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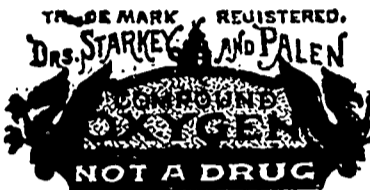
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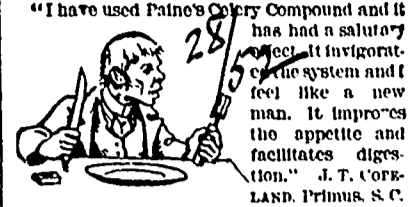
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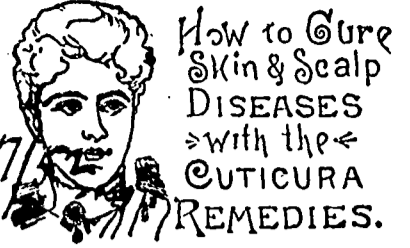
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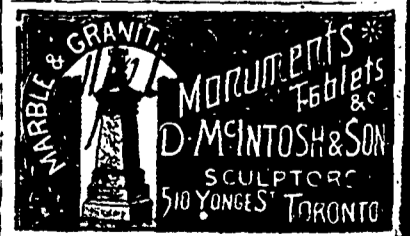
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Notes of the Week.

We observe with pleasure, but without surprise, says the *Belfast Witness*, that in the Royal University examinations just concluded in Dublin Queen's College, Belfast, occupied its usual foremost position. Its *alumni* usually carry off the lion's share of degrees and honours, and they seem determined to keep their place of honour in spite of all changes. Yet it is well known that the medical candidates, at all events, are pretty heavily handicapped in the various contests owing to causes over which they have no control.

JUDGMENT has been given by the Archbishop of Canterbury on the question of jurisdiction in the Bishop of Lincoln's case. His Grace said, after full consideration of the authorities quoted, the court had nothing to satisfy them that there was an exclusive jurisdiction in the Synod of bishops. The court decided that it had jurisdiction, and therefore overruled the protest. Sir Walter Phillimore intimated that he should require time to consider what course the Bishop of Lincoln would pursue, and the inquiry was adjourned till June 14.

THE Scotch correspondent of the *British Weekly* says: I regret to hear from some friends of Professor Charteris, of Edinburgh, that his health has not for some time back been in a perfectly satisfactory condition. Dr. Charteris cannot be said to have ever been a very robust man, but it is now feared that he will not be able for some years to take such an active part as he once did in the affairs of the Church of Scotland. He has been, to all intents and purposes, its leader since the disappearance from the scene of the sometime rivals, Dr. Pirie and Principal Tulloch.

ON the recent vote in the British House of Commons on the disestablishment of the Church in Wales, the *Ottawa Journal* makes the following comment: It was hardly to be expected that at a first assault the opponents of connection between Church and State could effect the disestablishment of the Anglican Church in Wales. The comparatively slight majority by which the proposal was defeated is decidedly encouraging. It shows that when the Gladstonians get back to power Establishment must go in Wales at once, and possibly soon after in England. Most of us, opposing as we are obliged to do the aggressiveness of a Church which is chiefly dangerous through the state privileges it enjoys in Quebec, have little sympathy with State Churches anywhere else.

THE missionary meeting in connection with the U. P. Synod in Edinburgh was crowded. It was held under the presidency of the Moderator, Dr. Drummond. The report on Foreign Missions was presented by the secretary, Rev. James Buchanan, who said they had at work in the foreign field fifty-five ordained European missionaries, twenty ordained native pastors, nine medical missionaries, three European evangelists, and twenty-one female missionaries. These were assisted by ninety native evangelists, and a large force of native teachers. There were eighty-six congregations, with 142 different stations. The congregations had an aggregate membership of 14,079, with 2,284 candidates for admission. At the Sabbath schools there was an attendance of about 12,000, and at the day schools upwards of 14,000. During the past eight years the membership of the native churches had grown from 9,687 to 14,079, yielding an average yearly increase of 549.

THE *Christian Leader* says. Mission work and colonial life do something to disintegrate the partition walls between Christian churches. At the ordination of Mr. Small, preparatory to his going out as a Presbyterian missionary to the New Hebrides, formerly the sphere of Dr. John Inglis, there was present no less a personage than Dr. Selwyn, the bishop of Melanesia. This appalling act is said to have been done with the concurrence of the episcopate of New Zealand. For the episcopal Synod was meeting in Dunedin, and the ordination was in Knox Church, of which Dr. D. M. Stuart is minister. Such reciprocity is not a novelty in New Zealand, for Dr. Selwyn's father used to be most friendly with other denominations in early days. Certainly no one would appreciate this frank and

public avowal of sympathy more than Dr. Stuart himself. In presence of heathendom and savagery, the distinction between priest and presbyter tends to become a vanishing quantity.

THE Italy of to-day, Mr. Gladstone tells us in the May number of the *Nineteenth Century*, shows a wonderful advance upon the Italy with which he first became acquainted thirty-eight years ago, and affords an unanswerable proof of the salutary effects of freedom and self-government. As to the Papacy, there is of course nothing to bear out the *canard* that Mr. Gladstone advocated foreign intervention between Italy and the Pope. The territorial question, he says, is one in which no foreign power can rightly interfere, and he remarks that the permission to the Pope to abide in Rome and possess the Vatican in isolated and silent, but complete independence was a permission to which no parallel can be found in history. The Italian Government would have been juridically justified in expelling the rival sovereign. Even among the clergy Mr. Gladstone notes that there is a strong party of opposition to the temporal power, and he is of opinion that Italy may in this matter contentedly await some more favourable conjunction of characters and circumstances.

THE attendance of elders at the English Presbyterian Synod in London, and at the United Presbyterian Synod at Edinburgh showed a great improvement over that of former years. The Synod meeting was the most largely attended that has ever been held. Out of 287 possible elders' commissions, no fewer than 278 were sent in. The growing visibility of the Church was indicated by quite a series of incidents. There was the letter received from the Archbishop of Canterbury, enclosing the encyclical from the Lambeth Conference on the subject of Christian Union. Then there was the reception at the Mansion House by the Lord Mayor—an event unprecedented for at least two hundred and fifty years. And there was a deputation from the Baptist Union. The attendance at the U. P. Synod numbered 916, being composed of 484 ministers, four missionaries, and 428 elders. Last year there were 486 ministers, four missionaries and 392 elders present. Never before has there been so large an attendance as at the Synod of 1889.

If Canadians are not watchful they may in the course of a few years have a religious difficulty to grapple with in the North West. The Mormons have secured a foothold there, and it is stated that they are now being reinforced in considerable numbers by immigrants from Utah. During the recent session of the Dominion Parliament ministers were interviewed by Mormon elders concerning their interests in the North-West, and they were given clearly to understand that while as settlers they would be welcome, and in their religion they would be unmolested, that polygamous practices would not be permitted. This is as it ought to be. From some boastful sayings by North-West Mormons it is evident that some of them at all events are inclined to follow what in Utah has been considered the orthodox practice in their new settlements in the Dominion. If attempts in this direction are made they must be resisted at the outset. If the Latter Day Saints are paltered with in this particular who knows how soon the Mormon vote will become a factor in practical politics.

RESPECTING the appointment of Mr. Archibald MacMechan to the chair of English Literature in Dalhousie College the *Hamilton Times* says: Hamiltonians may well be proud of the product of their educational institutions. In recent years not a few of the old public School and Collegiate Institution boys have taken prominent positions in the business and professional world. Only the other day the *Times* chronicled the appointment of Dr. Alexander, a native of this city, to an important Professorship in the Provincial University. Dr. Alexander is succeeded in the Munro chair of English Languages and Literature in Dalhousie (N.S.) University by Mr. Archibald MacMechan, another brilliant Hamilton scholar, who has been selected from a big list of available educationists. Professor MacMechan was a fellow student at the Hamilton Collegiate Institute with Messrs. George Kappele, James Bicknell, jun., Professor Harry Fairclough, of the Provincial University; Dr. Andrew Lawson (of

the Geological Survey), and the late gifted Mr. McKinnon, barrister, Belleville, all of whom at a very early period in their professional career took an advanced position in the vocation chosen by them.

AT the forty-ninth annual meeting of the Upper Canada Bible Society, held in Elm Street Church, Toronto, last week, the Hon. G. W. Allan, president of the Society, occupied the chair. The weather was unfavourable, and in consequence the attendance was not quite so large as it would have been had the circumstances been more favourable. The audience, however, was representative, people from the various churches in the city being present. On the platform also the different branches of the Evangelical Church were well represented. The report submitted presents a more than usually encouraging statement of the operations, state and prospects of Bible circulation throughout the world. The speech of the evening was delivered by Dr. Arthur T. Pierson, of Philadelphia, who presented a logical, clear, interesting and eloquent plea in behalf of the Bible as the Word of God, touching on present-day questions of inspiration, the doctrines and ethics of the Bible, and the relations of revelation and science. So impressive was Dr. Pierson's masterly address that the audience listened most sympathetically throughout, and the fine peroration was heard with strained attention that found relief in an outburst of enthusiastic applause at the close. Though the meeting was not numerously attended, in every other respect it was an eminent success, and it is evident that the Upper Canada Bible Society is an institution that has a warm place in the hearts of the Canadian people.

THE report of the Statistical Committee of the U. P. Church showed that there is now on the Synod roll 565 congregations, an increase of one, that there are 867 Sabbath schools, with 12,239 teachers and 103,879 scholars, an increase of 6,404 scholars for the year; that the Bible classes have fallen from 804 to 795, the membership being 32,070, a decrease of 450, and that the total membership is 182,963, a gain of 793, being above the average rate of increase for the last ten years. The total congregational income is \$1,598,725, a decrease of \$4,765 over that of the previous year, but an increase of \$8,945 over the amount for 1886. The average stipend is \$1,295, \$2 more than the average for the previous year, but less than the average for 1879. The students in the theological hall number eighty-seven, a decrease of fourteen on the previous year, and the smallest attendance since 1878. The college report showed that Professor Davidson had been teaching the Hebrew class along with his own in New College since Professor Paterson was unhappily laid aside by illness in the opening days of the year, and Principal Cairns, in moving a resolution of warmest thanks to the Free Church professor, said the incident would remain a bright spot in the history of the college and of the two Churches, and would tend to bring about the union of both.

DR. ALEXANDER MACLEOD, Moderator of the English Presbyterian Synod, was one of the deputies to the United Presbyterian Synod. He said the Court he represented could never forget the kindness shown them by the United Presbyterian Church. When some of them went into a new relationship in Church matters in England, severing life-long ties, their hearts were very sore, but the United Presbyterian Church from that time to the present sent deputies to the Synod of the English Presbyterian Church, to cheer them, and give them a feeling that they were not absolutely sundered from the dear old Church whose representatives he saw before him on that occasion. This year the Free Church of Scotland had followed the example of the United Presbyterian Church, and a deputation, federally related to them, appeared in their Synod, and in this way a very remarkable event had taken place. Through the organizing power of their beloved friend, Dr. Scott, there had been established a triennial Council to bind the United Presbyterian Church and themselves, and now into that Council came the Free Church of Scotland, so that instead of thirty-one members, there would be twenty from each of the three Churches. The Council would meet in Edinburgh in October next, and if what he had stated was not a foregleam of Church union he did not know what it was. Besides this, the Welsh Church had resumed visiting them.

Our Contributors.

FROM GRAVE TO GAY IN ECCLESIASTICAL LONDON.

BY KNOXONIAN.

Canadians who never read the religious journals of the old land, have the idea that ecclesiastical meetings in the Mother country are always conducted with extraordinary dullness and solemnity. They imagine that things racy and humorous are rigorously excluded from the great annual meetings of the British Churches, and that a happy hit which might be applauded in the American Assembly, and perhaps tolerated even in a Church Court, would be promptly put down in any ecclesiastical meeting in Great Britain. The facts are exactly the other way. Conscious of their power and dignity, the great British ecclesiastical meetings don't need to be everlastingly defending their dignity. Their dignity is sufficiently able-bodied to take care of itself. Nobody over there has the least fear that a racy speech may overturn the foundations of Zion. It never dawns upon the mind of a stalwart English, Irish, or Scotch Christian, that leaden dullness and dignified stupidity are the principal pillars of the Church. They know more about the real foundation of the Church than to adopt any such absurd theory. Intelligent British Christians leave props of that kind to people who have nothing better to stand on.

We have before us a copy of that most readable journal, the *British Weekly*, in which there are condensed reports of the proceedings of the English Presbyterian Synod, of the Baptist Union, the Congregational Union, of the Pastors' College (Spurgeon's) Evangelical Association, and of several other annual gatherings. At these meetings, the best men were at the front. Judging from the speeches they made, and the papers they read, one is justified in assuming that they forgot their ecclesiastical straight jackets when they left home. Certainly they forgot to be grim. Probably they thought that being grim is a special characteristic of "mere colonists" and "stuckt ministers" who have sailed from the tight little island in search of churches to empty.

The annual meeting of the British Liberation Society was held in Spurgeon's Tabernacle, and was presided over by a member of the House of Commons. Some of the most prominent ministers of the three kingdoms were on the platform. The report closes in this way.

Mr. Mitchell, who was to speak on the Scotch Church question, was left to the last, a proceeding he very good naturedly affected to regard as a compliment. What he did say, however, only made his hearers wish that some of the preceding speakers had been more chary of their eloquence, for Scotch humour and Scotch fire are dear to Southern ears and hearts, and had there not been a long way for many of us to go, and a character for early hours to keep up, we could well have spent another hour in the Tabernacle to listen to such a racy speech as that of the Rev. D. Mitchell.

Had Mr. Mitchell been addressing a mixed audience in some small Canadian village, or cross-roads school house, he would probably have been asked to repress his Scotch humour and smother his Scotch fire, lest he should offend some of the half "Plims" present. Those stalwart Englishmen were not afraid that a little Scotch humour would destroy their religion. They did not seem to think that a Scotch story, well told by a Scotchman to illustrate a point, would knock the piety out of them. They may have been wicked enough to suppose that even a mild laugh at a public meeting would not cancel their covenant title to a share of the great inheritance. Those Englishmen thought they could stand Scotch fire, which is more than Englishmen have always done.

At the anniversary missionary meeting held by the Baptist Union, Professor Elmslie seems to have ignored that dullness which so often does service for clerical dignity:

The speech of the evening was undoubtedly Professor Elmslie's. Mr. Fuller (our black missionary, as he is affectionately called), and Mr. Ewen, of Benares, both spoke well. But Professor Elmslie displayed a combination of sound sense and humour, of loyal adherence to principle and generous sympathy, of stimulating thought and genial mirthfulness altogether unique.

So it seems that learned professors, as well as "mere pastors" relax a little at times across the water. Probably Professor Elmslie did not feel that it was necessary to try to make up for his lack of learning and ability by looking mysterious, and uttering platitudes in funeral tones.

In the matter of raciness, Spurgeon is perhaps the greatest living sinner, as the following extract from his speech at the opening of the Pastors' College will show.

Many ministers have two creeds; one for the pulpit, and one for private consumption. They never obtrude the one; they keep it for fraternal and private meetings. If we do so, we shall become a proverb to all honest men; a scorn to the working classes. It is a piece of knavery. I believe nothing but what I preach, and I preach nothing but what I believe. If I did, I should deserve to lie in a cell all my life. Mr. Gadsby once rode in a coach with two ministers, and he asked them, "Now tell me, how is a man justified before God?" They replied: "Ah now, we know that whatever we say you will repeat it next Sunday, and it will be all over Manchester." Gadsby replied: "A man is saved by sovereign grace, through faith in the Lord Jesus Christ; now tell it all over Manchester." We only desire publicity. Look at Rowland Hill and Whitfield. As they fed others, they fed upon the Word themselves. They preached as if they enjoyed it. Oh, brethren, be earnest, if you would be real! A minister once said: "No one can go to sleep in my church, I have desired the sexton to wake up the sleepers." His friend replied: "Better tell the sexton to wake you up." Give them something worth listening to, and they will not go to sleep. A friend of mine said lately that no man need wish to be an "original thinker." Jesus Christ was not an original thinker; nor was the Holy Ghost. I will tell you who is the original thinker. The woman, when congratulated upon her son's strong-mindedness, replied, "Ah! it's nothing to his not-mindedness." It's all their not-mindedness. When we preach to please the people, we cannot be real. A great man once put his watch into the saucepan and stood looking at the egg. Many

ministers put the Bible in the saucepan and stand looking at the people. They boil the Bible down. Let us boil the egg, and keep our eyes upon the watch. I believe in all within the Bible, from the first of Genesis to the last of Revelation. We believe in a real God, a real redemption, a real heaven, and also in a real hell. If we give an inch to error, we must give an ell. If we admit one mistake in the Bible, we must admit many; if God erred in a little thing, He has erred in a great one. Then, be honest in your statistics. Don't bamboozle. Now, dear church members, let me speak to you. There was an Irishman who, having a few pounds, thought that he would be carried in a sedan chair. There was but one in the village, and it had neither bottom nor seat. But the bearers carried the handles, and the man walked in the midst. He said "that, if it had not been for the dignity of the thing, he might just as well have walked." Alas! there are many Church members so. Then, don't tolerate sham doctrines. We were told lately that we were all elected, and that all we had to do was to make our election sure. That is like the schoolboy who wrote "Psalm" as "salm." When spoken to he replied, "What is the use of 'P'?" It has no sound in it." So men spell their Psalm without a "P." They say of this doctrine and that, they are no use. Then avoid sham experience; and avoid sham living. That man, for instance, who paid his 1s. in a pound, and said, "Thank God I have not lost my honour, nor have I quite lost all my property, for much of it has been made over to my wife." Men would say that such a man's religion was a 1s. in the pound, and the shilling possibly counterfeit.

THE JESUITS

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

HIGH CRIMES AND MISDEMEANOURS.

But let us pass from the religious to the political view of the practices of the Jesuits. We have already intimated that we arraign the Jesuits at the bar of history, and solemnly charge them with having had to do either directly or indirectly with some of the most black and bloody transactions that blot its annals. We charge them with having accomplished the death of Henry III. and Henry IV. in France; and the Prince of Orange in Holland. We charge them with having aimed at the deaths of our own Queen Elizabeth, and her successor, the weak-minded James. We charge them with the massacre of Saint Bartholomew, in France; and its counterpart nearly a century after, in Ireland. We charge them with the Spanish Armada, with the Gunpowder Plot, and with the revocation of the Edict of Nantes. We charge them in fine with "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like."

We go first to France. Not until twenty years after their establishment did the Jesuits set their foot on that soil which they were destined to drench with blood, and to convert into a heaving volcano. The university and Parliament, and even the bishop of Paris, with his priests, were jealous of this rising order. Through the "fair speeches" however, and the interposition of the crown and the principal aristocracy, they effected an entry in 1500. Buildings were erected and plots hatched with amazing rapidity, a holy league was formed, of which the notorious Guises and Philip II., of Spain, were prominent members, but at the bottom of which were the Jesuits.

