

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

The Canada Presbyterian

Vol. 19.—No. 23.
Whole No. 955.

Toronto, Wednesday, June 4th, 1890.

\$2.00 per Annum, in advance.
Single Copies Five Cents.

Books.

NEW BOOKS.

- 1—Dogmatic Theology. By William G. A. Shedd, D.D., second edition, 2 vols. \$7.00
- 2—Supernatural Revelation. By C. M. Mead, D.D. 2.50
- 3—The Unknown God, or Inspiration Among Pre-Christian Races. By C. Loring Brace. 2.50
- 4—The Beginnings of Christianity. By Geo. P. Fisher, D.D. 2.50
- 5—Alone With the Word. By G. Stringer Rowe. 2.25
- 6—The Permanent Elements of Religion. By W. B. Carpenter, Bishop of Ripon (Hampton Lecture). 2.00
- 7—Religious Thought in Britain During the Nineteenth Century. By John Tulloch, D.D. (St. Giles' Lecture). 1.25
- 8—Gospel Sermons. By James McCosh, D.D. 1.50
- 9—Imago Christi: "The Example of Jesus Christ." By Rev. James Stalker, M.A. 1.50
- 10—John G. Paton, Missionary to the New Hebrides; an Autobiography. 2 vols. Each 1.50

JOHN YOUNG
Upper Canada Tract Society, 208 Yonge Street
TORONTO.

Marvellous! Marvellous!

THIS IS THE GENERAL EXPLANATION WHEN IT IS LEARNED THAT

MATTHEW HENRY'S
MATCHLESS

COMMENTARY on the BIBLE
A carefully revised and corrected edition, with an Introductory Essay.

Six Imperial Octavo Volumes,
Strongly Bound in Cloth, is sold by us at

\$8 NET PER SET.

In this edition the Notes as well as the Text are printed in clear and distinct type. Each chapter is summed up in its contents; the sacred text inserted at large in distinct paragraphs; each paragraph reduced to its proper head; the sense given and largely illustrated.

Just think of it—SIX LARGE VOLUMES, containing in all One Thousand Four Hundred and Sixteen pages of valuable matter, such as one finds only in "Matthew Henry," offered at \$8.

This is indeed a Golden Opportunity

By special arrangement made with the English publishers we are placed in a position, FOR A LIMITED TIME ONLY, to make this offer. Avail yourself of it once, as it may not occur again. Do not confound this edition with the old ponderous unwieldy nine-volume one; ours is the latest Edition published.

Address—

WILLIAM BRIGGS,
WESLEY BUILDINGS. TORONTO.

PERFECT DAYS IN JUNE
Wood Perfect Lays for June—and here they are! 29/52

IN SHEET MUSIC FORM.

ELAINÉ. A Love Song. Van de Water. 50c.
MIZPAH. Song. Adam Gilbel. 35c.
SIGNAL BELLS AT SEA. Song. W. S. Hays. 40c.
OLD HOME DOWN ON THE FARM. Dubois. 40c.
VISIONS OF REST WALTZES. F. T. Baker. 60c.
DANSK ECOSSAISE. F. T. Baker. 60c.
EDELWEISS. Glide Waltz. T. E. Vanterbeck. 60c.
BATTLE WON. Triumphal March. E. Holt. 50c.

IN BOOK FORM.

Sabbath Day Music. For Piano. Very beautiful music. More than 40 sacred airs. Arranged by Leon Souch.

Operatic Piano Collection. The best of the music of 19 Operas. Arr. for Piano.

Young Players' Popular Collection. 51 very easy and very good pieces.

Classic Four-Hands Collection. Nineteen Piano Duets. Highly praised by good players.

Piano Classics. Vol. 2. Marvellously good pieces, as are those of Vol. 1.

Song Classics. Vol. 2. Grand music.

Any book or piece mailed for retail price, which for any one of the superior books also mentioned is but \$1.00.

OLIVER DITSON CO., BOSTON
C. H. DITSON & Co., 367 Broadway, New York

Books.

JUST RECEIVED. 4/52

EXPOSITOR'S BIBLE
THIRD YEAR'S ISSUE.
Crown 8vo. Cloth, \$2.00.
Third volume. Now Ready.

THE BOOK OF EXODUS
By Rev. G. A. CHADWICK, D.D.

TORONTO WILLARD TRACT DEPOSITORY.
(Limited.)
A. G. WATSON, Manager.
Corner Yonge and Temperance Streets.

Ought the Confession of Faith
TO BE REVISED?
11/52. 30 CENTS.

ON THE REVISION OF THE
CONFESSION OF FAITH. 35 CENTS.

The Good and Evil of Calvinism
15 CENTS

JAMES BAIN & SON,
Presbyterian Book Room TORONTO.

Presbyterian Headquarters.

S. S. LIBRARIES. 31/52
Schools desiring to replenish their Libraries cannot do better than send to

W. DRYSDALE & CO.,
32 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
Agent, Presbyterian Board of Publication,
2 St. James Street Montreal

DESKS
Office, Library, Church and School Furniture.
6/26

JOHN M. BLACKBURN & Co.,
31 Colborne St., Toronto.
And 162 St. James St., Montreal.

DALE'S BAKERY,
579 QUEEN ST. WEST, COR. PORTLAND.
Celebrated Pure White Bread
Dutch Brown.
Best Family Home-Made Bread

TRY DALE'S BREAD.

EMBRO: OATMEAL: MILLS. 14/52

ROLLED OATS,
Standard and Granulated Oatmeal
OF THE BEST QUALITY.

Selected White Oats only used. Shipment via C.P.R. or G.T.R. Quotations and Samples sent promptly on application.

D. R. ROMM, EMBRO.

Before Purchasing your Piano
CALL OR SEND FOR THE ILLUSTRATED CATALOGUE

SOHMER
NEW YORK 23/26

PIANOS.

Unrivalled for SONORITY, BRILLIANCY and SYMPATHETIC TONE, combined with the GREATEST DURABILITY.

SOLE REPRESENTATIVES
I. SUCKLING & SONS
YONGE STREET

Miscellaneous.

EDDY BROTHERS,
92 YONGE STREET, TORONTO,
14 DUNDAS STREET, LONDON.

x x **THE PHOTOGRAPHERS** x x
Large Photos and Family Groups a specialty. Grand New Studio, 92 Yonge Street. Call and see us.
EDDY BROS.

KNOX LAUNDRY,
409 Spadina Avenue.
All work done by hand. Goods called for and delivered. 23 1/2 W. LARTER, Prop.

BOYS' CLOTHING
Cut and Made to Order. Also Suits Made over. DRESSMAKING done in the Latest Style.
M. E. FINNIGAN,
26/52 357 Church Street.

R. J. LLOYD,
CATERER AND CONFECTIONER,
337 YONGE STREET, TORONTO.
TELEPHONE 295. 134/52

JOHNSTON & LARMOUR,
47/52 TORONTO. —
Clerical and Legal Robes and Gowns,
3 MONNIE BLOCK, TORONTO.

W. STOTT,
MANUFACTURER OF
DRAWING ROOM SUITES,
Couches, Lounges, Easy Chairs, and Fancy Rockers.
170 KING STREET WEST.

ROBERT HOME
MERCHANT TAILOR,
REMOVED TO 411 YONGE STREET.
35/52 ASSOCIATION HALL,
TORONTO.

KILGOUR BROTHERS,
Manufacturers and Printers.
PAPER, PAPER BAGS, FLOUR SACKS
PAPER BOXES, FOLDING BOXES,
TEA CADDIES, TWINES, ETC.
41/52
21 and 23 Wellington Street W., Toronto.

T. J. JOHNSTON.
22/52
Watches, Jewelry & Silverware
At Lowest Honest Figures.
Solid Gold Jewelry made to order. Repairing carefully attended to.
Queen Street. Few doors east of Bathurst.

LEONARD A. INWOOD,
(Late of Jas. Park & Son St. Lawrence Market.)
PROVISION MERCHANT
Hams, Bacon, Butter, Cheese, Etc.
Choice Stock always on hand.
305 YONGE ST. - TORONTO.

DOMINION LINE-ROYAL MAIL STEAMSHIPS
1890. SUMMER SEASON. 1890.

LIVERPOOL SERVICE—SAILING DATES
From Montreal. Quebec.
Vancouver..... May 28 May 29
RATES OF PASSAGE—Cabin, \$60 to \$80.
Return, \$110 to \$150.
Great Reduction in Cabin Rates,
Per S.S. Oregon, Sarnia, Toronto and Dominion. Montreal to Liverpool, \$40.
Return, \$80.

SAILING DATES.
From Montreal.
Sarnia..... June 5
Oregon..... June 12
Dominion..... June 19
Toronto..... June 26
Intermediate, per Vancouver, Oregon and Sarnia, \$40; Return, \$60. Steerage, \$20; Return, \$40.

BRISTOL SERVICE—AVONMOUTH DOCK.
From Montreal.
Isho..... about June 5
Ontario..... about June 19
Cabin, \$40; Return, \$80.

For particulars apply in Toronto to **GEO. W. TORRANCE**, 18 Front Street West; or **C. S. GZOWSKI, JUN.**, 24 King Street East; or in Montreal to **DAVID TORRANCE & CO.**, General Agents.

Miscellaneous.

W. FLEMING, Prin-
cipal, Northern Business College, 100 Queen St. W., Toronto, Ont. for information if you want the best Business Education obtainable in Canada.

A Boy or Girl
Who has reached the higher form of Public or High School would be greatly benefited by a change of study—taking a course in actual business, or in shorthand and typewriting. We are always pleased to give parents the benefit of our long experience in teaching and placing young people. Call and see us when down town, or telephone us—No. 1555.
8/26
BENGOUGH & WARRINER.
Canadian Business University,
Public Library Building, Toronto.

FRAULEIN GAISER,
Mlle. EUGENIE E. SIROIS.
Room 7.
3 Yonge Street Arcade, Toronto.

