the Atlantic. THE CANADA PRESBYTERIAN has always been an able, manly and judicious exponent of the principles and polity of Presbyterianism, and should have the hearty support of every one belonging to the denomination.—*Stratford Beacon*.

Deserves to Have a Large Circulation.

THE CANADA PRESBYTERIAN comes to us enlarged and improved with the new year. It is an excellent paper and deserves to have a large circulation.—*Brockville Recorder*.

Accurate and Comprehensive.

This old established and popular paper begins the New Year greatly enlarged and otherwise improved. It is ably edited and its news of church work, both at home and abroad, is accurate and comprehensive. It is now more deserving of support than ever from the Presbyterians of Canada.—*Dunfries Reformer*.

Ablly Edited in all its Departments.

THE CANADA PRESBYTERIAN is one of the best of church papers, and is ably edited in all the departments, making it a fine and interesting paper, not alone to Presbyterians, but to all.—*Kincardine Reporter*.

A Valued Exchange.

Our valued exchange, THE CANADA PRESBYTERIAN, comes to us considerably enlarged, and otherwise improved. We congratulate our contemporary on these evidences of prosperity, and wish it every success in its important work.—*Canadian Baptist*.

A Most Creditable Organ.

THE CANADA PRESBYTERIAN comes to hand this week greatly enlarged and improved in appearance, being changed to a three column paper. It is in its seventeenth year, and is conducted with tact, taste and ability, is in fact a most creditable organ in the interests of the body it represents.—*Wingham Times*.

A Popular Religious Weekly.

This popular religious weekly begins the New Year enlarged and much improved. Ablly edited and containing accurate and comprehensive news of all church work, at home and abroad, it is more deserving of support than ever from the Presbyterians of Canada.—*Waterloo Chronicle*.

Notes of the Week:

THE Senators of the ancient University of St. Andrews resolved recently to confer the degree of Doctor of Divinity on Principal Cave, of Hackney College. The Principal's contributions to Theological Science fairly entitle him to this distinction.

TWELVE men and five women have been sentenced at Belgrade to imprisonment for proselytizing. They belong to a sect called the Nazarenes. The original bearers of this name did themselves suffer much for proselytizing, some of their successors converted Russia by this method. The straitened liberty in which Madame Novikoff glories would have consigned these pioneers in Russia to prison or Siberia.

THE *Christian Leader* says. A workingman of Govan writes protesting against the forms and ceremonies that are being introduced, he alleges, by Dr. John Macleod. "By many," says our correspondent, "he is called the "English Pope;" and it makes me sad to hear this when I remember how well his forefathers were liked by the poor in the Highlands. The workingmen are not so dull as some of the clergy take them to be."

LAST week, says the *Christian World*, we had occasion to comment on the American attempt to introduce seven-days-a-week journalism into London. A better feature of American Journalism has been introduced by the New York *Herald*, which English papers would do well to copy. This is the publication on Monday of reports of the most interesting sermons of Sunday. As a rule, preachers are systematically ignored by the English daily press.

THE work already accomplished by the Law and Order League in the United States is of the most encouraging description. A number of cheering facts were presented in the reports submitted at the recent annual convention. In some large cities the movement to close the saloons on Sunday had been successful, Pittsburg and Alleghany among the number. There also the public sale of demoralizing literature had been suppressed. The representative from Toronto at the convention was Mr. J. J. MacLaren, Q.C., on whose invitation the next convention will be held in this city.

SPURGEON has been ill, says the *Chicago Interior*, but he had strength and wit to write a letter to a Presbyterian pastor, in a town where some "spiritually perfect and sinless" folk were making a sensation, begging him to catch a specimen and send him on, marked right side up, as a curiosity for Londoners to see. The great preacher declared that he had known people "who might have been thought perfect, but they always disclaimed it; and some who claimed it, while no mortal ever believed in their pretensions." Same here. What a man is and what he says he is, are often as far apart as the two ends which the cleverest figuring is not able to make meet.

CARROLL D. WRIGHT, U.S. Commissioner of Labour, has submitted to Congress his special report on the statistics of the laws relating to marriage and divorce in the United States from 1867 to 1886 inclusive. The statistics of marriage cover only 66 per cent. of all the countries. The whole number of divorces granted in the United States is given by years as follows: In 1867, 9,937; 1868, 10,150; 1869, 10,935; 1870, 10,962; 1871, 11,586; 1872, 12,390; 1873, 13,156; 1874, 13,989; 1875, 14,212; 1876, 14,800; 1877, 15,687; 1878, 16,089; 1879, 17,083; 1880, 19,663; 1881, 20,762; 1882, 22,112; 1883, 23,198; 1884, 22,994; 1885, 23,472; 1886, 25,535. Total for the twenty years, 328,716.

THE sad calamity that befell the St. Louis Express near St. George last week has caused mourning and sore distress in many homes. It is another and impressive reminder of the uncertainty of human life. The deep gloom occasioned by the terrible disaster is in some degree relieved by the kindly help to the relatives of the dead who went to look after their loved ones, the generous attention to the wants of

the sufferers and heart-prompted efforts to alleviate their distresses, so generally shown by all who had the opportunity of rendering aid. And yet is humanity and self-denying kindness to those in distress so very rare? Not at all, only because whenever an opportunity calls it forth it furnishes a pleasing contrast to the selfishness that occasionally obtrudes itself.

THE Rev. Alexander Campbell, of Cote Saint Antoine, Montreal, Secretary of the Provincial Dominion Evangelical Alliance, was in Cornwall last week and addressed a large gathering in the Baptist Church. The meeting was called for the purpose of establishing a branch of the Alliance in Cornwall, and the result was very gratifying. Mr. Campbell gave an eloquent and able address setting forth the aims of the organization and the necessity of its propagation. It was unanimously resolved at the conclusion of the speaker's remarks to form an Alliance in Cornwall, which will be officered by the following gentlemen for the present year: Rev. Dr. Macnish, president; Rev. J. Hastie, Rev. F. C. Reynolds, and His Honour Judge Pringle, vice-presidents; Rev. W. J. Scott, Secretary; Mr. J. F. Abbott, Treasurer. Cornwall branch begins with a membership of about fifty.

AN English contemporary says: The enormous value of Dr. Barnardo's Homes for Destitute Children has been so amply demonstrated by the test of more than twenty years that we are peculiarly glad to give publicity to any suggestion for assisting them. Such a suggestion we have received in the form of a circular reprinted from an article in a provincial newspaper. This article, which, emanating from an independent source, has been adopted by the management of the "Homes," points out that the young medical student, who twenty-two years ago began his noble work alone and unaided, has been the means of rescuing no less than 12,000 waifs from a life of probable degradation and possible crime. Of these, 3,424 have already been started in life in Canada, where three distributing centres have been established. The suggestion is made that the time has come for the State to aid in the work, not by supporting the Homes, but by assisting in the emigration of the youths and girls who have there been fitted for a useful and honourable life. Such assistance should be given as part of a system of State-aided emigration, and it would surely be to the interest of the British and Colonial Governments alike.

IN the Church of Scotland Presbyteries some interesting discussions have taken place on the subject of non-church-going. The committee of Dundee Presbytery recommend that greater interest be taken by both ministers and Sessions in mission work, and in the better housing of the poor. Special attention has been called in their discussions to the propriety of observing a mission week, and of having a public meeting on the whole subject of non-church-going. Greenock Presbytery have adopted their committee's report, in which intemperance, false notions as to the clothes requisite, and rivalry of sects are mentioned as causes. Rev. John Reid, of Port Glasgow, advised ministers to beware of leading in socialism, for they would soon be told to cut up their gables. The question of changing pews to chairs was, he said, sentimental, and the remedy for what is wrong lay with the ministers themselves if they would only do their duty. Discussions might go on forever, but they could not change them as men, and no assembly suggestions or injunctions could do so. Dalkeith Presbytery's committee report that in the rural parishes non-church-goers are either workmen or labourers, and do not exceed five per cent. of the people. The causes are intemperance, poverty, and bad home influence. This committee sensibly calls upon the elders and members to assist in gathering in the lapsed. Dumbarton Presbytery's Committee report that non-church-going is found among all classes, and that the religious indifference is due to intemperance, poverty and the physical environments of the poor. They do not blame seat rents, and believe these cannot be abolished till the ministry is sufficiently endowed. Sunday labour is not much carried on; and they would leave the remedy for non-church-going to the ordinary methods.

Our Contributors.

VARIOUS REMEDIES FOR THE JESUIT WRONG.

BY KNOXONIAN.

There is a legal fiction to the effect that the law finds a remedy for every wrong. It is a pleasant fiction no doubt, but a fiction all the same. If a man owes you \$100, and it costs you \$150 to collect the debt, it is pretty hard to see where the remedy comes in. The Jesuit difficulty is in a far better position than a man with a lawsuit. Why? Because the man with the suit may have only one doubtful and costly remedy, while at least half a dozen remedies are suggested for the Jesuit trouble. The most heroic remedy is

LET US FIGHT.

Fighting, except in the newspapers, in the courts, in Parliament and in the pulpit, is a rather dangerous business. It is hard on the constitution. Stopping a bullet is always dangerous. Besides being hard on the men who go to the front, it is very unpleasant for those who remain at home. A man who is likely to be any good in stopping bullets will be greatly missed by his wife and children. There are a few men in every community that could well be spared for target purposes, but these are just the fellows that would not go to the front. They would do for targets as well as better men, but they would most decidedly object to being used as targets. They start and storm and talk loudly about "driving the Jesuits out of the country," but if there was any driving to be done they would a great deal rather drive a provision wagon far in the rear than drive with bayonets at the front. Some of them would prefer driving the whiskey cart to any other kind of work in the campaign.

The number of men who really wish to fight is perhaps somewhat smaller than the number who talk about fighting. No doubt many of the alleged fighters are perfectly willing, like Mr. Ward, to sacrifice their wives' able-bodied relations, but they don't hanker after hot work themselves to any great extent. Of course any one of them could surround a hundred Jesuits and run them over Cape Diamond at a moment's notice, but they prefer allowing some one else to have the honour.

About the safest place in this world to fight in is the pulpit. On the platform there may be a man to speak on the other side and the audience may hiss. In Parliament, "honourable gentlemen opposite" are sure to reply. In the courts there is an opposing counsel paid to trip you up. In the press some anonymous Bohemian may tear you to pieces. In the corner grocery some other loafer may show that your facts are not facts or that your logic limps. On the battle field a Jesuit might shoot straighter than you can. In the pulpit you have everything your own way. From behind that cushion you can fire at anybody and nobody is allowed to fire at you. For a safe, comfortable battle-ground, always commend us to the pulpit.

Another remedy suggested is

LET US GO OUT OF THE CONFEDERATION.

If the people of Ontario would rather go out of the Confederation than bother with this everlasting cry about Romish aggression, there is nothing to hinder them from going peaceably. The British Government would not draw a trigger to keep Ontario from doing whatever the people of Ontario want to do. The other provinces could not keep us from going out. Some of them are ready to go out themselves. Nova Scotia never wanted to come in. British Columbia was bought. The Manitobans are in better humour now, but a short time ago it was said that the only loyal man in the Province was Mr. Van Horne. Mr. Van Horne is a Yankee. Manitoba would not try to keep us in and couldn't even if it did. Quebec would perhaps be rather glad to see us go. The other Provinces could not prevent us from going out if we wished to go.

But what would the Dominion say? There is no Dominion apart from the Provinces that compose it.

Once out of the Confederation the question arises, What next? Shall we set up as a separate colony, with a Governor-General, a Parliament, an army, a navy, an N. P., and all the rest of the governmental machinery? If so, where is the money to come from? We now need three millions and a half each year, and about one-third of our revenue comes in the shape of a Dominion subsidy. As a separate colony we might need twice or thrice three millions, and we again ask, Where is the money to come from? Supposing we set up as a separate Republic, the same question would arise, Where is the money to come from? We need three-quarters of a million for education, over half a million for asylums, and large sums for other purposes. Our people are now heavily taxed, and sensible men will ask where our revenue is to come from if we break the Confederation compact and go out. Scores of other questions will arise in the mind of any patriotic man who has anything to lose when this question of going out of Confederation is raised.

There is one short and easy solution suggested. Let Ontario become a State of the Union. If the people of Ontario are ready for that remedy for present ills, there is nothing to hinder them from applying it. The Home Government wouldn't and the other Provinces of the Dominion couldn't. But all the people are not ready for that remedy. The man who tells you that the Jesuits rule Canada, that their rule is the worst kind of rule on earth, that they have their foot on the Protestant neck, that they will never stop until they acquire Protestant Canada, trample out Protestant rights and spill Protestant blood—the man who tells you all this will

often propose to hang you if you suggest union with the United States as a remedy, and brand you as a rebel if you speak a word against the Government that refused to disallow the Jesuit Bill.

Another remedy suggested is

LET US GO TO THE FOOT OF THE THRONE.

Viewed as a mere phrase this is fine. There is no better way of winding up a climax than by threatening to go to the foot of the throne. That phrase has helped many a lame dog over a stile and split the ear of many a groundling. But what does going to the foot of the throne mean? It simply means that somebody carries a petition over to London and hands it to her Majesty's secretary. That functionary hands it to some understrapper in the Colonial Office, who lays it, in due time, before the Under Secretary or some other underling. After the document has gone through the Circumlocution office a reply is sent to the petitioners which, stripped of official verbiage, means, "You Canadians have responsible government, and if you don't like the laws your legislators pass, turn them out as we do over here." (Sensible to the last, Old John.)

Our dearly beloved Brother Parsons said the other day in an interview with the *Globe* that there must be provision in our constitution by which we can defeat Jesuit Bills. Yes, Doctor, there is. It is done in this way. You go into a place called a polling-booth and see three or four men sitting around a table. One of them takes up a printed list and sees if you pay any taxes. If you do, he gives you a piece of paper called a ballot, on which are names and cross-lines. You go into a quiet corner and find a lead pencil on a table or desk. If you are in favour of Jesuit Bills you make a cross opposite the name of the man who passes such bills or refuses to disallow them. If you are against Jesuit Bills you make a cross opposite the name of the man who refuses to pass such bills or is in favour of disallowing them. That is the remedy the constitution provides, and

IT IS QUITE SUFFICIENT IF APPLIED.

ORIGIN AND OBLIGATION OF TITHES.

BY DELTA.

Since now and again there crops out, alike from our city pulpit and press, diversified observations regarding tithes, in order the better to illustrate and enforce the duty of systematic giving, it may not be out of place briefly to consider their nature and obligation. While the system of tithing existed among the Jews, it might be too much to assume that it originated with them, seeing that something akin to this was practised also by heathen nations. In regard to why a tenth part was first chosen rather than any other, the record saith not, but the reason why it was continued is shown as will be seen when the system was adopted into the Mosaic economy. It ought never to be overlooked, however, that in the Bible record the first giving of tithes is shown not only to be wholly optional and voluntary, but that the giving was not the tithe of Abraham's so-called possessions, but simply "the tenth of the spoils" which he had retaken from the marauders, and besides, the record saith not that he ever paid tithes again. In the case of Jacob the tithe was not a giving, but a promise, and that promise was conditional, and we read not that the condition was complied with, or the promise ever paid. Such, then, was the origin of tithes incidental, casual, special, the optional acts of two individuals, and where do we read that they were ever repeated? To attempt, then, to base a moral obligation on two such acts, at once optional, singular and solitary, seems to be somewhat more than questionable.

While such may cause a rush to the rescue with the question, "Were not tithes obligatory under the Old economy?" Well, have patience a little. No more is thereafter heard of tithes for upwards of a thousand years, and not till the theocracy was being established under Moses, and this being a combination of Church and State, the same constituted authority had to make provision alike for the sacred and the secular. The tithes under the Mosaic economy had no more relation to the two solitary incidents a thousand years before than merely the proportion or amount voluntarily given; they formed no part of the moral code, but were based upon, as we shall see, a foundation of simple equity and embodied among the legitimate requirements of the nation. The Sabbath, existing ere the decalogue was formed, is adopted into it by the words, "Remember," etc., but no such word is used in connection with the tithes. On the contrary, the sacred writer says: "Behold I have given the children of Levi all the tenth in Israel for an inheritance for the service which they serve, even the service of the tabernacle of the congregation," or, as the Revised Version reads, "All the tithes in Israel for an inheritance, in return for the service which they serve." Now we all know that in the apportionment of the promised land there was no allotment made to the tribe of Levi, and as the other tribes were to receive all their lands and all their services, it was a matter of mere equity and claim of right, that they should receive a tenth of all in return. From this foundation, then, the Mosaic tithes rose, and on this alone they rested, and doubtless this element of the economy continued until the destruction of Jerusalem and the carrying away into Babylon broke up the nation. This element of their constitution was evidently revived and acted on after the restoration and rebuilding of the temple, for in the last of Bible prophecies by Malachi and in its last historic records by Nehemiah which bring us down to within a little of four hundred years B.C., allusion is there made by both to tithes. Thereafter all is silent regarding them till in the New Testament a few incidental allusions are made to them, but mark and memorize

them, simply as Jewish customs, not as Christian obligations, for now, as we there read, "The priesthood being changed, there is made of necessity a change also of the law."

Despite all this, it has been argued that the law of tithes having never been formally abrogated, it is still obligatory, but if so, there is much behind in the Old economy that is never heard nor heeded, that, on the same ground, is just as binding in the New. One, in order to let his light shine on the subject, in substance, says that the original and unrepented law regarding tithes is still binding on the whole human race on account of the original ownership of God and the ceaseless dependence and stewardship of man. Now, such big talk, as an utterance is proof positive of its weakness, and as an argument it is its own best refutation. Another shows that "if Christians would contribute their tenth the Lord's treasury would overflow." Be this as it may, it brings up another question, viz: the payment of tithes is either a Christian duty or it is not, if obligatory upon Christians, then it is equally obligatory upon the Church to exact and enforce the payment, and if the obligation is not enforced by the Church it justly becomes a great sufferer because a great sinner. If, on the other hand, the payment of tithes is not a moral obligation, but a mere historic fact, why is the subject so frequently and designedly dragged into notice? Another, amid all, unhesitatingly asserts that the law of tithes is as binding on us the law of the Sabbath, but he must pardon if not pity me if, with my faint light and feeble faculties, I fail to find the shadow of a semblance between the two cases, the one being an absolute and divine enactment, the other being, as has been shown, an equitable and constitutional arrangement. Then he closes his contention and caps the climax with our Lord's severe censure of the scribes and pharisees, "Woe unto you, for ye pay tithe of mint, etc. These ye ought to have done," etc. His exposition thereof is that "these ought ye to have done," implies that they were under obligation to tithe the fruit of their ground, and concludes by assuring us that if the point be admitted as thus established, an important step has been gained. But, unfortunately for the good man, it is to be feared that he has missed the meaning of the passage (Matt. xxiii. 23) for the word "These," etc., could have no reference to tithes, seeing that Christ said they did pay them, but to "the weightier matters of the law, judgment, mercy and faith," which they had neglected. Besides, Christ was not speaking to Christians, but to Jews who still held strongly to the privileges and obligations of the Old economy.