The articles of this league declared it to be "for the maintenance of the Roman Catholic religion in France, as well as in the Low Countries, and on the death of Henry III. to take measures that the Cardinal de Bourbon be appointed his successor; the heretic and relapsed princes being for ever excluded from the right of succession." The object, in other words, was to prevent Protestants ever reigning in France, and to perpetuate the succession to the crown along a Popish line. After the formation of this Holy Alliance Henry III. was tossed on a sea of troubles, and at last, in 1589, was stabbed at St. Cloud by James Clement, a Popish Friar. There can be no question that he was in direct concert with the Jesuits, who had contrived that league which had proved the source of the unhappy monarch's troubles. In the pulpits, and through the press, they declared the murderer to be a martyr, and Henry to be a Herod. Over altars in their Churches the portrait of Clement was placed. They even proposed erecting a statue to him in the Cathedral of Notre Dame—and when his mother appeared in Paris, they told the people to go and venerate that blessed mother of a holy martyr.

The Jesuits, with all their adherents, united in a firm phalanx to plant barriers in the way of Henry IV. to the throne. Despite all their efforts, he got securely seated. Though a Protestant, melancholy to relate, he apostatized, and took the Jesuits into his confidence. But though he loaded them with favours, they requited them with the basest ingratitude.

John Chastel, a student of philosophy in one of the Jesuit colleges, struck at him with a knife, when sitting in his chamber, in 1595. The wound did not prove mortal. Immediately the Jesuits were expelled from France, but in 1603, they were permitted to return. Seven years thereafter, on the 14th May, 1610, as the infatuated Henry was stepping from his carriage, he was stabbed to the heart by the priest Ravallac. The assassin, on being seized, justified his deed by an appeal to Jesuit writings, especially those on "Regicida," by the Spaniard Mariana. He declared further, that he had been at mass, and received absolution beforehand for his crime, from Father D' Aubigny, while he was privy to his intentions.

In consequence of these repeated attempts, very stringent enactments against the Jesuits were found necessary—enactments which bear a very striking contrast to the milk and water ones of more recent times, and in the light of which their incorporation and endowment among ourselves seems so singular.

In 1570, the leaders of the Protestant party in France were invited to Paris. They were feted to satiety. Everything

was done to please them and throw them off their guard. Flowers had been spread over the pit that had been dug for their ruin. On a given signal, swords sprang from thousands of scabbards, and for three days and three nights, the streets of the gay Capital flowed with blood. The carnival was exchanged for a carnage, the most bloody that history records.

This event, which will keep St. Bartholomew's day forever in remembrance, was undoubtedly applauded by the Jesuits, if they were not the prime actors in it. We know for certainty that the Pope proclaimed a special thanksgiving at Rome, on account of it, and struck off a medal which still exists to memorialize it.

THE MASSACRE IN IRELAND

may be fitly placed side by side with that of which France was the scene. The circumstances were not unlike. The impelling cause was the same.

From the period that Charles I. ascended the throne, the Jesuits became more than ordinarily active. They directed their efforts especially to Ireland. Their grand aim was to cut the cord that bound it to England, and to connect it with Rome. The hardy and heroic colonists that had fled across the channel to find an asylum in Ulster, stood in the way of the carrying out of their cherished idea. They, at first, feigned friendship, and made overtures for a coalition against Charles. But suddenly the mask was torn aside—the bolt felt. On the 23rd October, 1641, thousands of our innocent unsuspecting forefathers fell beneath the blows of concealed weapons. The glare of countless, blazing huts reddened the sky. Priests were seen openly urging forward the inhuman monsters. A mountain of stiffened and mangled corpses was again piled up as a suitable monument to the Woman whom the pen of prophecy describes as "drunk with the blood of the saints."

During the reign of James, Henry Garnet was Provincial of the Jesuits in England. One day, the significant question was proposed to him, "Whether, for the sake of promoting the Catholic religion, it might be permitted, should necessity require, to involve the innocent in the same destruction with the guilty?" In the true spirit of a Jesuit casuist, the wily Garnet replied, "That if the guilty should constitute the greater number, it might."

This answer contained in it the germ whence subsequently sprung the Gunpowder Plot. It flashed into the mind of Robert Catesby that it would be a glorious deed, which would earn for him a high place in the calendar of saints, to blow into eternity King, Lords and Commons, on the occasion of the assembling of Parliament, on the 5th November, 1605. Along with a friend, to whom his intention was communicated, he flew over to the continent and consulted with Guy Fawkes, then a student at Douay. Fawkes grasped at the idea. Our readers know the rest. What we wish particularly to notice is, that the Jesuits were at the bottom of the plot from beginning to end. Garnet, then chief, confessed before his execution "that he had heard of the plot in confession, but amongst Catholics, the secrecy of confession was inviolable."

HERESIES.

FROM THE POSTHUMOUS PAPERS OF THE LAIE MR. THOMAS HENNING.

A perfect silence reigned throughout the immense assembly. Various proceedings followed. The charges against Huss were read, but he was scarcely permitted to reply to them. He listened on his knees, his hands raised to heaven. Once he mentioned aloud his safe-conduct that had been so shamefully violated and turned his sad eyes upon the Emperor. A deep blush spread over Sigismund's face; he was strongly moved. Sentence of degradation was next pronounced against Huss. The priests appointed for that duty at once approached him, put on him the priestly robes, and then took them off. They then placed on his head a paper crown, on which were painted three demons of frightful aspect, and on it was inscribed, "Chief of the Heretics." Huss said to them, "It is less painful than a crown of thorns." They mocked him with bitter raillery, and then led him away to execution.

He went from the Church to the place of execution guarded by the officers of justice. Behind him came, in a long procession, the Emperor, the Prince Palatine, their courtiers, and eight hundred soldiers. A vast throng of people followed, who would not be turned back. As Huss passed the episcopal palace he saw that they were already burning his books, and smiled at the malice of his enemies. He was bound to the stake, and the wood piled up around him. Before the pile was lighted the Elector Palatine advanced and asked him to recant and save his life. He refused. He prayed, and all the multitude prayed with him. The fire was lighted; he raised his arms and eyes toward heaven, and as the flames ascended he was heard joyfully singing a hymn of praise. Higher, higher rose his dying chant, until his voice mingled with the songs of angels above.

All that remained of John Huss, his ashes, his clothes, his furniture, was cast into the Rhine, lest his followers might preserve them as relics of the martyr. But the Bohemians afterwards gathered the earth on which he suffered and carried it away. His friend, Jerome of Prague, Milman vol. VII. p. 505, was burned the next year, by order of the Council of Constance. Bohemia has never ceased to lament and honour her gifted sons, and the world is just becoming deeply conscious of what it owes to Huss and Jerome of Prague, the fore-runners of Luther.

In July, 1431, a council assembled at Basle still more revolutionary in its character than that of Constance. The

Pope, Eugenius IV., attempted to dissolve the council; the council deposed the Pope, and elected in his place Amadeus of Savoy (Felix V.) A long controversy followed, and a new schism in the Roman Church. Eugenius summoned a council of his own adherents, and thus two Popes and two councils contended for the supremacy of the Christian world. But the quarrel was terminated by the triumph of the Savoyard faction. At the Council of Basle was formed a temporary union between the Latin and the Greek churches, which soon ended in their complete separation. The bold effort of this great council to control the papacy wholly failed, and from its dissolution Rome gained new strength. Each succeeding Pope enlarged his authority, defied public opinion, opposed every effort to reform the church, and threw the shield of his infallibility over the vices and disorders of the clergy. The monks again ruled mankind. The Dominicans invented the Spanish Inquisition, and persecuted heretics with subtle malice. Basle saw the last Council which could pretend to the title of Ecumenic. Those of Trent and the Vatican in 1870 were simply Councils of Papal Christendom.

At length the Reformation came. The conscience of mankind, which had been apparently forever suppressed with the martyrdom of Huss and Jerome, found a new expression in the commanding genius of Luther, and the intellect of Europe awoke at his powerful summons. He dissolved the spell of monkish delusion and tyranny. He consolidated into a powerful party that wide but disunited opposition which almost from the age of Constantine had looked with horror and shame upon the pride and corruption of the established church. The pure and the good of every land, the spiritual descendants of the Cathari, the Albigenses, the Vaudois, or the Wycliffites—the humble and gentle Christians of Bohemia, France, and even of Italy and Spain, now ventured to unite in a generous hope that the reign of Antichrist was over. Tradition and false miracles, the indulgences, the worship of images and saints, the idolatry of the mass, the horrors of the monastic system, seemed about to pass swiftly away before the voice of reason and of conscience, the pure faith and practice of the Gospel seemed ready to descend again on man. In the year 1540 a general and peaceable reformation of the whole Christian world was possible. Already Spain itself was filled with Protestants, Italy was sighing for a purer faith, the Scriptures were studied, and reform demanded in Rome and Naples. France was eager for religious progress, the vigorous North was already purified and set free, and had some wise and gentle spirit controlled the papal councils, some pure Erasmus or a generous Pole, and from the Roman throne breathed peace and good-will to man, an age of unprecedented progress might have opened upon the world. The warrior caste which had so long preyed upon the people would have sunk into decay. The priestly caste would have lost its vices and its pride. The industrial classes, who in Spain, France, Italy, Germany, formed the chief part of the reformers, might have risen to control the state, and Europe would have been free.

The next, the great council of Trent came to destroy the rising hopes of mankind. It created war, not peace. It spread irreconcilable enmity among nations. It leagued the warriors and the priests in a deadly assault upon the workman. It declared war against the factory and the work-shop, the printing-press and the school. It crushed the industry of Italy and Spain; it banished the frugal and thoughtful Huguenots from France; it strove in vain to make Holland a desolate waste, and to blight in its serpent folds the rising intellect of England; it aimed vain blows at the genius of Germany and the North; it held in bondage for three miserable centuries the mind of the decaying South. To the Council of Trent, by an easy deduction, may be traced the great war which Charles V. waged against his German subjects, and the disastrous crusades of his son Philip against the Netherlands and Queen Elizabeth; the wild rancour of the League and the Guises; the persecutions, worse than those of Diocletian, of Louis XIV.; the Thirty Years' War, in which Wallenstein and Tilly made half Germany a blood-stained wilderness; the fatal bigotry of Austria; the tyranny of Spain. It was a flame of discord, a harbinger of strife; and to the student of history no spectacle is more startling than that torrent of woe which descended upon mankind from the deliberations and the anathemas of a scanty gathering of bishops and Jesuits in the rocky heights of the Tyrol.

At Trent, among the snow-clad hills of the Tyrol, on the banks of the Adige, on the 13th of December, 1545, the papal legates and a few bishops assembled. After mass and a sermon by the Bishop of Bitonto, the Council was declared to be opened to the glory of the holy and undivided Trinity—for the extirpation of heresies, the peace and union of the Church, the reformation of the clergy and the people, the suppression and extinction of the enemies of the Christian name. "The moment is come," said the Bishop of Bitonto, "God must speak, and He will speak." He exhorted all the Bishops to repentance and humiliation. "But," he added, "were you even to remain in impenitence, don't go on to imagine that thus you would have it in your power to shut the mouth of God. Happen what may in that respect, the Holy Ghost will find it easy to open yours and employ it in his service." In other terms: "If your hearts are pure, so much the better, if they are not, still the voice of the Council will not the less be God's voice." This you will say, is impious language. It may be, but it was not anti-Roman Catholic. Quite the contrary. Hear what the great historian of the Council, Pallavicini, says: "If the illumination of the Holy Ghost can be looked for only in a council of men inwardly sanctified, that sanctity being invisible and uncertain, their authority and their decisions remain in like manner uncertain." This was a conven-

ient doctrine, for the very first speech made in the Council drew a picture of the Italian cardinals and bishops, their blood-thirsty cruelty, their avarice, their pride and the devastation they had wrought in the Church that was truly appalling. "What," asked Antonio Flaminio, "will a Council composed of such monstrous bishops do for the Church? There is nothing episcopal about them except their long robe." Yet it was this Council of Trent which gave the doctrines of Rome their form and pressure. Dogmas which had for ages floated in uncertainty were here stereotyped for ever. "The theories of the schools were trimmed, revised, composed and arranged, until at least a semblance of harmony was obtained and they were then stamped by the Council with infallibility. The Canons of Trent are the very citadel of Rome. The sessions continued until April, 1547, when the Pope (Paul III.) transferred the Council to Bologna where it would be more completely under his control. The papal party obeyed the mandate, but Charles V. ordered his German Bishops to remain at Trent. The schism continued until Paul died when his successor Julius III. once more convened the assembly at Trent. It remained in session until April, 1552, when a prorogation, took place for ten years, after which it re-assembled in January 1562. The Council therefore sat nearly eighteen years, but of these ten are included in the prorogation besides the schism at Bologna. The proceedings were at last hurriedly closed, but not before a Bull was published actually forbidding, on pain of anathema, any interpretation to be given to the decrees of the Council other than the Pope should declare. "In virtue," says Pius IV., "of the apostolic authority, we prohibit all, whether ecclesiastics of any rank whatsoever, or laymen, whatever be the authority with which they are invested, the former under pain of interdiction, the latter under pain of excommunication; we prohibit all, in a word, whosoever they may be, to make upon these decrees any commentaries, glosses, annotations, scholia, or interpretations whatsoever." Could any further step be taken in the subjugation of the conscience and of thought? "After this," says the German historian of the Council, "reproach Roman Catholicism, forsooth, for having deprived you of the right to interpret the Bible? That which it has itself put in the place of the Bible, its decrees, its council by predilection, what it had spent eighteen years in elaborating, calculating, weighing—even that it does not yet believe itself sufficiently sure of, to admit of its being abandoned to the conscience and the reason of the faithful. It publishes this code, but with a prohibition, which, if strictly observed, would be equivalent to an interdiction against reading it. For it is clear that you cannot open it any more than the Bible without the risk of interpreting some one or other passage differently from the Pope, and consequently, being excommunicated. Truly, Rousseau was an excellent Roman Catholic, when he said, "The man who thinks is a depraved animal." Such was the Council of Trent—the source of countless woes to the nations of the world.

The bishops met at a moment when the European intellect was strongly excited by a new impulse toward the good and the true; when men longed for a holier life, a purer faith than had been the possession of their fathers. They gave them instead war and bitter strife, the doctrine of persecution, the vision of the Middle Ages. It is said that a reaction in favour of the Roman Church followed upon the Council of Trent, and that the reformers were driven back from their southern conquests to their strongholds in the north. They lost, indeed, Bohemia and the south of Germany, the Netherlands and France. But neither of these triumphs of the council was an intellectual one; its doctrines were nowhere accepted unless enforced by powerful armies and the slow prevalence of the Holy Office. The followers of Huss were extirpated in Bohemia; the Vaudois were slaughtered on their mountains; Philip II. revived the medieval Church on the ruins of Antwerp and Ghent; the decrees of the Council of Trent were only triumphant in France when Louis XIV. destroyed Port Royal, and banished, with terrible persecutions, the gifted Huguenots.

For a brief period England was ruled by the earlier decisions of the famous council, and Mary enforced the faith in tradition by the fires of Smithfield. But not even the spectacle of Latimer, Ridley, or Hooper perishing at the stake could convert a nation that preferred the teachings of the Scriptures to those of the fathers of Trent. England shook off the yoke of the schismatic council with fierce abhorrence. Her vigorous intellect, thank God, refused to submit to monkish rule. Throughout all Northern Germany the free school met and baffled the theory of persecution. Colleges and universities succeeded to the monastery and the cathedral, and the land of Luther repelled the dogmas of the Council of Trent. The Latin races were less fortunate. For three centuries Italy and Spain have slumbered under the monkish rule. Every anathema of the unsparing council has been enforced upon their unhappy people; the press has been silenced, the intellect depraved, industry had nearly died out; the Inquisition lingered long after it had been partially suppressed in other lands; and swarms of monks and friars encouraged indolence and sapped the purity of nations. But within a few years even Italy and Spain have revolted against the decrees of the Tridentine Council. The people of the two most Catholic lands have destroyed the monastic system, established freedom of thought, of religion, and of the press, and have plainly made themselves liable to the severest anathemas chanted in the cathedral of Trent.

But while the people in every land have thus rebelled against monkish tyranny, the priests and the Pope, the only legal representatives of the Romish Church, have proclaimed

their unchangeable adhesion to the decrees of their last great council. To them the free school and the free press are as odious as they were to Loyola, Lainez and Del Monte.

They still assert the supreme authority of the Holy See, the boundless infallibility of the Pope. But, in reply to their extravagant assumptions, the surging waves of Reformation have swept over Europe, and at length the decrees of the Council of Trent are only received, in their full enormity, within the walls of the city of Rome.

FRAGMENTARY NOTES,

PITTSBURG, PA.—ITS WEALTH, CHURCHES, MINISTERS AND CONGREGATIONS—PROHIBITION—THE LICENSE QUESTION DECIDED BY THE COUNTY JUDGE.

This is one of the flourishing cities of the union, constantly increasing in population, and territory. It is in every sense of the word a manufacturing city, and although the passing stranger does not encounter as much smoke as he would have done a few years ago, still the works are all full blast. What has wrought the change? Well, "natural gas" has arrived, and, as some think, has come to stay. Nearly every house, including the labourers' dwellings, have "natural gas," which, just at present, is the pride of Pittsburgh; and sure enough, it is a "mighty convenience." Think of turning on a fire in the stove or grate, as you would a jet of gas in the parlour or dining room. The grate, or stove, is filled with broken bricks, and when the gas is turned on, the bricks first absorb and are heated, then send out a strong heat. Some of the largest steel and glass works on the continent are located here, and the wealthy of the two cities, Alleghany and Pittsburg divided only by the Ohio River, is surprising.

Lately, Mr. Carnegie, a millionaire, donated \$250,000 to build an hospital in Alleghany, which is now nearly completed, and will remain for generations as a monument to his benevolence and patriotism. This is an example which many of our wealthy men could profitably follow, and while they live, like Sir Donald Smith and Sir George Stephen, of Montreal, who are erecting a hospital in that city, will have the pleasure of seeing the results of their charities in this life. Mr. Carnegie is a Scotchman, and is a credit to the country he came from.

Pittsburgh and Alleghany may be said to be the Jerusalem of Presbyterianism, as no other denomination can approach it in influence, having some twenty-eight or thirty churches, and all manned by able orthodox ministers, many of them of the Princeton school of Theology, and in none of these will be found representatives of the Andover, whose "higher criticism" is spreading so fast in the New England States.

As in the Irish Presbyterian Church, the instrumental music question has been a bone of contention in the United Presbyterian Church, but as an illustration of the changes which are taking place, even the U. P. Church has introduced instruments, although the custom is not general. It still adheres to the psalms in worship, but many of the more liberal members, and even elders, can join heartily in the praise service in a "Presbyterian Church," although hymns are sung.

As to the question of union, there is not much hope at present, and each section of the Church thinks that it can prosecute its particular work better on its own lines, and to both we wish a hearty God speed.

THE FIRST PRESBYTERIAN CHURCH

is regarded as one of the down-town churches, being located on one of the best business streets; a very large number of its members live a long distance from the church. It is a solid, handsome structure, with two towers, and has an imposing appearance. The congregation is over one hundred years old. It celebrated its centennial about five years ago, and although now venerable with age, it is still fresh and vigorous, and has only its fourth pastor. Many of your readers will have a fresh interest in this important church, when they hear that the Rev. Dr. Kellogg, the eminent pastor of St. James Square Church, in this city, supplied the First Church, in Pittsburg, for two years.