FRENCH AND GERMAN
AFTER THE "HERLITZ METHOD."

BRITISH AMERICAN
BUSINESS COLLEGE.
ARCADE, YONGE ST., TORONTO.

TWENTY-NINTH YEAR.
38/52
This Institution offers superior facilities for imparting a thorough Business Training. Book-Keeping, Penmanship, Arithmetic, Shorthand, Typewriting practically taught.
Send for circular.
C. O'DEA, Secretary.

Book-Keeping, Business, Arithmetic, Grammar and Spelling, Correspondence, Bank-keeping, Commercial Law, etc. Business Practice in Offices.

Penmanship, taught by the most experienced Penman in Canada. 6/52

Shorthand and Type-writing practically and successfully taught. This is the Leading Institution of the kind in Canada.

BELLEVILLE BUSINESS COLLEGE
BOX 1021, ONT.
BELLEVILLE.

RATES REDUCED. 7/6/52

The Standard Life Assurance Co.
ESTABLISHED 1827
Head Office—Edinburgh, Scotland; and Montreal, Canada.
Total Risk, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$355,000.
W. M. RAMSAY, Manager.
THOMAS KERR,
240 Gerrard Street, Toronto, Inspector.

THE ROYAL CANADIAN
13/26
Fire and Marine Insurance Co.,
57 ST. JAMES STREET, MONTREAL.
Capital.....\$500,000
Assets.....700,000
Income, 1889.....317,378
ANDREW ROBERTSON, Esq., President.
HON. J. R. THIBAudeau, Vice-President.
HARRY CUTT, ARCHD. NICOLL,
Secretary, Marine Underwriter
Geo. H. McMURRICH, Manager.
GEORGE McMURRICH,
General Agent for Toronto and vicinity.

M'MASTER & CO., 19/26
WHOLESALE

Woollen and General
Dry Goods Merchants,
4 TO 12 FRONT ST. WEST, TORONTO.
OFFICES—34 Clement's Lane, Lombard Street London, E.C. 4
J. SHORT M'MASTER, JOHN MULDREW,
London, Eng.

WHIRLWIND Carpet and Church Cushion
According to the American Plan.
No. 875 QUEEN ST. WEST, TORONTO.
Home Economists, Sole Proprietors

Professional.

GORDON & HELLIWELL, 13/52
ARCHITECTS,
86 KING STREET EAST. TORONTO

WM. R. GREGG, 13/52
—ARCHITECT.
9 VICTORIA ST., TORONTO.

C. V. SNELGROVE, 32/52
DENTAL SURGEON,
97 CARLETON ST., TORONTO.
Bridgework, Gold and Porcelain Crowns specialty. Telephone No. 3037.

HENRI DE BESSE, 32/52
Formerly Professor at New York Conservatory of Music, will receive
Pupils for Violin or Pianoforte,
Paris and Stuttgart Conservatory Methods.
No. 10 HATEM STREET.

C. P. LENNOX, DENTIST 31/52
Rooms A & B,
YONGE ST. ARCADE, TORONTO.
The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial Teeth on all the known bases, varying in price from \$6 per set Vitalized Air for painless extraction. Residence, 40 Beaconsfield Avenue. Night calls attended to at residence.

Miscellaneous.

A GRAND DISPLAY OF
SELECT FRUITS!
Also the Finest Brands of TEAS Always Fresh.
BUTTER AND CHEESE 26/26
FOR FAMILY USE.
PETER MACDONALD,
120 Church St. (south of Queen) Toronto

GENERAL ASSEMBLY.

RAILWAY FARES. 4/4
Commissioners to the Assembly will receive, as in former years, a rate of

A FARE AND A THIRD FOR
THE DOUBLE JOURNEY.
Full fare for the journey to Ottawa must be paid at the station where the journey is begun, and a receipt must be got from the ticket agent, who will have a supply of blank forms for such receipt, so that no certificate need be sent. The Clerk of Assembly will sign a certificate of attendance, on production of which the railway agent at Ottawa will give a ticket for return for one-third. Certificates from the agent at starting will not be honoured more than three days before the commencement of the meeting, and certificates presented more than three days after the close of the meeting will not be honoured for return. Certificates are not transferable. The return trip must be made by same route as going trip. No refund of fare will be allowed. The privilege will be extended to the wives or Commissioners. W. REID.
Toronto, 12th May, 1890.

ANNOUNCEMENT.

THE
New York Boot and Shoe Store
Is the cheapest and most reliable shoe store in the city. Having on hand the largest and best assorted stock in Canada. Everything new; no bankrupt or shoe shop goods in stock. Goods bought from the American and Canadian manufacturers and made expressly for the New York Shoe Store. 3/13

JOHN THINK OF IT.
Men's Sewed Congress, worth \$2.25, for. 1 25
" Lace Boots from..... 1 25
" Low Shoes..... 1 00
Boys' Lace Boots, worth \$1.25, for..... 85
Ladies' Kid Button Boots, worth \$1.50, for... 1 00
Walking Shoes, worth \$1.25, for..... 75
with or without tips, worth \$1.75, for..... 1 25
" Olive Tan Shoes from..... 85
We defy competition in Ladies' French Kid Button Boots from \$1.50, \$1.75, \$2.00, \$2.50 and \$3.00.
All goods warranted as represented; inspection invited.
Note the address, this block south of Trinity Square.
THE NEW YORK SHOE STORE,
256 Yonge Street, Toronto.

GRATEFUL—COMFORTING
EPPS'S 11/52
(BREAKFAST)
COCOA
Needs only Boiling Water or Milk.



BRANTFORD & PELEE ISLAND J. S. Hamilton, President. OUR COMMUNION WINE "ST. AUGUSTINE,"

Is a perfectly PURE WINE and guaranteed pure juice of the grape. Now used with entire satisfaction by hundreds of congregations in Canada.

PRICES In Cases, 12 qts. \$4 50 In Wood, per gal., 5 gal. lots. 1 50 " 10 " 1 40 " 20 " 1 30 In Barrels of 40 gals. 1 25

Prompt attention to letter orders. Satisfaction and the best value in the market guaranteed. Catalogues on application. Address

J. S. HAMILTON & CO., BRANTFORD,

SOLE AGENTS FOR CANADA for the Pelee Island Wine and Vineyards Co., Ltd.



"Phonography is the culmination of our day and the necessity of the age." BARKER'S SHORT-HAND SCHOOL, 45 KING STREET EAST, TORONTO.

Circulars free.

INCORPORATED 1886. TORONTO. HON. G. W. ALLAN, President.

CONSERVATORY OF MUSIC

OVER 1,000 PUPILS LAST TWO YEARS. Pupils may enter at any time. NEW 90 PAGE CALENDAR—GRATIS Apply to EDWARD FISHER, DIRECTOR, Cor. Yonge St. and Wilton Ave. Toronto.



TORONTO COLLEGE OF MUSIC (LIMITED)

Thorough musical education in all branches. Only the most competent teachers employed. Send for prospectus.

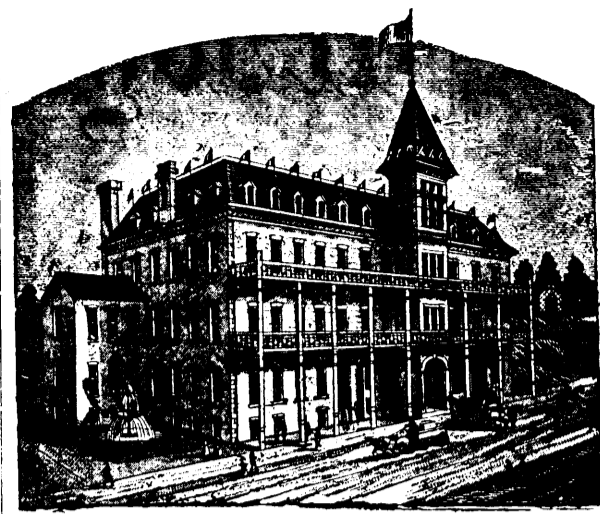
F. H. TORRINGTON, Director, 19 and 14 Pembroke St. WEST END BRANCH—Stewart's Building, Cor. Spadina Ave. and College St.

SEATTLE No billiards, no amusements, no saloons. Average winter temperature 45° above zero. Seattle, largest city in Washington Territory. Population 25,000. Commercial, educational and financial center of Puget Sound Country. Full information on request. CHAS. H. KIFFINGER, SEATTLE, Wash. Territory

HIRST'S PAIN EXTERMINATOR THE GREAT HOUSEHOLD REMEDY. Dear Sir—I have used your Pain Exterminator in my family for everything that a family is afflicted with, such as Coughs, Colds, Rheumatism, Sprains and Burns, Toothache, and wherever there is pain. I would not be without it in my house. I can recommend it to the world to be a first-class article, both internal and external. Yours, etc., JAS. BERRYMAN, Pres. Prohibition Society.

Sold by all druggists. F. F. DALLEY & CO., Proprietors, Hamilton.

HOTEL DEL MONTE, - PRESTON, ONT.



Has in connection the Celebrated SPRINGS AND BATHS. THE HOUSE IS NEW AND COMFORTABLE. Rates Low. Write for particulars. ROBT. WALDER, Proprietor.

I CURE FITS! THOUSANDS OF BOTTLES GIVEN AWAY YEARLY. When I say Cure I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of Fits, Epilepsy or Falling Sickness a life-long study. I warrant my remedy to Cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible Remedy. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address:—H. G. ROOT, M.C., Branch Office, 186 WEST ADELAIDE STREET, TORONTO.

ONTARIO COAL CO. IMPORTERS OF THE CELEBRATED Lehigh Valley Coal.

General Offices and Docks—Esplanade East, foot of Church St. Telephone No. 18. Up-town Office, No. 10 King Street East. Telephone No. 1059. Branch Office, corner Bloor and Borden Streets. Telephone No. 3623. Branch Office, No. 725 Yonge St. Yard and Office, 1060 Queen St. West, near Subway.