In the establishment of the Christian dispensation, its first preachers seemed to have relied chiefly, if not wholly, on the hospitality of friends. In their further organization the broad and equitable principle was laid down that "the workman is worthy of his meat," and the measure of each one's giving was to be "as God hath prospered him," or, more correctly in the Revised Version, "as he may prosper." Such a reading very materially affects alike the utterance and the argument, but in either case the givings were voluntary and tithes were not even hinted at, far less enjoined. As the foundation on which tithes rose and rested in the Old economy did, and could, have no existence in the New, so neither could the obligation. On the contrary, it is well known that, while many of the first converts from Judaism sought assiduously to carry with them not a little of the old ritual in the New economy on the plea that what was wont to be right and good could not then be wrong and evil. Although among such tithes are not even mentioned, yet all well know how Paul determinedly and effectively battled against all such innovations as trenching on the simplicity of the Christian system and lessening that "liberty wherewith Christ maketh His people free." And if he did so, certainly so should we, seeing that such can have no place in, or relation to, the Christian economy. It was not till Popish progress on till the middle of the sixth century paved the way for Popish councils thereafter to enact and enforce the law of tithes, and even then, while some in their church held them to be of divine, many held them to be wholly of human obligation. Some time about the middle of the eighth century tithes were first introduced into England, and while they have ever since existed there yet they have passed through so many ordeals that the system of tithes known in modern times has very little, if any, semblance to that under the Jewish dispensation, either in their mode of collection or manner of disbursement.

A novel exposition has lately been given illustrative of the distinctive connection of systematic paying and systematic giving, the former implying the obligatory "tithe" on the ground that "the tenth is the Lord's," and the other the optional "lay by" on the ground "as he may prosper," enjoined by Paul. In other words, the "tenth is the minimum which must be paid, and the "lay by" is what may in addition be given. The conclusion that is drawn therefrom is, that none should talk about giving to the Lord till he pays what he owes Him. Such, however, proves a little too much, for as we always owe all to God, we can never give anything to God till we pay Him all we owe. But if it is meant that God's claim is a tenth, then not to pay a tenth is a great sin, and to give more is to exceed His requirement. Where there is no claim there is no obligation. Let us look for a moment at the equity of tithing under the Christian system. Can a man in our city who earns but \$500 a year and strives therewith to bring up his family, be expected or required to pay \$50 out of his poverty on the same ground as he who earns \$5,000 is expected to pay \$500 out of his abundance? Would not the former be violating the plain and primary injunction, "If any man provide not for his own, and specially for his own house, he hath denied the faith, and is worse than an infidel." As has been seen, the circumstances under which tithes originated and ex-

isted in the Jewish economy were at once special and peculiar, there could never be the like foundation for them in the Christian economy, and as the Gospel is to be preached to "every creature," tithes on the mere ground of equity, if nothing more, could never be universal.

In the ordinary avocations of life, be it farmer, mechanic, or merchant, these classes devote most of their private confabs or public conferences in discussing and devising how best, by plying their own powers, alike in aim and effort they may push their business and thereby increase their income, but in clerical confabs and conferences how often it is notably the reverse, seeing that both purposes and proceedings are generally how best, by paid agents, printed appeals and ex cathedra utterances and enactments, to bring greater pressure to bear upon the people rather than upon themselves, one printed appeal winding up with, "We want your money, not your opinions." Might it not be worth the experiment for them to devote at least a "tith" of the time devoted in discussing systematic and effective giving in regard to others, in discussing the best modes of systematic and effective working in regard to themselves, not that the people do too much, but— The general trend of the Church is retrograde, seeking, by enactments and endowments to attain to greater Popish power and priestly independence, thereby the better to "lord it over God's heritage." But with an in perbetuo defender of priestly infallibility and a clerical whip to bring people to time, the motto seems thus, "Let us go on to perfection."

HOME MISSION FUND.

MR. EDITOR,—Will you permit me to remind congregations that the Home Mission Committee meets in Toronto on the last Tuesday of March, and that all contributions for Home Missions and Augmentation should be in the hands of Dr. Reid not later than the 15th day of March.

So far the contributions sent to the treasurer are not sufficient to meet the loans effected last October (and which are now coming due) to pay the claims of missions and augmented congregations due 30th September last; not to speak of the claims for the present half year, which will alone amount to \$35,000. Unless, therefore, a very large sum comes in before the above date (March 15), the Committee, in view of the large deficit, will be compelled to retrench in its grants for 1889 and 1890.

Ordained ministers and probationers desiring appointments in the North-West and British Columbia, or any other special fields, should send in their names at an early date to the Convener.

The trustees of the Nisbet Memorial School at Prince Albert have asked the Home Mission Committee to select a minister, who shall assist in teaching in the school, and also do mission work upon the Sabbath. Applications for this position will also be received. Fuller particulars regarding the duties required may be learned from Rev. Dr. Jardine, Prince Albert, N.-W. T.

WILLIAM COCHRANE, Convener H. M. C. Brantford, Feb. 25, 1889.

AN ITALIAN PRESBYTERIAN CIRCULAR.

The following is addressed by the Presbytery of Italy to the British and American Protestants on the Continent of Europe. The information it communicates will be found helpful to tourists in Europe:

DEAR BRETHREN,—The number of English-speaking Protestants on the Continent is large and steadily increasing, and the supply of religious ordinances on their behalf has become a matter of very serious importance. Very many of those who come abroad have been accustomed to worship in simple, non-liturgical forms, and it is to them especially that this letter is addressed.

A list of Presbyterian Churches on the Continent, in which worship is conducted in English, is given. We regret that their number is so small, but there is good reason to hope that it will soon be increased. One of the great American Churches is prepared heartily to co-operate with the British Churches in this important work. It recommends to members, when residing at any of the stations mentioned, to attend the religious services there maintained, and it contemplates the setting up of new stations where they may be required. Other Churches, we trust, will follow this good example.

Among those who have worshipped with us on the Continent are included not a few esteemed brethren who are not Presbyterians, but connected with various other Evangelical Churches. These brethren, whether British or American, are always most welcome, with whatever form of Evangelical Protestantism they may be connected. They have often greatly encouraged us in our work.

We deeply sympathize with those—and their number is not small—who come abroad for the restoration of shattered health, as well as with those who are called to watch over sick relatives and friends. The pastors of our various churches will ever esteem it a sacred duty to minister to the afflicted, as far as in them lies. They trust that they may, if possible, be communicated with before the arrival of invalids at any of the stations, or, at all events, as soon as possible after their arrival.

We trust we do not require to plead with those who are blessed with health that they be regular in the use of the means of grace. In addition to private devotions, attendance on public ordinances is on every account desirable. When we neglect the ordinances of religion, spiritual life is

sure to be low and feeble. It is well known that the Lord's Day is little regarded in Roman Catholic countries, and that temptations to neglect it continually present themselves. We earnestly desire that all Protestants be strengthened against such temptations, and may observe the Day of Rest as sacredly as they would have done at home.

There are other evils specially prevalent on the Continent, as, for example, the terrible vice of gambling, which we hope will not only be resolutely shunned, but discountenanced to the utmost.

We would have all to remember that the character and conduct of English-speaking Protestants cannot fail to exert on the Continent a powerful influence for good or evil. The Reformed Churches of the Continent are striving to maintain and extend the truth, fighting a very hard battle against Popery on the one hand, and infidelity on the other. Most earnestly do we trust that English-speaking Protestants will heartily sympathize with these brethren in their faithful labours, and that the example always given will be a help, and not a hindrance, to the spread of the pure Gospel of Christ among continental nations. In name of the Presbytery of Italy.

J. MURRAY MITCHELL, Nice. JAMES GORDON GRAY, Rome.

Table with columns: STATIONS, PLACES OF WORSHIP, SEASONS, HOURS OF SERVICE, MINISTERS. Lists various locations like Aix Les Bains, Biarritz, Cannes, Constantinople, Dresden, Florence, Genoa, Gibraltar, Hamburg, Interlaken, Lausanne, Leghorn, Lisbon, Lucerne, Malta, Mentone, Montreux, Naples, Nice, Paris, Patras, Pontresina, Rome, San Remo, St. Moritz, Vienna, and their respective ministers and service times.

Those marked (1) are connected with the Established Church of Scotland. The one marked (2) is connected with the United Presbyterian Church, besides Algiers in Africa. The rest are connected with the Free Church of Scotland.

THE CATHOLICITY OF SCRIPTURE.

The Divine Commission is to "Go into all the world and preach the Gospel to every creature." The Gospel is God's message of mercy to the race, and calls upon men everywhere to repent. Its blessed design is to turn everyone of us from his iniquities. And since this scheme of grace has a universal design, the Scriptures that proclaim it are suited by their author, not for one age, or race, or nation; but for every age, and for all the nations of the earth. As freighted with the bread and water of life, Christianity is designed for all the world. Its invitations, its promises, the Saviour whom it reveals are suited alike to all the sons and daughters of Adam's race. Hence, all its ordinances are simple, and as designed for the world, they are suited to the young, the aged, the strong and the infirm. It ordains nothing which may not be observed anywhere and at any time. Even baptism, which some in our day have made so cumbersome an ordinance, could in New Testament times be observed anywhere without previous notice or preparation; in the open city by thousands, by the traveller as he journeyed in the wilderness, in a private house, or even at midnight in prison, either in the frigid or torrid zone. In short, its injunctions, its rites, its institutions and doctrines are fitted to men in every clime, condition and character.

The teachings of the Scriptures are adapted to man in all the variety of his life and experience, even as God has adapted the elements of nature to the same end. As the sun in the heavens is designed for all the earth, and builds up all that is distinctive in each thing that grows; as the same solar beam is as suited to the oak as to the little moss, and paints the red of the rose, the white of the lily, the green of the grass; as all that wonderful prodigality of nature is dependent upon and derived from the same opulent source, so the Sun of Righteousness has arisen as the light of the world; the healing in his wings is to heal all manner of sickness, and all manner of disease among the people. Wherever souls are

thirsty the living water is satisfying, while the true bread from heaven will relieve the hunger of each one that comes to feed upon it, be he black or white, civilized or savage, the man in purple or Lazarus lying at his gate—let all come and take the water of life freely.

Christ as a Prince and Saviour is for sinful man. "If I be lifted up I will draw all men to Me." God so loved the world that he gave His only begotten Son, that whosoever believeth on Him—small or great, philosopher or peasant—may not perish, but have everlasting life. The men from the Eastern or Western hemisphere, the little village maiden, or the intellectual giants of the Christian Church, a Newton or a poor slave mother, can all alike rest on Him who is the Man Christ Jesus, and yet God over all blessed forever.

Originally addressed to the most exclusive, narrow and bigoted of people, these writings have nevertheless a marvellous adaptation to all peoples. The message of the Lord is cosmopolitan, for it must go to the ends of the earth. It has come forth from its eastern home to make disciples of all nations, and its inheritance in the future is a regenerated world, for all the earth must see the Salvation of our God. Other so-called religious books have no such characteristics. The Hindoo scriptures are a mere literary curiosity to the learned world to-day; the Koran is only an apocryphal book of the Bible; Confucius is wholly Chinese; Zoroaster never made a convert outside of Persia; Socrates belongs to Greece. Every other so-called revelation, or religious book, is local and adapted to one people and one age of intellectual development—one type of character and style of thought. Not one of them all has the elements of catholicity shedding its leaves for the healing of the nations. The Bible alone is the book of humanity, the religion of the world, for "The grace of God that bringeth Salvation hath appeared to all men." Every other prophet is powerless outside of his own country, but these writings from the far east, portions of which may have crossed the world-dividing waters of the flood, are still the subject of the most learned study, and the source of the elevation and spirituality of the Church; teaching the child his first ideas of God, and furnishing the pillow of infinite love on which the head of the dying saint lies, and grows confident of final triumph through his risen Redeemer. Man needs a religion, for he is a religious being, and has worshipped in every age; but the religions of Persia, Egypt, China, Greece, India or Rome, can be the religion of only one people, and even that for a time of transition. But the Christian Scriptures touch the universal heart, and set before man in the person of Jesus Christ, the only object worthy of man's love and obedience.

"His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen, and Amen." Psa. lxxii. 17-19.

The circumstance of the first publication of the Gospel was a prophecy of its universal design, proclaimed in the streets of Jerusalem, when there were present, in addition to the ordinary inhabitants, Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia in Pontus and Asia, Phrygia and Pamphylia, in Egypt,

strangers of Rome, Jews and proselytes, Cretes and Arabians, etc., as motley a crowd as ever convened; and yet the saving truths of grace proclaimed that day were suited alike for all. They each heard in their own tongue the wonderful works of God. The Apostle bore it forth as a message to man wherever he was to be found. The sooth-sayers and magicians of Ephesus; the profligates of Corinth, the humble women met for prayer by the river side; the proud philosophers of Athens; Dionysius, the learned judge, and Onesimus, the slave; the jailor in Philippi, and Cornelius the centurion, all rejoiced in the universal design of the Gospel, and each one felt its grace as much as if it had belonged to himself.

And so it is still in our own day proving itself to be the power of God to salvation to every one that believeth, whether among the savages of the seas, or where modern enlightenment reaps her richest harvest. The cultured Englishman and the ignorant Hottentot; the philosophers of Germany, and the degraded classes of China; Europe's mightiest men of letters and Africa's most sunken tribes; the prime minister of England, and the wandering Arab are blessed by the leaves that fall from this tree of life. The varied forms and many tones of the Bible suit it to all. Some are inspired by its poetry, others are fed by its arguments and feast on its doctrines. Many love narrative and read with delight its biographical sketches and historical statements; others are nerved by its moral maxims, and instructed by the wisdom of its proverbs. Some admire its sweet home scenes, and patriarchal life, while others are drawn by the personal historical Christ—the perfect man revealed in the Gospels. A Bible all history, or all poetry, or all doctrine, or all proverbs or moral maxims, might have suited the wants of the few, and overlooked the necessities of the many. So the Author of the Bible has made it a harp of many strings, a quiver of many shafts, a book of many words, a testimony of many witnesses, a feast of many fat things that each one might have his portion. Its contents are of such a nature that both the poetic, and most prosaic are inspired by its revelations of grace and truth.

(To be concluded.)

THE Free St George's congregation, Edinburgh, have resolved to apply to the Assembly for leave to appoint a colleague and successor to Dr. Whyte. It has been arranged that he is to give up the Manse to his colleague; that each minister receive half the Sustentation Fund Dividend, including the surplus; and that Dr. Whyte receive a supplement of \$3,500, and his colleague \$2,500.

Pastor and People.

SELF-WORSHIP.

The fool hath said in his heart, There is no God, Psa. xiv. 1.

It is the fashion now for wits to be
Without a God,
Except some force behind the things we see
Like heat, or light, or electricity,
And one is odd
Among these Oracles, who still believes
In any God who thinks, or loves, or grieves.

But there's a spirit, deep in the heart's core
Of reverence,
Which somehow will not bow down to adore
The mightiest force in nature; what is more,
I have a sense
Of being something greater far than those
Blind makers of the world which science knows.

Worship I must, but may not worship aught
Which I can bind,
And yoke to do me service, having caught
The secret of its power, with wonder fraught
But without mind,
And while I comprehend it, I must be
Higher than that which comprehends not me.

You do not need to worship? May be so,
I judge you not
Only, they say the dog that does not know
A master, like a savage wolf will grow
Hating his lot,
And is a sorry brute, until he find
A mightier will than his, and nobler mind.

—W. Smith, D.D.

FOR THE CANADA PRESBYTERIAN.

THE QUIET RESTING-PLACE.

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

Life here is a term of toil, a season of conflict, a warfaring that goes on without cessation till the call comes that puts a stop to it, and to the worker and the combatant gives release. Then "life's battle o'er" in the beautiful poetic language of the Shorter Catechism they "do rest in their graves till the resurrection." That envelops the idea of burial with a relieving pleasantness. That takes away from it much that is distasteful and repulsive to human nature. That reconciles us to the dire necessity. One of the most solemn seasons to every reflecting mind is the moment when the coffin containing the remains of a dear, loved one is being lowered into its long resting-place, and the words, "earth to earth, dust to dust," are being spoken over it. Then the strain upon one's faith is severe. Then the soul's strength is tried to its utmost. Then many bold professions are put to the proof. While the dear face and form lay yet within the home a sense of possession was ours, a sense of the sweet presence, a sense of a bond that kept us one—but now the cords of the heart are snapping—the face is hid, the form disappears, and the earth closes over and hides all. How hard it is then, just then, to lift the thoughts away from the body below to the spirit, the true self, above! Ah, our souls cleave to the dust. It was the face that looked upon us, those lips that spake to us, those hands that grasped ours, those feet that ran to meet us, that heart that beat with loving pulses and tender regard, that form that represented so much to us and made up so much of our little world. And now it is gone from us, never to be seen again here.

To sense there is irreparable loss. But faith takes hold of the Divine testimony and strengthens itself with it, and sees through it a time when there will be reunion, and fellowship and rejoicing. It seizes on these words: "Thy brother shall rise again," Jno. ii. 23. "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive," I. Cor. xv. 21, 22. The type of this is given in the resurrection of Jesus: "Now is Christ risen from the dead and become the first-fruits of them that slept," I. Cor. xv. 20. Our Lord's rising illumines this whole region of perplexing thought as no words can. He shows us the meaning of the grave, He illustrates the resurrection, He expounds His own teaching. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others that have no hope. For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with Him," I. Thess. iv. 13, 14. On these declarations Christian faith rests and builds. And these take in great part the sting out of death for the living. They bridge the period of silence and separation with a sweet hope and a glorious assurance. They bring satisfaction to the aching heart. They bind it up with the bands of Divine love and grace.

How different is the case of those who have no such revelation to build upon! On the slabs that cover the places of sepulture of heathen men and women in the Catacombs, the inscriptions utter fearful and terrible wails, such as might rend the very rocks. Listen! "Vale, vale, longum vale," Farewell, farewell, a long farewell! "Vale, vale æternum," Farewell, farewell forever. There is no hope there. "Infanti dulcissimo quem dii irati æterno somno dederunt." What a wail is that breaking from the heart over the ashes of a darling child! It is all agony, despairing agony—to a most delightful child whom the angry gods have given to eternal sleep! How true it is that Jesus Christ hath "abolished death and brought life and immortality to light through the Gospel!"