The Rev. Dr. Purves is the present pastor. He gives promise of being a worthy successor to the excellent men who preceded him. Dr. Purves has not yet attained to middle life, but as a preacher and worker, is in the front rank of ministers in Pittsburg. It was Easter Sunday. The sun shone bright, and the music of the birds announced the advent of spring. The pulpit was decorated with flowers, and the audience was large and intelligent. The music was excellent, the congregation being obedient to the injunction, "Let all the people praise Thee." In contrast to many congregations, the whole congregation, including the minister, joined in the service of praise. Dr. Purves is below the average height, with a rather unimpressive, yet withal thoughtful and studious appearance. Judging from the sermon, which he delivered without notes or manuscript, we concluded that there was a sure evidence of apostolic succession, both as regards doctrine and duty. The subject discussed was the "doctrine of the Resurrection" which was handled in a masterly manner, dealing with first, the peculiar objections to the doctrine, and second, the answers. The discourse was powerful and persuasive, and was brought to a close with a splendid peroration, which made a deep impression on the large congregation. We have no fears for the cause of truth in the United States, so long as her pulpits are filled by such men as Dr. Purves.

CHANCE ACQUAINTANCES.

I met the Rev. Dr. Wallace, one of the Clerks of the Assembly of the U. P. Church, and who some years ago was a delegate to the General Assembly in Canada.

He expressed himself as having been much pleased with what his eyes had seen and his ears heard. Dr. Wallace is one of the editors of the denominational paper, and also conducts an excellent magazine, the *Evangelical Repository*, published monthly, at \$2 a year. It contains contributions and articles by some of the most eminent clergymen in the denomination.

The Rev. B. D. Sinclair was a passenger on the train to Buffalo, and soon as he discovered that your correspondent hailed from Toronto, he made reference to some of our prominent clergymen, who are well known on the other side, especially the esteemed pastor of St James Square Church, the Rev. Dr. Kellogg. In this connection, he said so many nice things about the learned doctor, that I began to challenge his nationality, only that his congregation would endorse every word he uttered, and still the half would not be told. My friend, however, soon put me right as to his antecedents. He came from the land of Knox. Mr Sinclair has just been called to Newburyport, Mass., to a Church, where near by lie the bones of Whitfield. Mr Sinclair, having graduated at Princeton, it occurred to me that a little Princeton Theology will be a good antidote to some of the teachings of the New England pulpit. I suggested how appropriate the B.D. would sound at the other end of the name, but on this point I dare not enlarge. Well, we sometimes sneer at degrees, but in the majority of cases, they are well and truly placed, and I cannot think of a case where the recipient does not honour the degree more than the degree does the wearer.

Prohibition was being fully discussed, and is to be voted on in June. Pennsylvania is a large and populous State, and with the result of the vote in Massachusetts, the outlook is not cheering for the friends of temperance. Still, they had some consolation last week, which will be of permanent value, in the granting of new licenses; Judge White cut off a large number and positively declined to hear further evidence. In an elaborate paper published next morning, in the leading papers, he gave his reasons in every case; and, as might be expected, these will, in some instances, be questioned. Still, the decisions generally will meet the approval of all whose opinions are worth anything. Judging from the way in which the license system has been worked here, I would prefer the impartial decisions of a judge who stands outside of local and political influence, to those of license commissioners, however excellent they may be.

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THE DELICACIES OF A WALK.

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

This is the suggestive phrase of Sir Philip Sidney, "the delicacy of a walk." What a quaint, comfortable, old-fashioned air it has about it. It carries us away back into quiet, leisurely, sedate times when there were no steam engines or telegraphs or telephones to beat the sun and bring the most distant places close together, and make men rush about in breathless haste as if they were afraid the day would end before their work was done. Then it was much as George Eliot paints earth's early days:

Time was but leisure to their lingering thought,
There was no need for haste to finish aught.

Those peaceful days, however, have gone, and noisy, bustling times have come instead. But these times do not so obtrude themselves everywhere that no place is left undisturbed. There are quiet spaces lying like restful shadows around the centres of competing industries, that are made up of fields in fallow, glens, mountain sides, riverbanks, or bits of wood or reaches of sandy beach.

And so every home has paths about it that strike out into the midst of the fields, over the hills, down into the glens, through the woods, across the sandy reaches or along the margin of the river—paths that lead out into the open where the blue sky or the smiling sea, or the variegated landscape may be seen. Paths that tempt the feet to follow along their track, to enjoy the outspread loveliness. Paths that are priceless for the regalement of the sense. Paths that offer solitude and peaceful seasons for the exercise of thought and the fruitful acts of reflection. Where alone or in company with another, much rare enjoyment may be had—in a word, the delicacy of a walk. "The first care of a man settling in the country" (and we would add in the city as well), says Ralph Waldo Emerson, "should be to open the face of nature to himself, by a little knowledge of nature, or a great deal, if he can, of birds, plants, rocks, astronomy; in short, the art of taking a walk. This will draw the sting out of frost, dreariness out of November and March, and the drowsiness out of August. To know the trees is, as Spenser says of "the ash, for nothing ill." Shells too, how hungry I found myself, the other day at Agassiz's Museum, for their names! But the uses of the woods are many, and some of them for the scholar high and peremptory. When his task requires the wiping out from memory

All trivial fond records
That youth and observation copied there,

he must leave the house, the streets, the club, and go to wooded uplands, to the clearing and the brook. Well for him if he can say with the old minstrel; "I know where to find a new song."

This is a strange but much needed voice in America. "The art of taking a walk." Who in this land thinks of walking leisurely forth, like Isaac "to meditate in the fields at eventide"? And that when they can ride. Who? The reflective souls like Emerson and Thoreau and Bronson. These, everywhere. This is an art to be cultivated most assiduously in our land, and no doubt it will be more and more, as it grows

older, and becomes invested with human as well as natural interest. Our land is full of beauty. Charming bits of landscape may be found at almost every turn. Scenes that are as grand, by river bed, or mountain pass, or prairie sweep, or rocky gorge, or widespread valley, as any to be found in any country beneath the sun. Poets have struck their lyres and sung of them already, but they shall yet inspire great hearts to speak their praise. It is in Britain and Europe that we find those who love to walk. How nobly it has been spoken of by Bulwer Lytton in his "Kenelm Chillingly." The story fills us with desire to set out and visit the lonely "lanes and hedgerows of old England, and listen to the lark as it sings soaring into the scented height."

Charles Kingsley writes in a letter to his wife in this rapturous way: "I got home at four this morning, after a delicious walk—a poem in itself. I never saw such a sight before as the mists on the heath and valleys, and never knew what a real bird chorus was. I shall start to-morrow morning and will lose no time waiting for coaches at Ryde, but walk on at once to Shanklin." When Dr. William Chambers was visiting London in 1844, he was surprised to see about noon one day a coach, not a vehicle of the high modern sort, but an old family coach, drawn by a pair of sleek horses, drive up to the door. From it descended an old gentleman with shovel hat and black gaiters—the card sent up announced, "The Rev. Sidney Smith." After the shock of surprise was over, Sidney Smith said to William Chambers, "You are surprised, possibly, at my visit. There is nothing at all strange about it. The originator of the *Edinburgh Review* has come to see the originator of the *Edinburgh Journal*." And as they talked of Edinburgh, Mr. Smith cried "Ah! what charming walks I had about Arthur's Seat, with the clear mountain air blowing in one's face! I often think of that glorious scene!" Dr. Chalmers loved to walk between Burntisland and Aberdour, with the smell of the sea about him, and the trees meeting overhead, and the ivy clambering over the rock from the foot-path even to the water. Could his musings be recorded, and his conversations with dear friends that he had there, set down, what a racy, rich, stimulating contribution to thought on many themes we should have! Good men do not waste their walking hours. They are to them times of most rapid development and growth. In that precious memorial, "The life of Henry Alford, (D.D.) Dean of Canterbury;" we have numerous references to enjoyable walks. August 1, 1826, he writes, "After dinner walked a little with my father: he remarked that there are moments when, if we could look no farther than this world, we should be truly the most miserable of men, and that ever since my dear mother's death he had no one to whom he could open his mind; why may not I become such? Cannot I try to accommodate my habits to his, my notions to his, and to soothe and allay his sorrows: (five o'clock) came into my room and prayed for grace to do so, may God grant this prayer." On another occasion:—"Ryde. A glorious walk to-day and intercourse with the universe and Him who made it. Passed through Brading, on the Down, magnificent, divine view; had Wordsworth with me; repeated the Platonic Ode, and thought on it; reflected on faith in old age." Again on another occasion, "Very delightful walk to-day, cliffs, grand coast, sea views, and dark luxuriant timber, all my favourites. Oh the delights of nature as connected with reflection and anticipation, and the worship of the human mind and our great and hountiful Creator!" His journal records various walking excursions to Bridgewater, Bristol, the Mendip country and Bath, in company partly with E. Bickersteth, partly with C. Merivale. These notices are full of touching interest to us.

John Stuart Mill tells us in his Biography that his knowledge of political science was first gathered by listening to his father's talks while they walked forth together: "My father commenced instructing me in the science by a sort of lectures, which he delivered to me in our walks. He expounded each day a portion of the subject, and I gave him next day a written account of it, which he made me write and re-write over and over again until it was clear, precise and tolerably complete. In this manner I went through the whole extent of the science, and the written outline of it which resulted from my daily *compte rendu*, served him afterwards as notes from which to write his elements of political economy."

How much has been done in the quick converse of a walk! The intercourse of thought so freely exchanged, so fully explained, so readily modified, causes the truth dealt with to find its way readily into the memory to live there, and so to influence and mould the character, and determine the course of the life.

When Brownlow North was recognized as an Evangelist by the General Assembly of the Free Church of Scotland, in the address he delivered in response to that of the Moderator, we find this acknowledgment: "One of my own prayers has been, from almost the first day that I prayed at all, that I might receive marvellous grace, and marvellous grace to bear the marvellous grace. I do not know if you know what I mean. But I feel that if a man received marvellous grace, he needs marvellous grace to enable him to bear it. I remember walking with Mr. Davidson of Dallas, upwards of three years ago and telling him that this was my prayer." There is the inmost longing breathed into the heart of another in the sweet interchange of feeling in a walk.

One other interesting instance may be given, it occurs in a speech delivered by Professor Drummond of Glasgow at the Semi-Jubilee celebration of Dr. Marcus Dods' ministry in Renfield Church. He says: "I came to Glasgow a waif and

a stray, living alone in rooms, knowing not a white man in the place. I once went to Renfield Church and did not like it at all. I did not like the preaching and did not go back for a long time. I did not know Dr. Dods. One day he asked me to dinner; the first time I had ever been asked to dinner in Glasgow. I need not say I went. And he asked me to go out for a walk the following Saturday. I never was so proud in my life. When next Saturday came I bought a new hat. I felt that I was set up for life when I had been seen on the Great Western Road with Dr. Dods. From that time forward the acquaintance ripened and deepened, and now I can claim him not only as a friend and elder brother, but as the greatest influence in many directions that has ever come across my life, and that if I have done anything in any poor way to help anybody else it has been largely owing to what he has done, and mainly by his own great character, to help me."

Professor Drummond does not tell us the subject whose mysterious power riveted him to Dr. Dods—he speaks of the brotherly, kind, noble spirit Dr. Dods evinced in the walk.

A walk is favourable to meditation,—self-converse; to reflection,—looking at a subject on all sides and considering it in all its bearings; to conversation, turning over thoughts in company with another and so to effective teaching; as well as to the study of nature in all her moods and the prying into her secrets. He who understands the art of taking a walk has in his own power one of the highest and most innocent means of enjoyment and knowledge and wisdom.

CARE FOR THE FISHERMEN.

MR. EDITOR,—Some of my congregation who have recently become acquainted with Mr. E. J. Mather's very interesting work among the English deep sea fishermen of the North Sea, as told in his book, "The Deep Sea Mission," have put into my hands a contribution to be sent to any similar work among American deep sea fishermen.

Allow me to inquire through your columns whether any such work is in progress or in contemplation.

This contribution was made without knowledge of where it would go, and this note is sent you in the hope that if there is not already such a work in progress, some one may be moved to inaugurate it.

Surely the needs of our deep sea fishermen on the banks of Newfoundland and along the Northern coasts must appeal to the hearts of Christian people when they consider the hardships of their lots, the dangers to which they are constantly exposed and the deep spiritual destitution which prevails in deep sea fishing fleets.

Ought not the remarkable progress and the speedy and gratifying results of the work begun among British deep sea fishermen encourage and stimulate some on this side of the ocean to a similar undertaking?

Are there not found among the Christians of the Atlantic sea board, money and men who will take up this work? We in the Rocky Mountains will await the answer, and pray for God's blessing on them. The small contribution in my hands is a burden to me. It represents much of real interest and prayer. To whom can I send it?

T. V. MOORE,

Pastor, Presbyterian Church

Helena, Montana, May 15, 1889.

THE SANCTIFIED.

Here, in twenty particulars, is William Secker's description of the characteristics of sanctified men and women:

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to be better inwardly in their substance than outwardly in appearance.
11. They are grieved more at the distress of the Church than affected at their own happiness.
12. They render the greatest good for the greatest evil.
13. They take those reproofs best which they need most.
14. They take up duty in point of performance, and lay it down in point of independence.
15. They take up their contentment in God's appointment.
16. They are more in love with the employment of holiness than with the enjoyment of happiness.
17. They are more employed in searching their own hearts than in censuring other men's states.
18. They set out for God at the beginning, and hold out with Him to the end.
19. They take all the shame of their sins to themselves, and give all the glory of their services to Christ.
20. They value a heavenly reversion above an earthly possession.

If we hold up that as a mirror, do we see ourselves reflected in it?

THE CANADA PRESBYTERIAN.

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms, \$2 Per Annum in Advance.

ADVERTISING RATES Under 1 month, 1 cent per line per insertion; 1 month, \$1 per line; 6 months, \$5 per line; 1 year, \$10 per line. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 5th, 1889.

THE American Presbyterian Church raised last year, for Home Missions, \$838,334; for Foreign Missions, \$847,492. These figures prove two things—that our friends over the way are liberal, and that their interest in missions is about evenly divided between the Home and Foreign work. The sums contributed each year for these objects are always about the same. The Church aims at a million for each next year.

THERE is one committee in the American Assembly that we never have in Canada—a committee on "extinct churches." Fortunately, we have no use for that kind of committee. The man who said that if Presbyterians were sometimes the last on the ground, they were always the last to leave, struck the nail fairly on the head. If we ever have any extinct churches, they will be always found in a locality in which there is not brains enough to make two or three decent Presbyterians.

OUR readers have many a time heard about the wickedness of Chicago. They have quite as often heard that Calvinism is dying in the United States. In thirty days, the Presbyterians of Chicago raised \$500,000 for the endowment of Lake Forest University, a Presbyterian institution. Chicago, like many other cities, has some very bad elements in it, but what other city ever raised half a million in a month for a denominational university? One characteristic of some American cities, notably of Chicago, is that the good are very good, and the bad, very bad. The fence is so high over there nobody can get on it.

THE *Interior* says:

Mrs. and Mr. McCormick have cleared up the deficit in the income of the seminary for last year—near \$20,000, donated \$100,000 to go immediately into houses for rental, and added \$10,000 for current expenses—total for this last donation, \$130,000.

Blessings on the McCormicks, male and female. Mr. Mowat said the other evening at the farewell banquet given to Dr. Castle, that though strongly opposed to annexation, he had no objection to annexing men like Dr. Castle in their individual capacity. That is our position exactly. We are opposed to annexation, but we should like to annex two or three families like the one that built, equipped, and endowed the McCormick Seminary. Of course the Canadian Church can get on without them, but it would, all the same, be a nice thing to have them.

ONE of the warmest and most generous welcomes given by the press of New York to the General Assembly, came from the *York Advocate*, the official organ of the Methodist Church. Among other handsome things the *Advocate* said:

Their institutions of learning and their literature have contributed immensely to the culture and improvement of the American people. From the beginning of their operations in this country they have supplied an educated and devoted ministry. They have lifted up a standard against the incursions of scepticism, and have stood firm for the defence and preservation and perpetuity of the religious and civil Sabbath. Their churches and their institutions have been leavened with the principles of a pure and spiritual Christianity.

The Presbyterian journals are passing this compliment around, and seem to be proud of it. It is rather handsome. But we venture to say our own Brother Dewart can do as well next week when the Canadian Assembly meets in Toronto. And Brother Dewart is no mollusc in Theology.

A GREAT deal has been said about the steps taken by the American Assembly in the direction of revising the Confession. There was almost

nothing done. Fifteen out of two hundred and ten Presbyteries sent up overtures on the subject. The Assembly's action on these overtures was to send down the following questions to Presbyteries. "Do you want a revision of the Confession of Faith?" "If so, in what respects and to what extent?" We think a majority of our readers will agree with us in saying this course was on the whole the wisest that could be taken. It would scarcely do to ignore overtures from ten Presbyteries though there would be two hundred in the Church if the whole ten left. Ignoring ten would probably bring remonstrance from ten times ten. Anyway, ten members are entitled to a respectful hearing. The question about the nature and extent of the revision sought, if any, is exceedingly wise. Revision is a vague word which may mean any one of half a dozen things. It may mean revision of the doctrines, though that is seldom meant; it may mean a revision of the words in which the doctrines are expressed; it may mean a revision of the proof texts which would probably be a good thing; it may merely mean the addition of a few explanatory foot-notes—something that has been done already in Canada. The word "revision" conveys no definite idea unless qualified in such a way as to show exactly what the person using it means. Taken alone it is "void by generality," as the lawyers say.

EX-MODERATOR Thompson made the following reasonable and sensible allusion to the Standards in his opening sermon:

To say that our Standards are overloaded in some directions is only to say no age can escape its environment, nor can any Confession fail to get colouring from its atmosphere. It ought not so to fail. It is vital only when it is in touch with its surroundings. Why mount guns on parapets that never are menaced? I have noticed in our harbours the guns point the way the enemy would probably come. Christianity's battle in this, as in every time, has individuality. The figures on the chessboard are alive. New approaches demand new defences. Perhaps, if we were called upon to make a statement of doctrine adapted to meet the battle-front of to-day, we could profitably dismount some artillery that has been used to defend the logical relations of God's thoughts and purposes in a past eternity, and carry it around to that side of the fortress where the very ground shakes with the combined assault upon God's living personality, and his living relations to the universe to-day. Profitably, perhaps, now we might also put additional emphasis on the Word of God as an "infallible rule of faith and practice," on the divine person of the Redeemer, and the accountability of man to His judgment throne, on salvation by grace alone, on a spiritual kingdom on earth in which all men are brethren, and on that finality of character here which is the basis of God's moral government hereafter. These doctrines, in some phase or other, are in the arena of debate to-day, and we will occupy well if we define them sharply and hold them firmly.

Carrying the guns around from the side where the war raged fiercely three centuries ago, to that side of the fortress where the very ground now shakes under the shock of battle is, we should say, a beautiful and suggestive figure. Perhaps, some of our men who are preparing speeches on revision, would try and match it.