Coughs, Colds, Croup. Allen's Lung Balsam was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectoration and causes the Lungs to throw off the phlegm or mucus; changes the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if not of too long standing. It contains no opium in any form and is warranted to be perfectly harmless to the most delicate child. There is no real necessity for so many deaths by consumption when Allen's Lung Balsam will prevent it if only taken in time. For Consumption, and all diseases that lead to it, such as Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs, ALLEN'S LUNG BALSAM is the Great Modern Remedy. For Croup and Whooping Cough it is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced COUGH CURE. If you have not tried the Balsam, call for a 25-cent bottle to test it.

Scrofulous Affections. Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system. I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alternative, and honestly believe it to be the best blood medicine compounded.—W. F. Flower, M. D., D. D. S., Greenville, Tenn. I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally.—Lucia Cass, 360 Washington Ave., Chelsea, Mass. I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes—the result of inherited Scrofula.

Cured By Taking a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored.—E. C. Richmond, East Saugus, Mass. Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been.—Mrs. Celia Nichols, 8 Albion St., Boston, Mass. The healing, purifying, and vitalizing effects obtained by using Ayer's Sarsaparilla, furnish convincing evidence of its wonderful medicinal powers. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Sparkles.

EVERY dog has his day. The nights, however, are still reserved for cats. "YOU ought to put a sign over that hatchway," said a policeman to a store-keeper, "or some one will tumble over it." "All right," replied the merchant; and he tied up his "Fall Opening" placards to the railing. Minard's Liniment Cures Diphtheria. "YES, sir," yelled the socialistic agitator, "I am the workingman's friend." "Oh, go 'long," said a real workingman, "you haven't done an honest day's work in two years." "Of course I haven't. That's just where I show my friendship for the workingman. I keep my hands off so he can have the job." "HEALING on the wings," say all who have made use of DR. WISTAR'S BALSAM OF WILD CHERRY, and by such use been cured of coughs, colds, bronchitis, sore throat, influenza or consumption. The prudent will always keep this standard remedy by them. MAMMA: Well, Nellie, what did you learn at Sunday school to-day? Nellie: That I must sell three tickets for the concert next week, give twenty cents to buy a present for the superintendent and—that Noah built the ark. Minard's Liniment Cures Diphtheria. A PARTICULARLY vigorous speaker at a woman's rights meeting, waving her long arms like the sails of a wind-mill, asked: "If the women of this country were to rise up in their thousands and march to the polls, I should like to know what there is on this earth that could stop them!" And in the momentary silence which followed this peroration, a still, small voice remarked: "A mouse!" If the stomach becomes weak and fails to perform its digestive functions, Dyspepsia with its long train of distressing symptoms will follow. Cure it with Burdock Blood Bitters. "WILL you vote for my bill?" inquired the lobbyist of the legislator. "No, sir," replied the latter, "your bill is a swindle." "Why, man, you must have the wrong bill in mind. I mean this fifty-dollar bill!" "Well, this appears to be a good bill," said the legislator, after examining it critically. "I'll vote for it of course." "WRITING poetry is recommended as a mental exercise. You can get physical exercise by attempting to read it to the editor. Healthful Because it is Pure. Imperial Cream Tartar Baking Powder. Try it and be convinced. "MY case is just here," said a citizen to a lawyer the other day; "the plaintiff will swear that I hit him. I will swear that I did not. Now, what can you lawyers make out of that if we go to trial?" "Five dollars apiece," was the prompt reply. Minard's Liniment Cures Garget in Cows. A WAG the other day denied that John Bunyan was the author of the "Pilgrim's Progress." Being vehemently contradicted, "Nay," said he, "I question even if he contributed to the work; for it is impossible that a bunion could contribute to any pilgrim's progress." "I HAVE used Burdock Blood Bitters for attacks of bilious headache, and it always gives immediate relief," says J. White, flour and feed merchant, Riverside, Toronto. TIPLER: Do you know the reason why I have never met with success in life? Plain speaker: Yes; there have been too many bars in your way. In her remarks to Parliament the Queen started off, "My Lords and Gentlemen." Even the Queen is beginning to see that there is a distinction between her lords and gentlemen. "I HAVE never sold a remedy that has given such entire satisfaction as Burdock Blood Bitters; I sell more of it than of any other dollar preparation," says J. E. McGarvin, druggist, Acton. PROFESSOR: In one evening I counted twenty-seven meteors sitting on my piazza. Class expresses great astonishment at the sociable character of the heavenly bodies. Minard's Liniment Lumberman's Friend. "IT must have been dreadfully hard to wear these old coats of armour." "Yes; they have the appearance of hardware." PERHAPS the hardest test a man can give his self-respect is to sit down and read one of his own love-letters when it is five years old. BROKEN down conditions of the system that require a prompt and permanent tonic to build up the blood and restore failing vitality will be benefited at once by Burdock Blood Bitters,



INFANTILE SKIN SCALD AND DISEASES CURED BY Cuticura VERY HUMOR OF THE SKIN AND scalp of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases." baby's skin and scalp purified and beautified by CUTICURA SOAP. Kidney pains, backache and muscular rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 30c.

Steamship & Steamboat Agency. CHICORA, NIAGARA RIVER, CIBOLA LINE. For Buffalo, New York, Niagara Falls, Boston, and all American points. Special attention given to Church and Society Excursions. For full information apply to ROBINSON & HEATH, Custom House Brokers, 69 1/2 Yonge Street.

Toronto and Hamilton Steamers. MACASSA and MODJESKA CHANGE OF TIME. Commencing Monday, May 26th, steamers will leave Toronto 7:30 a.m. and 5:15 p.m.; arrive at Toronto 10:20 a.m. and 8:15 p.m. The 5:15 p.m. boat calls at Oakville. Quick despatch for freight. Book tickets at reduced rates. J. B. GRIFFITH, Manager. F. ARMSTRONG, Age t, Gedde Wharf.

Washday SURPRISE SOAP. Can save half the hard wearing-out toil of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not, nor hands chapped, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! READ THE DIRECTIONS ON THE WRAPPER. St. Croix Soap Mfg. Co. St. Stephen, N. B. SOAP. Send us 25 SURPRISE wrappers and get one of our beautiful engravings.

A BRIDE'S CONFESSION. "Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on 64th St. Well, yes, we did get married somewhat suddenly. My health, you know, had for some time been very delicate, and Dr. Heavyside told mamma that he feared I would follow poor, dear sister Belle, who died three years ago from a wasting disease. Dear George was almost crazy when mamma told him what the doctor said, and I nearly cried my eyes out, but one day I overheard that 'hateful Nelly Parker' say to her mother, 'I think that George Blauvelt is just too lovely anything, and when the girl has engaged to be married, she is dying of a galloping consumption. I'm going to step into her shoes and become Mrs. George Blauvelt; now just you wait and see.' This spring I noticed George seemed to be almost resigned to the idea that we should never be married, and the thought that that despicable hussy might get him after all nearly drove me crazy. One day I read the testimony of Lawyers Howe and Hummel as to the wonderfully invigorating effect of DR. CAMPBELL'S ARSENIC WAFERS, and I resolved to try what they would do for me. I commenced their use on the 4th of July. George had just called for Europe on business for his firm. On Sept. 18 he returned. I was, from the use of the Wafers, by that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted we get married the very next day. I could not say him nay, for, as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget."

THE DEY OF ALGIERS! THE SHAH OF PERSIA and the SULTANS of TURKEY and MOROCCO now FATTEN and BEAUTIFY their harems exclusively on DR. CAMPBELL'S ARSENIC COMPLEXION WAFERS. So great is the demand for these marvellous Wafers that their manufacture is continuing day and night. The Shah found his harem in a state of disorder on his return to Persia.—N. Y. World, Oct. 12, 1889. See account of business for his firm. On Sept. 18 he returned. I was, from the use of the Wafers, by that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted we get married the very next day. I could not say him nay, for, as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget." ILLUSTRATIVE of the desirability of a certain amount of Plumpness, rumour has it that the above distinguished Oriental Potentates make it a practice to WEIGH their wives regularly once a month, precedent in rank and imperial favour being accorded to the wife possessed of the greatest number of pounds avoirdupois. By Mail, \$1. Depot—220 6th Ave., New York Drug

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JUNE 4th, 1890.

No. 23.

Notes of the Week.

THE annual meeting of the Royal Society was held at Ottawa last week. There were many of the literary and scientific celebrities of the Dominion present, and others unable to be at the meeting sent papers to be read. Many and varied were the subjects discussed. Pleasant evidently were the circumstances in which the magnates in the republic of letters assembled, and in addition to the enjoyment and social intercourse experienced, they have contributed their share to the advancement of learning.

THE Rev. Dr. Fletcher brought before the Presbytery of Hamilton the expediency of organizing in the congregations, under the care of the Presbytery, young men's missionary associations, to help the home mission work of the Church, and referred to the many benefits likely to result from such organizations. After some remarks from Doctors Laidlaw and Laing and other members of the court, a committee was appointed to consider the subject and present a scheme to the Presbytery at its next regular meeting.

THE correspondence respecting Sir John Lintorn Simmons' special mission to the Vatican has been laid before the British Parliament. It will not, says a contemporary, be pleasant reading to a good many conscientious people. What it amounts to is that the ecclesiastical patronage of Malta has been surrendered to the Pope; and a foundation laid for establishing a permanent diplomatic representation at the Vatican. We may expect some plain speaking on the subject at the Conference of the Protestant Alliance, to be held in Exeter Hall.