In the diary of Matthew Henry we find these references to the death and burial of his children. We need not say that they are charming expressions of Christian faith. "After the

funeral," he thus writes, "I have been this day doing a work that I never did, burying a child, a sad day's work; but my good friend Mr. Lawrence preached very seasonably and excellently at the lecture in the afternoon from Psalms xxxix. 9. 'I was dumb, I opened not my mouth, because thou didst it;' my friends testify their kindness by their presence; here is now a pretty little garment, laid up in the wardrobe of the grave, to be worn again at the resurrection; blessed be God for the hope of this." This was his first child. Of his third he writes: "We resigned the soul of the child to Him who gave it; and if the little ones have their angels, doubted not of their ministrations in death. We have hopes, through grace, that it is well with the child; little children in heaven we look upon as the *via lactea*, the individuals scarce discernible, but altogether beautifying the heavens. We spent the day in sorrow for our affliction, our friends sympathizing with us; one day committing the immortal soul to God, this day committing the dust to the dust of the earth as it was. I am in death often, Lord teach me how to die daily. I endeavoured when the child was put into the grave to act faith upon the Doctrine of the Resurrection, believing in Him who quickeneth the dead." Is not that inspiring? Beautiful, blessed, invigorating faith in Christ's word!

When Crawford Tait, the son of the Archbishop of Canterbury, who was so godly and so full of the highest promise as a minister of the everlasting Gospel, was buried on June 4th, 1878, in the sweet churchyard of Addington, amid a crowd of those who loved him, clergy, relations, school and college friends, and humble dependents and parishioners; after the solemn sentences of the officiating clergyman, "Earth to earth, ashes to ashes, dust to dust," and the singing of the hymn, "Brother, thou art gone before us," and the slow, unwilling dispersion, his mother stood for one moment alone when the burial was over, and said in a low but intensely earnest and thrilling voice, heard only, it is believed, by one young relative, "I believe in the resurrection of the dead." What a relief was that to her breaking heart! The lovely and loveable son was torn away from an intense and jealous affection, and this was the only consolation.

When Miss Marsh finished the last chapter of her father's instructive and inspiring life, in which she tells us how "devout men" from among the recent converts at Beddington, and some from the earlier work of the grace of God at Beckenham, carried him to his burial, she writes: "Farewell, my father, until the trumpet shall sound and the dead shall be raised." "Until," not forever. There is a meeting again to part no more. Oh, the bitterness of the parting, oh the blessedness of the meeting again. There is a Resurrection of the dead. The body that has been buried shall rise changed, yet recognizable. "It is sown in corruption; it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." This change, we are apprised, shall take place under the putting forth of Christ's power on His coming. "Who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself." To the omnipotence of the Lord Jesus all things are possible. He raises the waving fields of golden grain out of the small seeds scattered on the broad acres in the spring-time; He covers the earth with forests of oak and cedar, that grow from little acorns and little larger cones and these are only samples of His wonder-working in the vegetable world; and when we go further back and learn that he made everything of nothing by a word, we can have no room in our minds for doubt in regard to the resurrection of the body.

We love the old Biblical practice of burial, and we abhor the heathen practice of burning. One of the main objections we have to burial at sea is that there is no spot marked where the body lies. No spot that can be visited and where the heart can pour out its loving remembrances and sacred thoughts. This, in addition to the horrible process of burning the body, is a strong argument against cremation, with us, at least.

The scene painted for us in the twenty-second chapter of Genesis, of Abraham's purchase of Macpelah of the children of Seth as a burying-place for Sarah, is full of beauty and tenderness. It thrills us as we read it. Abraham must purchase it as a possession. That spot is going to contain something more precious to him than gold, and something more potent over the hearts of his people than even their title to that very country. The burial plot was the central point of their world. To that their hearts' love ever and anon reverted. It held them like an anchor. Jacob in Egypt made Joseph swear that he would not bury him in Egypt, "But," said Jacob, "I will lie with my fathers, and thou shalt carry me out of Egypt and bury me in their burying-place." Joseph, too, took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence." How finely is this brought into the record in Hebrews xi. 22: "By faith Joseph when he died made mention of the departing of the Children of Israel, and gave commandment concerning his bones." Palestine was home to Israel because the burial plot was there. That was the corner stone of the fabric, as a home resulting from the promise that had yet to be made, may we say, won; won by a faith in God which would shine forever in its glory.

One of our most pleasant, mournful privileges is to visit the graves of our kindred. What a satisfaction it is to stand by them and recall all that they were; the good only remembered! How many solemn lessons come to us! How many quickening and inspiring thoughts! How short time seems! How important our action and influence become! We have but "a little while" to work and pray and love down here.

Two voices come to us as we stand there thinking of our dear ones who shall rise again; one is from earth, coming out of the hallowed mound, "Therefore, my beloved brethren be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," I. Cor. xv. 58. The other is from heaven, "Behold I come quickly, and my reward is with me; to give every man according as his work shall be," Rev. xxii. 12.

THE LORD'S DAY A DAY OF OPPORTUNITY.

On the first Lord's day the world ever saw, which was also the greatest of them all, that on which our Lord rose from the dead, He came to the disciples assembled in the upper room, shewed Himself, His hands and His side to them, and said, "Peace be unto you." A week later He came to them again, displayed a second time the marks on His body that proved who He was, and what He had borne, and said to the unbelieving disciple Thomas, "Reach hither thy finger, and behold my hands;" and from what was said and done then we can learn what this day is an opportunity of, even of gaining a fuller knowledge of Christ, of having our sinful doubts removed, and of getting a richer share of the spiritual blessings He died to procure for us. On this day we have a better opportunity than on other days of getting more of that knowledge of Him that is life eternal, for though He does not confine His favours to that day, yet it is found that it is that on which He is chiefly revealed to His waiting followers. In the words to us in His house, and in those we read in our homes, He shows us how worthy He is of our trust, and that we need not fear to leave the whole weight of our burdens, and griefs, and fears, on Him; that though heart and flesh fail us He will not, though friends deceive us He will not. We then get to know that He, and He alone is able to guide us through the dangers that lie before us, and how willing He is to do that; how that He will give us strength for duties, even the most trying, and enable us to succeed, where left to ourselves, we should be sure to fail; how there is a rich store of comfort in Him for the saddest and the darkest hours that brings light to us when we come into the night of sorrow; and how we have in Him one who shall stand by us in the hour of death itself, and enable us, in looking on to it, to say, "I shall fear no evil, for Thou wilt be with me." We get to know on His day how all things needed for life and holiness are freely provided for us in Him, how all is ours since Christ is ours, the wisdom and knowledge of the Godhead, and all that these can bring; but, above all, we get to know His love, and what it can bestow. We are brought into His treasure house, and get a glimpse of the rich stores that are provided there to meet our needs in time and eternity, so that we need not fear any want shall ever come. For this reason the day of the Lord is looked forward to with pleasure by every true Christian heart, is valued when it is passing, and is regarded with gratitude when it is gone.

Shewing Himself, He at the same time gives us a glimpse of that life eternal to which he calls us; lifting us for a little above the things of the world "in holy contemplation, He lets us see what is "beyond the bounds of time and space." As the pilgrims in Bunyan's vision, when they came to Mount Clear, were permitted by the shepherds there to look through their telescope and see the land that was very far off, and when they saw it resting under the light that was full of glory, they were drawn to press on to it with new vigour. So, many have, by what was shown to them on this day, been led to begin the course heavenward, and they have begun to press on with zeal towards "the end of their faith, even the salvation of their souls."

How oft have doubts been chased away that had distressed us greatly! If they were about the reality of things beyond, or about the work of religion in the heart and life, or about the possibility of our coming into the possession of eternal good, or about our actual interest in Christ now—as the birds and beasts of the night disappear before the rising sun, so have they often shrunk out of the view when the light of the Lord's day has shone on them.

How often has peace on that day visited the soul that was long tossed and troubled, and it was sure that He, who came over the waves of old, had come and visited it; that He who came to His disciples had come to it and said, "Peace be unto you," and with peace had given the beginning of "joy unspeakable and full of glory."—Rev. J. Parlant, M.A.

CONSIDER THE POOR.

It is very possible to be fairly faithful in much, and yet unfaithful in that which is least. We may have thought about our gold and silver, and yet may have been altogether thoughtless about our rubbish! Some have a habit of hoarding away old garments, "pieces," remnants, and odds and ends generally, under the idea that they "will come in useful some day;" very likely setting it up as a kind of mild virtue, backed by that noxious old saying, "Keep it by you seven years and you'll find a use for it." And so the shabby things get shabbier, and moth and dust doth corrupt, and the drawers and places get choked and crowded; and meanwhile all this that is sheer rubbish to you might be made useful, at once, to a degree beyond what you would guess, to some poor person.

It would be a nice variety for the clever fingers of a lady's maid to be set to work to uphold things; or some tidy woman may be found in almost every locality who knows how to contrive children's things out of what seems to you only fit for the rag-bag, either for her own little ones or those of her neighbours.

Our Young Folks.

HE MAKES HIS MOTHER SAD.

He makes his mother sad,
The proud, unruly child,
Who will not brook
Her warning look,
Nor hear her counsels mild.

He makes his mother sad,
Who, in his thoughtless mirth,
Can e'er forget
His mighty debt
To her who gave him birth.

He makes his mother sad,
Who turns from wisdom's way ;
Whose stubborn will,
Rebelling still,
Refuses to obey.

He makes his mother sad,
And sad his lot must prove ;
A mother's fears,
A mother's tears,
Are marked by God above.

Oh ! who so sad as he
Who, o'er a parent's grave,
Too late repents,
Too late laments,
The bitter pain he gave ?

May we ne'er know such grief,
Nor cause one feeling sad ;
Let our delight
Be to requite,
And make our parents glad !

A GOOD LIFE.

A little girl of nine summers came to ask her pastor about joining the Church. She had been living a Christian for nine months, had been properly taught, and answered the usual questions promptly and properly. At last the pastor kindly said :

"Nellie, does your father think you are a Christian ?"

"Yes, sir."

"Have you told him ?"

"No, sir."

"How, then, does he know ?"

"He sees."

"How does he see that ?"

"Sees I am a better girl."

"What else does he see ?"

"Sees I love to read my Bible and to pray."

"Then, you think, he sees you are a Christian ?"

"I know he does ; he can't help it ;" and, with a modest, happy boldness, she was sure her father knew she was a Christian because he could not help seeing it in her life. Is not such the privilege of all God's people, to be sure that others see they are following Christ ?

We remember hearing of a poor, hard-working man whose fellow-labourers laughed at him, told him he was deceived, and pressed him with difficult questions. At last, in the desperation of his heart, he said : "I am a changed man. Go ask my wife if I am not. She sees I am."

This is what Christ meant by being witnesses and lights in the world. Not only soundness of faith and boldness of confession, but a manner of life which, even without spoken words, testifies of a new life and love.

This is the best evidence of our religion. When those who work with us in the mill or store or on the farm see that we are living a new life, then our words have power. This is the privilege of every one. We may not be rich or educated or eloquent, and hence not able to give much, or teach much, or speak much ; but we can live much ; and good living is the best living, the best teaching, the best eloquence. The poorest, the most ignorant, and the youngest can cause people to see they are changed. They can prove the reality of their conversion.

We cannot hide a good life. It shines. It may make no more noise than a candle, but, like a candle, it may be seen. Thus even a little boy or girl may be a light-bearer.

PLAIN TALK TO BOYS.

A boy's position in a commercial house is usually at the foot of the ladder. His duties are plain, his place is insignificant, and his salary is small.

He is expected to familiarize himself with the business, and as he becomes more intelligent in regard to it he is advanced to a more responsible position.

His first duty, then, is to work. He must cultivate, day by day, habits of fidelity, accuracy, neatness and despatch, and these qualities will tell in his favour as surely as the world revolves. Though he may work unnoticed and uncommended for months, such conduct always meets its reward.

I once knew a boy who was clerk in a large mercantile house, which employed as entry clerks, shipping clerks, buyers, bookkeepers and salesmen, eighty young men, besides a small army of porters, packers and truckmen ; and this boy of seventeen felt that amid such a crowd as this he was lost to notice, and that any efforts he might make would be quite unregarded.

Nevertheless, he did his duty ; every morning at eight o'clock he was promptly in his place, and every power he possessed was brought to bear upon his work.

After he had been there a year he had occasion to ask a week's absence during the busy season.

"That," was the response, "is an unusual request, and

one which it is somewhat inconvenient for us to grant ; but for the purpose of showing you that we appreciate the efforts you have made since you have been with us, we take pleasure in giving you the leave of absence for which you now ask."

"I didn't think," said the boy, when he came home that night and related his success, "that they knew a thing about me, but it seems they have watched me ever since I have been with them."

They had, indeed, watched him, and had selected him for advancement, for shortly after he was promoted to a position of trust with appropriate increase of salary.

It must be so sooner or later, for there is nearly always a demand for excellent work.

A boy who means to build up for himself a successful business will find it a long and difficult task, even if he brings to bear efforts both of body and mind ; but he who thinks to win without doing his very best, will find himself a loser the race.

Therefore, boys, be honest in work as well as in word.

A PENNY AND A PRAYER TOO.

"Was that your penny on the table, Susie ?" asked grandma, as the children came in from Sabbath school. "I saw it after you went out, and I was afraid you had quite forgotten it."

"Oh, no, grandma ; mine went into the box all safely."

"Did you drop anything in with it ?" asked grandma.

"Why, no, ma'am," said Susie, looking surprised. "I hadn't anything to put in. You know I earn my penny every week by getting up early and going for milk."

"Yes, I remember, dear. Do you know just what becomes of your penny ?"

"No, ma'am."

"Do you care ?"

"Oh, indeed I do, a great deal. I want it to do good somewhere."

"Well, then, every Sabbath, when you drop your penny in, drop a prayer in too, that your penny may be blessed in its work and do good service for God ? Don't you think if every penny carried a prayer with it, the money the school sends away would do a wonderful work ? Just think of the prayers that would go out, some across the ocean, some way off among the Indians."

"I never thought of that, grandma. The prayer would do as much good as the penny, if it was a real true prayer, wouldn't it. I'm going to remember, and not let my penny go alone again."

SPEAK KINDLY.

A man once saved a very poor boy from drowning. After his restoration he said to him :

"What can I do for you, my boy ?"

"Speak a kind word to me sometimes," replied the boy, the tears gushing from his eyes. "I ain't got a mother like some of them."

A kind word ! Think of it. This man had it in his power to give that boy money, clothes, playthings, but the little fellow craved nothing so much as a kind word now and then. If the man had ever so little heart, the boy must certainly have had the wish granted. A kind word ! You have many such spoken to you daily, and you don't think much of their value ; but that poor boy in the village, at whom everybody laughs, would think that he had found a treasure if some one spoke a kind word to him.

THE CHRISTIAN SHEPHERD BOY.

There was once a little Christian boy who tended the flocks for a very irreligious man. This man hated irreligion himself, and always ridiculed it in others. Do you not think this was a hard place to confess Christ ? Would not you suppose the little boy would conclude he could do no good here ? But William Milne did not think so. The worse people were, the more he felt they needed the Gospel to make them better. He tried to do his own duty faithfully ; and example goes a long way with the worst of people. But he did more. He talked with his master and mistress often ; and so respectfully and solemnly that they were awed in spite of themselves. They believed in William's religion, if they did not in any one's else. By and by he got them to go to church with him, and at last the poor hardened man and his un-Christian wife were all broken down and humble at the feet of Jesus. They established family prayer, and lived consistently the rest of their lives. So much for the influence of a Christian shepherd boy.

There was a man employed in the place who was very profane. Little William talked with him so much of the fearful sin of taking God's name in vain, that he had no peace until he left off the wicked practice and gave himself to the Lord.

The poor boy had no closet to pray in, no little room of his own, where he could read his Bible in private. His only place of retirement was a little sheep cote, which became the dearest spot on earth to him. Years after, when he was far away in a heathen land toiling hard for the perishing millions of China, his heart turned lovingly to that cold little shelter from the winter's storms, where his lonely heart used to commune with his dear Father above.

There is no child so poor and lowly but he may do good, if he loves Jesus. God loves such little workers in His vineyard, and he helps them on to higher and higher usefulness. I dare say if this little lad had been a prayerless boy, he would have remained among the sheep cotes, instead of being the world-known and beloved missionary.

LIE NEVER.

Not long ago, on board an English steamer, four days out from Liverpool, a small boy was found hid away behind the cargo. He had neither father nor mother, brother nor sister, friend nor protector among either the passengers or crew. Who was he ? Where did he come from ? Where going ? Only nine years old, the poor little stranger, with ragged clothes, but a beautiful face, full of innocence and truth ! Of course he was carried before the first mate.

"How came you to steal a passage on board this ship ?" said the mate sharply.

"My step-father put me in," answered the boy. "He said he could not afford to keep me or pay my passage to Halifax, where my aunt lives. I want to go to my aunt."

The mate did not believe the story. He had often enough been deceived by stowaways. Almost every ship bound to this country finds, one or two days out to see, men or boys concealed among the cargo, trying to get a passage across the water without paying for it. And this is often troublesome as well as expensive. The mate suspected that some of the sailors had a hand in the little boy's escape, and he treated him pretty roughly. Day after day he was questioned about his coming, and it was always the same story, nothing less, nothing more.

At last the mate got out of patience, as mates will, and seizing him by the collar, told him, unless he confessed the truth, in ten minutes he would hang him on the yard-arm. A frightful threat indeed ! Poor child, with not a friend to stand by him ! Around were the passengers and sailors of the mid-day watch, and before him the stern first officer with his watch in his hand, counting tick, tick, of the minutes as they swiftly went. There he stood, pale and sorrowful, his head erect, and tears in his eyes ; but afraid ? no, not a bit !

Eight minutes were already gone. "Only two more minutes to live," cried the mate. "Speak the truth and save your life, boy !"

"May I pray ?" asked the child, looking up into the hard man's face.

The officer nodded his head, but said nothing. The brave boy then knelt down on the deck with hands clasped and eyes raised to heaven, repeated the Lord's Prayer, and then prayed the dear Lord Jesus to take him to heaven. He could die ; but lie—never ! All eyes were turned toward him, and sobs broke forth from stern hearts.

The mate could hold out no longer. He sprang to the boy, took him in his arms, kissed him, and told him he believed his story, every word of it. A nobler sight never took place on a ship's deck than this—a poor, unfriended child willing to face death for truth's sake !

He could die ; but lie—never ! God bless him. Yes, God stands by those who stand by Him. And the rest of the voyage, you may think, he had friends enough. Nobody owned him before ; everybody now was ready to do him a kindness. And everybody who reads this will be strengthened to do right, come what will, by the noble conduct of this dear child.

CHARLIE'S QUARREL.

It was a bright afternoon in early May. The trees were clothed with their young, fresh leaves, and everything in nature seemed to rejoice in the glad sunshine. Ought we not all to be happy on such a day, when we are reminded by all the brightness around us that "God is love," and hath made everything beautiful.

School had just closed, and the scholars rushed joyfully into the open air, glad to be free from the restraint of their studies, and eager to begin their sports.