WHEN Brother Dewart rises in meeting and gives his experience as editor of a Church paper for twenty years, and contributor for perhaps twice that length of time, we are all attention. One of the reasons why Presbyterians object to experience meetings is because people sometimes tell experiences they never had. No newspaper man will doubt the genuineness of the following which appears in the *Guardian* of last week:

Any one can find fault with an editor and tell how he ought to edit his paper; but it does not follow that the critic who complains could fulfil his own ideal, or that if his plan was carried out it would be an improvement. Some people do not like any controversial discussion of any kind. And yet, such discussion contributes to the elucidation and spread of a knowledge of truth, and corrects false impressions of things. Some people think a Church paper should not take sides on current questions about which difference of opinion exists among its readers. It would be a very namby pamby paper that would have no principles or convictions to sustain and defend. The *Christian Guardian* is not that kind of a paper. As a general rule, those who complain of too much controversy in a paper really find fault more because the paper does not advocate their particular views of matters and things. If the discussion was on their side it would be all right.

True. There is no delusion to which some people cling with such tenacity as the delusion that if they subscribe for a paper it should never contain a line with which they do not agree. Carried to its ultimate results their theory would mean that each person should have a newspaper published for himself for no two readers agree on all points. Even then the editor would have to consult the reader about every line he wrote to make sure that he was in agreement with his solitary subscriber. What a fine journal one could get up on that plan!

THE CHURCH'S VETERANS.

THE larger Schemes of Christian activity in which the Church engages receive a fair measure of attention and support from the people. Still, the interest and liberality they evoke is not altogether spontaneous. The cause most popular at the present time, in our own and in other Churches, is that of Foreign Missions. The popularity of that great and beneficent enterprise, manifests itself in many ways. Missionary meetings are better attended than they were ten years ago. Foreign Missionary literature is greatly improved and multiplied, and it finds a more encouraging welcome than ever it did before. Well sustained, systematic and liberal contributions and donations find their way into the Foreign Mission treasury, and never since the first ages of the Church's history has there been so large a consecration of personal service for the work of preaching the Gospel in heathen lands as at present. While all Christians will thankfully recognize that this zeal is a direct inspiration from on high, they no less clearly perceive that there is a distinct responsibility resting on the Church, to use all the instrumentalities that she can command. Here, as elsewhere, God employs and blesses the means used. There are distinct human agencies that have contributed directly to this great access of energy and devotion to the cause of Christ in heathen lands. Conspicuous among these are the self-denying and single-minded efforts of the Woman's Foreign Missionary Society. The consequence is that Foreign Mission and other Schemes receive a degree of prominence that is largely favourable to their advancement.

There are other Schemes of the Church, that in relation to these may be called minor, that do not receive the attention they deserve. Amongst all the Schemes adopted by the General Assembly, there is not a single one that can be justly described as destitute of intrinsic importance. The reason they don't receive the attention and support their merits deserve is not due to any conviction that they are unworthy, but rather that they are jostled aside by others whose importance is generally recognized. Of the Schemes of the Church that have in the past been unduly thrust into a corner is the one that seeks to make provision for the support of the Aged and Infirm Ministers, whose ability to serve has been impaired. There is an impression that were the claims of this Scheme better known and understood, they would at once be admitted, and all that is required for its efficient working would be speedily provided. To a certain extent, this is no doubt true. There are causes that have hitherto operated against a thorough and systematic advocacy of the Scheme. The Assembly's committee have been diligent and faithful. Its members have done what they could to interest the Church in a Scheme that rests on justice and right Christian feeling, but year after year they have been able only to present reports which, in addition to their plain statements of facts and figures, are largely made up of regrets for past and present shortcomings and roseate hopes for a better state of things in the future.

One thing in relation to this Fund has to be borne in mind: a minister can plead with unreserved earnestness and eloquence for Home and Foreign Missions and for every good cause in connection with whose advocacy no suspicion of personal interest or motive can enter, but with this Fund it is otherwise. Many of our ministers whose personal circumstances have been such that their course was not open to personal imputation have pled with an earnestness and pathos born of immediate knowledge, how necessary it was to urge their people to consider the case of those who amid difficulty and privation had laboured faithfully and unselfishly in God's vineyard but who can do so no longer, and around whose evening of life dark shadows have gathered. The larger number of ministers, however, feel a restraint difficult to overcome in recommending liberality on behalf of the Aged and Infirm Ministers' Fund. Able and energetic laymen who realize the situation are so engrossed in their business responsibilities that they cannot command the time requisite to render such services as would put this scheme on a satisfactory footing. To their honour be it said several such have rendered most valuable services in this direction, and there is nothing invidious in a personal reference to Mr. J. K. Macdonald, the respected convener of the Assembly's Committee, and to others with whom he is associated. He has been present at every Synod meeting, with the exception of Manitoba, and has presented in a clear and forcible manner the claims of the scheme in which he has a strong though impersonal interest.

At the recent meeting of the Synod of Toronto and Kingston he referred to painful facts that could not fail to convince even the most unsympathetic that the provision the Church at present makes for honoured but disabled servants is neither creditable to her sense of justice, nor worthy of her benevolence. So strong is his conviction that the Church's apathy in this matter is disheartening that he said that the fund must either receive better support or be abandoned altogether. If such is the alternative it ought to be widely known and pondered. In the present conditions of ministerial life what would the abandonment of the scheme imply? With increased and increasing cost of living, and the inadequate salaries many of our ministers receive, provision for declining years is a hopeless impossibility. Is it right that their work should be impaired by stunted support while able, and with dark forebodings and dread of the time when they will be no longer able to work? But then they should have strong faith and not let these things trouble them. So they should and so most of them have, and but for their strong convictions of duty and their faith in God some would sink under the heavy burdens they bear. Perhaps the best settlement of this question would be a more just and generous support of those actively engaged in the work of the Christian ministry, so that they would be able with reasonable thrift and foresight to make some provision for the sunset of life when their active work is done. Meanwhile at all events a better support of the Aged and Infirm Ministers' Fund is incumbent. The Church owes it to herself and to the present beneficiaries of the fund that a scheme so deserving should be lifted out of the neglect with which at present it is unhappily treated.

AIMS OF THE ANGLICAN CHURCH.

THE attitude of the party in the Anglican Church known as High Churchmen towards the Roman Catholic Church is peculiar. It attacks and defends it by turns, as occasion serves. Of course the Roman Catholic Church pays no more respect to the distinctive claims of the Anglican than it does to the claims of any other Church. High Anglicans set up pretences to being the only one true, Catholic, Apostolic Church, and loftily talk of all others, Roman and Evangelical alike, as perverse schismatics. The arrogant assumptions of the Papacy and the exclusiveness of the Anglican are mutually repellant. There is the one point where they glare fiercely at each other. It is an instance of the old saying, two of a trade cannot agree. There may be subsidiary reasons of a temporary character that intensify this feeling of mutual repulsion, but on most other points there is great similarity and agreement.

That the High party in the Church of England has been gradually coming into closer assimilation with Rome ever since the beginning of the Tractarian movement at Oxford is apparent to all who have followed the course of events in recent religious tendencies. The strife within the Anglican pale has been bitter and relentless. Dissenters may be contemptuously pitied, but the Low or Evangelical Churchman is the constant target for the hatred and scorn with which the sacerdotalist Anglican looks down from the high elevation on which he postures. See how they love one another. Of the Roman Catholic, save for his devotion to the Pope, the High Churchman speaks with gentleness and at times even with affection, and no wonder. What distinctive doctrine of the Roman Catholic Church, with the exception of papal supremacy, and consequently infallibility, is repudiated by the advanced ritualists of the English Church? What practice peculiar to Rome is now distinctly repudiated by the leaders of the sacramentarian party? The celibacy of the clergy has found admiring advocates within the Episcopal Church. Even in Toronto during his last visit, Canon Knox-Little commended the confessional, and now that Canon Wilberforce has avowed his belief in the faith cure theory, extreme ritualists are beginning to utilize the anointing with oil in that particular case as an argument in favour of extreme unction.

Mr. Henry Dunckley, the far-famed "Verax" of the *Manchester Examiner*, has contributed two papers to the *British Weekly* on "The Position and Prospects of Nonconformity," in which he gives an idea of the present position and aims of the Anglican Church, which are being faithfully reproduced, as far as circumstances permit, on this side of the Atlantic. Here is the concluding paragraph of his last paper:

So far as this great revival has sprung from an increase of religious fervour it is legitimate, and Nonconformists cannot have a word to say against it. At the same time they

may feel it rather hard that the State should have worked so zealously on behalf of a Church from which so large a part of the nation is excluded, and not less hard that a Church which can raise so many millions for its own extension, and which includes most of the noble and wealthy in the land, should be endowed with three or four millions a year out of the bequests of our common ancestors and out of the produce of the soil. But a more important question arises when we inquire into the spirit which animates this revived and renovated Church. It is one of absolute and utter exclusiveness. It emanates from a scheme of doctrine which has no place in it for those who believe in Christ, but do not believe in bishops. The keystone of the system is the theory of apostolical succession. The founder of Christianity, it is said, delivered the Church over to the government of the twelve Apostles. To them alone and to their successors the divine commission was given, together with the promise of the Holy Ghost. The Apostles ordained the first bishops, these bishops ordained other bishops, and these others, and so on ever since, till we come to the bishops of to-day, who stand, as it were, in the Apostles' shoes, and speak with their authority. Through this succession of consecrated men the gift of the Holy Ghost has come down to our times, and is distributed to the clergy, in ordination, by the imposition of hands. Only those who have been ordained by a bishop have authority to administer the sacraments, which, so administered are the means of conveying supernatural grace to the recipients. Every parish priest has this prerogative; the pastor of the village chapel has it not. This is the difference between them, and the inferences damaging to the latter are portentous. There is but one Church, that which is governed by apostolically-descended bishops; and of this one Church the Church of England is a true branch. This is Anglicanism. They who hold this theory are bound to accept its consequences, and we have no right to quarrel with them for acting in harmony with their convictions.

Such is the system which has been gathering strength ever since it escaped the too zealous and logical grasp of John Henry Newman, and settled down under the quiet benedictions of Dr. Pusey and Mr. Keble. Under the guidance of the English Church Union, it is capable of a still further development, but in its present form, it is the working creed of probably two-thirds of the clergy. It is the fashionable creed. It falls in with a vein of light, religious sentiment, and has an especial charm for susceptible minds, and especially for women. The Low Churchman is voted low. You might as well, it is said, be a Dissenter at once. Mr. Gace, the Essex rector, has brought much trouble upon himself by expounding his religious views in the form of a catechism: but his real offence may rather be supposed to lie in his having been too outspoken, in his having put into words injunctions which others are content to practise. He says plainly that it is a sin to enter a Dissenting place of worship, and for this he has been censured. But a pledge never to enter a Dissenting place of worship is usually required of the members of the Church guilds. The same exclusiveness is displayed by the nursing sisterhoods employed at the London hospitals. They will admit no Dissenter into their ranks. The same spirit of intolerance, masked under proper forms of civility, prevails in many of our grammar schools, and high schools, and in those semi-public schools where the wealthier of the middle classes send their daughters. No tests are prescribed, and proselytism would no doubt be indignantly disavowed, but it nevertheless goes on. It is found to be unpleasant and inconvenient not to belong to the Church; it raises so many unfortunate presumptions on the social side, which, for the sake of respectability, it is well to obviate. Churchmen have a decisive voice in the management of most of our public institutions, and they regard Churchmanship as at least a desirable qualification for any appointment they may have to bestow. Candidates find that it tells against them to have to say that they are Dissenters. Other things being equal, or not quite equal, some slight difference perhaps being in their favour, the misfortune of belonging to an unauthorized and schismatical religious body strikes the blow against them. These are but a few of the illustrations of the social influences of Anglicanism, compared with those which might be given. They may seem too slight to chronicle, but, taken altogether, they involve a very large amount of positive wrong. The irony of the situation is that the men who permit themselves to do such things are good men, unquestionably pious, and actuated by a sincere desire to promote the interests of religion. But the religious element in human nature, when it wraps itself up in creeds and allies itself with Church systems, is apt to become an eminently anti-social power as history abundantly attests. To check its aberrations, to keep it in a straight path, it needs to be controlled by another sentiment which, as a regulative principle of conduct, is entitled to the first place—a feeling for human rights, the primal sense of justice.

Books and Magazines.

LITTLE'S LIVING AGE. (Boston: Littell & Co.)—With unflinching regularity *Littell* is up to time, and up to the high standard it so worthily maintains.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—For the little people this is an excellent monthly. In its illustrations, its healthy tone and interesting reading matter its excellence is apparent.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This deservedly popular periodical presents a large weekly budget of interesting, varied and instructive literature finely illustrated and specially adapted for the large constituency to which it appeals.

ST. NICHOLAS. (New York: The Century Co.)—The June number of this now famous monthly presents its readers with a most attractive and varied table of contents. There are papers by the best writers for the young, and illustrations in number and quality that are simply astonishing.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The chief attractions of this Canadian monthly in addition to its regular features of interest are, "Vagabond Vignettes," "Holland and its People," by Rev. S. P. Rose; "Studies in Art," Dr. Carman's paper on "The Methodist Itinerancy," and Senator Macdonald's "Recollections of British Methodism in Toronto."

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—"Quince, a Poem," affords a fine subject for artistic treatment, and this has been taken advantage of for the frontispiece of the June number. The same can be said of Wordsworth's "The Brook." Vicomte Eugene Melchior de Vogue's Russian papers are continued, and are very interesting. Henry James writes on "Our Artists in Europe." Other contributions certain to attract attention are "Saturn's Rings," "The Problems of Psychic Research," "Montreal," by C. H. Farnham, finely illustrated; "The Negro on the Stage." The works of fiction in progress, the short stories and the poems, as well as the customary departments will also prove interesting to the reader.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The June number completes another volume of this deservedly popular monthly. The Railway series of papers is to be followed by one on Electricity, the introductory paper by Professor C. F. Brackett, of Princeton, on "Electricity in the Service of Man" with numerous illustrations, appears in this number. Other able contributions of interest, some of them splendidly illustrated, are, "Slavery in Africa," by Professor Henry Drummond; "Striped Bass Fishing," "Building and Loan Societies," "Castrogiovanni," and "Count Leo Tolstoi Twenty Years Ago." Robert Louis Stevenson's "Master of Ballintrae," maintains its interest, and the other contents make up a decidedly attractive number.

THE CENTURY. (New York: The Century Co.)—In the June number of the *Century* Mr. Kennan gives a graphic and realistic description of his visit to the mines at Kara in Siberia. It is a convincing illustration that the convicts sent there whether for crime or for political offences, have a rigorous time of it. The Lincoln history advances, and is treated with the same conscientious fidelity to fact that characterized its earlier portions. When completed it will prove the most exhaustive and reliable record of one of the most interesting periods of United States history. There are various papers of general interest, and the illustrations are fully up to the high measure of excellence which is one of the *Century's* chief features. In fiction the number has great strength. In addition to the current serials there is a short story, "The Woman in the Case," which admirably combines power and pathos. The artistic papers give some fine specimens of the work of Spinello Aretino, the Italian, and of Corot, the French painter.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The Highest Structure in the World," the Eiffel Tower, is the subject of the first article in the *Atlantic Monthly* for June. "Bonny Hugh of Ironbrook," a story of life among the miners, is contributed by Edith Brower. Charles Eliot Norton gives an account of Mr. Rawdon Brown and his discovery of the gravestone of "Banished Norfolk" at Venice. This curiously interesting article is embellished with a picture of the carved stone itself. Mr. George Moritz Wahl gives an account of "The German Gymnasium in its Working Order," showing the course of studies and discipline pursued in these schools. "The Thousand and One Nights" is an account by C. H. Toy of the literary genealogy and various versions of the "Arabian Nights." Mr. Horace E. Scudder has a thoughtful article on "The State, the Church, and the School;" while Professor Royce continues his "Reflections after a Wandering Life in Australasia." "Brevet Martyrs" is an account of some of the queer characters who passed through the doors of a sanitary commission "Soldiers' Home" in Ohio. The Rev. William Burnet Wright makes Birmingham the subject of an article entitled "A City of Refuge," and tells of the many great movements which have originated in that comparatively modern English town. Mr. Bynner's serial, "The Begum's Daughter," full of local colour of early Knickerbocker life, and Mr. James's "Tragic Muse" are both represented by ample instalments. Besides poetry by Edith Thomas, and a stirring Scotch ballad, called "The War-Cry of Clan Grant," the number closes with reviews of the lives of Hector Berlioz and Bishop Ken, and the usual departments. The number as a whole is of more than ordinary value.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XXIV.

Choosing to walk in the shadow,
Patient and not afraid!

In his heart he doubted whether the journey could ever be taken. Days passed and little change appeared. The sick man was conscious when he was spoken to, and answered clearly enough the questions that were put to him by the doctors, but he had either given up, or had forgotten his determination to get home to die. Allison stayed in the place by night as well as by day, and while she rested close at hand, Robert Hume or the faithful Dickson took the watch. She would not leave him. He might rouse himself and ask for her, and she would not fail him at the last. She did not fail him. For one morning as she stood looking down upon him, when the others had gone away, he opened his eyes and spoke her name. She stooped to catch his words.

"Is it all forgiven?" he said faintly.
"All forgiven," she answered, and yielding to a sudden impulse, she bent her head and touched her lips to his. A strange brightness passed over the dying face.
"Forgiven!" he breathed. It was his last word.
He lingered still a few days more. Long, silent days, in which there was little to be done but to wait for the end. Though them all, Allison sat beside the bed, slumbering now and then, when some one came to share her watch, but ready at the faintest moan or movement of the dying man, with voice or touch, to soothe or satisfy him. Her strength and courage held out till her hand was laid on the closed eyes, and then she went home to rest.

Allison had need of rest, greater need than she knew. The first days after her long watch and service came to an end, were passed in utter quiet. No one came to disturb her, either with question or counsel. Mr. Rainy, of course, took the management of affairs into his hands, and if he could have had his own way, everything which was to be done, and the manner of doing it, would have been submitted to her for direction or approval. It would, to him, have seemed right that she should go at once to Blackhills, to await in the forsaken house the coming home of its dead master.

But Dr. Fleming had something to say about the matter. He would not allow a word to be spoken to her concerning any arrangement which was to be made.

"You know that you have full power to do as you think fit with regard to the burial, and all else that may require your oversight. Any reference which you would be likely to make to Mistress Allison would be a mere matter of form, and I will not have her disturbed. Man! ye little ken how ill able she is to bear what ye would lay upon her. As to her even hearing a word about going up yonder, it is out of the question. Leave her in peace for a while, and you will have a better chance of getting your own way with her later."

"As you say, doctor, it is a mere matter of form. But forms and ceremonies cannot ye be dispensed with. She might like to have her own say, as is the way with women. However, I can wait till later on, as you advise."

So Allison was left in quiet. Brownrig was carried to his own house, and for a few days his coffin stood there in the unbroken silence of the place.

Then his neighbours gathered to his burial, and "gentle and simple" followed him to the grave. As the long procession moved slowly on, many a low-spoken word was exchanged between friends concerning the dead man and his doings during the years he had been in the countryside. His strong will, his uncertain temper, his faithful service to an easy and improvident employer, all were discussed and commented on freely enough, yet with a certain reticence and forbearance also, since "he had gone to his account."