THE methods of securing the services of an acceptable pastor are becoming less rigid than they were. For instance, it is stated that Principal Caird, of Glasgow, and Mr. W. Dunn, of Kensington, have been asked to select a minister for a vacant pulpit at Port Elizabeth. There were one hundred applicants for the appointment, the stipend of which is \$3,000 a year. An Edinburgh Established minister, selected by Principal Caird as suitable for the post, preached on Sunday morning in Hammersmith Church to enable Mr. Dunn, who was present, to form an opinion of the gentleman's qualifications.

THE Rev. A. Stuart Muir, D.D., whose death took place in London, was a native of Paisley, and after receiving his education in Glasgow and Edinburgh Universities, began his ministry in Newfoundland, subsequently occupying a charge in Boston. He became minister of Trinity Church, Leith, about thirty years ago, only retiring from that charge in consequence of his being taken to task by his Presbytery for his Roman Catholic tendencies. Dr. Muir was an intimate friend of the late Dr. Begg, until, it is said, he mortally offended that doughty constitutionalist by asking him to meet a Roman Catholic priest at dinner.

THE English *Presbyterian Messenger* says: The Rev. John Smith of Broughton Place Church, Edinburgh, was elected, on Thursday last week, by the United Presbyterian Synod, to be the lecturer at the Theological Hall on Practical Training. The other two names put in nomination for the appointment were those of the Rev. Dr. Aird, of Breechin, and the Rev. M. McGilchrist, B.D., of Ardrossan. As Mr. Smith was one of our old ministers at Wallacegreen, Berwick, where he was singularly successful, it is peculiarly gratifying to us to note the influence he is exerting now that he has, to our great regret, gone back again to Scotland.

THE *United Presbyterian Magazine* says: It is fifty years since the Presbyterian Church in Ireland was constituted by the union of the Synod of Ulster with that of the Seceders, that had been founded by our forefathers soon after the Secession in Scotland, the former body consisting of 292 congregations, and the latter of 141. The General Assembly of this Church is to hold its jubilee gathering on July 7th, at Belfast. They have much to rejoice in and be

thankful for,—the ability to hold their ground, and even to make progress against the forces that are arrayed against them; the living earnest religion that is found among them; the influence they have exerted on various lands, especially on America, where the Presbyterian Church, the most vigorous of all those that bear the Presbyterian name, is a plant from their root. We trust that the coming Assembly will be in every respect a prosperous one.

SEVERAL departures, in addition to the adoption of the new Articles were made at the recent meeting of the Synod of the English Presbyterian Church. One was the appointment of three ministers—the Rev. John McNeill amongst them—to act as evangelists for six weeks during the current year. This, says the Belfast *Witness*, is a step which might well be imitated by other churches. Another was the consideration of a proposal that in future all ministers of churches embraced in the Presbyterian Alliance should be eligible to charges in the English Presbyterian Church—an idea which also deserves to be weighed by other churches. We observe that in the election of a Hebrew professor the vote was taken by ballot. A resolution that votes in the Irish General Assembly should be taken in the same way was moved and lost last year.

IT is stated that in one very important respect the New German Chancellor von Caprivi differs from his great predecessor. While Bismarck openly acknowledged his acceptance of Christianity, he had little or no sympathy with the organized agitations looking toward the establishment of Christian ideas and ideals in the masses of the people. The friends of the mission cause, both home and foreign, the associations for the improvement of the observance of the Lord's Day, for the suppression of the rum ruin and of public immorality, could never gain the Iron Chancellor's heart and co-operation. Caprivi, however, is an active friend of all such movements, and is especially interested in the City Mission Society of Berlin, and is ever willing to show his sympathy for any earnest agitation for the elevation of the morals of the people. He is a regular church attendant, and is liberal in his contributions to church purposes.

THE Rev. Charles Moinet, of Kensington, addressing some students, who had just been licensed as ministers, at a meeting of the London Presbytery, said that evangelical Christianity had been associated in the past with a somewhat dictatorial dogmatism and a narrowness of sympathy of which, perhaps, it had not yet worked itself quite free. If these were, indeed, the causes of the reaction which had set in against it, it must be their effort, as ministers, to remove them, and show that evangelical preaching could be combined, as it always was when found at its best, with greatness of heart and a keen and sensitive sympathy with all the social and intellectual difficulties of the times. Old positions had been assailed, traditional views had been freely handled, and it was difficult for the preacher sometimes to know how to adjust himself to the altered and still-shifting position. They should, at all events, be careful to avoid proclaiming as certainties what were merely hypotheses. And to this end they should aim at mastering the meaning of Scripture.

THE *British Weekly* says: The Welsh Church, in its struggle, will have the full support of the Church of England, for reasons which are obvious on the surface. But the Church of Scotland need not look for any such aid. The *Record*, it is true, gives some patronising sympathy; but the *Guardian* out and out refuses to do so. In the eyes of the High Church Party, the Church of Scotland is not a Church at all, and they believe that their ranks in Scotland will be largely strengthened by Disestablishment. The true conception of the Union, says our contemporary, includes permission to each nation to govern itself in all particulars which do not affect the integrity of the kingdom or contravene the moral law. Disestablishment in Scotland would no more dissolve the civil link between the several parts of the United Kingdom than Disestablishment in Ireland; nor, if accompanied by a proper regard for the interests concerned, need it

involve dishonesty. Consequently, if Scotchmen are really in earnest in this matter, they will have a good right to be listened to.

MANY and varied are the stories told of H. M. Stanley. Here is one that the *British Weekly* tells: The day following the great meeting of the British and Foreign Bible Society, in Exeter Hall, a conference of prominent supporters and workers was held at the Bible House, Queen Victoria Street, with a view to the improvement of organization and methods of operation. In the course of the meeting Sir Harry Verney rose and said: I have something to tell you that I am sure you will all be very glad to hear. I was sitting a few days ago next to Mr. Stanley, the great African traveller, and in conversation he said to me, "Just before I started for Africa Sir W. Mackinnon said to me, 'Now I want to give you something, but I should like you to choose for yourself. I shall have the utmost pleasure in presenting you with anything you like. Never mind the expense. Just say what you would like?' I replied, 'said the traveller, 'Give me a Bible.' The desired gift was soon in my possession, just the Bible I wanted. And during my absence in Africa I have read that Bible through three times. It need scarcely be added that the announcement was received by the meeting at the Bible House with the utmost delight and heartiest applause.

THE annual meeting of the Woman's Christian Temperance Union was held in Erskine Church lecture-room, Montreal, last week. A number of devoted ladies from various parts of the Dominion and some from the United States, among them Miss Frances Willard, were present. In the report of the work done during the year, which was presented by Miss Tilley, of Toronto, it is stated that conventions had been held in five provinces. Ontario now had 219 branches, with a membership of 4,503, and the membership of the Bands of Hope amounted to over 14,000. The Scott Act was not now in force in any county of the Province but great hope centered in the new license law. In Quebec there were seventy-three unions with a membership of 2,735, and forty-four Bands of Hope with a membership of 2,414. In the Maritime Provinces there were fifty-four unions with a membership of 1,302, and twenty-two Bands of Hope with a membership of something over a thousand. British Columbia had six unions with 242 members, and thirteen Bands of Hope with a membership of 465. The Manitoba and the North-West Territories' unions are also doing good work. Altogether there are 513 unions in the Dominion, with a total membership of 9,040, and 192 Bands of Hope, with a membership of 19,184. These figures show a decided increase in last year's returns.

THE report of the Free Church College Committee on the charges brought against Professors Dods and Bruce, filling fifty-one pages of a blue book, has been issued. In the case of neither professor have the committee found in their writings grounds for instituting a process against them as teaching what is at variance with the standards. But they blame Dr. Dods for having expressed himself in "a startling and unguarded manner," and for publishing statements which, taken by themselves, might seem to make of no vital importance questions which are vital. Dr. Bruce is also blamed for dispensing "with the circumspection in forming and stating his views which might have averted painful and injurious misunderstandings." Statements of his have "created difficulty and perplexity in the minds not merely of ignorant but of well read and considerate persons." Some of his explanations it accepts "with a certain reserve." With something of severity the committee rebuke Dr. Bruce for his habit of finding fault with the state of Church faith and life. One member of the committee, Rev. Mr. Matthew of Haddington, dissents from the report on Dr. Dods as inadequate, in his opinion, on nearly every point; he regards Dr. Dods' concessions to unbelievers as so dangerous, unwarranted and unscientific as to call for more explicit disavowal. But neither Dr. Bruce nor Dr. Dods, in replying to the sub-committee's reports, shrink from the opinions they have avowed, when fairly understood.

Our Contributors.

COMPARISONS THAT ARE RATHER STUPID.

BY KNOXIAN.

The voice of the political orator is heard in the land, and this question sometimes comes along with it: Why can't ministers draw crowds and address them as effectively as do the principal campaign speakers. As a sort of offset to this question ministers sometimes ask, Why don't people go in crowds to church and to prayer meeting as they go to political meetings.

A little reflection might convince anybody that both of these questions are senseless if not particularly stupid.

The highly intelligent citizen, who wonders why an average minister cannot draw and control a crowd as the chief platform speakers can, wants you to draw the general conclusion that ministers of the Gospel are woefully deficient in the matter of public speaking when compared with politicians. Before we draw any such sweeping conclusion let us examine the comparison and see whether it is a fair one.

There are about ninety members in the local parliament and we may take them as representatives of the political oratory of Ontario. Let us say nothing in the meantime about members of the House of Commons or such terrific hitters as are some of the distinguished speakers not in any parliament. Let the Ontario Legislature as it was compared with the clergy of Ontario.

Now are the leading debaters in the last Ontario Legislature fair samples of the debating and oratorical talent of the House? Is it not notorious that they were among the very best of the ninety? Now is it fair to take an average specimen from one class and compare him with the very best specimens in the other? To give the comparison even the appearance of fairness you must select three of the very best platform speakers that can be found among the clergy of Ontario and then probably the cloth would not suffer much by the comparison.