One boy separated himself from his companions, and and turned off into a little lane near the school house. Slowly he went on, not heeding the calls of his schoolmates :

"Charlie, Charlie, come play ball."

He walked along thus for some distance, then sat down upon a log under a large tree, and rested his head upon his hand.

"What a disagreeable day this has been !" he exclaimed, "everything has gone wrong, and I do believe it is all my own fault. I was so cross to Harry Porter this morning, and then got angry at myself and everybody else, and upset everything. I think I will ask his pardon to-morrow, and that will make it all right."

"Never put off till to-morrow what can be done to-day." This proverb came into his mind, and Charlie was just thinking of going in search of Harry, when he heard a rustle near him, and looking up he saw his friend just passing by.

"Now is the time," whispered conscience, and Charlie, heeding the voice, called out.

"Harry wait a minute, I want to speak to you."

Harry, turned and came back, and Charlie, throwing his arm over his friend's shoulder, said :

"Will you forgive me, Harry, for being so rude to you this morning ? I have been sorry ever since, and I want to be friends with you again before I go home."

Harry readily forgave Charlie, and the two walked home together, happy in having the cloud which had come between them dispelled ; and as the shadow passing over the bright sun seems to leave it brighter than before, so the friendship between Harry and Charlie was made stronger than ever by the reconciliation of that day. It put Charlie more upon his guard against yielding to his temper, and more readily to give up his own wishes to those of his friend.

Children, strive to keep from giving away to evil tempers, remembering that "he that ruleth his spirit is better than he that taketh the city ;" but if you have yielded to the temptation to speak angry words, be always ready to confess your fault, and try to make amends for it.

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PRESS NOTICES.

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

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

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

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

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

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

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

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

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

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

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

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 6TH, 1889

PIGOTT furnishes another illustration of the fact that the way of transgressors is hard. One peculiarity of his case is that he made it rather hard for a good many decent people who should have known better than to have any connection with him.

THE theory that Scotchmen are cautious will need to be revised if there are many more found as easily taken in as was Mr. McDonald, manager of the London *Times*. He admits that he took the letters and published them without even asking

Pigott where he obtained them. It is this singular fact that makes many people think the *Times'* manager was not acting on his own responsibility in the matter. That a man in his position should take things so easily suggests that some one behind him was understood to be shouldering the responsibility.

THE enterprise of the *Mail* in procuring a report of the Jeffrey trial has its serious side. If no one in the room furnished that report then no meeting of any kind can be held in private. The reporter who got the evidence in this trial can, if he wishes, find out what is done in any room in Toronto. The precautions taken to keep the press away from the commission were much greater than any business man takes to keep people from hearing what is said in his office. No board-room in the city is as carefully guarded against the press as was this ecclesiastical court-room. And yet a full report was obtained.

THE *Interior* suggests the following radical mode of escape from Jesuit influence in Canada:

As it seems impossible to keep the Jesuits of Canada within reasonable and constitutional bounds, owing to the timidity of political parties, and as neither annexation nor the repeal of the Confederation compact can be speedily effected, we suggest that all indignant and liberty-loving Presbyterians migrate into the United States without delay. The coming of that splendid company of Christian people would be a reason for wide-spread joy. We have so much immigration that is harmful, that a great movement of the kind proposed would be thrice welcome. Come right over, brethren and sisters. Come over to us and help fill up our four new States in the North-West. A Presbyterian settler can rely on protection against Jesuitical bondage in any one of them.

Thanks for the kind invitation, but we are not quite ready to go just yet. How would it do for the Jesuits to go over instead of the Presbyterians?

DR. MORGAN DIX, the well-known Episcopal divine of New York, has this to say of the alleged apostolic succession:

The continuity of the apostolic office and the apostolic ministry is one of those things about which there is no more reasonable ground of doubt than of the continuity of the monarchy in Great Britain or the Presidency in the United States. No man denies it unless moved to do so by some mental bias, some mental peculiarity, which renders it difficult or impossible for him to accept the fact with what it undoubtedly implies.

Dean Alford, than whom there is no higher authority, declares that he can find no trace of this "fiction" in the New Testament. It would be interesting to know what mental bias, what mental peculiarity rendered it difficult or impossible for the scholarly Dean to accept the truth in regard to the alleged Apostolic Succession. Most scholars will consider Dean Alford a higher authority on such questions than Dr. Morgan Dix.

MR. MEREDITH made a fine point the other day in the debate on the Woman Suffrage Bill when he said that "Her Majesty the Queen is better known as a wife and mother than as a politician." The fact that the monarch of the greatest Empire in the world is a woman has formed the peroration of many a lecture on Woman's Rights. We once heard a rather pretentious lecture on that question introduced by a description of Queen Victoria opening Parliament. The speaker went on rather plausibly to argue that if a woman may open the first Parliament of the world surely women might be allowed to vote. Mr. Meredith touched the right chord when he said that our beloved Queen lives in the hearts of her subjects, not because she opens Parliament and gives the Royal assent to Bills, but because she was a model wife and is a good mother. Who ever thinks of Queen Victoria as a politician? Who fails to think of her as a wife and mother? It never was in the political sphere that she got such a strong and lasting hold on the hearts of her people.

THE agitation caused by the Jesuits' Estate Bill should have a good effect on the collections for the French Evangelization Fund. Denouncing Jesuits will never convert them. If they are to rule Canada there is all the more need that they should have Bibles. Among the number who are now crying out against Jesuitism how many are there that ever made an earnest attempt to send the Gospel to the Jesuits. Deduct from the ranks of the agitators the Presbyterians who have supported our French work with more or less liberality and how many do you leave in Ontario that ever gave a dollar to bring Gospel influences to bear on the Jesuit mind and heart. The noise that a man makes denouncing papacy is no test of his Protestantism. The real test is the amount he is willing to contribute to teach Roman Catholics a system better than their own. Dr. Warden is a man of great business resources

and we feel some delicacy in making a suggestion to him, but we might be allowed to ask our Montreal friend to arrange for taking up a collection at the anti-Jesuit meetings that are to be held in Ontario. That would test the enthusiasm of the meeting in a practical way.

THAT the Protestant Committee of the Council of Public School Instruction have not yet taken action in regard to the \$60,000 offered them by the Mercier Government is clearly shown by the following extract from a letter written by Principal MacVicar to the *Mail*:

Do the Protestant Committee of the Council of Public Instruction intend to homologate the provisions of this unjust Jesuits' Bill by accepting the \$60,000 offered them? If they do so it is certain that they will act in direct opposition to the convictions and efforts of those they are supposed to represent. Their wisdom would be to refuse to be allured by this little prize, and to delay action in this behalf until the petitions being now signed throughout the Province have reached the Governor-General in Council and have been disposed of, and even until action has been taken upon memorials from all parts of the Dominion that may be laid at the foot of the throne.

Should the Protestant wing of the Council of Public Instruction for Quebec take this money, the Ontario Protestants who are taking an active interest in the Jesuit question will be placed in an uncomfortable corner. Every objection to the Bill will be met with the reply: Your fellow-Protestants in Quebec are quite satisfied with the arrangement—they have taken the money.

IT is said that soon after the Presidential election last autumn the defeated and the victorious candidates entered into friendly correspondence with one another in regard to questions of State. More wonderful than this it is said that their wives struck up a friendly correspondence about the duties and responsibilities of the White House. While these friendly letters were passing thousands of partisans were quarrelling over the result in every State of the Union. There are many ways in which a man may make a fool of himself, but the most foolish way of all ways is for good neighbours to quarrel about party politics. While they and their families are wrangling about the merits of their leaders, the leaders and perhaps their wives are having a fine time dining and wining together at Ottawa and Toronto. There is just one kind of foolishness more foolish than allowing politics to interfere with social relations and that is to quarrel about religion. Away back in the woods you often see neighbours wrangling about the respective merits of Calvinism, Armenianism, and other systems until the spirit they display is not quite creditable to any system. The leading men in these churches and the teachers of these systems may at any time be seen in Toronto or other centres dwelling together in the most delightful harmony. The best way for a church to show that it is the best is by cultivating the best spirit and doing the best work.

GEORGE PAXTON YOUNG.

In the death of the distinguished Professor of Metaphysical and Moral Philosophy in Toronto University, Canada has lost one of her most illustrious sons. In saying this there is no departure from literal truth. It is true that Professor Young was a man that never obtruded himself on the public gaze, but all who knew him, and all most competent to form an opinion of his great intellectual endowments and rare personal worth will readily understand that the language of mere eulogy would fail to convey an idea of the manner of man he was. Those whose acquaintance with him was most intimate say without qualification that in his own special department of philosophy he was without a peer on this continent. The gigantic moral and intellectual greatness of the man begins to be understood only now that his important but unobtrusive life work on earth is ended.

George Paxton Young was a native of the border town of Berwick-on-Tweed, where he was born in November, 1818. He was the son of the Rev. William Young, minister of the Secession Church, Berwick, and his mother was a daughter of Rev. George Paxton, who was Professor of Divinity in the Anti-Burgher wing of the Scottish Secession. From his earlier years Professor Young was an ardent student and in due course found his way to Edinburgh University where he prosecuted his studies with commendable diligence and success. His theological course was at the Free Church College, Edinburgh, where he had the rare privilege of attending the prelections of Dr. Chalmers and the other remarkable men who first filled the chairs in that institution. Student associations and friendships exercise a powerful influence on the mental and moral develop-

ment of young men whose aspirations are noble and whose enthusiasm is keen. It was Professor Young's good fortune to be associated in his years of academic training with young men like-minded with himself, many of whom now occupy the high places of distinction in their respective churches and whose influence for good is widely recognized. Among these early student associates a number survive, one of them the accomplished and unassuming scholar who now occupies the Chair of Church History and Apologetics in Knox College.

After receiving license Mr. Young was for a short time engaged in the work of the ministry in Paisley, Scotland, whence he removed to Islington, London. Coming to Canada in 1850 he was soon called to the pastorate of Knox Church, Hamilton, where he made many warm friends whose attachment in a number of cases was life-long, and it was touching to see that some of the last tributes were paid by those whose hands had grasped his in cordial welcome when he took up his abode in Hamilton. In 1853 he received an appointment in Knox College as Professor of Logic, Mental and Moral Philosophy, and the Evidences of Natural and Revealed Religion. When in 1856 the late Dr. Burns was appointed to a professorship in the same college, Professor Young took the department of Exegetics. In 1864 he severed his connection with that institution when he was appointed Inspector of the Ontario Grammar Schools, in which position he rendered most efficient service to the cause of education and was able to effect considerable improvements in educational methods. The high position now occupied by our Collegiate Institutes is in no small degree attributable to Professor Young's indefatigable endeavours to promote the efficiency of the grammar schools out of which they have evolved. Four years later Prof. Young returned to Knox College as lecturer in Mental and Moral Philosophy, and teacher of Latin and Greek in the preparatory department. The duties entrusted to him were discharged with the same conscientious fidelity that characterized all his work, to the manifest advantage of all who were privileged to come under his instruction.

The chair of Ethics and Metaphysics in Toronto University having become vacant in 1871 by the resignation of Dr. Bevan, Professor Young received the appointment which he filled with honour and distinction till the week before last when he was stricken down at his post. At the time of his appointment it was generally felt that the best possible selection had been made, and as the years went by and generation after generation of students passed from under his tuition the worth of the man and the high ability of the professor were only the more generally recognized. The death of Professor Young leaves a blank in Toronto University which it will be difficult to fill, his removal from the scene of his earthly labours leaves a blank in numerous hearts that no other can possibly fill.

Professor Young's scholarship was varied, extensive and profound. He had no patience with superficiality. He was thorough himself and desired to see those who ostensibly devoted themselves to student life cultivate the habit of careful, painstaking systematic, and conscientious work. It was not only in one department that he pre-eminently excelled. He was a great mathematician as well as a great metaphysician, in which latter capacity he possessed the gift of lucidity, a gift sometimes wanting in those who undertake to give expositions in psychology. He was a sincere seeker after truth. Being a man of broad grasp and large tolerance he was not insensible to the wonderful fascination which physical science with its splendid achievements in recent times has exercised over the minds of ardent and enquiring youth. The materialistic tendencies of the time, however, did not cause him to swerve from the teachings of the Scottish school of Philosophy, of which Sir William Hamilton was the most illustrious exponent. If Dr. McCosh of Princeton is excepted, Sir William Hamilton had not a better interpreter than the late Professor of Metaphysics in Toronto University. In addition to a comprehensive mastery of the science Professor Young had rare gifts as a teacher of youth. He secured the confidence of his students, he roused their enthusiasm and won their affection. Of the many sincere mourners who attended his obsequies, not the least sorrowful were those who had often looked in his kindly face with a reciprocal confidence, who have lost their guide, philosopher and friend.

As a man he was beloved and esteemed by all who knew him, and long will his memory be held in loving respect. He exemplified in all his relations a manly integrity and a high sense of honour. He was a devoted and humble Christian. He had his doubts and difficulties but these he never paraded. They were things he never gloried in; they were part of his discipline, and he grappled with them in

the solitude of his own thought. Said he but a short time before his death to a friend of many years' intimacy: "Ah well! all will be made clear in the eternal world. There my plea will be, God, be merciful to me a sinner." A great man in intellect, in moral development and a great man in humility has passed away, and this Canada of ours is all the better for George Paxton Young having lived and laboured in it.

POPERY STILL AGGRESSIVE.

THE agitation for the restoration of the Pope's temporal power was resolved on at the Vatican some time ago. It is now beginning. Meetings favouring this reactionary movement have been held in several places in Austria, and it is significant that at this early stage of the movement a meeting should have been held in the capital of the Dominion of Canada. The movement is confined to Roman Catholics, and to the most subservient of them. Intelligent adherents of the Church of Rome whose minds are amenable to progressive ideas look coldly on the attempt to re-establish the temporal sovereignty of the Pope.

What were the conditions that led to its abolition? Even against a mild and just absolutism, though in modern days people repudiate the principle, they do not rise up in indignant protest and demand that it should be swept away. It is a matter of history that the paternal government of the States of the Church by Pío Nono and his predecessors was a scandal and a bye-word among all free people, whether Protestant or Roman Catholic. So mediæval were the methods of pontifical temporal rule that gas was not permitted to be introduced into the city of the Caesars and the Popes till nearly the first half of the nineteenth century had run its course. In 1846 permission was first granted for the use of gas in Rome as an illuminating power. The fact is symbolic of much else characteristic of papal government. Law and order were at a discount in the Eternal City. The stiletto was in frequent request and its lifeless victims were left lying for the police to find. Pedestrians were afraid to be found near the spot where the tragedies were enacted lest they should be incriminated, so destitute were they of confidence in the justice of Roman administration. Judging from past experience of papal temporal rule the reasons are not in favour of its restoration, but as strongly as ever against its reimposition. It is the boast of the papacy that it never changes. Were it again entrusted with state sovereignty would its methods be in accordance with modern enlightenment? There is no ground whatever for such an expectation. It is irretrievably committed to direct antagonism to the modern spirit. It has in syllabus and allocution taken especial pains to anathematize and denounce the characteristic features of the nineteenth century. One reason urged for the resumption of temporal sovereignty by the Pope is that it will enable His Holiness to act with more effect as arbiter in the affairs of the European Powers. But who constituted him a judge and a divider among the nations? Certainly not the sole King and Head of the Church. He said "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." It was not from Peter that the papacy derived the figment of temporal rule. The impetuous but devoted fisherman of Galilee did great and lasting work in his day, and finished his course by a glorious martyrdom, but there are no records, sacred or secular, that he ever sat in regal state and fulminated thunderbolts against rulers and peoples. Paul was able to send the greetings of his converts that were in Caesar's household to their fellow disciples at Philippi, but there is no trace in history or tradition that the Apostle of the Gentiles ever attempted to lord it over God's heritage either from a temporal throne or yet from an episcopal see. It has remained for what was at first a spiritual usurpation over the souls and consciences of men to put forth its arrogant pretensions to exercise dominion over the State.

It is a singular, as well as a significant fact, that in Rome itself, and throughout all Italy, where the Papacy is best understood, there is no desire whatever for the restoration of a power whose overthrow occasioned undisguised jubilation throughout Christendom. Pius IX. played stage martyr till the day of his death, and his successor, with possibly a little more dignity, assumed the same rôle. The captivity of the Pope has only been a theme of continental merriment, and there is no reaction in favour of Vatican rule. The Italian people are not languishing for its restoration. They rather energetically protest against the proposal to reopen a question which may be taken as definitely settled. What

Garibaldi and Gavazzi devoted their noble lives to accomplish, what Italian patriotism shed its blood to achieve,—civil and religious freedom—will not be surrendered at the bidding of scheming ecclesiastics. Ultramontane Catholicism, controlled by the Jesuits may stealthily work with all the appliances at its command to elevate again to a temporal throne the supreme head of the Papacy. But all liberty loving people, Protestant and Catholic, will, if ever the movement assumes serious proportions, with an earnestness and a determination that will astonish those who propose and second resolutions in its favour, give the Pope to understand that the world does not go back. The Canadian people can only view such efforts as those recently made at Ottawa to formulate opinions favourable to the Papal claims to temporal sovereignty with humiliation and amazement. One thing is certain, that only Roman Catholics, and by no means all of them will care to be identified with a movement that no lover of freedom can commend. If Canadian opinion on the question is ever crystallized, it will be found to be in enthusiastic sympathy with those whose courage and valour enabled the late Count Cavour to reduce the principle of a Free Church in a Free State to practice.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) The weekly issues of this most valuable publication present all that is most notable in the current literature of the time.

ST. NICHOLAS. (New York: The Century Co.) This admirable monthly presents to young readers a mass of solid information, varied and healthful recreative reading, and splendid illustrations.

THE LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.) A delightful little magazine filled with interesting reading and fine illustrations which never fails to delight the little ones.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.) This is a weekly periodical specially adapted to a most interesting class of readers; its influence is healthful, its pages uniformly attractive, and its illustrations are numerous and good.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.) The March number of this standard monthly has many attractive features. The opening paper is on "The Railway Mail Service," by Thomas L. Jones, whose ample and extended experience in New York post office enables him to write on a subject on which he is thoroughly at home. Another interesting and finely illustrated paper is on "A German Rome" by W. B. Scott: and yet another by William F. Apthorp on "Some of Wagner's Heroes and Heroines." Robert Louis Stevenson, William McKendree Bangs and Henry James are the contributors of fiction in this month's number. There are in addition several other attractions which cannot fail of appreciation.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The March number of *Harper's* is exceptionally good. The place of honour, in the frontispiece, is assigned to Sir John Macdonald, Premier of the Dominion of Canada, and Charles Dudley Warner's "Comments on Canada" are genial and interesting. Papers of much interest and ability are by Theodore Child on "The Institute of France," "William M. Chase, Painter," by Kenyon Cox; "New Vienna," by Curt von Zelan; "The Origin of Celestial Species," by J. Norman Lockyer, F.R.S.; "Motley's Letters," by George William Curtis; and "Norway and its People," by Bjornstjerne Bjornson. Fiction and Poetry and the usual departments complete a most excellent number of this standard magazine.