It was a pity that he had become so careless about himself of late, they said. That was the mild way in which they put it when they alluded to "the drink" which had been "the death of him." And who was to come after him? Who was to get the good of what he had left?

Allison Bain's name was spoken also. Had she been wrong to go away? Had she been right? If she had accepted her lot might she have saved him, and lived to be a happy woman in spite of all? Who could say? But if all was true that this man Dickson was saying, she had helped to save him at last.

In silence they laid him down within sight of the grave where Allison had knelt one sorrowful day, and there they left him to rest.

Allison was worn and spent, but she was a strong woman, and she would soon be herself again, she said, and her friends said so also. They did not know that Dr. Fleming had, at this time, some anxiety about her. He remembered the first days of his acquaintance with her, and the dull despair into which she had fallen, before he had sent her to Nethermuir, and he would not have been surprised if, after the long strain upon mind and body through which she had passed, the same suffering had fallen upon her again. Therefore it was that he used both his authority as a physician and his influence as a friend, to prevent any allusion to business matters; and though he was guarded in all that he said to Mr. Rainy on the subject, he yet said enough to show him the propriety of letting all things remain as they were, for a time.

So Allison was left at peace—in the quiet little house which she was beginning to call her home. She has been asked, and even entreated by Mrs. Hume to come to the manse for a while. Mrs. Beaton had written to say how glad it would make her if Allison would come to her for a week or two. But remembering the misery of her first months in Nethermuir, Allison hesitated at first, and then refused them both. She was better where she was, she said, and in a few days she would be ready for her work again.

She did not say it to them, and she hardly confessed it to herself, but she shrank from the thought of the eyes that would be looking at her, and the tongues that would be discussing her now that her secret was known. For of course it could not be kept. All her small world would know now who she was, and why she had come to take refuge in the manse. They would think well of her or ill of her, according to their natures, but that would not trouble her if she

were not there to hear and see. So she stayed where she was, and as she could not do what she would have liked best, she made up her mind to go back to the infirmary again.

She would have liked best to go away at once to her brother in America, and some of her friends were inclined to wonder that she did not do so. But Allison had her reasons, some of which she was not prepared to discuss with any one,—which indeed she did not like to dwell upon herself. She had been asked to come to the home of the Haddens to stay there till her brother was ready for her. When she was stronger and surer of herself, she would accept their kind invitation, and then she would go to Willie—it did not matter where. East or west, far or near, would be all the same to her in that strange land, so that she and Willie might be able to help one another.

"And, oh! I wish the time were only come now," said she.

Since this must be waited for, she would have liked to ask kind Dr. Thorne, who had called her "a born nurse," to let her come to him, that she might be at his bidding, and live her life, and do some good in the world. The first time that Dr. Fleming had come to see her, after her long labour and care were over, it had been on her lips to ask him to speak to the good London doctor for her. But that was at the very first, and the fear that Dr. Fleming might wonder at her for thinking of new plans, before the dead man was laid in his grave, had kept her silent. After that she hesitated for other reasons. London was far away, and the journey was expensive, and it would only be for a year at most, and possibly for less, as whenever her brother said he was ready for her she must go. So there was nothing better for her to do than just to return to her work in the infirmary, and wait with patience.

"And surely that ought to be enough for me, after all I have come through, just to stay there quietly and wait. I ought to ken by this time—and I do ken—that no real ill can come upon me."

"Pain? Yes, and sorrow and disappointment. But neither doubt, nor fear, nor any real ill can harm me. I may well be content, since I am sure of that. And I am content, only—whiles, I am foolish and forget."

She was not deceiving herself when she said she was content. But she must have forgotten being foolish—one night on which Dr. Fleming came in to see her. For her cheeks were flushed, and there were traces of tears upon them, as he could see clearly when the light was brought in. She might have causes of anxiety or sorrow of which he knew nothing. But he would have liked to know what had brought the tears to-night, because he, or rather Mr. Rainy, had something to say to her, and he at least was doubtful how she might receive it.

Was he doubtful? Hardly that. But he was quite sure that what was to be said, and all which might follow, would be a trouble to Allison, and the saying of it might be put off if she had any other trouble to bear.

"Are you rested?" said he. "Are you quite strong and well again?"

"Yes, I am quite well and strong."

"And cheerful? And hopeful?"

"Surely," said Allison, looking at him in surprise. "Oh! I see what you are thinking. But it is only that I had a letter to-night. No, it brought no ill news. It is from my Marjorie—I don't know I canna tell why it should—"

"Why it should have made the tears come, you would say. Well, never mind. I am not going to ask. You are much better and stronger than you were, I am glad to say."

"Yes, I am quite well and cheerful, only —"

But a knock came to the door, and Allison rose to open it.

"It is Mr. Rainy. He was to speak about—business. But he will not keep you long to-night."

Mr. Rainy had never come much into contact with Allison Bain. She was to him "just a woman like the lave." He had no wife, and no near kin among women, and it is possible that he knew less of the sex than he thought he did. He did not pretend to know much about Allison, but he knew that several people, whose sense and judgment he respected, thought well of her. She was tall and strong, and had a face at which it was a pleasure to look, and, judging from all that he had heard about her, she might be freer than most from the little vanities and weaknesses usual to her kind. She was a reasonable woman, he had heard, and that he should have anything to do to-night except to explain how matters stood, and to suggest the time and the manner of certain necessary arrangements, he had not imagined.

He came prepared to be well received, and he did not for a moment doubt that he should make good his claim to be heard and heeded in all that concerned the affairs which Brownrig had left in his hands. So he greeted Allison with gravity suited to the occasion, yet with a cheerfulness which seemed to imply that he had pleasant news to tell. Allison received him with a quietness which, he told himself, it cost her something to maintain. But he thought none the less of her for that.

"No woman could stand in her shoes this night, and not be moved, and that greatly. And not one in ten could keep a grip of herself as she is doing—no, nor one in fifty," said he to himself. Aloud he said:

"I ought, perhaps, to have given you longer time to consider when you could receive me. But the doctor informed me that you had been at the infirmary to-day, and as he was at liberty he suggested that you would be willing to see us to-night. There are certain matters that must be attended to at once."

"For the present I come home early," said Allison. "The evening is the only time I have to myself."

"Yes. For the present, as you say. Ahem! You are aware, perhaps, that for years I was employed by—by Mr. Brownrig in the transaction of so much of his business as was in my line. And you know that during his last illness I was often with him, and was consulted by him. In short, the arrangement of his affairs was left to me."

This was but the introduction to much more. Allison listened in silence, and when he came to a pause, she said quietly:

"And what can I have to do with all this?"

Mr. Rainy looked a little startled.

"You are not, I should suppose, altogether unaware of the manner in which—I mean of the provisions of your husband's will?"

"I know nothing about it," said Allison.

"Then let me have the pleasure of telling you that by this will you are, on certain conditions, to be put in possession

of all which Mr. Brownrig died possessed. There are a few unimportant legacies to friends."

He mentioned the names of several persons, and then went on with his explanations.

Allison understood some things which he said, and some things she neither understood nor heeded. When he came to to an end at last, she did not, as he expected, ask what was the condition to which he had referred, but said:

"And what will happen if I say that I can surely take nothing?"

Mr. Rainy looked at her in astonishment.
"That is easily told," said he, with a queer contortion of his face. "The property of the deceased would go to the next of kin."

Then Mr. Rainy waited to hear more—waited "to see what it was that she would be at," he said to himself.

"And it is your place to settle it all, to see that all is put right as it should be?"

"Yes, that is my place, with the help of one or two others. Your friend, Dr. Fleming, has something to do with your affairs, under the will."

"What you have to do will be to put the will aside, as if it had never been made. I hope it will not add to the trouble you must have to settle everything without it."

"Are you in earnest?" asked Mr. Rainy gravely.

"Surely, I am in earnest."

"Do you mean to say that you refuse to receive the property which your husband left to you. Is it because of the condition? No, it cannot be that, for I named no condition. And indeed it is hardly a condition. It is rather a request."

Allison asked no question, though he paused expectant.

"The condition—if it can be called a condition—is easy enough to fulfil. It is to take possession of a fine house and live in it—a while every year, anyway, and to call yourself by your husband's name. Is that a hard thing to do?"

Allison grew red and then pale.

"I have nothing to say about any condition. With no condition my decision would have been the same. What you have to do must be done with no thought of me."

"But what is your reason? What would you have? You were friends with him. You were good to him all those long months. You had forgiven him before he died."

"I think I had forgiven him long before that time. I came to him because I was sorry for him, and he, too, had some thing to forgive. I wished to be at peace with him before he died, for his sake and for my own."

"What more need be said? You had forgiven one another, and he wished to make amends. Give me a reason for this most astonishing resolution."

"I can give no reason, except that I cannot take what you say he has left to me. I have no right to it. It should go to those of his own blood."

There was more said, but not much, and not another word was spoken by Allison. Dr. Fleming, who had been silent hitherto, said something about taking longer time to consider the matter—that there was no need for haste. She should take time and consult her friends. But he did not seem surprised at her decision, and indeed "spoke in a half-hearted kind of a way, which was likely to do little ill, little good in this strange matter," Mr. Rainy declared, with an echo of reproach in his voice, as they left the house together.

"Is she a' there, think ye? It canna surely be that she refuses to be beholden to him, because of the ill turn he did her when he married her? She forgave him, and that should end all ill thoughts. Yes, she had forgiven him; no one could doubt that who saw her as you saw her. And no one would think of casting up to her that she served him with any thought of what he had to leave behind him. But she might think so, and I daresay she has her ain pride, for all her gentle ways. You must have a word with her, doctor. It is easy seen that your word would go far with her. As for me, I canna follow her, nor understand her, unless it is that she has a want or a weakness about her somewhere."

"No," said the doctor, "it cannot be explained in that way."

"Well, what would she have? Man! think ye what many a woman would give for her chance! A house of her own, and wealth, no responsibilities, no incumbrances, and not a true word to be spoken against her. Why! it would be the beginning of a new life to her. With her good looks, and the grip she has of herself (her self-ossession), she would hold her own no fear of that. And no one has a right to meddle with her. There is her brother, but it is hardly likely he will trouble her. And she is the stronger of the two, and she has had experience since the old days. I canna fathom it—unless there be somebody else," said Mr. Rainy, standing still in the street. "Doctor, can you tell me that? I think I would have heard of him, surely. And he would be a queer lad that would object to her coming to him with her hands full. And there is not a word said about her not marrying again. No, it must just be that she is a woman of weak judgment."

They had walked a long way by this time, and now they turned into another street, and soon came to Mr. Rainy's door.

"Come in, doctor, come in. You surely must have something to say about this strange freak, though I own I have not given you much chance to say it. Come in if you can spare the time. It's early yet."

The doctor went in with him, but he had not much to say except that he was not altogether surprised at Mistress Allison's decision. Indeed he owned that he would have been surprised had she decided otherwise.

"But what, I ask, in the name of common sense, is the reason? You must know, for you seem to have foreseen her refusal."

"I do not believe she herself could find a reason, except that she cannot do this thing. The reason lies in her nature. She came to him, as she says, because she was sorry for him, and because she wished that they might forgive one another before he died. And I daresay she thought she might do him some good. And so she did. May God bless her! But as to what he had, or what he might do with it, I doubt if the thought of it ever came into her mind till you spoke the word to-night."

Mr. Rainy shook her head.

"I don't say that it is altogether beyond possibility. She seems to be a simple-minded creature in some ways, but she's a woman. And just think of it! A free life before her, and all that money can give—I mean of the things dear to women—even to good and sensible women—gowns and bonnets and—things. It couldna but have come into her mind."

British and Foreign.

"But even if she has thought of all these things, she refuses them now."

"Yes, she does that, but why? It may be that she has no confidence in herself. But that would come. There is no fear of a fine, stately woman like her. It is a pity that the poor man didn't get to his own house to die."

"Yes, it was Brownrig's sole reason for wishing to go, that all might be made easier for her. He was eager to see her in the possession of all he had to give. It was too late, however. He failed rapidly after he had told me his wish. Still, I do not think that her being there would have made any difference in the end."

"Do you mean that she would have said the same in those circumstances, and that she will hold out now? That she will go her own ways, and earn her bread, and call herself Allison Bain to the end of her days? No, no! she will come round. We'll give her time, and she'll come round, and ken her ain mind better. A year and a day I'll give her, and by that time she will be wiser and less—less, what shall I call it? Less scrupulous."

"There are, doubtless, folk ready to put in a claim for a share of what is left, should she refuse."

"There is one man, and he has a family. I have had my eye on him for a while. He knows his connection with Brownrig. I don't think he is proud of it. But he will have no scruples about taking all that he can get, I daresay. The will, as it stands, is not to be meddled with. I hope he may have to content himself with his £500."

Dr. Fleming smiled. "I should say that he stands a fair chance of taking that and all else besides. Time will show."

"I think, Doctor," said Mr. Ramsay, gravely, "if you were to give your mind to it, you could make her see her interest, and her duty as well."

(To be continued.)

THE HERITAGE.

The Rich Man's Son inherits lands,
And piles of brick, and stone, and gold;
And he inherits soft white hands,
And tender flesh that fears the cold—
Nor dares to wear a garment old—
A heritage, it seems to me,
One scarce would wish to hold in fee.
The Rich Man's Son inherits cares.
The bank may break—the factory burn;
A breath may burst his bubble shares,
And soft white hands could hardly earn
A living that would serve his turn.
The Rich Man's Son inherits wants,
His stomach craves for dainty fare;
With sated heart, he hears the pants
Of toiling hands, with brown arms bare—
And wearies in his easy chair.

What doth the Poor Man's Son inherit?
Stout muscles, and a sinowy heart,
A hardy frame, a hardier spirit,
King of two hands, he does his part
In every useful toil and art:
A heritage, it seems to me,
A king might wish to hold in fee.
What doth the Poor Man's Son inherit?
Wishes o'erjoyed with humble things;
A rank adjudged by toil-worn merit,
Content that from employment springs,
A heart that in his labour sings!
What doth the Poor Man's Son inherit?
A patience learnt of being poor;
Courage, if sorrow come, to bear it—
A fellow-feeling that is sure
To make the Outcast bless his door.

Oh! Rich Man's Son there is a toil
That with all others level stands;
Large charity doth never soil,
But only whiten soft white hands—
This is the best crop from thy lands.
A heritage, it seems to me,
Worth being rich to hold in fee.

Oh! Poor Man's Son, scorn not thy state;
There is worse weariness than thine,
In merely being rich and great;
Toil only gives the soul to shine,
And makes rest fragrant and bonign!
Both, heirs to some six feet of sod,
Are equal in the earth at last!
Both children of the same great God!
Prove title to your heirship vast
By record of a well-spent past.
A heritage, it seems to me,
Well worth a life to hold in fee.

James Russell Lowell.

A NEW LIGHT ON THE CHARACTER OF HUGH PETERS.

Hugh Peters Cromwell's army chaplain, who suffered death as a regicide after the Restoration, has hitherto passed for the type of a sour, narrow, cruel and ranting Puritan. A totally new light is thrown upon his character in the last published volume of the History of the Great Civil War, by Mr. Gardiner, who is now recognized as the most learned and careful historian of the period. "A man after Cromwell's own heart," says Wm. Gardiner, "was Hugh Peters, the chaplain to the train—that is to say, to the regiments in charge of the baggage-

wagons and the artillery. Hugh Peters, who was born at Tovey in 1598, was descended from a family which had emigrated from the Netherlands in consequence of religious persecution. He entered Trinity College, Cambridge, in 1613, at the age of fifteen. About 1620 he visited London and was there convicted of sin by a sermon which he heard at St. Paul's. Retiring to Essex, he fell under the influence of Thomas Hooker, and it was there that he married a widow, whose daughter by her first husband was afterwards the wife of the younger Winthrop. Upon his return to London he entered the University and was licensed to preach by Bishop Montague. . . . The days of Laud's influence were approaching, and shortly after Laud's translation to the See of London Peters found it expedient to remove to Rotterdam, where he became the minister of a Separatist congregation, and was not long in showing how little bigotry was in him. . . . Laud's arm was, however, long enough to reach Peters even in Rotterdam, and in 1658 the same ship which bore the younger Vane carried Peters to New England.

"With Peters, who was soon engaged as a preacher at Salem, there was no impassable gulf between divine things and the ordinary ways of human life. Never had any minister less of the professional clergyman than Peters. His letters show him as he really was—fond of a jest, much concerned in the price of corn and butter, and taking the opportunity of a sermon to recommend the settlers to raise a stock for fishing, but anxious withal for the righteousness as well as for the material prosperity of the colony. This idea of righteousness was not, indeed, altogether in advance of his age. There had been a war with the Pequot Indians, and Peters had learned that captives had been taken. 'We have heard,' he wrote to Winthrop, 'of a dividence of women and children in the Bay, and would be glad of a share, viz., a young woman or girl and a boy if you think good.' Probably the children, if, as was very likely the case, their parents had been slain, would be better off in Peters's family than if they had been left to the chance of the woods. On another point at least he was altogether for self-sacrifice. 'We are bold,' he continued, 'to impart our thoughts about the corn at Pequot, which we wish were all cut down or left for the Narragansicks rather than for us to take it; for we fear it will prove a snare thus to hunt after their goods whilst we come forth pretending only the doing of justice, and we believe it would strike more terror into the Indians so to do. It will never quit cost for us to keep it.' It is characteristic of the man that, although he was at one with Vane on the great question of religious liberty, he was shocked by the intolerant spirit of the party of toleration to which the young governor had attached himself. He told Vane plainly that 'before he came the churches were at peace.'

"Peters's love of liberty was not a high intellectual persuasion like that of Vane or Milton, nor did it arise, like that of Roger Williams, from Biblical study undertaken under the stress of persecution. It sprang from the kindness of a man of genial temper to whom minute theological study was repulsive, and who, without disguising his own opinions, preferred goodness of heart to rigidity of doctrine. Peters could not handle a religious subject without attempting to apply it in some way to the benefit of men in the world. Three things, he declared in his last apology for his life, he had ever sought after:—'First, that goodness, which is really so, and such religion might be highly advanced; secondly, that good learning might have all countenance; thirdly, that there might not be a beggar in Israel—in England.' With Peters, the difficulty was not to avoid quarrels, but to understand why men should quarrel. 'Truly it wounds my soul,' he wrote at a time when, though the Civil War was at an end, ecclesiastical bitterness was at its height, 'when I think Ireland would perish and England continue her misery through the disagreement of ten or twenty learned men. . . . Could we but conquer each other's spirit we should soon befooled the devil and his instruments, to which end I could wish we that are ministers might pray together, eat and drink together, because, if I mistake not, estrangement hath boiled up to jealousy and hatred.' There must have been an absolute hostility to cant in a Puritan divine of the seventeenth century who could recommend dining together as a remedy for the disputatiousness of the clergy. His own evident enjoyment of the good dinner when it came in his way led, in the natural course of things, to the charges which were brought against him by his enemies of being a glutton, if not something worse.