It is scarcely possible to make an intelligent and fair comparison between a great political meeting such as these gentlemen are addressing every day and any kind of a meeting that a clergyman is ever called upon to address. The occasion is made for them by the local party managers; they are advertised in every newspaper and placarded on every fence. The interest is always keen and sometimes rises to excitement. There is everything in the surroundings to call out of a man all there is in him and that alone is worth a great deal to a public speaker.

And then, too, it should be remembered that an election takes place only once in four or five years. There is a great difference between addressing people once in four years and addressing them two or three times a week. A clergyman who preaches twice each Sabbath to the same congregation addresses many of them a hundred times a year. Count in prayer meeting and other addresses and the number comes up to about one hundred and fifty a year. In five years he speaks to the same audience seven hundred and fifty times. In ten years, fifteen hundred times. Is there a political orator in Ontario who can keep an audience of four or five hundred together while he addresses them on political topics one hundred and fifty times at the rate of three addresses per week? There is not one. The subject would wear out, and the orator would wear out and the people would scatter before he came to his fiftieth speech. It is doubtful if even Gladstone could deliver fifty political speeches in succession to the same audience.

It ought to be remembered, too, that stump speaking is a distinct business just as certainly as making boots or coats is a distinct business. A clergyman is no more to be blamed because he cannot hold a crowd for two hours than a shoemaker is to be blamed because he cannot make trousers. Professor MacLaren would make a better appearance on the stump than one of the Ontario cabinet would in the pulpit or in the Chair of Systematic Theology. Every man to his business.

It would be easy to name three or four superior court judges who could not stand up before the Ontario political leaders on the stump for ten minutes. They are learned men, able men, at least one of them is a brilliant man, but they never were on the stump and don't understand the business.

The comparisons some clergymen make about the people are just as stupid as the comparisons people make about them. It is all nonsense to say men are wicked because they go to a political meeting in great numbers or on a wet evening. These meetings come only once in four or five years and the men, or at least some of them, go to church nearly a hundred times a year. It is provoking to see people run away from prayer meeting to hear political speeches, but if a man goes to prayer meeting forty or fifty times a year and goes to his political meeting only once in four or five years it is hardly fair to call him hard names. Evidences of human depravity are not so scarce that a minister need make an ass of himself hunting for them. In anything like a fair comparison it will be found that religious meetings draw and hold people better than any other, and that a preacher is the only man who can induce people to pay him for telling them disagreeable things.

AVR Presbytery agreed to transmit Dr. Dyke's overture to the Assembly proposing a uniform system of vote by ballot at the election of ministers. The Clerk and several other members, however, did not see any good in the recommendation respecting the making up of the rolls.

THE REV. DR. MACLAREN AND THE TWENTIETH CHAPTER OF REVELATION.

VI.

The fifth and last division under "the sequence of thought" commences thus: "There follows in another vision, verses 11-15, the general resurrection, when all the dead, great and small, stand before God, and the general judgment, when all mankind are judged according to their works." Concerning the quotation above, many and vital points have to be raised. It teaches a literal resurrection. When the first part of the chapter speaks about resurrection, and holds out such a hope to the saints, the Doctor observes nothing but a promise of revival. When the latter part of the chapter speaks about rising, he understands it as meaning just what it says. He is more influenced by what he finds in the eleventh chapter, than by what he finds nearer at hand. Wherein is an inconsistency. There is a stronger "sequence of thought" between the two parts of the twentieth chapter, than there is between the first part of the twentieth chapter and the first part of the eleventh chapter. In Rev. xx. 5, it is said "the rest of the dead lived not till the thousand years were finished." Then we look down to xx. 12, and read "and I saw the dead, small and great, standing before the throne." These are the two verses that need to be connected. The dead spoken of in the fifth verse slumber on for a thousand years. In the 12th and following verses they rise and come to judgment. So that xx. 11-15 deals exclusively with the wicked dead. When the Doctor affirms that "all mankind" are there for judgment, he misunderstands the passage. So pre-millennial men hold, and with all their souls. There then are the two views of that solemn passage. The one side holds that it treats of all men, good and bad, of all ages. The other side holds that it deals with the bad of all ages. The question is who is in the right? The Professor holds that the language of verses 12-13 is "too comprehensive" to be taken to mean only the unbelieving dead. May that not be a matter of opinion? The most "comprehensive" phrase in these verses is "the dead, small and great." Now is it a matter of fact that the terms "small and great" necessitate us to believe that all the human family are there? It is not a fact. That same language is to be found elsewhere in the Word, where its application is by no means universal. In 2nd Kings, xxiii. 2, it is said that "all the men of Judah and all the inhabitants of Jerusalem, . . . were there both small and great," when we know that only the elders of the people were present. This clause, on which the Doctor relies to prove universality, will not bear out the meaning put upon it. There is nothing said in these verses to show that the believing world is there. They were raised a thousand years before. If this passage described the judgment of "all mankind," there would be something said about both classes, the good and the bad. But there is nothing said about the saints or the rewards that come to them: therefore the judgment of all mankind is not being dealt with. It is a singular thing, the power that some men have to read into parts of the Word. Here five or six verses are held as describing a general universal judgment, and yet they say nothing, good or bad, about the saints. All that has to be read into it. Then again 1 Thes. iv. 13-20, sets forth the resurrection of believers. Then that passage describes the judgment, and there is nothing about the wicked, all about that class has to be supplied as extra. That is not a fair way of dealing with the Word. The Doctor meets this point, or tries to do so, by pointing us on to the New Jerusalem coming down from God out of heaven, in a following chapter. The question arises, is that an answer at all? The sentence on the wicked is given in the passage, they are cast into the lake of fire. Were the other class there, beyond a doubt the sentence of acquittal would be pronounced upon them. It is a vain reply to point us on to the new heavens and earth that are coming afterward.

This earth has to be burned up before the new one arises. We do not ask "where the righteous were sent to enjoy their portion," but we do ask for the sentence of the Judge touching their character, if they be there at all. The absence of this is strong evidence that they are not on the stand being judged.

There is another point to be looked at, as arising out of the above quotation. It is one of deep importance, and one in which we all have an interest. Is it true that, on the great day, all mankind shall be judged according to their works? According to this teaching all men are before God, and according to their works they enter into life or into death. That works are the test and decide a man's hereafter, is true according to the passage before us. It is according to the things that are written in the books, that a man is judged. It is not a part of that gathering that is so dealt with—all are thus treated. Then what becomes of the doctrine of grace! "By grace are ye saved, through faith, and that not of yourselves," said Paul. What about grace if all the human family are judged according to the things that are in the books! Is it not clean gone and that forever? Do Christians enter into life through the works written in the books? Does not the Shorter Catechism tell us time and again that it is by God's free grace that men are foreordained, and ultimately glorified! It does. If works be the balance in which even the best of men are to be weighed, then they may bid farewell to the old hopes of an inheritance to come, for like Belshazzar they shall be found wanting. In that case the question of sin must come up in their cases, on the great day. But did not God say "far as the east is from the west, so far hath he removed our transgressions from us." On the judgment day they find that sins

are not so far away. Understand that passage, Rev. xx. 11-15, to be the judgment of all the wicked dead, and all is clear. Bring the saints up then, about whom the Holy Ghost says nothing in the verses, and all is confusion. Every mortal of the human race must stand before Jesus Christ the Judge of all the earth. Believers were in Him on Calvary. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is so are we in the world." The Bridegroom judges the Bride on the day of judgment! Let those believe it that will. The works of believers shall be judged, but not with a view to deciding whether they shall enter into life or not. "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." John v. 24. It is a sad mistake to hold that the saints are brought into judgment. That believers shall be judged with a view of deciding whether they shall enter into life or not, through the works they have done, is not Scripture. If such process be entered upon, banishment follows, and the shelter of the blood, we tremble to say it, was insufficient.

On page sixteen, we come to the order of events as they shall come at the close of the world's history, as the Doctor sees them presented in the Word. In the parable of the wheat and the tares, he finds this order most clearly laid down. Many a time did the late Principal Willis warn his students against the use of the parables for the establishment of doctrines, and especially of disputed doctrines. And just as unwise would it be to turn to a parable to establish the order of coming events. The statement in the parable on which he lays stress is this: "Gather first the tares and bind them in bundles to burn them." When the Doctor relies on that command as teaching that the wicked are sentenced and cast away before the righteous are acquitted and gathered home, he falls into error. There is no good reason why those words should have so "commanding" an influence. If he had looked at the parable of the net, he might have found cause for modifying the statement if not for omitting it. It is said the good were gathered into vessels, and the bad were cast away. The good gathered out first and the bad cast away—that might be taken for the order as well as the other statement. In Matt. xxv, the righteous are dealt with first. When the writer turned to that parable to decide the order of coming events, he was hard pushed. These parables do not decide this matter one way or the other. In that of the wheat and the tares, the central idea is the mixed nature of the Kingdom of God, in the meantime. That the parable was intended to settle the point which party should be dealt with first, we have no evidence. The likelihood is that the Doctor is doing what he has warned his students against, many a time, viz., do not make the minute statements of the parables teach dogmas. Before accepting this order of events, we want a little more proof that the Scriptures teach it. Especially do we hold to this position, while we believe that the Word plainly teaches a different order of events elsewhere. The Word abundantly declares that believers shall be associated with the Lord in the judgment of the world. Hence the glorification of the saints precedes the judgment.

There is a statement in this parable to which I call attention before leaving it for a moment. We read verse thirty-nine (Matt. xiii.) that "the harvest is the end of the world," and "world" literally rendered is "age." Then the Gospel harvest comes at the end of the age, and that is a different thing from the end of the world. The age as far as we know may end anytime. That being so, the gathering home and the crowning of the Lord's people takes place before the judgment of the wicked.