THE CENTURY MAGAZINE. (New York: The Century Co.) This month George Kennan gives a pleasant interlude to the sombre character of his intensely interesting Siberian papers. He gives a most graphic account of his visits to The Grand Lama of the Trans-Baikal. Mediæval art is illustrated by a paper on "Gaddo Gaddi." This is followed with an illustrated paper on "Christian Ireland," and Mrs. Van Rensselaer's contribution with its fine illustrations is specially attractive. The Abraham Lincoln history is interesting as ever and this month's contribution is enlivened by presenting *fac similes* of the emancipation proclamation. George W. Cable's new work of fiction is powerfully written. There is among various other interesting features of the current number a most appreciative criticism of James Bryce's remarkable work "The American Commonwealth." Mention ought also to be made of "The Correspondence of Miles Grogan."

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XVII.—(Continued.)

"Well," said he, after a pause, "I have only this to say to-night. We thank you for your kind thoughts for the child. We desire to say yes, we long to say it. But it is a great thing to decide, and we must ask counsel."

"Surely. I will wait patiently for your decision. But the sooner we can go, the better."

There was much more said than this, and counsel was asked before they parted. Mrs. Esselmont's last words were these:

"It was because of the child that I first thought of Allison Bain. Should you decide that you cannot let Marjorie go, then I will not take Allison. And remember, my dear," said she to Mrs. Hume, "you have another little daughter now to comfort you. And when you have made up your mind, whatever it may be, say nothing to Allison. I would like myself to ask her to go with us if you should decide to let the child go."

There was not long time needed in which to come to a decision. The father and mother had taken counsel together, and had asked counsel often. There was only one thing to be said at the last. Marjorie must go; and though it was said with sorrow, it was also with thankful gladness that they committed their darling to the care and keeping of the Great Healer of the bodies and souls of the creatures whom he came to save. And they agreed with Mrs. Esselmont that, the decision being made, there was no time to lose.

Kirstin had been coming to visit them before this change was spoken about. The only difference that this made was, that now she came home to stay, bringing all her gear with her. After her coming, Allison was not long kept in suspense as to what her own winter's work might be.

"Allison," said her mistress, "I would like you to go to Firhill this afternoon. No, Marjorie is better at home to-day. And, Allison, as you will be likely to see the lady herself, you should change your gown and put on your bonnet."

Which Allison did, wondering a little, for she had hitherto gone to Firhill with only her cap on her head, as she had gone elsewhere. Other folk wondered also. On the stone seat at the weaver's door sat the weaver's wife, busy with her stocking, and beside her sat her friend Mrs. Coats, "resting herself" after her work was over.

Allison did not pass by them now without a word, as used to be her way during the first days of their acquaintance; but she did not linger to say more than a word or two, "as would have been but ceevil." Mrs. Coats said Allison had a message to deliver at the school, and she did not come back again, but went, as she liked best, round by the lanes.

"She has gien warning. She was aye above the place," said Mrs. Coats.

"Ye can hardly say the like of that, since she has filled the place weel," said her friend.

"But I do say it. She goes her ways like ane that hasna been used with doin' the bidding o' anither."

"She doesna need to be bidden. She kens her work, and she does it. What would ye have?" said the weaver, who had stopped his loom to hear through the open window what was to be said.

"That's true," said his wife; "but I ken what Mistress Coats means for a' that."

"Ye may say that! It's easy seen, though no' just so easy shown. Is she like the ither lassies o' the place? Who ever saw her bare feet? It's hose and shoon out and in, summer and winter, with her."

"And for that matter who ever saw her bare arms, unless it was in her ain kitchen, or in the milkhouse? Even gaen to the well her sleeves are put doon to her hands."

"I should like to ken the folk she belongs to."

"They're decent folk, if she's a specimen o' them. Ye needna be feared about that," said the weaver.

"It's no' that I'm feared, but ane would think that she was feared herself. Never a word has passed her lips of where she came from or who she belongs to."

"Never to the like o' you and me. But the minister's satisfied, and Mrs. Hume. And as to the folk she cam' o, we hae naething to do wi' them."

"That may be; but when there is naething to be said, there's maistly something to be hid."

"And when ye can put your hand on ane that hasna something to hide frae the een o' her neebors, ye can set her to search out the secrets o' the minister's lass. It wina be this day, nor the morn, that ye'll do that same," said the weaver, raising his voice as he set his loom in motion again.

"Eh, but your man is unco hard on the women," said Mrs. Coats, with a look which implied sympathy with the weaver's wife, as well as disapproval of the weaver. But her friend laughed.

"Oh! ay; he's a wee hard whiles on women in general, but he is easy enouch wi' me."

For some reason or other, Allison had to wait a while before she saw Mrs. Esselmont, and she waited in the garden. There were not many flowers left, but the grass was still green, and the skilful and untiring hands of old Delvie had been at work on the place, removing all that was unsightly, and putting in order all the rest; so that, as he said, "the last look which his mistress got of the garden might be one to mind on with pleasure."

"It's a bonny place," said Allison with a sigh.

The old man looked up quickly.

"Do ye no' ken that it's ill for a young lass to sigh and sech like that? Is it that this 'minis' ye o' anither bonny place that ye would fain see?"

Allison smiled, but shook her head.

"I never saw a garden like this. But I aye like to care for my own—"

"And ye have none now. Is that the reason that ye sigh?"

"Maybe I may I may have one again. If I do, I would like to have your advice about it," said Allison, wondering a little at herself as she said it.

"Oh! I'll gie ye advice, and seeds, and slips, and plants as weel, gin ye are near at hand."

"Allison shook her head.

"I doubt if I ever have a garden of my own again, it will be on the other side of the sea."

"In America? They have grand flowers there, I hear. But before ye go there ye can ask me and I'll give ye seeds to take wi' ye, and maybe slips and roots as well. They'll 'mind ye o' hame in that far land. I once heard o' a strong man over yonder that sat down and grat (wept) at the sight o' a gowan."

"Thank you," said Allison. There were tears in her eyes though she smiled.

"Here's my lady," said Delvie, bending to his work again.

Mrs. Esselmont came slowly toward them, leaning on the arm of her maid, a woman several years older than herself.

"You may leave me here with Allison Bain," said she; "I will take a turn or two and then I will be in again."

She had the minister's note in her hand, but she made no allusion to it as they moved slowly up and down. They spoke about the flowers, and the fair day, and about Marjorie and the new baby for a while, and then Mrs. Esselmont said:

"You have a strong arm, Allison, and a kind heart. I am sure of it. I have something to say to you which I thought I could best say here. But I have little strength, and I am weary already. We will go into the house first."

So into the house they went, and when Milne had stirred the fire and made her mistress comfortable, she went away and left them together.

"Allison," said Mrs. Esselmont, after a moment's silence, "I have something to say to you."

And then she told her that she was going away for the winter because of her ill-health, and spoke of the plan which she had proposed to Marjorie's father and mother for the benefit of the child. This plan could be only carried out with Allison's help, because Mrs. Hume would never trust her child to the care of a stranger. The mother thought that she could be neither safe nor happy with any other. And then she added:

"I could only ask them to let me take her if I could have you also to care for her. I cannot say certainly that she will ever be strong and well, but I have good hope that she may be much stronger than she is now. Think about it. You need not decide at once, but the sooner the better. We have no time to lose."

Allison listened with changing colour and downcast eyes.

"I would go with you and the child. I would be glad to go—but—"

She rose and came a little nearer to the sofa on which Mrs. Esselmont was lying.

"But I cannot go without telling you something first, and you may not wish me to go when you have heard."

"Alison," said Mrs. Esselmont, "stand where I can see your face."

She regarded her a moment and then she said gravely:

"I cannot believe that you have anything to say to me that will change my thoughts of you. You have won the respect and confidence of your master and mistress, who ought to know you well by this time. I am willing to trust you as they have done, without knowing more of you than they have seen with their own eyes. I think you are a good woman, Allison Bain. You have not knowingly done what is wrong."

"I did not wait to consider whether I was right or wrong, but I should have done what I did even if I had known it to be wrong. And I would not undo it now, even if you were to tell me I ought to do so. I could not. I would rather die," said Allison, speaking low.

There was a long silence, and Allison stood still with her eyes fixed on the floor.

"Sit down, Allison, where I can see you. Put off your shawl and your bonnet. You are too warm in this room."

Allison let her shawl slip from her shoulders and untied the strings of her black bonnet.

"Take it off," said Mrs. Esselmont, as Allison hesitated.

Her hair had grown long by this time and was gathered in a knot at the back of her head, but little rings and wavy locks escaped here and there—brown, with a touch of gold in them—and without the disguise of the big, black bonnet, or of the full bordered mutch, a very different Allison was revealed to Mrs. Esselmont.

"A beautiful woman," she said to herself, "and with something in her face better than beauty. She can have done nothing of which she need be ashamed."

Aloud she said:

"Allison, since you have said so much, if you think you can trust me, you should, perhaps, tell me all."

"Oh! I can trust you! But afterward folk might say that you did wrong to take me with you, knowing my story. And if I tell you I would need to tell Mr. and Mrs. Hume as well, since they are to trust me with their child. And though you might be out of the reach of any trouble because of taking my part, they might not, and their good might be evil spoken of on my account, and that would be a bad requital for all their kindness."

"And have you spoken to no one, Allison? Is there no one who is aware of what has befallen you?"

Allison grew red and then pale. It was the last question that she answered.

"It was in our parish that Saunners Crombie buried his wife. One night he came into the manse kitchen, and he told me that he had seen my name on a new headstone, 'John Bain and Allison his wife'—the names of my father and mother. And he had some words with one who had known me all my life. But I never answered him a word. And whether he was trying me, or warning me, or whether he spoke by chance, I cannot say. I would like to win away from this place, for a great fear has been upon me since then. I might be sought for here. But I would never go back. I would rather die," repeated Allison, and the look that came over her face gave emphasis to her words.

"And has he never spoken again?"

"Never to me. I do not think he would willingly do me an ill turn, but he might harm me when he might think he was helping me into the right way. Oh! I would like to go away from this place, and it would be happiness as well as safety to go with you and my Marjorie."

Mrs. Esselmont sat thinking in silence, for what seemed to Allison a long time. Then she raised herself up and held out her hand.

"Allison, I understand well that there are some things that will not bear to be spoken about. Tell me nothing now, but come with me. I trust you. Come with me and the child."

The tears came into Allison's eyes, and she said quietly:

"I thank you, madam. I will serve you weel"

CHAPTER XVIII.

"God be with thee,
Else alone thou goest forth,
Thy face unto the north."

Before he went away on the morning after they had heard the story which Crombie had to tell, John Beaton had said to his mother:

"If Allison Bain seems anxious or restless, you must find some way of letting her know that she has nothing to fear from the old man. He will say nothing to harm her."

But he did not tell her that he had already heard the story of Allison's marriage from her own lips. And not knowing this, after considering the matter, his mother decided to say nothing, believing that it would not be well for Allison's peace of mind to know that the sad story of her life had been told to them.

And even if she had wished to do so, it would not have been easy to find a chance to speak. For Allison was shy of Mrs. Beaton at this time, and went no more to see her in the gloaming, as she had sometimes done of late, and was not at ease with her when they met.

For she said to herself, that Mrs. Beaton might know, or might suspect that her son had of late been giving too many of his thoughts to one of whom they knew nothing; and though she was not to blame, Mrs. Beaton might still blame her for her son's folly.

Allison was indeed troubled. Since the night on which Crombie had so startled her, she had never been quite at rest. She had striven to be reasonable and to put away her fears; but there never came a step to the door, that she did not pause from her work to listen for the words that might be spoken. She looked on every unfamiliar face that came into the kirk, or that she passed on the street, or in the lanes, with a momentary terror, lest she should meet the eyes of one whom her enemy had sent in search of her.

She had said to herself many times, "I will wait quietly. I will stay where I am, and I will not yield to my fears."

But when Mrs. Esselmont spoke to her, and a way of escape appeared, she knew that she had been sore afraid, and that she could not long have borne the strain which had been upon her.

"Six days!" she said to herself, as she came down from Firhill that night, in the darkness. "Only six days and nights, and I shall be away, and safe for a year at least; and then!—but I will not look beyond the year. I will care for the child, and be at peace."

As for John, he had written to his mother that he was to be sent north on business that might keep him there some days. He did not tell where he was going, and she did not hear again for a good while after that. When he did write, he said nothing about his journey or its results, as he was usually in the way of doing, and he said nothing about coming home. His mother's heart was sore for her son. No word concerning Allison Bain had passed between them, but she knew that his heart had gone from him and that he must suffer for a time.

"But he'll win through," she said, hopefully, to herself, "as other men have won through the same trouble in all the generations of men, since ever the world began; and may he be the wiser and the better for the pain! He will be sorry not to see her again," added she, with a sigh.

So she wrote a letter telling him, among other things, that wee Marjorie was to be sent away with Mrs. Esselmont for the good of her health; that she was likely to be away a year at least. She said some hopeful words as to the benefit the child might receive, and then she added: "It is Allison Bain who is to have the care of her." Of Allison herself, she only said that she was one to be trusted, and that the child would be happy in her care. But to this there came no word in reply.

On the last day at home, Marjorie was carried down the street by Jack, that she might say good-bye to Mrs. Beaton and the schoolmistress, and the neighbours generally. Jack had been warned by his mother, that if there should be any signs of weariness or excitement, there must be no lingering. The child must be brought home at once. But Marjorie took it all very quietly.

"Yes I'm going away. Yes, I'm sorry, and I'm glad, but I'm not afraid, because our Allison is going with me. Oh! yes, I'm glad. I'm going to see new things and places—that was never ten miles away from home in all my life! And I'm going to come home strong and well, like the other bairns, to help my mother and them all. And my mother has my sister now to take my place. It's my father that I'm sorriest for. But I'll come home strong and well, and then he'll be glad that he let me go."

She said the same to the bairns who lingered on their way home from the school to speak to her as they passed. She was coming home again well and strong, and she would be happy, having Allison all to herself, and though she was sorry to leave them, she was not afraid.

Allison had no formal leave takings. She had been very busy all day, and came down stairs after seeing Marjorie quietly asleep, doubtful whether she should go to say good-bye to Mrs. Beaton and the school-mistress or not. The question was decided for her.

"Allison," said Mrs. Hume, as she passed the parlour door, "I think it would be but kind to ask Mrs. Beaton if she has any message to send to her son. You could leave it with Robin if you should not chance to see him yourself in the town. Are you very tired?"

"I am not so very tired. Yes, I will go now," said Allison.

So she turned down the lane and went round by the green, as she had gone so many times before, not without some troubled thoughts of her own. She found Mrs. Beaton sitting alone in the firelight.

"Come away in, Allison. I have been expecting you," said she.

Allison sat down at her bidding, and gave Mrs. Hume's message.

"I hope you may see him. But I have nothing to say or to send. He will be here soon. And you are glad to be going, Allison, for the sake of the child?"

"Yes, I am glad to be going."

"But you are not sorry that you came here? You have been content?"

"No. I had to go away from home. I am not sorry I came here. Everybody at the manse has been kind."

"And you have been good to them and to me. I am glad to have kened you, Allison Bain," but Mrs. Beaton sighed as she said it.

What could Allison answer? Indeed, what was to be said between these two? Nothing, unless all might be said. A

word might have broken the spell of silence between them, but the word was not spoken.

"Have you anything to say to me, Allison Bain?"
But Allison shook her head. "Nothing that it would please you to hear; and it is all over now, and I am going away."

"Yes, you are going away. I may not be here when you come back again, and I must say one thing to you. I trust you, Allison Bain. I believe you to be good and true, whatever trouble may have come into your life by the ill doing of others. May the Lord have you in His keeping, and bring you safe though all trouble 'into a large place.' Kiss me, my dear."

Allison stooped and kissed her, and went away without a word. As she turned from the door a hand was laid upon her arm, and a voice said:

"Is it you, Allison Bain? I would like a word wi' ye. I'll no' keep ye lang."

Allison was tired and sad at heart, and she longed to be alone. She could not but yield, however, to the entreating voice of the mistress, and she crossed the street to her door. The lamp was lighted, and a small, bright fire burned on the hearth, and one of the chairs had been taken down from the high dresser for the expected visitor.

"Sit ye doon, Allison," said the schoolmistress. "I saw ye when ye gaed into Mistress Beaton's, and I waited for you, but I winna keep ye lang. And ye're going far awa'? Are ye glad to go? And are ye ever comin' back again?"

"I must come back with Marjorie. Whatever happens, I must bring home the child to her father and her mother," said Allison, gravely.

"Ay, ye must do that, as ye say, whatever should happen. And may naething but gude befall ye. I'll miss ye sairly; ye hae been a great divert to me, you and the minister's bairn thegither—especially since the cloud lifted, and ither things happened and ye began to tak' heart again. Do ye mind the 'Stanin' Stanes' yon day, and a' the bairns, and John Beaton wi' his baps? Oh' ay. I'll miss ye mair than ye ken."

The old woman sat for a long time in silence at Allison, then she said:

"Eh! woman! It's weel to be the like o' you! Ye're young, and ye're strong, and ye're bonny; and ye hae sense and discretion, and folk like ye. It's nae ance in a thcusan' times that a' these things come to a woman thegither. Ye mind me o' mysel' when I was young. I had a' that ye hae, except the sense and discretion. But that's neither here nor nor there, at this late day," added she, rising.

(To be continued.)

ELIZABETH STUART PHELPS AND HER MOST SUCCESSFUL BOOK.