"Such was the man who, at the opening of the civil troubles, returned to England, and ultimately drifted into the position of an army chaplain in the New Model. It is easy to imagine how he could chat and jest with the soldiers, and yet could seize the opportunity to slip in a word on higher matters. His influence must have been such as Cromwell loved—an influence which in every word and action made for concord. The wildest vagaries, the most rigid orthodoxy, were equally secure of a mild and tolerant judgment from Peters. On the other hand Peters was not the man to slacken the arms of the soldiers. For royalism and the religion of royalism he had a hearty detestation, and whenever there was a battle to be fought or a fortress to be stormed, he was always ready with a rousing appeal to the warriors of God's army to quit themselves like men in the struggle against wickedness in high places. It was one of the saddest results of Laud's despotism that it had taught one who seemed born for the widest practical sympathy to regard the piety of the Church of England as absolutely outside the bounds of charity."

ALLOWAY Church is to be enlarged at a cost of \$9,000.

PROFESSOR DRUMMOND'S great book has just been issued in French.

A GREAT temperance convention is to be held in Edinburgh in September.

THE Rev. Gavin Lang, of Inverness, has been appointed chaplain to his brother-in-law, Dr. Gloag, the Moderator-elect.

THE Rev. Dr. Murray Mitchell, who has had charge of the station at Nice throughout the winter, is prostrated by illness.

THERE are now six Protestant periodicals now published in Mexico, and they are penetrating every part of the new republic.

DR. HUTTON, of Paisley, at the Liberation Conference, affirmed that disestablishment was the chief political vitality of Scotland.

THE Saviour's Missionary Army is to be the title of a new Episcopal organization somewhat on the lines of General Booth's body.

MARY HOWELL'S autobiography, edited by her younger daughter, Margaret, will be published presently in two illustrated volumes.

THE late Dowager Lady Kinnaird is to be commemorated at Lucknow by a hospital, erected by the Zenana Bible Mission of which she was president.

DR. W. G. BLACKIE will be the first principal of St. Munro College, Glasgow, for the registration of which a license has been granted by the Board of Trade.

THE Rev. J. R. Grant, for forty-four years minister of Buttle, Kirkcudbrightshire, died suddenly lately; he was over eighty and father of his Presbytery.

HUTTON congregation, Dundee, has the largest Sabbath school in the Free Church; it has 1,415 scholars. The next highest, St. Mary's, Govan, has 1,292.

MR. ANDREW ROBERTSON, of Kensworth-lodge, has presented a decorative panel on which is inscribed the Lord's Prayer, to Morningside Church, Edinburgh.

ST. GILES new tubular bells have been removed from the interior of the tower to a frame in the outer air, resulting in a marked improvement in the volume of sound.

THE Rev. A. G. McGillivray, senior minister of Roseburn Church, Edinburgh, died recently at the age of seventy-five. He was ordained in 1845, and has held in all three charges.

KINNING PARK, Glasgow, will lose a worthy elder when Mr. John Mathieson leaves for Queensland. He has been appointed chief director of colonial railways at a salary of \$15,000.

THE Congregational Union has approved the suggestion of the Australasian brethren that a general council of Congregational churches in all parts of the world be convened in London at an early date.

THE Rev. W. Bennie, of Bathgate, retiring Moderator of Lothian Synod, expresses the belief that the trials and perils of the Church to-day arise more from weakness within than from assaults from without.

THE Anglo-Indian Evangelization Society proposes to extend its work. It was founded eighteen years ago, and has accomplished a great amount of good among the English-speaking residents in India.

A MEMORIAL signed by 1,100 Irish magistrates complains of the excessive number of public houses as the cause of most of the crime and poverty in Ireland. There are 17,000, they say, in excess of the requirements.

A NORWICH rector desires no more notices of the meetings of the Bible Society to be sent him, as it "tends to increase contempt toward the Holy Scripture by making them too familiar." He also denounces the local auxiliary for allowing "a schismatic, a Baptist, the sheriff of Norwich," to preside at its meetings.

IN the village of New Luce, lately, Rev. Alexander Warrack, M.A., of Leswalt Free Church, baptized a child in the presence of its mother, grandmother, great grandmother and great-great-grandmother! The incident is probably unparalleled of five generations in a direct line being in one room at one time, all healthy and hearty.

THE Rev. James Steedman, B.D., has demitted his charge at Wick to the great regret of a large section of his congregation and the community generally, who held him in high esteem. At the beginning of Mr. Steedman's pastorate a debt of about \$5,000 rested on the church but this has now been paid off largely owing to his vigorous exertions.

DR. WILLIAM REID, senior minister of Lothian Road Church, Edinburgh, was presented recently by the teetotallers of Scotland with an address and several valuable gifts in recognition of his fifty-five years' service in the cause of temperance. The gifts included an American organ, a marble clock, twenty-three volumes of important works, and a diamond brooch for Mrs. Reid.

MR. POLLOCK of Dunscore intimated in Dumfries Presbytery his intention to move that Mr. M'Dowell of Kirkmahoe be requested to state what the mental reservations were with which he subscribed the Confession at his ordination. After a heated discussion the Presbytery resolved by eleven to five not to entertain the notice of motion. Mr. Pollock intimated that he would appeal to the Assembly.

MR. JOHN S. GOODALL, M.A., brother of the Rev. William S. Goodall, of Greyfriars, has been unanimously appointed assistant to Dr. Dobie, of Shamrock Street Church, Glasgow. On the forenoon of a recent Sabbath Dr. Dobie intimated Mr. Goodall's acceptance, and expressed the gratification it gave him; in the afternoon Mr. Goodall preached with marked ability and much acceptance to a large congregation.

THE late Rev. Peter Bannatyne, who died last month at Portobello in his seventy-eighth year, was settled at Hexham-on-Tyne in 1845, and during his ministry of three years in that place formed a close tie with a young man who has since become known over all the world, Dr. Joseph Parker, who attended his Sabbath school and received guidance from him in his studies. The most of Mr. Bannatyne's ministerial life, from 1848 to 1874, was spent at Bothwell.

Ministers and Churches.

THE Presbyterians at Uxbridge have extended a call to the Rev. Mr. Hanna, of Tara.

THE Rev. David Fleming, B.A., has accepted a call to the congregation of Farmersville and Toledo.

A SONG service was given in the Presbyterian Church, Hespeler, on Sunday evening week, which was enjoyed by all present.

AT a meeting at the Presbyterian church of Dundalk and Ventry it has been decided to extend a call to the Rev. Mr. Scott of Leamington.

MR. DUNCAN CAMPBELL, B.A., of Manitoba College, has taken charge for the summer of the Presbyterian Mission at Fort Frances, Rainy River.

THE Presbyterians near Dorchester Station, London are preparing for the erection of a new church, which will be commenced on or before July 1.

THE Rev. Norman McKay, formerly student in charge of Oliver's Ferry Presbyterian congregation, has been inducted to the pastorate of Summerstown, in the County of Glengarry.

MR. D. G. S. CONNERY, left last evening for Rat Portage, where he takes the place of the Rev. A. Nairn, in the Presbyterian Church the latter having left on an extended tour through Scotland.

THE Presbytery of Lindsay, has made arrangements for the ordination of the Rev. Robert Johnston, B.A., and his induction to the pastorate of St. Andrew's Church, Lindsay, on Thursday, 11th July.

REV. F. A. McLENNAN, who has acted as moderator during the vacancy in the Presbyterian Church, St. Helens, was presented with a purse of money and an address subsequent to the filling of the charge.

MR. I. McDONALD, one of this year's theological graduates at Manitoba College, has left his station at Douglas to preach for some time to the newly arrived Crofters on the line of the M. & N. W. railway.

THE congregation of St. Paul's Presbyterian church in Rochester ville, will construct a handsome edifice in that suburb this summer. A site for the new church has already been purchased in one of the nicest places in that locality.

A VERY tastefully finished pamphlet "In Memoriam of Mrs. C. H. Waterous," of Branford, has been prepared for private circulation. It contains the appropriate and feeling address delivered by the Rev. Dr. Cochrane, and the obituary notices that appeared in the local press.

ON the occasion of the eighth anniversary, which occurred last week, of the induction of the Rev. J. M. Boyd, B.D., as pastor of the Presbyterian Church, Beaumont, he was presented with \$120 as a slight expression of the esteem in which he is held, and of appreciation of his ministerial labours.

THE Rev. Mr. Forrest delivered his farewell sermon in the Presbyterian Church, Bayfield, recently to a large congregation. Mr. and Mrs. Forrest remove to Walton, and take with them the best wishes of a large circle of friends. On Monday evening Mr. Forrest was wanted upon and presented with a highly eulogistic address.

MR. ORR BENNETT, B.A., a graduate of Queen's University, was ordained to the ministry in St. Paul's Church, Peterborough, last week. The Rev. A. Bell preached and presided, and the Rev. F. F. Lorraine addressed the newly ordained minister, who is to labour as an ordained missionary. He is the son of the Rev. William Bennett, of Springville.

IN spite of the rain the attendance at the Presbyterian S. S. anniversary, Greenbank, was good. A excellent tea was served in the basement of the church, after which a splendid entertainment was held, consisting of addresses by Mr. J. Dryden, M.P.P., and Rev. T. T. Johnson, of York. Choice music by the choir, and recitations by the scholars of the school.

THE Rev. Robert Campbell, M.A., of Renfrew, Ont., has been appointed by the Governor of Murray College, Quebec, as Professor of Mental and Moral Philosophy and Logic, and also to give some assistance in the theological department of the institution. The appointment is regarded as an excellent and judicious one, and as indicating that the authorities of Morris College are determined to make a decided step forward in education matters.

THERE was a large audience at St. Paul's Church, Peterborough, last week to listen to Rev. Mr. Chiquay. The chair was occupied by Mr. Robert West, and on the platform were Rev. Messrs. Bell, Pearson, Lorraine and Bennett, and Mr. J. J. Hartley. Mr. Chiquay also delivered a lecture on the subject of Jesuitism in St. Andrew's Church. Mr. John Carnegie presided, and there were on the platform Rev. Messrs. Bell, Parker and Davis, and Mr. J. J. Hartley.

A CANADIAN Student's Tour in Europe was the subject of a very interesting lecture, delivered by Rev. T. F. Fotheringham, in the basement of the West side Presbyterian Church, St. John, N.B., last week. Rev. Mr. Stuart, after referring in complimentary terms to the lecture, and the pleasure afforded by it, moved a vote of thanks. Mr. Montgomery seconded the motion, and President Allen presented the thanks of the audience to the reverend lecturer. The meeting closed with the singing of God Save the Queen.

THE Brockville Auxiliary of the Woman's Foreign Missionary Society, which since its formation has been a union one, embracing both the Presbyterian congregations of the town, recently divided, and each congregation now has one of its own. While the union society had a good effect in promoting harmony between the two congregations, the pastors seemed to think that more effective work could be accomplished if there were two societies, and in deference to their wishes the division was therefore made. In connection with this work St. John's Sunday School has now a flourishing Mission Band, and the First Church Sunday School two, one for the boys and one for the girls.

AT the meeting of the Foreign Mission Committee of the Presbyterian Church, held in Toronto last week, seven new missionaries—three gentlemen and four ladies—were appointed to work in China and India. The three gentlemen, Messrs. MacKenzie, McDugall, and MacVicar, are graduates of the Presbyterian College, Montreal, and go to Honan, China. They will be accompanied by two trained nurses, Miss Jennie Graham and Miss Maggie McIntosh, both of Toronto. The other ladies, Miss Jamieson, of Quebec, and Miss Amy Harris, of Toronto, are appointed to the Central India mission field. It is expected that these missionaries will all leave for their respective fields during the present summer.

THE first anniversary services in connection with the induction of Rev. James Murray, B.A., B.D., into the pastoral charge of Wentworth Presbyterian Church, Hamilton (corner of Barton and Smith avenue), were held Sabbath week, Rev. Dr. MacIntyre, of Beamsville, preaching to a large audience both morning and evening. The doctor, who is an eloquent and interesting speaker, chose for his text in the morning Luke vi 38: "Give and it shall be given unto you." In the evening Dr. MacIntyre again occupied the pulpit. The singing by the choir at both services was good, but they do not, as in many churches, monopolize the whole of the service of praise, for the congregational singing is of the heartiest character.

A most enjoyable evening was spent in the Town Hall last Friday, 24th inst., at the concert given by the Y. P. Society of St. Andrew's

Church, Smith's Falls. The hall was prettily decorated for the occasion and large pictures of Her Majesty, Queen Victoria, hung on the wall back of the stage. Rev. Mr. Cooke opened the proceedings by a short address, after which an excellent programme of readings and vocal and instrumental music was introduced and carried out to the satisfaction and pleasure of the large audience present. Refreshments were served at the close of the programme and all present appeared to heartily enjoy the entertainment. The performance terminated as it began, by everybody present joining in the singing of the National Anthem.

THE annual church parade of the Scots of Canada took place last Sabbath afternoon to St. Andrew's Church, Montreal. The sermon was delivered by the Rev. J. Edgar Hill, who, in the course of an able sermon on the words, "Honour the King," referred to the anti-Jesuit agitation, and said he believed the Executive to be weak, and the real objections seem to be that the law seemed to be unable to hold both parties in check, namely, Orangemen and Catholics. The Dominion Executive had refused incorporation to the Orangemen and accorded incorporation to the Jesuits, and he was of opinion that to a certain extent this was the cause of a good deal of the trouble. It was a religious struggle, which might result in a religious war, but he was of opinion that they should have confidence in the Executive.

A UNION MEETING of the Young People's Society of Christian Endeavour of Guelph was held in the basement of Knox Church last week. There was a good attendance; Rev. R. J. Beattie in the chair. After devotional exercises the report of the committee appointed at the last meeting to draw up a constitution was read and adopted. The following officers were then elected.—President, W. E. Beattie; vice-President, Miss M. Fairbank; Secretary, A. Scott; Treasurer, A. Walsh, together with a suitable committee composed principally of ministers belonging to the Society. When this business was finished Rev. R. J. Beattie gave a short address relative to the duty of the Society, and throwing out some valuable hints in connection with its work.

A RE ARRANGEMENT of the northern portion of the Presbytery of Brockville recently effected, promises to be productive of satisfactory results. The charge of Toledo and Jasper, which formerly belonged to the Presbytery of Lanark and Renfrew, though geographically more convenient to Brockville, was transferred to the latter. A preaching station was established at the village of Farmersville (now Athens,) which was supplied for a time by Rev. Mr. Pullar, who assisted Rev. Mr. Richards, of Lyn, in his extensive field. These three points, with Merrickville, an isolated mission station, have been grouped and constituted into two charges, Athens and Toledo forming one, and Jasper and Merrickville the other. The arrangement is very compact and convenient, and two good charges is the result. Rev. Mr. Potter, who has just completed his training at Queen's College, has been happily settled over Jasper and Merrickville, and Rev. Mr. Fleming, a classmate of Mr. Potter, has been called to Athens and Toledo, and will shortly be inducted. At Athens and Jasper substantial church edifices were purchased from the Methodists, who no longer required them on account of the union, so that at all the four points there are good churches. Good results from this arrangement and these settlements may be confidently anticipated.

THE following has been issued in a circular signed by Dr. Warden: A minister in forwarding a number of contributions from his people on behalf of the \$22,000 required in connection with the purchase of the Ottawa Ladies' College and grounds, writes as follows: I found that there was not likely to be a response to the printed appeal if each person was left to send in his own contribution, so I suggested from the pulpit that if each would hand me his amount I would forward it with our own. I have received the enclosed amounts and send you herewith the list of contributions. The plan suggested commends itself as worthy of imitation. If every minister of the Church were to adopt it I believe that the whole \$22,000 could be raised in the next fortnight or three weeks. I have far only about \$300 have been received, and according to the terms of purchase the money has to be paid over on the first of July. In view of the vast importance of the enterprise and the pressing urgency of the matter, I take the liberty of asking you to adopt the plan above suggested, stating the case briefly to your people on Sabbath next, and soliciting contributions, to be handed you within the next ten days. United efforts on the part of all of our ministers might enable us to report to the General Assembly that the entire amount required has been got. I trust that we may rely on your co-operation.

THE Women's Christian Temperance Union of the Dominion of Canada will convene in session at Toronto, on Tuesday, June 11th, 1889, at 10 o'clock, a.m. Miss Francis E. Willard, President of the National and World's Women's Christian Temperance Union will be present, and many other distinguished workers from all our Provinces and from across the border. As questions of vital importance to the work will be introduced and discussed, the session bids fair to be a protracted one, and delegates are requested to come prepared to remain over the 17th. As the Women's Christian Temperance Union deals with many questions besides Temperance, we hope to have many visitors who are not members of our Association; and they will have the same advantage of reduced rates by rail or boat as our delegates, and arrangements made for reduction in rates at hotels and boarding houses if desired. On Tuesday evening, June 11th, a reception will be given, when Miss Willard will be present. The following subjects will be discussed during Convention week:— "Prohibition," "Social Purity," "Hygiene and Heredity," "Women as Wage earners." The Young Women's Christian Temperance Union will arrange the programme for one day, when their Juvenile Work and Scientific Temperance Instruction in Schools will be discussed. Miss Anna Gordon (Associate Superintendent of Juvenile work in National) will be present and take part. Friday afternoon the subject of "Franchise" will be taken up. We hope to have the Rev. Anna H. Shaw with us then, and also expect her to address a mass meeting in the evening. Arrangements are being made for other distinguished speakers each evening. Saturday afternoon the subject will be "The Higher Education of Women." All teachers are cordially invited to be present. A conversation will be held in the evening in Normal School.

THE following report was unanimously adopted by the Presbytery of Hamilton on Tuesday, May 21st, as the Presbytery's continued protest against the action of the Dominion Government in persisting in keeping the Welland Canal open for traffic on the Lord's Day, in the face of all protests and petitions to the contrary. Your committee appointed to consider the Parliamentary return regarding the opening of the Welland Canal for traffic on the Lord's Day beg leave to report as follows: Whereas, it appears from the Parliamentary return in the possession of the Presbytery, that no petition has been presented to the Government praying for the opening of the Welland Canal for ordinary traffic on the Lord's Day, save a request from Mr. F. W. Baldwin, Superintendent of the Central Vermont Railroad, said request having been made on the 30th day of May, 1888, and repeated on the 9th of June, 1888, an alleged reason why the request should be granted being, to enable the Central Vermont Railway Company to compete with the Buffalo lines in running a line of propellers between Ogdensburg and upper lake ports and, whereas, memorials and petitions to the number of about thirty, representing many thousands of the citizens of this Dominion, have been presented to the Government protesting against the order in council authorizing the opening of the Canal for traffic during eleven hours of the Lord's Day in compliance with the above request, and praying for the rescinding of the said Order. Therefore resolved: 1. That the Presbytery of Hamilton hereby records its profound regret that the Dominion Government has apparently set at naught all memorials and appeals made by thou-

sands of citizens of the Dominion on high social and moral grounds, and on purely secular grounds has permanently granted the request of the Superintendent of a foreign Railway, in violation of the law of our land, the sanctity of the Sabbath, and the most sacred rights and privileges of the people of Canada. 2. That this report and the Parliamentary return on which it is based be transmitted to the convener of the Presbytery's Committee on Sabbath observance with instruction to submit the same for the consideration of the convention to be held at Hamilton on Tuesday the 25th day of June, 1889, to take practical steps toward having Sabbath desecration reduced to a minimum throughout the land.