Matt. xxv. 31-46 is dealt with at the close of page sixteen. The passage is confessedly a difficult one, no matter in whose hands it may be. The Doctor says that pre-millennial men make a sad exhibition of themselves in expounding it. There is no doubt he honestly thinks so. And yet that does not make it so. On the other hand, many hold that the post-millennial interpretation of that passage violates known Scriptural doctrine. In dealing with it, the Doctor in one place manifestly catches at a straw. He finds in the closing verse that the wicked are said to go away into everlasting punishment before the righteous enter into life eternal. This fact he holds to be a sure indication of the order of procedure on the great day. It is unfortunate for this argument that the body of the passage looks the other way. That is, the righteous are dealt with first.

Here let me point out some difficulties in the way of the ordinary interpretation. "Before Him shall stand all nations." The Greek phrase here used, *panta ta ethna*, means living nations, for the plain reason that no other nations exist. Nations as such have no future existence. Many a time Dr. Stuart Robinson preached that, and with convincing force. The phrase does not point to the dead at all. "All nations" are the people upon the earth, at the time spoken of. There is nothing said here about a resurrection, and yet the Doctor assumes that there has been one. Here we recall the fact that he dealt out some sound advice to the other side for holding that the reign of Christ and his people shall be on the earth, seeing the words on the earth do not occur in Rev. xx. Here he quietly takes for granted that all the dead rise, while nothing is said about such an event. It is good to be consistent.

Then the test that is here applied to men to decide whether they are worthy of privileges or not must be noted. Works are the test of entering into the life, so says the writer. Works are never applied to believers to decide whether they

shall enter into life or not, so we hold. Believers have entered into life. The moment they accepted Christ, they came into that possession. "By grace are ye saved." "By the deeds of the law shall no flesh living be justified." I well remember the late Dr. Stuart Robinson taking up this point. Some objector raised the point, "Is it not works after all by which men are saved?" After reasoning for a while the Doctor jumped to the conclusion, "It is not works after all; it is faith that is the test." That was his gloss on the passage. But then the fact remains, works are the test here applied, and hence there must be something wrong about the ordinary interpretation of this part of the Word. This difficulty ought to be met before the general interpretation is insisted on.

Moreover, there are three parties spoken of in these verses. There are the sheep, the goats, and the brethren. I am quite aware that it is said by many that the sheep and the brethren are one and the same class. The more this interpretation is looked at, the less favour it will have. It is quite possible that men who have looked at the passage in this light, all their lives, may be very slow to admit that any mistake can have been made. The general way of looking at the words makes Christ to address the sheep and say "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto Me." If our Lord meant to say, "In as much as ye have done it to one another, ye have done it unto me," the language used is unaccountable and extraordinary. In that case why use the word "brethren" at all! Such interpretation ignores a leading term in the sentence, or rather jumbles it up along with another, making both one. Take the word "brethren" in its primary signification, and let it mean the Jewish people or the Israelites, and the difficulty of interpretation disappears. In so doing we shall stand on thoroughly Scriptural ground. God said to Israel "I will contend with him that contendeth with thee." He said "I will feed them that oppress thee with their own flesh." The passage under consideration speaks of the fulfilment of the prophecy

"The judgment of the nations" is an event foretold in the Word. That manifestly appears to be the event with which our Lord is dealing in this passage in Matthew. Parallel with this part of the Word, stands many another in the prophecies. Time will permit us to refer only to one, Joel iii. 9-21. The things here foretold are the same as in Matt. xxv. 31-46. "Multitudes, multitudes, in the valley of decision: for the day of the Lord is near in the valley of decision." There the nations are and for war against God. The nations are called the "heathen." The Lord's people are not among them. It is now as was foretold by Balaam. "Lo! the people shall dwell alone, and shall not be reckoned among the nations." (Num. xxiii. 9). Here the judgment of nations has come, and the Lord's people are separate from them. This is clear from the last verses of the chapter. And mark what God is doing when He has gathered the nations together. He is pouring out His fury upon them because "of their violence against the children of Judah," because "they have shed innocent blood." God is "cleansing away the blood that He had not cleansed." The nations that oppressed Israel shall be beaten with many rods. The nations that showed favour to that people, "the brethren," shall be smiled upon and bidden to enter into the coming glory. It may be a daring thing in a country minister to say so, but it is a clear case nevertheless, that the Toronto Professor has overlooked this thing, "the judgment of living nations." X. Y. Z.

THE UNITED STATES PRESBYTERIAN ASSEMBLY.

Not less than a thousand persons are here attending the Presbyterian General Assembly, of whom nearly six hundred are commissioners and corresponding members. This is a remarkable Assembly both as to composition, representing the combined wisdom of the Church, and the fine spirit exhibited in the discussion of vexed questions.

The Assembly opened auspiciously last Thursday in the unanimous election by acclamation of Rev. William Eves Moore, D.D., of Columbus, Ohio, Moderator. Dr. Moore is an author of note, the compiler of "Moore's Digest," a Yale man and a veteran of the late war. He is a man of dignity, a fine scholar and a model presiding officer. His election by acclamation was the result of the action of the anti-revision men, who decided unanimously to support him, a most conservative revisionist, as the man most likely to give satisfaction to the conservative wing, and as the anti-revisionists hold the balance of power, all other candidates were withdrawn, and only Dr. Moore's name presented. It was a brilliant stroke.

As the brightest sunshine comes before the storm, so it was here. The storm soon broke. As Mr. Jarndyce used to say, "The wind was in the east." The report of the Committee on Methods of Changing the Confession of Faith and Constitution of the Church brought on the storm. It was a battle of giants, Revs. Drs. Francis L. Patton, Henry J. Vandyke, Howard Crosby, Herrick Johnson, R. M. Patterson, Hon. George Junkin, Judge Willson, Governor James A. Beaver, Henry Day and others. The report overtured the Presbyteries that when one-third of the Presbyteries requested changes, the General Assembly should formulate said changes, and upon their adoption by a majority of the Presbyteries in a constitutional change, and two-thirds of the Presbyteries in changes of the Confession, the General Assembly should declare said changes in force. This to many was most objectionable, reducing the Assembly merely to a

ministerial body with no power of veto. When a majority or even two-thirds of the Presbyteries might represent a minority of the Church. The report was referred back to an enlarged committee with every prospect of being reported in a form that will meet with the unanimous approval of the Assembly.

The debate brought the revision question to the front at once. Rev. Dr. Francis L. Patton is chairman of the committee at present engaged in canvassing the returns from the Presbyteries on the question of revising the standards, which committee will report within a day or two.

Some ten Presbyteries have overtured the General Assembly, asking for a new creed, one short and simple, to supplement the Confession, and to be used in the work of the Church. This has also been referred to a special committee, and will no doubt call out a long and wearisome discussion.

The burning question this week has been the report of the special committee of experts appointed last year to investigate the management of the Board of Publication. This committee submitted a voluminous report covering thirty closely-printed octavo pages. Gross mismanagement is charged, the Board paying more than double for much of its work than it could be contracted for in some of the best offices in Philadelphia, resulting in a loss of many thousands of dollars every year. The charges of mismanagement are most scathing. The representatives of the Board deny the charges of mismanagement, and the battle has waged for many hours. Yet it has been conducted in a Christian spirit, and no dishonesty is charged, only lack of business sagacity. The report of the special committee of experts and the answer of the Board has been placed in the hands of a special committee of seven, clothed with full power to investigate, and adopt whatever course they deem necessary for the good of the publication department. This committee is to do its work as soon as practicable, publish its findings and report to the Assembly of 1891.

The weather up to yesterday has been simply horrid, rain and cold, but yesterday gave us a cloudless sky. Saratoga is not a pleasant place in the month of May.

The reports of the Boards show a large falling off in the receipts from former years. The Boards of Home and Foreign Missions have closed their fiscal years with debts ranging over \$80,000 each. It seems to me that the last year could have been better spent in working up the benevolences of the Church rather than in the unhappy wrangle about creed revision. Perhaps this is because I am an anti-revisionist.

A notable feature of this Assembly is the large number of "unslated domes." It must be a most intellectual body, judging by the large number of members whose foreheads read clear back over the tops of their heads.

It is astonishing how many members of the Assembly are hard drinkers—of Saratoga water.

This promises to be a long session, and adjournment will not likely be reached before the middle of next week.

Saratoga Springs, May 22, 1890.

NEMO.

LETTER FROM MISS ROSS OF THE CHINA INLAND MISSION.

The following letter, addressed to Mrs. Crombie, has been kindly forwarded for publication:—

God hath brought us to our desired haven, and we are glad. The journey was a happy one, all feeling sure that the Lord was leading all the way. Every need was provided for and we did not know one moment's anxiety. We spent an afternoon at Yokohama at the home of Mr. Austen of the Seamen's Mission who sent a friend to take us ashore, and there we saw our first of a heathen land. We also spent an afternoon at Kobe, and, as it was Sunday, had an opportunity of going to one of the native churches and listening to a very earnest sermon which, of course, we could not understand; but it was good to see so many people met together to worship God there in that heathen country, praying and singing praises to our God. The minister was a native, but dressed in European clothes; there were some fine intellectual faces among the men in the congregation and the women were bright and happy-looking. We visited several missionaries engaged in school work there, one in a boarding school for girls, where a course of study is pursued much as in the home schools, another was in a school for the wives of native pastors and evangelists. In the latter were about thirty young women. We also spent a day at Nagasaki and heard a very encouraging report of the work there from Mr. Spencer who has a school for boys and young men. He took us to see the girls' school also, but as it was a holiday we did not see the pupils. I cannot remember where the missionaries have come from; most of them were Americans, I think; nor can I tell what society or church sent them out. They very warmly welcomed us in all three places; we are all one in Christ Jesus and it never seems to occur to us that we might belong to different denominations.