The papers are telling a romantic little story about the courtship and marriage of that charming writer of entertaining books, Elizabeth Stuart Phelps. Her latest book seems to have procured her a husband, though it was also the cause, in a way, of the accident which nearly sent her prospective father-in-law to his tomb. But there is no need to repeat the details of the very interesting episode here. My story is about Mrs. Ward's first great success as a writer of strong and bright fiction. The incident has not appeared in print before, so far as I can learn. It came to me from good authority, and its truth may be vouched for. Elizabeth Stuart Phelps began authorship at the bread and butter age of most school girls. Her productions were characterized by gracefulness of narrative and strength of incident. For the most part they took the form of short stories. In 1868, however, she turned her attention to more elaborate work, and one fine morning she rather tremblingly entered the sanctum of the late James T. Fields, at that time the head of the publishing firm of Fields, Osgood and Company, Boston. She carried the manuscript of *The Gates Ajar* in her hand. Fields knew her father well, and though he had not much confidence at first in the wares which the young authoress offered him, he received her graciously, and promised to give her story every consideration. Esteem for the old Massachusetts clergyman probably prompted him to give *The Gates Ajar* his best attention as much as anything else. Fields' manner was always captivating. Authors used to say that his refusal of a manuscript was oftentimes preferable to the acceptance of the same by other publishers. In this instance, however, he resolved for the sake of the girl's father to risk the expenses of publication. He was shrewd enough to make the edition small; so five hundred copies of the great book were printed and bound. Osgood, his partner, being more of a man of the world, did not quite share Fields' sympathies in the matter. He looked upon the venture as another evidence of his partner's "foolish, soft heart." Asked if he had read the book; he said, "No, he never read any book published by his house until it had reached a circulation of ten thousand copies." Well, *The Gates Ajar* was published. Copies were sent out to the reviewers and a few booksellers were supplied with small quantities of the work. The criticisms were not all unfavourable, but the orders came in very slowly. Nearly three months passed away, when, to the surprise and joy of Fields, there was a visible change in the fortunes of the book. Letters began to come to him from all parts of the country demanding *The Gates Ajar*. These demands increased, and edition after edition was put to press. The success of the work was phenomenal. It rapidly became the vogue and the subject of enthusiastic conversation everywhere, and Miss Phelps' name was on the lips of everybody. She had struck a new vein in fiction, and imitators of her style and manner sprang up on all sides. Less than two years after *The Gates Ajar* had seen the light, a friend dropped into Osgood's cosy library one night, and seeing him with a book in his hands, asked him the name of it. "*The Gates Ajar*," he replied, "and a mighty good book it is, too. We are printing our fortieth thousand."—*Geo. Steuart, Jr., in the Week.*

MY BABY SLEEPS.

The wind is loud in the west to-night,
But Baby sleeps;
The wind is blowing with all its might,
But Baby sleeps.
My Baby sleeps, and he does not hear.
The noise of the storm in the pine trees near.

The snow is drifting high to-night,
But Baby sleeps;
The bitter world is cold and white,
But Baby sleeps.
My Baby sleeps, so fast, so fast,
That he does not heed the wintry blast.

The cold snows drift, and the wild winds rave,
But Baby sleeps;
And a white cross stands by his little grave,
While Baby sleeps;
And the storm is loud in the rocking pine,
But its moan is not so deep as mine.

M.

JANE AUSTEN AND CHARLOTTE BRONTE.

In fact, humour would at all times have been the poorest excuse to offer to Miss Brontë for any form of moral dereliction, for it was the one quality she lacked herself, and failed to tolerate it in others. Sam Weller was apparently as obnoxious to her as was Falstaff, for she would not even consent to meet Dickens, when she was being lionized in London society—a degree of abstemiousness on her part which it is disheartening to contemplate. It does not seem too much to say that every short-coming in Charlotte Brontë's admirable work, every limitation of her splendid genius, arose primarily from her want of humour. Her severities of judgment—and who more severe than she?—were due to the same melancholy cause; for humour is the kindest thing alive. Compare the harshness with which she handles her hapless curates, and the comparative crudity of her treatment, with the surpassing lightness of Miss Austen's touch as she rounds and completes her immortal clerical portraits. Miss Brontë tells us, in one of her letters, that she regarded all curates as "highly uninteresting, narrow, and unattractive specimens of the coarser sex," just as she found all the Belgian school-girls "cold, selfish, animal, and inferior." But to Miss Austen's keen and friendly eye the narrowest of clergymen was not wholly uninteresting, the most inferior of school-girls not without some claim to our consideration; even the coarseness of the male sex was far from vexing her maidenly serenity, probably because she was unacquainted with the Rochester type. Mr. Elton is certainly narrow, Mary Bennet extremely inferior; but their authoress only laughs at them softly, with a quiet tolerance and a good-natured sense of amusement at their follies. It was little wonder that Charlotte Brontë, who had at all times the courage of her convictions, could not and would not read Jane Austen's novels. "They have not got story enough for me," she boldly affirmed. "I don't want my blood curdled, but I like to have it stirred. Miss Austen strikes me as milk-and-watery, and, to say truth, as dull." Of course she did! How was a woman, whose ideas of after-dinner conversation are embodied in the amazing language of Baroness Ingram and her titled friends, to appreciate the delicious, sleepy small talk, in *Sense and Sensibility*, about the respective heights of the respective grandchildren? It is to Miss Brontë's abiding lack of humour that we owe such stately caricatures as Blanche Ingram, and all the high-born, ill-bred company who gather in Thornfield Hall, like a group fresh from Madame Tussaud's ingenious workshop, and against whose waxen unreality Jane Eyre and Rochester, alive to their very finger-tips, contrast like twin sparks of fire. It was her lack of humour, too, which beguiled her into asserting that the forty "wicked, sophisticated, and immoral French novels" which found their way down to lonely Haworth gave her "a thorough idea of France and Paris,"—alas, poor misjudged France!—and which made her think Thackeray very nearly as wicked, sophisticated, and immoral as the French novels. Even her dislike for children was probably due to the same irremediable misfortune; for the humours of children are the only redeeming points amid their general naughtiness and vexing misbehaviour. Mr. Swinburne, guiltless himself of any jocose tendencies, has made the unique discovery that Charlotte Brontë strongly resembles Cervantes, and that Paul Emanuel is a modern counterpart of Don Quixote; and well it is for our poet that the irascible little professor never heard him hint at such a similarity. Surely, to use one of Mr. Swinburne's own incomparable expressions, the parallel is no better than a "sublimous absurdity."—*Atlantic Monthly.*

A NEW ALUMINUM PROCESS.

A new process for producing aluminum alloys has been invented in London. Ordinary rich clay is mixed with a reducing agent or "flux" into a paste with water. This paste is put into a small cupola in layers with broken pig iron and coke. In about twenty-five minutes the pig iron is melted and the product is "aluminum steel," containing about 1.75 per cent. of aluminum, very sonorous, free from impurities and blow holes.—*New York Telegram.*

British and Foreign.

THE Baptist missionaries are about to issue from their press in Calcutta a bi monthly in Hindi.

AT Travancore a theological class has been started for training the future leaders of the local church.

PROF. KENNEDY, of the Hebrew chair, was ordained by Aberdeen Presbytery lately in the university chapel.

MR. D. WALKER, secretary of the Young Men's Association at Sydney, travelled 40,000 miles in his recent trip round the world.

A SCRIPTURE reading competition has been the latest novelty at Melbourne; but it was confined, some think improperly, to the laity.

DR. WM. ALEXANDER, the author of "Johnny Gibb," has been giving in a graphic lecture at Aberdeen his personal recollections of the Disruption.

IT is a curious coincidence that George Bancroft, the American historian, very closely resembles the late Dr. Von Ranke in personal appearance.

THE Rev. William Turnbull, of Newport, Fife, who was sent out to Natal by the colonial committee, has received a unanimous call from Umgeni congregation.

THE Rev. Dr. James Brown, of Paisley, the biographer of Robertson, of Irvine, has received three months' leave of absence from his Presbytery on account of ill-health.

THE call to Rev. John Smith, Edinburgh, by Claremont U.P. Church, Glasgow, is signed by 215 members and 109 adherents, and is concurred in by thirty-two ordinary hearers.

EAST BANK U.P. Church, Hawick, is prospering greatly under Dr. Orr, the membership being now 648 and the amount raised for congregational and mission purposes last year \$4,500.

A GRANITE sarcophagus just completed at Aberdeen is about to be placed over the grave of Mrs. Henry Wood, the novelist, in Highgate Cemetery; it is an exact counterpart of the tomb of Scipio Africanus at Rome.

ARBUTHNOTT Church, Kincardineshire, part of which was of pre-Reformation date, was burnt to the ground on a recent Sunday morning, the chancel of the old building and a small chapel adjoining were fortunately uninjured.

THE current number of the *Contemporary Review* has already reached an eighth edition, a fact without a parallel in the history of periodical literature; and the two latest numbers of *Good Words* are each in a third edition.

SOME of the congregation in Holburn Church, Aberdeen, are very indignant with their minister, Mr. McClymont, because of his asking the people to join in uttering the Lord's Prayer together without first consulting the Session.

NORTH ESK congregation, Musselburgh, have celebrated the jubilee of their church by a soiree and concert, at which the pastor, Mr. Macgill, was presented with a purse of sovereigns by Sir Charles Dalrymple in the name of the congregation.

DR. SHOOLBRED, of Rajpootana, Moderator of the U. P. Synod, is a native of Dunfermline, and he recently gave an address on missions in the Church there, in which he received his early religious impressions and where he was ordained in 1859.

MR. ROBERTSON, of Strathblane, who has received an appointment in New Zealand from the Colonial Committee, and been liberated from his charge, was entertained to dinner by the Dumbartonshire Theological Club with an illuminated address.

DR. OLIVER, lecturing on a recent Sunday evening in Regent Place, Glasgow, to a crowded congregation, gave an account of the Plymouth Brethren, exposing the unscripturalness of their views, and the injurious influence of their whole system on Christian life and work.

AT a valedictory missionary meeting in the Waterloo rooms, Glasgow, recently, addresses were delivered by Rev. James Luke, who is about to return to Old Calabar, and by Messrs. Thomas M. Young and J. A. Greig, who go out as medical missionaries to Manchuria.

THE Rev. William Wilson, in interim charge of Forgandenny Parish Church, and who is popular among all denominations, preached on the evening of Sabbath week to a very large audience in the Free Church. This was the first occasion in the parish of an Established Church minister occupying the Free Church pulpit.

THE Rev. D. W. Forrest, of Moffat, lately paid a tribute to the late Mr. William Scott, Sailfoot, an elder of the Church for nearly half a century. A shepherd in Eskdalemuir, he had ten miles to walk to church, but he thought nothing of it, starting at seven in the morning, and not reaching home again till seven in the evening.

THE English teetotal mayors are going to hold a high time at the London Mansion House next month. The Lord Mayor of York, the Mayors of Birmingham, Sheffield, Cork, Jarrow, Stafford, Pembroke and Pwllheli are to give addresses; and the Lord Mayor of London, all the members of whose family are total abstainers, will preside.

THE Barbour family have contributed \$5,000 to the new north congregation, Edinburgh, towards the purchase of a manse; and other recent donations, include \$3,000 by the Kintore family, for the Arabian mission. \$5,000 by Mr. James Stevenson, for the debt Scheme; and \$4,500 by Mr. J. Campbell White, for mission work in Africa, and other objects.

OF the 332 students enrolled this year in the three Scottish Free Church colleges, the largest number ever reached, many have taken their master's degree, several with first-class honours. At New College, Edinburgh, there are students from Ireland, Canada, Australia, United States, Cape Colony, France, Switzerland, Denmark, Hungary, Bohemia, and Moravia.

LORN Presbytery has been discussing non-church-going, which Mr. McCallum, of Muckairn, lays at the door of intemperance. Mr. McGregor, of Appin, and Mr. McDougall, of Duror, objected, laying the blame on the weather and farm duties. The poorer classes, they declared, are better attenders than the well-to-do. Sectarianism is also a cause of the indifference manifested.

DR. BEITH enters next March on the sixty-eighth year of his ordained ministry. He is the father in respect of ordination of all the Scottish Churches, and also the oldest in respect of years in the Free Church, with perhaps the exception of Dr. William Nicholson, of Tasmania, who from 1828 to 1843, was parish minister of Ferry-Port-on-Craig, and who is also about ninety years of age.

Ministers and Churches.

THE Presbyterian congregation of Airlie, intend building a new church. They have about \$700 subscribed.

KNOX CHURCH, Acton, is to have the old seats taken away and chairs put in their place. There is also a new manse to be built.

THE Rev. A. O. Brown, pastor of the Campbellton, N.B., Presbyterian Church, has, on account of failing health, been obliged to give up his charge for a few months.

MR. RATTRAY, of Queen's College, who laboured at Melrose, will, during the coming summer, conduct the services in connection with the Presbyterian Church there again.

The members of the Smith's Hill Presbyterian Church have presented Mr. and Mrs. Alexander Young with a handsome easy chair each, in recognition of Mr. Young's services as leader of the Psalmody.

A VERY interesting and profitable Sabbath School Convention was recently held in Brucefield, at which a number of the Presbyterian ministers and Sabbath school workers in the neighbourhood took part.

THE ladies of the Presbyterian Church, Keewatin, Norman and Rat Portage, presented their pastor, Rev. R. Nairn, with a handsome overcoat. The cloth is the finest quality of Moscow beaver, with otter fur collar.

AN excellent Sunday-school entertainment was given in the Presbyterian Church, Angus, lately. The programme consisted of recitations, dialogues, etc., by the scholars. The proceeds amounted to over \$14.

THE Rev. R. Hamilton, of Motherwell, conducted the services at Knox Church, Mitchell, on the 24th ult. The ministers of Stratford Presbytery have been very kind in supplying for Rev. Mr. Tully during his illness.

HAWKSWILL Presbyterian Church was opened for divine worship on Sunday 17th ult. The Rev. Mr. Beattie, of Guelph, preached three excellent sermons. The tea-meeting held on Monday was also very successful.

REV. DR. ROBERTSON, the Superintendent of Presbyterian Missions in the Northwest, lectured in the Presbyterian Church, Columbus, to a good audience. The reverend gentleman is an enthusiast on the prospects of the North West.

THE second of the series of parlour socials under the auspices of the Ladies' Aid of the Presbyterian Church, Oak Lake, Manitoba, was held lately at the house of Mr. Archibald Leitch, and was well attended, somewhere about eighty people being present.

THE Brampton Presbyterian Church have unanimously called Rev. Alfred Gandier, M.A., to the pastorate of their congregation. Mr. Gandier is a young minister of great promise, having passed a highly creditable course at Knox College. He is at present in Edinburgh, Scotland.

THE Sabbath-school entertainment in the Presbyterian Church, Leury, last Wednesday was well attended. Most of the pupils were presented with a copy of the Scriptures. Mr. A. Smith, the superintendent, occupied the chair. There are fifty-nine names on the roll. Proceeds \$13.65.

MR. MEIKLE has been holding a series of Evangelistic meetings in Ottawa, which have been well attended and have occasioned much interest and will doubtless in many instances result most beneficially. Mr. Meikle's addresses have been characterized by his accustomed fervour, earnestness and simplicity.

ON Sunday the 24th ult., the Rev. A. U. Campbell, of Quaker Hill Church, occupied the Presbyterian Church pulpit, Uxbridge, and declared it vacant on account of Rev. E. Cockburn, M.A., being translated to Paris. A student, it is stated, is to have charge of the pulpit till a selection of a regular pastor is made.

THE Young People's Association of John Street Presbyterian Church, Belleville, gave another of their popular entertainments in the Sabbath school room lately. As usual, there was a full house. The entertainment was of a high order, as to its literary character, and the social side of the gathering seemed to be much appreciated.

THE Rev. D. B. McLeod, of Orwell, P.E.I., has received from the Sabbath-school scholars of his congregation the gift of a handsome sleigh and robe. This is only one of many marks of appreciation which Mr. McLeod has received from the good people of Orwell. The congregation is prosperous, the people harmonious and most attentive to the services.

THE Presbyterians of Tamworth have purchased from the Methodist body of that village, the church and grounds formerly owned by the Wesleyan denomination for \$400. This is considered a great bargain as the church is still in good condition. The Presbyterians are to expend \$200 in making it comfortable. The cause is very prosperous under the Rev. Mr. Smith.

AT a social gathering held in Melville Church, Brussels, on Feb. 26th, an address was presented to Elder Alex. Stewart, in which the congregation expressed its appreciation of the valuable services rendered by him in many ways during the past twenty five years, and for ten of which he has filled the position of treasurer. The address was accompanied with a purse of \$50 in gold.

LAST week Mr. Joseph Harkness waited upon Rev. H. J. Borthwick, A.M., in Morden, Manitoba, and presented him with an address signed by various residents of that neighbourhood who attend fortnightly his services at Mr. Robert Barclay's. The address was accompanied with a purse of \$45, which was contributed by Episcopalians and Methodists as well as by Presbyterians.

A VOTE on the organ question was taken last week at a meeting of the Presbyterian congregation at Burgoyne. The Rev. A. Tolmie, the pastor, presided, and the best of good feeling prevailed. The vote was overwhelming in favor of the introduction of a musical instrument into the services of both Sunday school and congregation, only some half dozen not voting with the majority.

THE lady members of St. Andrew's Church, Milton, have presented the pastor, the Rev. Robert Burnett, with a magnificent study carpet. This manifestation of the pleasant relations subsisting between the minister and his people is neither the first nor second that the pastor has received since he came amongst them. The congregation of St. Andrew's still seem desirous of maintaining their good name for liberality.

IN the Bond Head Presbyterian Church a few evenings ago the Rev. George Burnfield, of Toronto, delivered a most interesting lecture entitled "An Evening in Egypt." There was a large attendance, and the interest of the audience was steadily sustained by the fact that the lecturer was describing scenes and incidents that had come under his own personal observation. The Rev. J. Carwell, pastor of the church, occupied the chair.

THE Young People's Association of Knox Church, Stratford, is a very live organization, judging from the highly successful entertainment given in the church lecture room recently. The attendance was very large, the Association netting some \$25, notwithstanding the low price of admission. The president of the society, Mr. W. J. Elliott, made an agreeable chairman. The programme was well filled and the selections all of a high order.

THE Rev. J. A. Townsend, pastor of Manitou Presbyterian Church, has left for the Pacific coast, in search of health. It is to be hoped, says the *Winnipeg Sun*, that the reverend gentleman will soon return and with renewed strength continue the work in Manitou, which has prospered so well in his hands. The pulpit will in the meantime be supplied from Winnipeg under the direction of the Rev. Dr. King, principal of the Manitoba College.

THE Presbyterian tea meeting at Forest, was a success, both as an entertainment and financially. The proceeds amounted to over \$80. The congregation are having some trouble over getting the organ introduced into the church, but it is to be hoped that both parties will concede a little, and settle the matter amicably, ever remembering Paul's farewell address to the Galatians, "Be of one mind, live in peace, and the God of love and peace shall be with you."

THREE has been presented to the Rev. Mr. Anderson, by a son of his former pastor in Scotland, a very handsome communion service, bearing the following inscription: "Presented to the Rev. James Anderson by J. Halliday Croom, M.D., 1888." A fine bell has also been presented to the congregation, inscribed as follows: Presented with bellfroy to the Musquodoboit Presbyterian Church by a few friends in Scotland of the Rev. James Anderson, M.A., 1888."

THE Presbyterian manse, Kilsyth, was the scene of a very happy gathering recently, about fifty of the young people of the congregation having, without the slightest warning, taken their pastor, Rev. E. Mullan, and his family by surprise. The visitors made the object of their visit known by presenting Miss Bella Mullan with a beautiful china tea set, accompanied by an appropriate and kindly address, which was suitably acknowledged. An agreeable, social evening was spent.