THE Stayner *Sum* says: On Thursday evening week there assembled at the Manse, Stayner, a large gathering of the adherents and members of the Jubilee Presbyterian Church. After a considerable time had been spent in pleasant social conversation, Mr. A. Nicol was appointed chairman, and after making a short and appropriate speech in his usual genial manner, called upon Mr. John W. Bethune to state the object of the gathering, and to present Mrs. Moodie with a purse of \$110, which he did in the following address. He said: No doubt, Mr. and Mrs. Moodie are somewhat surprised at such an unexpected visit of their friends, but we hope it will prove an agreeable one. I understand that the managers of the Jubilee Presbyterian Church have given Mr. Moodie a three months' leave of absence which act has met with the approval of the Stayner and Sunnidale congregations; and that he has intimated his intention of going to Europe to visit the land of his birth. This is but a fitting tribute that the congregation owe to him as a slight acknowledgment of his merit and sterling worth as a pastor. Mr. Moodie has been engaged in the good work of the Master in this place for a long time, and has laboured zealously for the welfare of the people and the best interests of the Church; during the time he has been here he has gained the good will and affection of his flock, and succeeded in building up a strong congregation—as evidence of which we have a beautiful and well-filled church. And, doubtless, the good work has been nobly supported and sustained by his estimable partner, Mrs. Moodie, to whom part of the credit is due for his success. Mrs. Moodie has always taken an active interest in the welfare and advancement of the Church; she has been identified with the Sabbath School, the Woman's Christian Temperance Union, and other good works in our midst, and as a token of the high esteem and appreciation of the people, I therefore, on behalf of the Stayner and Sunnidale congregations present you with this purse, and we desire you to accompany Mr. Moodie on his proposed visit. It is a pleasing duty and we are glad to show in a slight manner our appreciation of their services—who have always been ready to extend a helping hand to the needful, and to speak words of kindness and encouragement to all. I hope their visit will be a safe and pleasant one, and may the giver of all good watch over and protect them—that they may return with renewed vigour to continue the good work so long carried on among us. After short addresses by Mr. Jacks, Dr. McFaul, and the Chairman, Mr. Moodie made a feeling reply, acknowledging the kindness shown to him and Mrs. Moodie.

PRESBYTERY OF KINGSTON.—This Presbytery held an adjourned meeting on the 21st May. Thirteen ministers and three elders were present. Circular letters from several Presbyteries were read. Principal Grant was nominated as Moderator of the General Assembly. A report from the Session of St. John's Church, Pittsburgh, was submitted and received, showing progress in the removal of the debt on their church property. Arrangements were made to complete the work. Mr. John Gallagher, minister, and Mr. John McIntyre, elder, were appointed to support the Overture from this Presbytery to the Jesuit question, now before the Assembly. The following students having completed their trials, were licensed to preach the Gospel, viz.—Messrs. John Jamieson Wright, B.A., David Fleming, B.A., John McKinnon, B.A., and Charles J. Cameron, M.A. The committee appointed to consider the merits of the General Assembly on vacancies and settlements, and on the travelling expenses of commissioners to the General Assembly, gave in reports which were received and adopted. The Presbytery adjourned to meet in Belleville, in John Street Church there, on Tuesday, 2nd July next, at 7.30 o'clock, p.m.—A. YOUNG, Pres. Clerk.

PRESBYTERY OF GLENGARRY.—The Presbytery of Glengarry had a busy day on Tuesday, the 30th ult. At 2 o'clock p.m., they met at Gravel Hill and inducted the Rev. Donald D. McLennan to the new charge of Gravel Hill and Apple Hill. The Moderator, the Rev. Mr. Hastie, presided. The Rev. Mr. McLennan preached. The Rev. J. Matheson, in the room of Mr. Stewart who was absent through sickness, addressed the minister, and the Rev. J. S. Burnet, the congregation. Notwithstanding the bad condition of the roads, the church was full and all evinced great interest and satisfaction in the settlement of their first minister. On the evening of the same day, the Rev. James Cormack was inducted to the charge of Maxville, the Moderator again presiding. The Rev. Mr. McLaren preached, the Rev. Mr. Calder addressed the minister, and the Rev. Mr. Givan, the congregation. At the close of the induction services the Presbytery as had been previously arranged, heard the public probationary trials for license of Mr. Norman T. C. McKay, and, having sustained the same, the Moderator, in accordance with the rules of the Church and after prayer "in the name of the Lord Jesus Christ, the only King and Head of the Church," and by the authority of the Presbytery of Glengarry, licensed Mr. McKay to preach the Gospel within its bounds, or whenever God in His providence may order his lot. He (the Moderator) thereafter gave suitable counsel as to the duties and responsibilities of the holy office to which he had been appointed. A call to Rev. Norman McKay was presented from Summerstown and accepted. Arrangements for his ordination and induction were made as follows: Presbytery to meet in Salem church, Summerstown, on Tuesday, 28th inst., at 1 o'clock p.m., to hear Mr. McKay's trials. Ordination service to begin same day at 2.30 p.m. The Moderator of Presbytery to preside; Mr. Cormack of Maxville, to preach; Dr. MacNish to address the minister, and Mr. Calder the people. A call was also presented from the congregation of Kenyon in favour of the Rev. Donald McLeod of Priceville, Ont., and was forwarded. It is not known yet whether he will accept.

PRESBYTERY OF LONDON.—This Presbytery held a special meeting on the 30th April, Mr. J. Ballantyne, Moderator. Mr. Dugald McMillan, Student in Theology, who had finished his Theological course in Knox College, was duly licensed to preach the Gospel. Mr. McMillan's examination and discourses were highly satisfactory. The Presbytery effected the following re-arrangements in the Melbourne and Delaware congregations, for the more efficient working of the field. Melbourne and River Station were constituted one pastoral charge, North Delaware and Caradoc congregations were united to form another pastoral charge, and South Delaware and Tempo were united to form another. Commissioners from all these congregations were duly heard for their interests, at this and former meetings of Presbytery; when the interests of each congregation and the whole field were most carefully considered at the former meeting of Presbytery. It was agreed that Springfield and Aylmer be placed in the list of vacant congregations, forming one pastoral charge and receive probationer's supply with a view to settlement, that Springfield receive an afternoon service and pay one-third of the stipend; and that Aylmer have a morning and evening service and pay two-thirds. The following Commissioners to the General Assembly were appointed: Messrs. John M. Munro, J. A. Murray, A. Urquhart, Alex. Henderson, D. McGillivray, W. S. Ball, and John Currie, Ministers; Isaac Langford, Colin Campbell (Dunwich), Charles Fitzgerald, James Shields, Hugh Lynn, Dr. Gunn, Christopher Carruthers, Elders. The following resolution on the "Jesuits"

Estates Bill" was proposed, seconded and unanimously adopted. 1st. That we, the Presbytery of London, desire to place on record our protest against and unqualified condemnation of recent Acts passed by the Quebec Legislature incorporating the Jesuit Order, and endowing them with a large sum of public money. 2nd. We feel humiliated that an Act passed by the Legislature of one of the Provinces of the Dominion of Canada should be referred to the Pope for carrying its provisions into effect, and regard this growing tendency of submitting questions of public interest to the Pope for approval, as a serious blow aimed at British freedom, as well as a dishonour to the Crown. 3rd. We extend our cordial sympathy to the Protestants of Quebec, in the continued and harassing encroachments made upon their liberties, and bespeak for them the co-operation of the Protestants of Ontario in any endeavour they may put forward in resisting Romish aggression. 4th. We repudiate all attempts to introduce this question into party politics; and trust that Protestants will present a united front in resisting what we believe to be a menace to the integrity of the Dominion. The Presbytery have agreed to apply to the General Assembly for leave to receive as a minister in full standing Mr. R. H. Craig, and instructed the Clerk to forward all necessary documents in the case to the Clerks of Assembly. The usual reports on Temperance, State of Religion and Sabbath Schools were presented by the respective Conveners, considered and approved. The Remits of Assembly on travelling expenses of Commissioners, and marriage with a deceased wife's sister, were also considered and approved. The next regular meeting takes place on the second Tuesday in July, at half past two o'clock in the afternoon, in First Presbyterian Church, London.
GEORGE SUTHERLAND, *Pres. Clerk*

PRESBYTERY OF GUELPH.—This Presbytery met on the 21st May, in Chalmers Church, Guelph. There was a large attendance of members. A communication was read from the Presbytery of Toronto transferring Mr. A. E. Mitchell, a student who had completed his theological course, and whom that Presbytery had been authorized to take on trial for license, to the Presbytery of Guelph. The Clerk reported that he had assigned him subjects for public probationary trials and his conduct was approved. Mr. Mitchell was heard on these subjects, after which he was examined in Theology and Church History, to the satisfaction of the Presbytery. He had then put to him the usual questions, and after prayer, was duly licensed to preach the Gospel. He was next addressed in appropriate terms by Dr. Wardrop and thereafter the Clerk was instructed to give him an extract of license. An application for leave to moderate in a call was presented by the Presbyterial congregation at Waterloo with a promise of \$800 of annual stipend. On motion it was agreed that the Presbytery meet in the church at Waterloo at two o'clock in the afternoon of the 6th of June, for the purpose of moderating in a call, Mr. Tait to preside and preach on the occasion. A report was read from the Committee appointed to confer with the session and congregation of Duff's church, East Puslinch. After this Dr. McKay was heard, as also commissioners from the congregation. It was then resolved to appoint a committee to confer with all the parties and report. This committee afterwards reported referring to the testimony borne to the excellency of the character and the soundness in the faith of Dr. McKay, but expressing it as their unanimous opinion that he should be urged to resign his charge, and in the event of his not doing so by the 6th June, that the Presbytery proceed to dissolve the pastoral tie. On motion that the report be adopted, an amendment was proposed to refer the case for advice to the General Assembly at its meeting in June, and this was carried by a majority. The committee appointed to visit Cumnock reported that they had fulfilled the duty assigned them, that upon inquiry they were satisfied that the congregations in consequence of the diminution of their numbers from a variety of causes, could not contribute towards their pastor's support as they had been doing, and that the amount they now offered should be accepted as the measure of their ability. The report was received and a small committee appointed to prepare an application to the sub-committee on Augmentation for an annual grant of \$50 to keep the minister's salary up to the minimum. A report was read from the Woman's Foreign Missionary Society connected with the Presbytery, describing the work they had been doing through the year, and the amount collected for missionary purposes. The Presbytery agreed to put on record an expression of its sympathy with the Society in its efforts, and of its thankfulness for the degree of success with which God had crowned them. It was stated that the Synod of Toronto and Kingston at its late meeting had dismissed the appeal of William Henry and others in the Galt heresy case and sustained the action of the Presbytery, but that notice of appeal to the General Assembly had been given. Drs. Middlemiss and Torrance were appointed to represent the Presbytery in the case when before the Assembly. It was further stated that the overture on the Jesuits' Estates Bill had been transmitted by the Synod to the General Assembly. The same parties were appointed to support it before that Court. Notices of intention to receive ministers into the Church were read from the Presbyteries of St. John, Picton, Ottawa and Montreal. The ministers residing in Guelph with their Representative Elders were appointed a committee on communication from the Free Church of Scotland on Legislation for Regulating Vice.

MONTREAL NOTES.

At a special meeting of the Presbytery of Montreal last Tuesday a call from New Glasgow to Rev. M. F. Boudreau was sustained and accepted. The induction was appointed for Tuesday, June 25, the Rev. Mr. Halby, of St. Therese, and the Rev. Messrs Heine, Dewey, and Patterson of Montreal to take part.

A special meeting of the Presbytery is to be held on Monday next to arrange for the ordination of Messrs MacVicar, MacKenzie and MacDougall, missionaries elect to China.

The Rev. J. J. Forbes, one of the students who graduated at the Presbyterian College here this spring, left last week for his field of labour in the South Sea Islands. His appointment was from the American Board of Foreign Missions. Mr. Forbes is the son of a Free Church minister in the North of Scotland. He came to Canada five or six years ago and studied for the ministry here.

The Rev. Prof. Coussirat sailed on Tuesday last for France where he spends his summer vacation. The Rev. K. Nairn, B.A., of Rat Portage passed through Montreal this week on his way to Scotland for three months' holiday. The Rev. Prof. Weir of Morrin College, Quebec, crosses the ocean this month on a visit to his daughter in England.

The announcement of the resolution of the Senate of Toronto University to confer the degree of L.L.D. on the Rev. Prof. Campbell of the Presbyterian College, Montreal, gives much pleasure to his many friends here. Few men are more deserving of the honour both as to excellence of character, and as to ability and learning. The new work which Prof. Campbell is at present passing through the press is likely to give him a world-wide reputation among scientific and literary men and place him in the very front rank of scholars.

At a meeting of the governors of Morrin College, Quebec, on Monday last, the Rev. Dr. Campbell, of Renfrew, was appointed Professor of Mental and Moral Philosophy and Logic. Dr. Campbell took high honours in philosophy in Edinburgh University, and his lectures in Morrin College last winter were very highly appreciated. He will be a great acquisition to the Institution. It is understood that Dr. Weir's chair in Morrin is about to be endowed, through the liberality of a well-known Quebec Presbyterian family.

The large deficit of nearly \$4,000 in the Augmentation Scheme this year is very discouraging indeed, and will, it is feared, tend to retard the progress of the church in many parts of the country. Had the regulation proposed by the committee last year, as to the payment of reduced grants to congregations in those Presbyteries that failed to contribute the amount assigned to them, been adopted by the General Assembly, the deficit would probably not have existed, or would have been much less than it is. The principle of the strong supporting the weak is good, but the principle of the strong, and in some cases even the weak, supporting those abundantly able to support themselves is wholly indefensible. Until the contributions of some of the wealthier Presbyteries of the Church rise far above eight cents per annum per communicant the Augmentation Scheme will not prove a success.

Anti Jesuit meetings continue to be held in the city and surrounding district. With the exception of the *Witness*, the city papers are pro Jesuit, and delight to sneer at the present agitation and those who take part in it. We much mistake the spirit of the Protestants of Quebec and Ontario if they will continue to give moral and material support to papers which subordinate principle to party politics on all occasions, and scruple at nothing to accomplish party ends

OBITUARY.

MRS. C. E. W. DEMPSTER.

It has been said that "among the many happy homes of our land, the manses take an honoured and conspicuous place." This is no doubt true. And notwithstanding all the troubles, the struggles with limited means, the anxieties and sorrows of other homes that mark their history, and cluster around them, the homes of the ambassadors of Christ should be among the most peaceful and happy of the homes of earth. The blessing that maketh rich is upon them. But even these peaceful, happy homes are not exempt from sorrows, nor shielded from the shafts of death. They, too, are subject to the mutations of time. Of this fact we have had another sudden and startling proof in the death of Mrs. George Dempster, wife of the Rev. George Dempster, pastor of the congregation of Chelsea and Hull, in the Presbytery of Ottawa, which took place in the evening of the 16th ult. They had but recently entered the new manse which the people had built for them, when the death messenger came and summoned her away.

Mrs. Dempster was the eldest daughter of the Rev. John Wood, the esteemed pastor of the Congregational Church of Ottawa. She was born in Brantford, Ontario, in December, 1854. She was early brought to a saving knowledge of the truth as it is in Christ, and on profession of her faith, became a member of her father's congregation at the age of fifteen. She soon developed into an earnest, Christian worker, in the Sabbath school and among the lowly and the fallen, visiting, with other Christian workers, the female prisoners in the gaol, and as she worked she grew in grace and spiritual power. In 1874, she removed with her parents to Toronto, and was married in December, 1877, to Mr. George Dempster, who was then an active member of the Y. M. C. A. and an earnest Christian worker. Part of her married life was spent in Brantford, the home of her childhood, where her husband was in business, and while there he was called to the eldership in Dr. Cochrane's congregation, which office he held until feeling himself called to the ministry, he gave up business and entered upon his college course. During this period, Mrs. Dempster made her home mainly with her father in Ottawa. Mr. Dempster graduated in the spring of 1888, and immediately entered upon his work in Chelsea and Hull, where he had laboured during the summer months of his college course. Mrs. Dempster soon exhibited the warmth and energy of her Christian spirit in active work among the people, and quickly won their affections and secured their sympathy and co-operation. She reigned among them, and her sceptre was a sceptre of love. In temperance and mission work she was greatly interested. She was an active member of the W. C. T. U., a member of the Executive Committee of the Quebec Provincial Union, treasurer of the W. F. M. S. of the Presbytery of Ottawa. Of her it could be truly said, she "abounded in every good work." With her calm spirit, her earnest faith, her clear head and loving heart, she commended herself to the confidence of everyone, and won their esteem and affection. They who knew her best, loved and esteemed her most. And her death is mourned not only by her husband and parents, to whom the loss is irreparable here, but by the whole congregation and community, and by many friends in other parts of the country. The funeral, which took place on Saturday, the 18th ult., was largely attended by ministers of the Presbytery and of other churches, by members of the congregation and the people of the community. The Catholic priest was present to show his respect to her memory and his sympathy with the bereaved husband. The Rev. F. W. Farries, of Knox Church Ottawa, assisted by Rev. Mr. Johnson, Episcopal, Rev. Mr. Hannah, Methodist, ministers, and Rev. Mr. Gamble, of Wakefield, conducted the service at the manse. In passing through Ottawa a halt was made at the Congregational Church, where a short service was conducted by Rev. Messrs Farries and Herridge, and then the mortal remains were conducted to Beechwood Cemetery, where they were interred. The Rev. Dr. Moore conducted the service at the grave.

Thus another of the Lord's faithful ones has entered into her rest. She is not dead, but gone before. May her example stir up and stimulate many others to greater faithfulness and zeal. "As one whom his mother comforteth," so may the mourners be comforted, and the congregation sorely chastened be purified thereby.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

JESUS CRUCIFIED.

June 16, 1889.

Mark 15.

GOLDEN TEXT. He humbled Himself, and became obedient unto death, even the death of the cross. Phil. 2: 8

SHORTER CATECHISM.

Question 25.—This involves four points: (1) What is a priest? (2) Christ was a real Priest. (3) He offered Himself on the cross a sacrifice for our sins to satisfy the justice of God. (4) He ever lives to make intercession for us. Christ was a real and true Priest. He was a man taken from among men to represent them (Heb. 2: 16, 17; 4: 15). He was chosen by God (Heb. 5: 5; 6). He was perfectly holy (Luke 1: 35; Heb. 7: 26). He had an absolute right of immediate access to God, and influence with Him (John 17: 26; 11: 32; Heb. 1: 3). He performed perfectly and absolutely all the functions of a priest (Eph. 5: 2; Heb. 9: 26; 10: 11, 12; 1 John 2: 1; Rom. 8: 34). Christ offered Himself on the cross a sacrifice for our sins to satisfy the justice of God. Christ was at once the Priest and the Victim. "He offered Himself without spot to God;" "He was offered to bear the sins of many" (Heb. 9: 14, 28), "The Lord hath laid on Him the iniquity of us all;" "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. 53: 4-6); "It was not possible that the blood

of bulls and of goats should take away sins. . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10: 4, 10). Hence He "is the propitiation for our sins" (1 John 2: 2); for "He hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3: 13). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1: 18, 19); God "made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5: 21). Christ ever lives to make intercession for us (Heb. 7: 25; Rom. 8: 34). Christ is an ever living, perpetual Priest. He has a personal experience of all our trials and a fellow-feeling for our infirmities (Heb. 2: 17, 18). He is also a royal Priest. He intercedes for us on the throne (Zech. 6: 13), from which He sends the Holy Spirit, and orders all events in all worlds for the good of His people (Acts 2: 33; Matt. 28: 18; Heb. 10: 12, 13). This intercession of our Lord as a royal Priest is one absolutely essential part of His work as Mediator. It was necessary for Him not only to open up a way of possible salvation, but actually to accomplish the salvation of each one of those given to Him by the Father at last (John 17: 12; Eph. 2: 18; 3: 12). The communion of His people with the Father will ever be sustained through Him as mediatorial Priest (Ps. 110: 4; Rev. 7: 17)—A. A. Hodge, D.D.