Our first missionary work began on our second day in Shanghai, helping Miss Williams and Miss Palmer to get ready for removal to the new mission quarters. They were very much in need of help and the Lord sent us along just in time. We stayed there about two weeks and then another party arrived from England. Mr. McCarthy came to escort us, nine in all, to the training home here. The journey occupied about two days. Chinkiang was our first stopping place. There we spent the night at the house of Mr. Hutton, one of the China Inland Mission missionaries, meeting there

Miss Murray, the lady at the head of this home and a party of five ladies who were on their way to stations in Kiang-si. We met Miss Grace Irvin there, too. She is stationed at Chinkiang and very happy in the Lord's service. She does not look very strong yet. Miss Lucas is also at Chinkiang, bright and happy, though suffering yet and confined to bed.

As I write I can hear God's praises being sung down stairs by the servants at prayers, in Chinese, to one of our good old Scottish tunes.

To-morrow (Sunday) will be a very busy day here for those who can work among the Chinese; there are several services held in the chapel down-stairs, as well as classes for children and adults. Miss Murray tells us that a hundred more workers are needed for Yang-chau alone, and there are large cities up the canal a little way, where the Gospel has never yet been heard.

We have begun the study of the language, and like it very much. We hope to be able to speak for Jesus soon. My teacher is an unconverted man. He gives me a lesson of about three hours length each day. Won't you unite with me in prayer that as he teaches me these lessons, and reads over and over again some verses in John's Gospel, that he may learn the truth and be saved? He knows the way of salvation, I am told, but the truth has not reached his heart.

Some of our sisters who have just gone to Kiang-si were here only about eight weeks. Mr. McCarthy tells us that the best way to get more of the language is to use what you have. The sisters cannot say much yet but will use what they have, and study with a teacher at their stations. Miss Murray read us a letter from them to-day, full of praise to God for His goodness to them on their journey. We, too, can praise Him much for His great goodness in bringing us here, in keeping us so happy in Him that we are quite at home in China. We don't love the home land one bit less, although we don't wish to return and are never homesick. A hymn we used to sing very much on our journey comes to my mind now, especially the two lines, "Anywhere with Jesus is a home, sweet home." May He enable us to remember that and sing it when He may lead us into some of the hard places. One of our sisters who came here a few days ago, Miss Beadfield, has been privileged to suffer for Jesus, having been in Kao-yin during the riot, where the house was destroyed, and they escaped with only the clothing they wore. The Lord took care of them and provided for all their need.

To-morrow afternoon we meet to pray for our friends at home, the churches to which we belong, the Sunday schools, our pastors, the Sunday school teachers, and all the work at home. Throughout the week we meet every afternoon for prayer for the different provinces of China and for other heathen lands, but Sunday is set apart for prayer for the home-lands.

WOMAN AND HER POWER.

Mr. E. H. Blakeney, of Trinity College, in Cambridge, England, communicated the following to the *Quiver*: Do you know, I think the power of sympathy to be one of a woman's fairest and most goodly endowments. A delicate perception of where pain lies, and a readiness to heal its smart; a quickness to tell where soul and heart are troubled, and a tender anxiety to minister to their relief; an instant feeling to know where the mind is vaguely distressed and weary, and a sweet desire to refresh and gladden it. Talk of what girls are to do! Ah! did they but know where their truest power was hidden, and their strongest help needed most; were they only more willing to serve the cause of suffering humanity in those lesser and unobtrusive acts of daily charity, binding up the wounds of the sorrowful, and ministering to the needs of the careworn, what might they not yet effect! A woman's compassion! Pause a while, and think of all that is contained in these few words. Do you quite realize what is meant by compassion, or sympathy? They are one and the same word, meaning one and the same thing—"suffering along with;" not the callous or formal expression of regrets, often not felt; but the living, active evidence of the best feelings implanted in our hearts. And then, mark you, it is not only "compassion," but "a woman's compassion;" all truth, and purity, and honour; all tender and noble womanliness; all cheerfulness to the doubting and support to the weak ones; thoughts of peaceful homes, and happy, because they are useful, days; this—and this is not all—is bound up together in those simple words "woman's compassion." You are queens and rulers, women of England, in a truer sense than temporal sovereign or earthly potentate; queens, not of armies in the camp, or of councillors in state chamber, but of the affections of all sincere and faithful men; ruling, not with the rod of empire, but with the gentle, yet surely not less mighty, sway of kindness and of love. O you women, you women, when all around you is travelling together in pain and distress and sin until now, and crying aloud, "Come over and help us," will you suffer the very stones by the wayside to lift up their voices in mute appeal, and call unto you in vain? Whether in the crowded streets of your cities, or amid the lowly dwellings of the hill-side, there are those who daily mourn unpitied, and go down into the silence of their nameless graves unwept. Will you stop your ears to their voiceless entreaty, and pass by, unheeding, on the other side? Or will you not, with your tears of gentleness and pity, water the ground, and so make glad the solitary place, till the light again shine upon the earth, making the trees and flowers rejoice together on every side, as of old they did in Eden, that paradise of God, when first its gates were angel-guarded long ago?

Pastor and People.

THE MASTER'S QUESTION.

Have ye looked for sheep in the desert,
For those who have missed their way,
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told My fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land"?

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That there I had been before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear Me whispering beside you,
"Tis the pathway I often go!"
My brethren, My friends, My disciples,
Can ye dare to follow Me?
Then, wherever the Master dwelleth,
There shall the servant be!

UNEXPECTED BLESSING.

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

Our life is full of surprises. It takes turns that open out to our gaze new realms and strange realities. How often is it the case, that what we are not looking for comes to pass. It is the unexpected that happens. And that in ways that are most unwonted. On a sudden the commonplace, familiar, prosy paths of life are transformed into fairy scenes about us, by something touching the heart, or awakening the mind or quickening the conscience. A chance word, a sentence from a book, a look, an accidental meeting or failure to meet, a verse of a song, a moment of true thoughtfulness or recollection, or any one of a score of other things may change the currents of one's life and turn them into channels altogether new—may make the life new from the very core—and cause it to flow on under new motives, seeking new ends.

Why do such changes come to men? Why do some men enjoy uplifting and renewing, and not others? What makes the marked differences that obtain in life? The answer Shakespeare gives suffices:

There's a divinity that shapes our ends
Rough hew them how we will.

God is in human life. Ah! He is more in it than man himself. He governs. His kingdom ruleth over all. His will is not ineffective. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." "A man's heart deviseth his way; but the Lord directeth his steps." "There are many devices in a man's heart; nevertheless, the counsel of the Lord that shall stand." There is a special providence in our earthly existence, or rather, may we not say the providence of God is in every part of it special and particular. It does not deal with anything in the mass. It ever individualizes. It is a discriminating action throughout. And it ever bears this clear character—it seeks our good. Its key-note is, "Come up higher." When it breaks in upon what appears to be the natural order of things, it is not to thrust men down, but to lift men up. Its action is gracious and merciful. It is to snatch men, as by miraculous interposition, as brands from the burning. And should we not glorify God on that account! On the 30th of January, 1814, a young man had engaged to meet some others, at a lamp-post, on a certain street in the city of London, to go to a tavern and spend the evening there. It was a Sabbath evening, and this young man kept his tryst, but his companions failed to come at the time appointed. He became annoyed at the disappointment. And while sauntering idly up and down, the people who passed by, hastening to God's house, looked closely at him. At length, among the crowd of church-goers, came Mrs. Tonkins, the wife of the gentleman with whom this young man was employed, "and on discovering his features, we are told, by the light of the lamp, enquired the reason of his remaining there. This he frankly avowed; and, at the same time, expressed great vexation at his disappointment. When with affectionate earnestness, this pious friend endeavoured to dissuade him from his purpose, and to induce him to accompany her to the tabernacle. And, at length, although with considerable reluctance, he yielded to her importunity. This, however, as he afterwards confessed, was done rather from a feeling of mortification, than from any sense of the superior claim of the Sabbath and the sanctuary." The preacher that night was the

Rev. Timothy East, of Birmingham, who spoke on the words, "What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" This solemn question was pressed home by the preacher with point and energy, and "the word came with the power and the demonstration of the Holy Ghost" upon the mind of his youthful auditor, and was to him life from the dead. That night God was found of one who sought him not. That night John Williams, the missionary to Polynesia, was converted to God. That night a light to lighten the Gentiles was kindled, the brightness of whose rising was to attract many eyes to the great light of God.

Very similar to this case was that of Colonel Gardiner, whose life was written by Dr. Doddridge. He had spent the evening of a certain day of July, 1719, in some gay company, and had an unhappy assignation with a married woman, whom he was to attend exactly at twelve. The company broke up about eleven; and not judging it convenient to anticipate the time appointed, he went into his chamber to kill the tedious hour, perhaps with some amusing book or some other way. But it very accidentally happened that he took up a religious book, which his good mother or aunt had, without his knowledge, slipped into his portmanteau. It was called, "The Christian Soldier; or, Heaven Taken by Storm," and was written by Mr. Thomas Watson. Guessing by the title that he should find some phrases of his own profession spiritualized, in a manner which he thought might afford him some diversion, he resolved to dip into it; but he took no serious notice of anything he read in it; and yet, while this book was in his hand, an impression was made upon his mind (perhaps God only knows how) which drew a train of the most important and happy consequences. He thought he saw an unusual blaze of light fall on the book while he was reading, which he at first imagined might happen by some accident in the candle. But lifting up his eyes, he apprehended, to his extreme amazement, that there was before him, as it were suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed, as if a voice, or something equivalent to a voice, had come to him to this effect: "O, sinner, did I suffer this for thee; and are these the returns?" He rose in a tumult of passions, not to be conceived; he walked to and fro in his chamber till he was ready to drop down in utter astonishment and agony of heart, appearing to himself the vilest monster in the creation of God, who had all his life been crucifying Christ afresh by his sins, and now saw, as he assuredly believed, by a miraculous vision, the horror of what he had done. With this was connected such a view both of the majesty and goodness of God, as caused him to loathe and abhor himself, and to "repent in dust and ashes." And truly did he repent, laying hold upon Christ Jesus as his Saviour, for from that day till the day he fell upon the field of Prestonpans in 1847, breathing out his soul in Bankton House, close by, whither he had been borne, his life was a life of exemplary piety and holy devotion. Truly marvellous are God's ways. His paths are in the great deep. He comes to those who are not thinking of Him, and looks in mercy upon them, and they are changed. Ah, did He not, whence would come our help!