AT Calvin Presbyterian Church, Montreal, last week, Messrs. James Osborne, Sr., W. Crawford, W. H. Pickard and W. Fourney were ordained to the eldership. The pastor, Dr. Smythe, preached on "The relation of the eldership to the Church," and after putting the necessary questions to the elders-elect, ordained them to that office. The newly-ordained elders were addressed in a suitable manner by the Rev. W. R. Cruikshanks, B.A., and the people were addressed by the Rev. Principal MacVicar, D.D., LL.D.

DR. COCHRANE has received the sum of £390 from the Glasgow College (Free Church) Missionary Society, in aid of the Home Mission Fund. This handsome contribution is, to a great extent, the result of the visit paid to the North-West in 1887, by the Rev. Dr. John Stewart, of Glasgow. He took a deep interest in our work, and on his return brought the matter repeatedly before the students. The Rev. J. S. Mackintosh, also, the secretary of the Free Church Colonial Committee, has given valuable help in the matter.

A MISSIONARY meeting was held in the Presbyterian Church, Fenelon Falls, lately. After devotional exercises the chairman, Rev. William Luhead, introduced Rev. W. G. Mills, of Sunderland, who spoke at considerable length, reviewing the work of Presbyterian missions in different fields, but especially in India. There was a good attendance, although the weather was cold. At the close a collection in aid of Foreign Missions was taken up. On Sunday Mr. Mills preached in the Presbyterian Church both morning and evening to large congregations.

A VERY successful tea meeting was held in the Presbyterian Church, Carholme, lately. A large number were present. The ladies did their part of the work with their usual generosity. Mr. James McBurney, Simcoe, ably filled the chair, and the speeches by Rev. Messrs Wells, of Jarvis, McGregor, of Tilsonburgh, and Hamilton, of Lynedoch, were instructive and entertaining. The singing by Mr. A. W. Gray, Lynedoch, and Miss Edgar of Hamilton, was highly appreciated, both receiving encore after encore. Within the past year more than \$200 have been spent in church repairs.

THE Baptist annual social of the Ingersoll congregation in its literary part, took the form of a lecture by the Rev. G. B. Howie, late of Syria, now of Brussels. Mr. Howie gave a description of Jerusalem and other places in the neighbourhood; the structure and furniture of houses, as well as the food and manner of preparing it were described in their bearing on Bible texts. In moving a vote of thanks to the lecturer, the Rev. K. Matland commended this departure, and described the lecture as delightful, entertaining and highly instructive, for it brought them in living contact with sacred lands.

THE following is the report of St. John's Presbyterian Church, St. John, N.B., for 1888:—Number of families, 100; communicants, 102; added during year on profession, 21; by certificate, 11; total, 32; baptisms, 18; average attendance at prayer meeting, 60; in Sunday school and Bible class, 200; engaged in Sunday school work, 27; raised for congregational purposes, \$2,531; for schemes of the church and benevolent purposes, \$94; for all purposes, \$2,625; average per family, \$26.25, per communicant, \$16.20. Under the pastoral care of the Rev. T. F. Fotheringham, St. John's Church is making steady and encouraging progress.

AN entertainment held recently under the auspices of the Parry Sound Presbyterian Church Ladies' Aid Society, was an unqualified success as to numbers and financial results. The chair was ably filled by Rev. G. O. Grant, B.A., who introduced the following programme: Solo, Capt. Macfarlane; Violin and Piano Duet, Miss Grant and Mr. Jordan; Solo and Chorus, the Misses Hewitt, Mr. Lapp and Capt. Macfarlane; Duet, Miss Grant and Capt. Macfarlane; Solo, Mrs. Kennedy; The Orchestra of the Citizen's Musical Association also played several fine selections. The Rev. Mr. Hewitt delivered an instructive lecture which sustained the attention of his delighted audience to the close.

THE Rev. Dr. Campbell, of Collingwood, has announced a series of short lectures, on Sabbath evenings, on the following subjects: God commanded man to keep the seventh day as the Sabbath; there is no command to keep the first day of the week; why then do Christians keep the first day and not the seventh day as the Sabbath? Who are the Jesuits? What are their principles? Is the Christian Church in danger from them? The Mormons of Utah recently asked for colonization land in the North West. What is Mormonism? Should the Mormons be allowed to colonize in Canada? John Knox and the Reformation in Scotland. The doctrines of the Presbyterian Church regarding Baptism. The mode of baptism. The subjects of Baptism.

ANNIVERSARY services were held at the Presbyterian Church, Barrie, Sunday week. Professor McLaren, of Knox College, Toronto, preached morning and evening. The professor, says the *Barrie Advance*, is a portly man, getting on in years, as indexed by the silvery hair. His face is clean shaven, except a thin fringe of chin whiskers. His forehead has large development in the region of the reasoning faculties, while the perceptive are above the average. As a speaker, he is clear, logical, and forcible. His sermon in the morning was based on Acts ix. 15, 16. His object was to show how God accomplishes His purposes, and that when he has a work to do He raises up men fitted to accomplish it. He instanced many persons in history to prove this, such as Luther and the Apostle Paul. He gave a somewhat exhaustive history of Paul and the work he accomplished. The professor's Calvinism was very clearly marked in his discourses.

A pleasant time was spent lately in the basement of St. Andrew's Church, Ottawa, it being the fortnightly entertainment of the Young People's Institute: Rev. W. T. Herridge presided. The selections were entirely taken from the works of Longfellow. Mr. C. H. Beddoe gave the first song, the well known and time-honoured, "Village Blacksmith." Immediately after came Mr. McPherson, with a timely and much appreciated essay on the poet. Mr. Scott gave a reading from "Hiawatha," and later on Mr. Frank Nelson read an extract from "Evangeline." Mr. Beddoe gave another recitation, "The Legend of the Birds," and near the close of the evening, Rev. W. T. Herridge read in his usual agreeable style, "The Old Clock on the Stairs." Between the readings, instrumental music was afforded by Miss Scott, and Miss K. Drummond, and Mrs. Frank Bronson sang in a very charming manner, "The Day is Done." The entertainment was brought to a close by a quartette, "Good Night," capably handled by Messrs. Anderson, Beddoe, and Mesdames Hutchison and Bronson.

THE congregation of Fort Massey Church, Halifax, of which the Rev. Dr. Burns is pastor, has a Missionary Association, a Woman's Foreign Missionary Society and Mission Band, a Mite Society, a Young People's Association, and a Young People's Society of Christian Endeavour, a Working Boy's Society. The machinery is in thorough working order. The reports of the Session and managers are very gratifying. The sum of \$8,599 has been paid in for all purposes during the year, being \$6,097 for congregational purposes (including \$1,102 for the debt) and \$2,502 for schemes. Additions to roll during year, twenty-seven; deaths, eleven. The communion roll is set down at 205. The rate of giving is high. The Young Men's Bible class is taught by President Forrest, the Young Women's by the pastor's wife; and the Primary class by one of the elders, Mr. D. Blackwood. The well known and universally respected superintendent of the Sabbath school, (J. S. Machar) has been compelled for the present by impaired health, to retire from the position he has so long and most successfully occupied and his place is filled by Mr. J. P. Stairs.

MESSRS R. P. KNOWLES and D. M. Ross, students of Manitoba College, occupied the pulpit of Knox Church, Winnipeg, on behalf of the Students' Missionary Society connected with their college. In the opening remarks of Mr. Ross, he gave a brief outline of the object of the society. He said it existed largely to keep up a true missionary spirit amongst the students, but also to raise funds to send two or three of its members into the mission fields of the Prairie Province during the summer. During last year two students had occupied mission stations, and this year they wished to send out three, one to work amongst the Indians. The society also erected, with the assistance of its friends, a mission church amongst the Icelanders and gave assistance to Mr. Moore's school for Indian boys in the North West. Mr. Knowles, who followed, preached an eloquent sermon from the words, "Go ye into all the world and preach the Gospel." He pointed out the many ways in which this text applied to Christians, and closed by asking the congregation to deal liberally with the society. The collection was very large, Messrs. A. C. Manson and I. McDonald preached in the North Presbyterian Church on the same day on behalf of the missionary society.

THE lecture room of Erskine Church, Hamilton, presented a very pretty appearance last week when the children and their parents were all assembled to celebrate their annual social. The Sunday school is in a very flourishing condition, as is shown by the following figures: The number on the roll is 300 and the average attendance 210, with 36 officers and teachers, the whole being under the direction of Mr. James Newlands, the superintendent. The amount contributed last year for missionary and benevolent purposes was \$216, and this year \$210 was collected. The school is supported principally by the children themselves, and the above figures speak volumes for the scholars. At the social the superintendent presided, and a number of scholars contributed to a very lengthy and interesting programme. After this part of the programme was gone through with, two very pleasing events took place, they being a couple of presentations to two of the teachers, who are about to leave the school; one—Mrs. R. E. Woodruff—to go to Toronto to live, while the other—Miss A. B. Horsburgh—goes to China as a missionary. The presents consisted of beautifully framed pictures of their respective classes. Both the ladies were taken by surprise, but responded in a few words, thanking the scholars for their kind gifts. Refreshments were served in abundance during the evening. After the benediction by the pastor, Rev. Mr. Dey, the young people left for their homes, well pleased with their annual social.

ABOUT seventy-five ladies, members of the different Presbyterian congregations in Winnipeg assembled in the lecture room of Knox Church Tuesday afternoon for the purpose of organizing a Winnipeg Presbyterian Woman's Foreign Missionary Society. This society is composed of the different auxiliaries connected with the congregations of Knox, St. Andrew's, Fort Rouge and Port Arthur Churches, and is formed to receive reports from the different auxiliaries in the Presbytery, and forward them to the Central Woman's Foreign Missionary Society connected with the Presbyterian Church in Toronto. It also looks after the formation of new auxiliaries and superintends in general the different societies connected with it. The Port Arthur Society was asked by letter to nominate an officer, as they had no delegates present, and they complied by nominating the treasurer. The election of officers resulted as follows, the vice-presidents being the presidents of the auxiliaries: Mrs. Watts, president; Mrs. Duval, Mrs. Hoag, Mrs. Pringle and Mrs. Taylor, vice-presidents; Mrs. C. H. Campbell, secretary; Miss Kennedy, of Port Arthur, treasurer. The society will meet at the call of the president whenever requested by any of the presidents of the auxiliaries. It will generally meet when the Winnipeg Presbytery is sitting, so that they may hear how their work is progressing and where their efforts are most needed.

THE anniversary services of the Presbyterian Church, Norwood, were held recently. The Rev. James Ross, B.D., of Perth, delivered two excellent sermons; that of the morning was from Isa. lx. 13, "I will make the place of my feet glorious," and was indeed a touching and eloquent discourse. In the evening he preached from Ps. xxxv. 3; "Say unto my soul, I am thy salvation." In this he showed a depth of pathos and eloquence even greater than in the morning. The church was well filled both morning and evening. Notwithstanding the storm which raged all Monday the soiree in the evening was a decided success. After a sumptuous tea in the commodious Sabbath-school room, all repaired to the church, where eloquent and stirring addresses were delivered by the following gentlemen, namely, Rev. Messrs. Ross, of Perth; Hay, of Campbellford; Hyde, of Warsaw; Thompson, of Hastings; Clark, of Norwood; and Mr. Madill student at Havelock. The musical part of the programme was efficiently given by the choir of the church, ably assisted by Miss Cameron, of Peterborough, who sang in a clear and sweet voice two beautiful solos. Mr. Ross spoke very highly of the choir and we think deservedly so. The usual social which follows the Monday evening soiree, took place on Tuesday evening, and was thoroughly enjoyed by the large number in attendance. The proceeds of the anniversary reached the handsome sum of \$125.

IN the January number of the *Journal* for 1888, attention was directed to the International Bible Reading Association, and we are glad to know that, as a result, a considerable number of branches have been formed in Methodist Episcopal Sunday-schools. The increase in membership in the Association from 100,000 to 200,000 in one year, appears to be striking proof of its acceptability to Sunday-school work, especially as the increase has been spread over each of the great divisions of the world. The International lessons have met with growing acceptance in England and other countries, and this daily remembrance in the home has had the effect of increasing and widening their influence. There is a power in sentiment which Sunday-school teachers may legitimately use, and the idea of a band of daily Bible readers extending through Europe, Asia, Africa, America, and Australasia, is calculated to interest the members and stimulate them to faithfulness and regularity in reading the selected portions. The selections have been made by a company of Bible students in London; and all who have followed them through the year have expressed with one voice their approval of the passages chosen as admirable for daily reading. The list is published in all the Sunday-school periodicals of our Church, and comes to the attention of at least two million people. The readings thus provided for are, we doubt not, used by a majority of the readers of the *Journal*; but we cannot fail to recognize the value of an organization which, as we have said, is likely to add increased interest to the reading, especially with scholars. A branch of the association may be formed with ten members and upward, each of whom subscribes the nominal amount of two cents for the year, and receives a card of membership, and monthly hints on the daily portions. Circulars containing further

information will be sent on application to Mr. James McNab, Bridge Street, Toronto.

ON the 21st ult., the Rev. M. L. Leitch, lately pastor of the congregation of Valleyfield, was inducted by the Presbytery of Guelph into the charge of Knox Church, Elora. After the usual devotional exercises, Rev. J. C. Smith, of St. Andrew's Church, Guelph, preached a clear, appropriate and able discourse from Ephesians iv, 11-12, and was listened to throughout with manifest interest by all assembled. The Rev. J. B. Mullan, of Fergus, who has been Moderator of Session during the vacancy caused about eighteen months ago by the death of Mr. Rose, and who had been appointed to preside on the occasion, gave a narrative of the proceedings in the call to Mr. Leitch, after which he asked him to stand forward, when he put to him the usual questions, to which satisfactory answers were returned. Mr. John Davidson, of Alma, then led in prayer, after which Mr. Leitch was declared duly inducted into the charge of the congregation, with all the rights and privileges thereto pertaining, and was welcomed by the members of Presbytery and by other ministers present, both of the Presbyterian and other denominations. Dr. Mackay, of Duff's Church, East Puslinch, then addressed him, and Rev. McL. Gardiner, of Eramosa, the people, on their respective duties, both of the addresses being solemn and earnest in their spirit, clear and pointed in style, and most practical in their character. After the close of the public service, Mr. Davidson and Dr. Torrance, at the request of the Moderator, repaired to the door with Mr. Leitch, that the people as they retired might have the opportunity of welcoming him as their pastor. One peculiarity of this settlement is that Mr. Leitch had not preached in Knox Church, having declined to do so when invited, so that the people called him upon the report they had heard of him. He had preached in the neighbouring congregation of Melville Church, Fergus, and some from the congregation in Elora had gone to hear him, who spoke in warm terms in his favour and the call came in due time. The field to which he has been led is a truly interesting one, presenting abundant opportunities for the services of a judicious, energetic and devoted minister of the Gospel. He has the prayers of many that he may enjoy a long, comfortable and successful pastorate.

THE induction of Rev. Edward Cockburn, M.A., to the pastorate of Dumfries street Presbyterian Church, Paris, took place last week in the presence of a very large assemblage of people from the town and surrounding country. The services were of a very impressive character. Rev. P. R. Koss, of Ingersoll, preached an eloquent sermon. The Rev. Dr. Cochrane delivered the charge to the minister in one of his characteristic and powerful addresses, and Rev. R. Pettigrew, an old friend and classmate of the newly inducted pastor, gave the people well timed and practical counsel. Rev. Mr. McGregor, Moderator of the Paris Presbytery, presided. The soiree in the evening in the Town Hall was one of the most successful and well managed affairs of the kind ever held in the town. Fully five hundred people sat down to tastefully and bountifully spread tables provided and waited upon by the ladies of the congregation. Rev. Dr. Cochrane, of Brantford, presided at a crowded reception meeting in the church, which commenced at eight o'clock. After the opening services, Mr. Thomas McCosh, Clerk of Session, temporarily occupied the chair, when a resolution of thanks to Dr. Cochrane for his unwearied services as Moderator during several vacancies in the congregation during the past twenty-five years, was moved by Mr. D. Brown, seconded by Mr. John Penman and supported by Messrs. Allan and Hall. Mr. McCosh presented the resolution, which was carried by a standing and unanimous vote, to the Rev. Doctor, together with a cheque for \$100. Dr. Cochrane replied in a feeling and happy manner. Rev. Mr. Wylie, of Paris, welcomed Mr. Cockburn in a few well chosen remarks as the pastor of the sister Presbyterian congregation, and was followed by Rev. Mr. Unsworth, of the Congregational Church, on behalf of the Ministerial Union of the town. Rev. Mr. Hardie, of Ayr, and others gave excellent addresses. The musical part of the programme was made up of organ and vocal solos, and well rendered selections by the choir of the congregation, which was ably assisted by a number of amateurs.

THE Presbytery of Hamilton having decided to take a closer paternal interest in the welfare of the churches under its care, it has been arranged that all the congregations within its bounds shall be visited at least once in three years. A deputation consisting of two ministers and two elders has been visiting the churches in the city last week; conferring with the pastors, boards of management and sessions. One evening they addressed a meeting in MacNab Street Church lecture room. Rev. D. H. Fletcher occupied the chair. Rev. Mr. Murray, of Grimsby, an old friend of this congregation, having taken a deep interest in its welfare ever since its organization, spoke of the objects and ends of congregational work. Rev. George Burson, of St. Catharines, another member of the deputation, said he was impressed with the number of their organizations for work among the young, temperance, etc., and advised them not to attach too much importance to human means, but to look for the blessing of God and the power of the Spirit to set the machinery in motion; they were to live in the consciousness of being only instruments in the hands of God for real effective work. There was not one soul there who did not stand closer to some soul than any other, and the question was, were they seeking to bring that soul to Christ? Every member of the church should try to bring at least one soul each year to Christ. There were 475 members in connection with this church: at that rate in eight years it would cover the entire city of Hamilton. They might have their machinery, but it was the power of the fire of the Holy Spirit that rendered it effective. An important consideration at present was Christ as a King—not only as a Saviour, but as a King—to rule over and determine their pleasures. Where, he asked, are the young men to-night? There were some noble exceptions, but in St. Catharines, and no doubt in this city, he could find the great majority of them in almost any place except the prayer meeting. Young women were numerous there, but it was not a good prospect that so few young men attended these meetings. Rev. J. D. Macdonald also addressed the meeting as a member of the deputation. Rev. James Black offered prayer and Rev. Mr. Fletcher pronounced the benediction.