INTRODUCTORY.

After the trial and condemnation of Jesus by Pilate, He was handed over to the care of the Roman soldiers, who mocked Him and then led Him forth, early on Friday morning, for crucifixion. Each criminal was preceded by a soldier bearing a placard with the name and the crime upon it. The condemned was guarded by four soldiers. The two malefactors who were condemned to suffer at the same time as Jesus would be similarly conducted. A large company also followed, among them the mother of Jesus, and the devoted women by whom she was accompanied.

I. On the Way to Calvary.—The succession of events, the want of sleep and privation, had left Jesus tired and exhausted. It was part of the condemned one's punishment that he had to carry his cross. Under the burden of His, Jesus was like to faint. A stranger about to enter the city meets the mournful procession, and the soldiers compel him to assist in carrying the cross. They had power to press men or animals into the public service when required. The name and residence of the stranger is given. He is Simon from Cyrene, on the North African shore of the Mediterranean. He is spoken of by the evangelist as one well known to his readers, as the father of Alexander and Rufus. The only safe inference is that they were well known members of the early Church. The procession moved on till Golgotha was reached. The precise spot where the crucifixion took place is not now known. It took place outside the city. The Church of the Holy Sepulchre, said to have been built over the spot where Jesus suffered and was buried, is built within the walls, and for this reason does not harmonize with Scripture. The impression of recent scholarship is that it was on the north of the city, just outside the Damascus gate. Golgotha and Calvary, the one Hebrew and the other Latin, mean the same thing—a skull. It is said that the hill supposed to be that on which the crucifixion took place is skull-shaped.

II. The Crucifixion.—Before nailing Him to the cross, the soldiers offered Jesus wine mingled with myrrh, that is, drugged wine, that He might by the stupefying effects be rendered less sensible of His bodily sufferings. This poor relief He declines to accept of Himself. So far as any voluntary act of His is concerned, He will do nothing to cloud and impair His perceptions. He will suffer with all the calm consciousness of His nature. The cross was first extended on the ground, and then the Victim was stretched upon it, His hands nailed to the transverse beam, and his feet secured in the same way to the upright part. The cross with its burden was then raised, and placed upright. The physical sufferings occasioned by the slow process of crucifixion were in themselves of awful severity. Christ was exposed to the cruel mockings and indignities that the thoughtless and the vengeful chose to heap upon Him, but as soul anguish is more awful than bodily suffering, Christ endured the load of a world's sin, and He bore the punishment of its guilt. The sufferings of Christ on Calvary were unutterable in their intensity. The soldiers claimed the garments of the Sufferer on the cross, and they proceed to divide them among themselves by lot,—fulfilling the minute prophecy contained in the twenty-second Psalm. The crucifixion began about nine o'clock in the morning. Over the cross was placed the inscription indicating the time for which He suffered, written in the languages of Palestine, Greece and Rome, that He was King of the Jews. This was designed in derision, but it was more accurate than they knew. He was in the very depth of His humiliation at that hour, yet He was nevertheless King of kings and Lord of lords. Two malefactors were at the same time crucified with Jesus—one on either side and Jesus in the midst. Mark does not mention that one of these reviled Jesus with the unthinking throng, while the other at the eleventh hour repented and found forgiveness. Here too the prophecy of Isaiah had its fulfilment. The weary hours went slowly by. Up till twelve o'clock the people passing and many of those lingering on the scene, forgetful of the agonies He was enduring, heaped ridicule and scorn upon Him. His bitter enemies were there and thought to add to His sorrows by cruel and venomous taunts. There were there sympathetic friends whose hearts were wrung by the sad scenes they witnessed. The august Sufferer could pray for forgiveness for His foes and speak words of consolation to His friends even from the cross. At noon an unusual occurrence took place. The light of day was obscured and during the afternoon till three o'clock the scene of suffering was shrouded in preternatural darkness.

III. The Saviour's Death. The intensity of Christ's sufferings on the cross reached its climax at three o'clock. As the darkness was lifting He lifted up His voice in deepest anguish saying, "My God, my God, why hast Thou forsaken Me?" The temporary sense of desertion by His Father was the last ingredient of the bitter cup He had to drink. Not understanding what He meant, some thought He called for Elijah. A soldier, it is supposed, offered Him a sponge filled with vinegar, the sour wine which they had with them to drink. The end had come. The Holy One had completed the work His Father had given Him to do. He cried, It is finished, and commending His Spirit to His Father's hands, He gave up the ghost. At that moment there was an earthquake, rocks were rent, graves were opened, and the veil of the Temple was rent in twain. The Temple had fulfilled its purpose, the veil was rent, because the way into the holiest was no longer there. The scenes of that eventful day and the meek patience of the suffering Saviour had made a powerful impression on the captivation in charge of the soldiers who crucified Him; he was constrained to cry, "Truly this man was the Son of God."

PRACTICAL SUGGESTIONS.

Jesus bore the cross for us, We ought to bear our crosses for Christ's sake.

Whatever Christ touched came to have a sacred meaning. The cross, the emblem of shame, was by His suffering thereon made the symbol of salvation. Calvary, the place of a skull, became the centre of the world's history.

How cruel it is to mock at suffering; how deep is the wickedness of mocking at the Sinless Sufferer.

Christ's atoning death brings eternal life to all who believe on Him.

Christ's claims to be the Son of God are self-evidencing.

THE MISSIONARY WORLD.

A LETTER FROM FIJA.

The Rev. J. W. Mackenzie, of the New Hebrides mission at Efate, writes as follows to the Students' Missionary Society, Montreal.

I wish to thank you most sincerely for your kind letter, for your continued interest in our work here, and for the assistance again rendered in carrying it on. A letter just received from Dr. Steel by the *Dryspring*, informs me that he duly received your contribution. How very gratifying it is to hear of the deep interest which is now taken in missions by ministers and students, and it is especially cheering to hear that so many of the latter are giving themselves to the service of Christ amongst the heathen. And is not this just as it should be when we think of what we owe Him who has redeemed us? Can we ever do enough for such a Master as we serve? How can we be at ease when so many whom he died to deliver, are still held in bondage by the Prince of Darkness? Oh for more entire heart consecration to His service! I have never for a single moment regretted having entered the foreign field. And to any young man who feels in his own breast that he has a call to this work I would say, "Go forward, God will open up your way."

Our mission, I am thankful to say, is prospering. Another labourer has just arrived—a young man from Victoria, Australia. It is probable that he will be settled in Malekula one of our largest islands. It is reported that one or two more young men in Victoria are studying, with a view to coming here, and we expect two new missionaries next year, one from New Zealand, and the other from Scotland, the latter to be supported by the Presbyterian Church of Tasmania. In view of this, and remembering that the population of this group is so small, in comparison with that of many other fields, I cannot ask our Church to send any additional labourers.

My brother missionary on this island—Mr. MacDonald is at present in Melbourne, carrying through the press our joint translation of the New Testament. This will be a great boon to our natives, as hitherto they have only had detached portions of it.

A French priest who settled in a corner of our field upwards of two years ago, has moved away to another island, not having been successful in gaining an entrance amongst the natives. I am glad he has gone, as had he succeeded in gaining an influence over the village where he settled, he must have proved a hindrance to our work.

I am thankful to say that the class of young men supported by friends of the mission in Montreal and other places, while being trained for teachers, has turned out very satisfactorily. I am sure could those dear friends realise the assistance they have rendered in carrying on the work in this group, they would not regret having sent us their contributions. Of the five supported by members of Erskine Church, one, Fata, or, as he was baptised and is generally called, Solomon, is my assistant whom you now so kindly support. Another, Kaltong, is settled at Fila, our principal outstation, where he is doing a grand work. It is possible we may send him to Anwa, to take charge of the work there, as an application has been made for a teacher to be sent to that island. The remaining three have gone out with other missionaries to heathen islands. Of two of them we have had very gratifying accounts from their missionaries. The third has only recently left us, but will, I feel assured, do as well as any of the others, for at one of our stations he has rendered efficient service for about two years. But no doubt you would like to have particulars of the one you are supporting. In our absence, he has sole charge of the children's school. But when we are at home we take charge of the more advanced scholars. He has charge of the Sunday school; has Bible class on Sabbath afternoon for part of the adults; teaches a class at the adults' morning school, and takes the candidates' class when necessary. Then he saves me a great deal of manual labour, as he is neat in his work, and can do almost anything required about the station in the way of repairs. Indeed, his service is invaluable to me. His wife is equally serviceable to Mrs. Mackenzie in her part of the work. Taken all in all, she is the finest native woman I have seen here. She lived with us for many years before her marriage,

and so she can lend a hand at almost any department of household work. In any good work going on in the village, she takes the lead, and commands the respect of the rest of the women. In Sabbath school, she has charge of the infant class.

At present, we have seven teachers and their wives labouring on heathen islands under other missionaries, and four teachers and their wives at outstations on this island. As the demand for native teachers is so urgent, I have taken another class of promising boys. The practical interest manifested in our work by Sabbath schools, which we did not suppose knew anything about us led me to do this. We have no pledge that these contributions will be continued, but we believe the means will be provided in some way or other for continuing the class.

During the past year, our work at Fila, the outstation above referred to, has been particularly encouraging. We had a great deal of opposition to encounter there for many years. They seemed determined to have nothing to do with the Gospel. But God's word has triumphed, as it is sure to do wherever, proclaimed, and now on the Lord's Day, instead of the beating of drums, and the fiendish shouts of savages as they danced around them which you must have heard less than three years ago, you hear the "church-going bell"—another remembrance of Montreal calling them together to praise that Name which is above every name. They are just completing a house for us, which stands on the site of the old dancing ground in a sacred grove, the fence around which encloses these sacred drums, and frequently they are beaten to call them together to work.

LETTER FROM SAN FERNANDO, TRINIDAD.

In a letter the Rev. K. J. Grant writes, dated April 13, 1889:

In our Island home, hard on the coast of Venezuela with its population say of two hundred thousand souls, we have people from nearly every nation under heaven, with languages as diversified as the people represented.

The West Indian and the East Indian numerically greatly exceed all others. As to the respective merits of these two classes, opinions differ very widely. We have found hasty generalizations to be unfair, hence are careful not to express an unqualified opinion.

Our mission is to Asiatics and our sympathies naturally go out to them. But very recently we have had proof not only that "God hath made of one blood all nations," but that he hath also given them thoughts and feelings and aspirations, which show with equal clearness the oneness of the human family. Let me illustrate: A few weeks ago, in endeavouring to extend our work, I went into a rear district to arrange for the opening of a school. There in friendly relations, and in the work of tilling the soil, these two classes mingle together.

As no school existed for the benefit of either party, we resolved to help both. All agreed that no steps could be taken towards the erection of the school house without consulting the recognized head man, Mr. Abraham. Anxious to make his acquaintance, we proceeded to his house, and were not long in his company until we found not only that he was a genuine African with the invariable marks on his cheek, but also that he had been a slave. Forty five years ago on the west coast of Africa, his tribe had been at war with a neighbouring tribe, the latter gained the victory, and seizing the survivors of his tribe, sold them to Portuguese traders. On the high seas an English cruiser seized the Portuguese ship, and landed the captives at Sierra Leone. Shortly after, he and his companions were brought to Trinidad to enjoy their freedom. In this quondam slave, I felt in the presence of a whole man. In intellect, sympathy and aspirations, I recognized a brother and, I believe, a Christian. He could not read, but when I proposed having worship with him, he brought out the English Church service, and I soon observed that his half-dozen little grandchildren, as well as the older members of the family knew how to kneel and fold their hands reverently in prayer. He told of his efforts to get a school in the community and of his disappointments also, and now promised all assistance in his power. Under his guidance I soon got a small cabin in which to com-

mence work, he and his friends promising to enlarge it. Last month, as sitting room could not be found for the sixty pupils that gathered in, I was obliged to make arrangements for a larger building. Again, Mr. Abraham was to the front and undertook to put up and cover with the leaf of the palm a house 35 x 18. I on my part agreed to enclose the walls and floor the house. Yesterday I was all day with the people there, as they bore out the heavy wood upon their shoulders, and felt grateful that I had a part in the education and guidance of a people who work so willingly. Mr. Abraham and his neighbours are constitutionally like the millions who now await the arrival of the messengers of the Christian Church. The responsibility of reaching the millions that would welcome the messenger, rests upon the present generation of Christians. Will the Church be equal to the occasion, or will another generation go down unpardoned, unblest, and unsaved.

CALLED HIGHER.

A recent letter from Neemuch contains the following:

It is with much sorrow that I note the death by cholera of a "brother in the Lord," Paul Haridas, a Brahmin convert, who a few months ago was admitted by baptism into the visible Church. He had long been a devout seeker after truth, wandering from one place of pilgrimage to another in quest of salvation, and was regarded by his fellow Hindus as a man who had accumulated much merit. In the providence of God he was led to Jawad at a time when Balaram, the native catechist, was preaching there. He heard the Word gladly, and came to Neemuch to see me. He remained with me, studying the truth and searching diligently, and soon the light dawned upon his mind, and he renounced his heathenism, and gave himself to the obedience of Christ. He gave to me his sacred thread, and precious parcels of earth gathered at the sacred cities and shrines, his strings of beads which he used to count as he repeated the names of his gods, and other things used in his old false worship. He professed his faith in Jesus on New Year's Day, and received a new name, choosing to be known as a Christian by the name of Paul. He accompanied me in my tours during the cold weather, and took the deepest interest in divine things. Being naturally of bright intellect, his growth in the knowledge of the Word of God was rapid. His Hindi New Testament was his constant companion and study. His interest in all our Christian services was deep and sincere. Oh! how I shall miss his bright face and intelligent answers in our evening meetings for the study of the

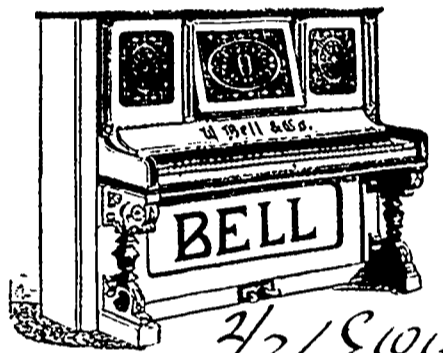
Word and prayer. He had recently begun work as a colporteur, and with diligence he laboured, and spoke for his new-found Lord out of a full heart, as he found a sympathetic listener.

He was modest and retiring in his disposition, but so firm was his faith that it was a joy and an encouragement to talk with him. But the Lord has taken him away and I mourn his loss as a brother. Even after the illness had laid its fatal hold of him, being ignorant of its nature, he went to the bazaar for evening work, and growing weak had to be carried home. Before the dawn of the next morning he was carried by the angels into the home above. He died in the faith of Jesus, putting all his faith in Him.

We had hopes of his being an instrument in leading his fellows into the light; but the Lord soon called him higher.

During the few months he was permitted to remain with us, he bore faithful witness for the Master, so that even his heathen neighbours could say of him, "His heart was clean." Some heathen who were standing by at his death said, "We never saw a man die so calmly." We are much pained by his early removal, but of this we can rest assured, that the interests of the Church are dearer to the Lord that bought it than they can possibly be to us. He doeth all things well.

PIANOS!

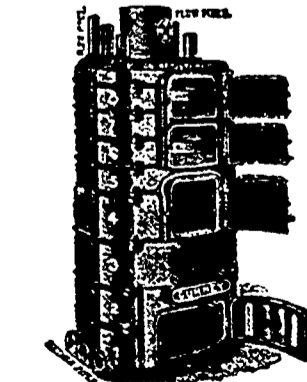


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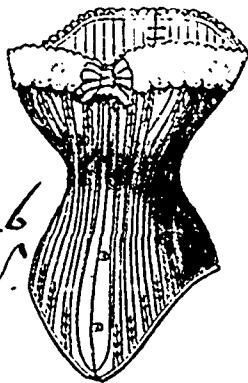
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BIRTH.

At Windsor, on May 28, the wife of Rev. John Gray, St. Andrew's Church, of a daughter.

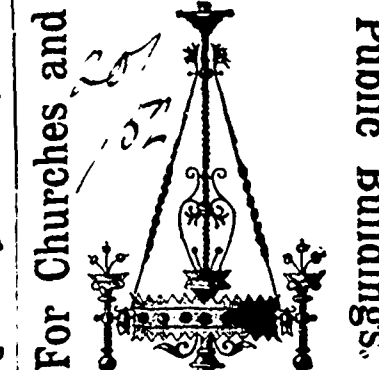
MEETINGS OF PRESBYTERY.

At Chesley, July 9, at one p.m. in GERRARD. At Alexandria, on Tuesday, July 9. BRO. KYLE. At West Winche (or July 9, at five p.m. QUINN. At Richmond, July 9, at half past seven p.m. CHATHAM. At Windsor, on Tuesday, July 9, at ten a.m. PARIS. In Knox Church, Ingersoll, June 25, at two p.m. TORONTO. In the usual place, on Tuesday, June 4, at ten a.m. WILBY. At Newcastle, on Tuesday, July 9, at half past ten a.m. GLEBE. In Chalmers Church, Guelph, on Tuesday, July 16, at half past ten a.m. SARNA. In St. Andrew's Church, Sarina, on Tuesday, July 9, at half past two p.m. LONDON. In First Presbyterian Church, London, on Tuesday, July 9, at half past two p.m. PETERBOROUGH. In St. Paul's Church, Peterborough, on Tuesday, July 9, at nine o'clock. MONTREAL. In Convocation Hall, Presbyterian College, on Tuesday, July 2, at ten a.m. OWEN SOUND. Next regular meeting in Division Street Hall, Owen Sound, on June 24, at half past seven p.m. KINGSTON. Adjourned meeting in Cooke's Church, Kingston, on May 21, at three o'clock p.m. Regular meeting in John Street Church, Belleville, July 2, at half past seven o'clock p.m.

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PRESBYTERIAN CHURCH, MEETING OF GENERAL ASSEMBLY.

THE usual Rates are given by the Railway Companies for Commuters to the Assembly, viz:

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Certificates have been forwarded to Presbytery Clerks for the Commissioners. The privilege is granted to the wives of Commissioners who may accompany them, and to parties having business at the Assembly.

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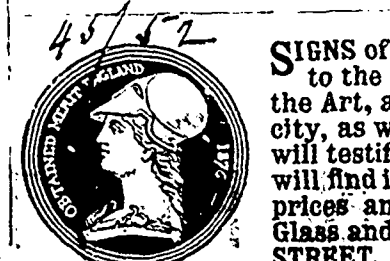
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