THE first annual meeting of the Sarnia Presbyterial Woman's Foreign Missionary Society, was held in St. Andrew's Church, Sarnia, recently. A meeting for the election of officers and the transaction of other business in connection with the society, was held at one p.m.; fifteen delegates were present. The officers for the ensuing year are: Mrs. Lothead, Parkhill, president; Mrs. Scott of Sarnia, and Mrs. Prichards, of Forest, vice-presidents; Miss Geddes, of Strathroy, treasurer; Mrs. Ross, of Parkhill, corresponding secretary; and Mrs. Kerr, of Petrolia, recording secretary. At three p.m., a ladies' meeting was held, about eighty ladies being present. The meeting was opened by devotional exercises, and an interesting programme was gone through. Reports from the auxiliaries—eight in number—were read. The reports of the secretary and treasurer of the Presbyterial Society, which was formed only five months ago, show it to be in a satisfactory state. The contributions amount to \$340. Miss Ross, missionary from Indore, India, was present, and addressed the meeting, giving a most interesting account of her work and experiences in India. Before the meeting closed, a vote of thanks was tendered to the ladies of St. Andrew's Church, who had so kindly entertained the delegates, and also the young ladies whose efficient aid in the musical part of the programme added so much to the interest of the meeting. A public meeting was held in the evening. Dr. Thompson in the chair. There was a large audience present. The chairman gave a most excellent address. Miss Ross also addressed the meeting, and exhibited a number of Indian curiosities. A young lady having volunteered, was shown to the audience, arrayed in the costume of an Eastern woman. Mr. Nesbit an elder of St. Andrew's gave a short address, and read the report of the Presbyterial society. The singing was excellent, being led by the choir.

The society is to be congratulated on the success of this, its first meeting. The next meeting will be held in St. Paul's Church, Parkhill.

THE first annual meeting of the Bruce Women's Foreign Missionary Society was held in Knox Church, Paisley, lately, Mrs. Wardrope presiding. After devotional exercises, the address of welcome was given by Mrs. Johnston and replied to by Mrs. Gourlay. Since the organization of the Presbyterian Society by the union of the auxiliaries last summer, two new auxiliaries and two mission hands have been formed, making the number seven of the former and two of the latter, with a membership of 189 and sixty respectively. The contributions reported amounted to \$368. With one exception all the auxiliaries report for only nine months, in order that the accounts might be closed with the calendar year. Boxes of clothing valued at \$353 were sent to the Northwest from Walkerton, Teeswater, Paisley, Port Elgin and Underwood. The secretary's report, which was most interesting and encouraging, was submitted and read by Miss James. Mrs. Johnston read a paper on "Systematic Giving," which was highly appreciated. The afternoon was spent in considering the reports and other matters bearing on the welfare and progress of the Society. The following officers were appointed for the year:—President, Mrs. Gourlay; vice-presidents—first, Mrs. Wardrope; second, Mrs. Johnston and the presidents of the various auxiliaries; secretary, Miss James; treasurer, Mrs. Dr. McLaren. On the evening of the same day a public meeting was held in the same place, presided over by Rev. John Johnston, when there was a large attendance of the friends of the Society and the general public. The opening exercises were conducted by the Revs. J. Gillies and J. Little, after which the chairman gave an address, briefly setting forth the objects of the Society and the methods of working. The secretary's report submitted at the afternoon meeting was read by the chairman. Thereafter stirring addresses on Women's Missionary Work were delivered by Rev. Dr. James and Rev. J. Gourlay. The choir of Knox Church rendered efficient assistance during the evening by singing hymns. The effect of the meeting was decidedly helpful and tended to stimulate to greater earnestness and efforts in this department of the Lord's work and the hope expressed by all was that others might be interested in the missionary cause and led to help it on.

THE annual meeting of the Women's Auxiliary of the Presbyterian Foreign Missionary Society was held in lately in the basement of Knox Church, Ottawa. Miss Harmon, the president, occupied the chair, and there were present on the platform Rev. Messrs. Herdridge, Moore and Farries, Miss Armstrong and Mrs. Cran. This society has been in existence ten years, and during that time it has raised the sum of \$3,488 78 to help to carry on the mission work. The membership now numbers seventy-nine, and it is on the increase. This is the tenth annual meeting held, and much credit is due the ladies of the auxiliary for the great work they are helping. Rev. Mr. Farries opened the meeting by reading Scripture and by prayer. Miss Armstrong, in the absence of Miss Macoun, read the recording secretary's report, which showed that \$491.54 had been sent by the auxiliary to the parent society and Woman's Foreign Missionary Society at Toronto. The corresponding secretary's report was also read. Dr. Moore then addressed the meeting, after which Mrs. F. Bronson sang, "Oh, rest in the Lord." Rev. W. T. Herdridge delivered an interesting and instructive address to the ladies, reviewing the work they had done, and giving advice and encouragement to them for the future, after which a collection was taken up. The election of officers, which then took place, resulted as follows:—Miss Harmon, president, re-elected; Mesdames White, Durie, Hardie, McNaughton, Herdridge and Armstrong, vice-presidents; Miss M. Macoun, recording secretary; Mrs. Alexander, corresponding secretary; Mrs. Crannell, treasurer; Mesdames Horsey, Blackburn, Romaine, Clark, Donaldson, executive committee, and Conveners of committees; Mesdames Ray, MacMillan, E. Brunns, in Clark and Thorburn (Mrs. Bronson as Convener) and the six vice-presidents, arrangement committee. Mrs. Thorburn gave notice that the annual meeting of the Presbyterial Society takes place on the 5th of March, when delegates from March, Manotick, Masham, Gloucester and other places will be present. A letter was read from Mr. McLean, missionary teacher at Indian Head, Assiniboia, asking for a small sum of money to assist him in carrying on missionary work there.

THE annual meeting of the Woman's Foreign Missionary Society of the Presbytery of Guelph was held in Berlin lately. The day was very favourable, and between fifty and sixty delegates were present from the different auxiliaries and mission bands. The pretty little church in which the meeting took place was decorated with choice lilies and palms, and the reception of the guests provided for in the most thoughtful manner by their hostesses. Mrs. Goldie, of Guelph, president of the society, conducted the meetings, assisted in the opening and closing devotional exercises by Mrs. Graham, Galt; Mrs. Rae, Acton; Mrs. Smellie, Fergus; and Mrs. J. C. Smith and Mrs. White, Guelph. After welcoming words from Mrs. Tait, and thanks from Mrs. Guthrie, of Guelph, the president sketched the year's work in review. Miss Kerr, Galt, opened a talk on "How can our Mission Bands be conducted to best enlist the members' help, and foster the missionary spirit?" by an excellent paper. A very practical discussion of the questions in the drawer followed, joined in very generally by those present. Mrs. White urged in an inspiring address that the real benefit of these suggestions lies in the practical use made by them in the home societies. An interesting account of a personal visit to some of the Indian reserves in the North-West was given by Miss Smellie, of Fergus. Mrs. McCrae's report showed a total of seventeen auxiliaries within the bounds, with 507 members, and eight mission bands, with 231. Four life members are reported during the year, and an average attendance at monthly meetings of 415. Clothing had been sent as usual to the North-West by sixteen societies, and two boxes of gifts and prizes to the late Rev. J. Gibson, Demerara, for the Coolie mission on the west coast, the kindness of the Canadian Pacific Railway, the Canadian Express Co., and Messrs. G. P. Mitchell & Sons, Halifax, being mentioned in regard to carriage, etc. Miss Cant reported that the contributions had been over \$1,200, nearly \$500 in advance of last year. The next annual meeting will be held in Galt. After a recognition of the courtesy of the Berlin friends by a "Chataqua salute," the meeting ended in the usual way. The gathering was a most successful one as regards completeness of representation, the interest and value of the topics discussed and the harmony of the results arrived at. The evening meeting was of a general character, presided over by Rev. Mr. Tait, assisted by Rev. A. M. Hamilton, of Winterbourne, Dr. Wardrope, of Guelph, and Dr. Parsons, of Toronto, addressed the meeting most acceptably in the line of mission work, and preparation for it. The officers of Presbyterial Society for 1889 are: Mrs. D. McCrae, Guelph, president; Mrs. Smellie, Fergus, Mrs. Goldie and Mrs. White, Guelph, vice presidents; Miss Smellie, Fergus, secretary; Miss Cant, Galt, treasurer.

CONGREGATIONAL MEETINGS.

THE annual meeting of the congregation of the Presbyterian Church, Essex Centre, was held lately. The report by the managers on the building fund was read, showing a debt of \$900, which amount had been raised during the last month, leaving the church free. The report of the general fund was also read showing a fair surplus on hand, in view of which the congregation presented their pastor, Rev. W. M. Fleming, with a cheque for \$100 for past services, and it was unanimously carried that his salary be raised \$150 for the ensuing year, which shows the high esteem in which he is held by the congregation. The reports from the Sunday school and Ladies' Aid were also read, all of which were adopted and considered most satisfactory. J. W. Richardson and S. B. Green, the retiring managers, were re-elected.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BLIND BARTIMEUS.

March 24,
1889.

Mark 10:
46-52.

GOLDEN TEXT—Thou Son of David, have mercy on me.—Mark x. 48.

SHORTER CATECHISM.

Question 12.—God having made man holy, yet mutable and liable to fall, as shown under Ques 10, he proceeded mercifully to enter into a covenant with Adam and Eve as the representatives of the entire mass of their descendants, wherein they were afforded an opportunity of securing, by a temporary obedience during a period of probation under the most favourable circumstances possible, the establishment of their holy character, so that they should never be liable to sin for ever. Thus by one trial would the eternal blessedness of the whole human family have been secured. A covenant is a conditional promise. God promised to Adam eternal life on condition of his remaining perfectly obedient during a term of probation. The alternative to the promise was death on condition of disobedience. This covenant was called a Covenant of Life, because its promise was life. It has been called, in contrast with the Gospel Covenant of Salvation on condition of faith, a Covenant of Works, because its condition was works; and a Legal Covenant, because it demanded as the condition of favour the complete conformity of Adam and all his exercises of soul and body to the law of absolute moral perfection. The special test of obedience which God selected to try the loyalty of our first parents was expressed in the command not to eat of the fruit of the tree of knowledge of good and evil. This tree, of course, had no moral quality, nor any power of communicating any moral quality in itself. It was called the tree of the knowledge of good and evil because it was used as an instrument to test the fidelity of Adam and Eve, and hence became to them the occasion of that tremendous experience of good and evil which they have subsequently gathered. God has attached to every one of his covenants with men a visible seal. The use of a seal is to confirm and consummate a contract, and hence to convey to the recipient party the benefits engaged for. The seal of the covenant God formed with Noah, in which he promised that the earth should never again be destroyed by a flood (Gen. ix. 9-17), was the rainbow. The seal of the covenant God made with Abraham, promising that by his seed should all the nations of the earth be blessed (Gen. xii. 3; xvii. 18, xviii. 1-14), was circumcision. The seal of the covenant God made with the nation of Israel through Moses, was the Passover (Ex. xiii. 3-10). The seals of the Gospel covenant which God makes in Christ with believers are baptism and the Lord's supper. The seal of the Covenant of Works which God made with Adam, and with all mankind in him, was the "Tree of Life" (Gen. iii. 22, 24).—A. A. Hodge, D.D.

INTRODUCTORY.

On His way to Jerusalem Jesus and His disciples crossed the fords of the Jordan, near where the Children of Israel crossed when they entered the promised land. Having reached Jericho, which had in the time of our Saviour become a place of considerable importance, having been greatly embellished by Herod the Great, the interesting incident which forms the subject of to-day's lesson occurred.

I. Blind Bartimeus.—While Jesus was leaving Jericho, accompanied by His disciples and a great crowd of pilgrims on their way to Jerusalem to observe the Passover, there was seated by the wayside a poor blind man who was dependent on the charity of the people for his living. He was named Bartimeus—bar, meaning son—the son of Timeus. He was well known to the people of the neighbourhood. The unusual commotion aroused the curiosity of the blind man, who if his eyesight was gone had acute hearing. When he learned that it was Jesus of Nazareth, he cried to Him, "Jesus, Thou Son of David, have mercy on me." This crying indicates that Bartimeus had heard of Jesus and His wonder-working power and compassion. The bodily eyes of Bartimeus were darkened but his mental vision was clear. He could see spiritually much better than men the most learned of his country and age. They thought only of the man of Nazareth, he saw in Him much more than a popular teacher or a great prophet. He had heard of the wonderful cures wrought by Jesus; he had faith that He was able to cure him. He recognized Him as the Messiah spoken of by the prophets; for he calls Him the Son of David. As such Isaiah had spoken of Him and foretold that He would give sight to the blind. Bartimeus prays fervently, and prays earnestly, "Have mercy on me." Humble, obscure and helpless as he was he nevertheless has a faith sufficiently strong to impel him to cry to Christ for mercy. How short the prayers in the New Testament usually are!

II. The blind man receives his sight.—Jesus is kind and condescending. It is a poor blind beggar who seeks His aid. He never treats any one with disdain; never turns away from the cry of the humblest. "Jesus stood still and commanded him to be called." He gave those around Him an opportunity of taking part in His merciful work. The people at once obeyed and called to him who was so eager to be healed by Christ. They are privileged to convey a cheering message, "Be of good comfort, rise, He calleth thee." The blind man did not stop to criticize the invitation addressed to him; he was too much in earnest for that, and his faith was sufficiently strong to cast aside all doubt; every movement indicated how desirous he was of the divine healing. The outer garment he wore was impetuously thrown off so that nothing might hinder his approach to the Saviour, he rose up instantly and came to Jesus. If we are ever tempted to restrain prayer because we know that God knows all we need, let us notice this among many other instances that God will be enquired of. Jesus knew well what ardent wish was nearest the heart of Bartimeus, but He gives him the opportunity to present his request by asking him the question, "What wilt thou that I should do unto thee?" Promptly comes the answer, firm, no doubt, in tone as it was strong in faith, "Lord, that I might receive my sight." No less speedy was Christ's answer to this direct and earnest prayer, "Go thy way," not an unceremonious dismissal of the man, but a regal intimation that the request was granted. He could now go his way with a freedom and joy to which he had long been a stranger. The reply of Jesus also contains a marked approval of the man's faith, it "hath made thee whole." The great defect was removed, he was made whole, complete, able to exercise that wonderful gift of vision of which he had been so long deprived. Though Jesus had said "Go thy way," the man whose sight was restored found that Christ's way was his way; he followed Jesus in the way. The striking incident that took place as our Lord passed through Jericho is a vivid illustration of the still greater work Christ came to accomplish. The sinner is spiritually blind, he is poor and helpless; Jesus of Nazareth is passing by, every one that desires His help cries to Him for mercy; they cry in faith; He hears the cry, and tells His followers to command all such to come to Him. When the eyes of the spiritually blind are opened they are made whole, and they love to follow Jesus in the way, they desire to do His will, and show forth His praise.

PRACTICAL SUGGESTIONS.

Christ is ever merciful and condescend to those in distress. Whosoever earnestly seeks salvation will not be silenced by the efforts of unsympathetic neighbours.

To Christ is due all the glory of salvation; faith is its indispensable condition.

THE MISSIONARY WORLD.

CONCLUSION OF MR. MORTON'S LETTER.

I have prepared no statistics for your readers. For this I think they ought to thank me. Statistics are so misleading. Here is a sample given me by a grumbler—not a native: "The island is wretchedly poor. Sugar is their only crop. They make 60,000 hhd. per annum, and there are 180,000 people to feed." The inference seemed to be that one hhd. of sugar supported three people. That is a delusion.

Yams, sweet potatoes and eddoes, second to none in the world, are cultivated wherever a spot of land can be had. Much is made of the smallest resources. Necessity may have taught the virtue, but there is a thrift to be seen in Barbadoes that I have seen in no other West Indian island. It is with regret I write that Barbadians seem to lose this virtue by residence in Trinidad. It may be our climate, or the contagion of our extravagant manners that corrupts their virtue; but whatever it is, it is a most regrettable circumstance.

This, I am afraid, is a digression. We were, I think, on the railway going to Bathsheba, and had it been "the Canadian Pacific" would have been there before now. An English officer, in undress, and his wife, were my vis a vis on the railway. This lady noticed a coloured woman making for the train at one of the stations, but too late by, at least, two minutes, even if she ran. From the way she spoke to her husband I supposed that she was their servant who had arranged to join them at this point, for he left the train, signalled to the woman to encourage her, interviewed the guard, and got a promise that the train would wait two minutes if she could be got forward by that time. At two and a half

minutes past the time she stepped on our platform, and the train was off. Having recovered breath, she passed through our car to the next class, and I asked the lady, "Do you not know her? Is she not your servant?" "No," she said, "I do not know her at all; only I thought she would be disappointed if she lost the train." "It was very kind of you," I said, "and is it not curious that the poor woman will never know to whose thoughtfulness she was indebted for the stopping of the train?" "Oh! I never thought of that," she said. When her husband came in from the platform, she smiled her thanks to him, and then all the man in him broke out. "Yes, she caught the train, but she deserved to have lost it—turned back, I suppose, at the last moment to say a few unnecessary words." But his wife looked as if she knew that that was only "exhausted steam." Well, we made up our two and a half minutes, waiting made no difference to us. What difference it made to the poor woman we do not know—perhaps little—perhaps a great deal. But the kindly act made a great difference at least to the person who did it.

It is denied by some that all men are of the same race, and ethnology and physiology and other learned sciences are called in to prove that we are, or that we are not. As I am not entitled to write P. Q. R. S. X. Y. Z. after my name, I must leave these lofty themes to others, and write only of what I can see with eyes. And I never travel by railway without seeing as plain as the whiskers on a man's face that all men are of one race. This is to be seen very clearly in the way they catch the train. Among races—English, Scotch, Irish, Germans, French, Spanish, Portuguese, Chinese, Hindus of some eight or ten different languages, and Africans of innumerable shades

you will find the following types brought out in the way they catch the railway train. First, the nervous—who are always too soon and divide their time between looking at the clock, and gazing along the line till the train comes in. Second, your men of common sense—who come from three to five minutes before the time, allowing a minute or two for difference of clock, and as much more to get tickets. Third, your proudly exact men—who enter the station as the train comes in, and move as deliberately as if they had a special arrangement with the conductor that the train was never to leave without them. Lastly, the dilatory, who are to be seen frantically running at the last moment to catch the train. This is the class which, more than any other, proves the unity of the human race. No race is always in time for the train, and all races, even the stolid Chinese, laugh at the man who is left.

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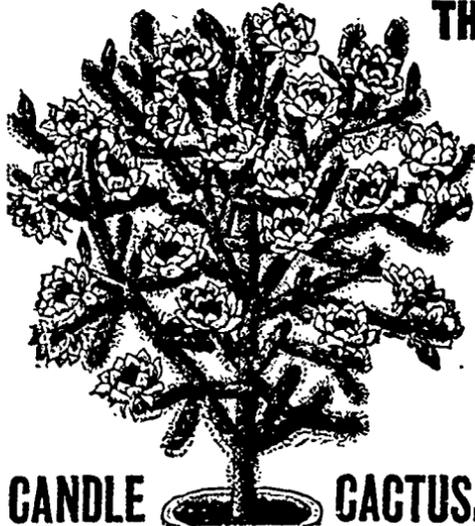
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