Another notable instance is that of Brownlow North, the evangelist of the Free Church of Scotland. This is his own account of the experience: It pleased God, in the month of November, 1854, one night when I was sitting playing at cards, to make me concerned about my soul. The instrument used was a sensation of sudden illness, which led me to think I was going to die. I said to my son, "I am a dead man, take me upstairs." As soon as this was done, I threw myself upon my bed. My first thought then was, now what will my forty-four years of following the devices of my own heart profit me? In a few minutes I shall be in hell, and what good will all these things do me, for which I have sold my soul? At that moment I felt constrained to pray, but it was merely the prayer of a coward, a cry for mercy. I was not sorry for what I had done, but I was afraid of the punishment of my sin. And yet still there was something trying to prevent me putting myself on my knees to call for mercy, and that was the presence of the maid-servant in the room lighting my fire. . . . By the grace of God I did put myself on my knees before that girl, and I believe it was the turning point with me. . . . I did pray, and though I am not what I should be, yet I am this day what I am, which at least is not what I was. I mention this because I believe that every man has in his life his turning point. I believe that the sin against the Holy Ghost is grieving the Spirit once too often. On the following day he announced publicly to his friends staying in the house, and to others by letter, that from that instant he had become a changed man, a resolution to which in the strength of the Saviour he was enabled to adhere." A noble stand! He came clear out. He shook himself free from all entanglements. Henceforth he was the Lord's. The way is always easiest for such, as it leaves no doubt as to where the man is.

Captain Hedley Vicars comes into this class. "It was in the month of November, 1851, that while awaiting the return of a brother officer to his room, he idly turned over the leaves of a Bible which lay on the table. The words caught his eye, 'The blood of Jesus Christ His Son cleanseth us from all sin.' Closing the book he said, 'If this be true for me, henceforth I will live, by the grace of God, as a man should live, who has been washed in the blood of Jesus Christ.' How grandly did he carry this into effect. His life is one of spiritual power, closely akin to Robert M. McCheyne's. He witnessed a good confession till he fell near the Malakhoff

Tower with a bayonet wound in his breast crying: 'This way 97th?'

What grace is discovered in these instances! God breaks in to glorify Himself. Would that these simple stories were used to the same end: the salvation of souls and the glory of God!

THE PLACE OF THE PARENT.

Free institutions are the glory of our nation. All men are recognized as "free and equal." Individual power, influence and rights are emphasized in our national life as in our Constitution. For this freedom let us be grateful.

But the "corruptions of the best things are the worst." That is the English of a Latin and true proverb. And the devil—for, please to remember, dear young readers, that the author and propagator of evil is a real person, and not a figure of speech—takes hold of the best things and corrupts them. In his cunning hands self-respect becomes pride; wisdom, cunning; honest prudence, mammon-worship; a church, a nursery of dead formalists; human rights the foes of such divine institutions as the Church, the Sabbath and the home.

The way in which the mischief works may be roughly put thus: "I am a man, or nearly so," says young Brown. "I am as well educated as anybody in the house, but father insists upon my obeying him as if I were a baby or a slave. I know what I'm about; I have as much right to go where I please as other fellows have, and I mean to do as I please." And Miss Brown declares that she is of age, knows more about a good many things than her mother, who is behind the times a good deal, and that she can choose her company, her dress and her way of spending the evenings. To such decisions are due many bad companionships, unhappy marriages, disgraceful divorces, failures in life, and sometimes shocking suicides. Now, how is this relationship of parents put in the one perfect rule of faith and practice?

It is common to put the ten commandments in two tables, four in the first, six in the second. The first is regarded as containing our duty to God; the second, our duty to man. Even on this basis the fifth commandment is emphasized as "the first commandment with promise" (Eph. vi. 2). In fact it is the only one holding out formally the blessing coming through obedience, "that thy days may be long upon the land which the Lord thy God giveth thee." I have known more than one life mournfully shortened from disobedience to this command.

But there is another way of grouping the commandments, for which high scholarly authority could be quoted if necessary. According to this there are five commandments in each table. Then the first table would run thus (we assume the knowledge of the words of the decalogue by our readers): First, know God and His unity, as against "gods many and lords many;" second, honour God in His spiritual nature, as against images which misrepresent Him and come to take His place; third, honour God in His name, of which irreverent use breeds irreverence to Himself; fourth, honour God in His day; and fifth, honour God in your parents, His representatives to you. Then the law goes forward to the outside world, forbidding the lust of anger and revenge, of the passions, of property, falsehood and going into the heart, all forms of illicit wishes. This is a division not opposed to anything in the Bible, and in harmony with the nature of things, with the human nature and the divine. Regarding parents as God's representatives, we can understand why the apostle should say (Eph. vi. 1), "Children, obey your parents in the Lord," quoting the commandment, and adding "that it may be well with thee." The angels were made as detached individuals. "Without father, without mother, without descent," they stand each by himself. It is different with us; we are a race. One generation shapes the character of the next and then goeth. To shape it rightly two things are needed—wisdom on the part of parents and obedience "in the Lord" on the part of children.

Here now, my young readers, is my counsel to you: Look on your parents as representing to you, for the time, your unseen Father in heaven. Count their authority the constituted authority under which you live. Make it the habit of your lives to obey constituted authority. Then you will obey the school-teacher in his or her place, the employer or officer in his, the civil magistrate in his, and so be good citizens; the Church of God in hers, and so be exemplary Christians. Failure on this line is the ruin of multitudes, the disgrace of our social life, and the reproach of our institutions.

You may quote to me the reports you have read of puritanical severity on the part of parents, and even statements which you have heard from nice people of their own experience. How much importance do I attach to these? Just as much as I do to Mrs. Craik's playful chapter on "Children bringing up their parents in the way they should go." Such censors I have known. "What weaklings you would have been but for this care!" I have been inclined to say, and then to wish that they had the benefit of it still.

Young people, give your parents, who love you, toil for you, plan for you, deny themselves for you, their right place. Give them your confidence. They know more about men and things than you can. Others will flatter you, and then perhaps laugh at you when your back is turned. Your parents are your disinterested friends. Obey them. Even when they give no orders, do what you know they would like you to do. Deny yourselves for them. Study their comfort. As you grow older, become their friends whom they can trust. Let them lean on you. Do all this from regard to Him who put them over you in His place, in love and loyalty to Him, and He will count it honour to Him and give His blessing. You will find this in the life that now is, and the next, one of the best and most fruitful types of Christian endeavour.—*Dr. John Hall.*

Our Young Folks.

WHAT CAN WE DO?

Oh, what can little children do to make the great world glad?
For pain and sin are everywhere, and many a life is sad.
Our hearts must bloom with charity wherever sorrow lowers,
For how could summer days be sweet without the little flowers.

Oh, what can little children do to make the dark world bright?
For many a soul in shadow sits, and longs to see the light.
Oh, we must lift our lamps of love, and let them gleam afar;
For how should night be beautiful without each little star?

Oh, what can little children do to bring some comfort sweet
For weary roads where men must climb with toiling, wayworn feet?

Our lives must ripple clear and fresh, that thirsty souls may sing:
Could Robin pipe so merrily without the little spring?

All this may little children do, the saddened world to bless,
For God sends forth all loving souls to deeds of tenderness,
That this poor earth may bloom and sing like His dear home above;
But all the work would fail and cease without the children's love.

LITTLE CORNERS.

Georgia Willis was rubbing the knives. Somebody had been careless, and let one get rusty, but Georgia rubbed with all her might; rubbed and sang softly a little song. "In the world is darkness, so we must shine, you in your little corner and I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said, brightly. "You in your little corner, you know, and I in mine. I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again. "You in your little corner and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If He knows about knives, it's likely He does about steak," and she broiled it beautifully.

"Mary, the steak was very nicely done to-day," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased red face, and then she told about the knives. Miss Emma was ironing ruffles; she was tired and warm. "Helen will no care whether they are fluted nicely or not," she said; "I'll hurry them over;" but after she had heard about the knives she did her best.

"How beautifully my dress is done," Helen said, and Emma, laughing, answered, "That is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged. "I really cannot go this evening. I am going to prayer meeting; my corner is there."

"Your corner! what do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you," and they went to the prayer-meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it was only knives." Then she told him the story.

"I believe I will go in here again," said the minister stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, and he wouldn't listen to him; but to-night he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives, and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes, and said, "I'll find my corner, too; I'll try to shine for Him." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She hath done what she could," and He gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk."

"No, ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Helen told about the knives. The door-bell rang, and the mother went thoughtfully forward to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for Home Missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in Iowa to-day."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor?"

"Oh, well, she thinks she is, but her Father in heaven isn't you know! She did what she could, and He did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

In the world is darkness,
So we must shine,
You in your little corner,
And I in mine.

HOW TO PLEASE.

"One great source of pleasing others lies in our wish to please them," said a father to his daughter, discoursing on "small, sweet courtesies of life." "I want to tell you a secret. The way to make yourself pleasant to others is to show them attention."

"The whole world is like the Miller of Mansfield, 'who cared for nobody—no, not he—because nobody cared for him,' and the whole world would do so if you gave them the cause."

"Let people see that you care for them by showing them what Sterne so happily called the small courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender, affectionate looks, and the little acts of attention, giving others the preference in every little enjoyment, at the table, in the field, walking, sitting and standing."

THE LITTLE SWEDISH GIRL.

A little Swedish girl, eleven years old, was taken to a hospital, where, after an illness of several months, she recovered.

She was a homely child, but, being very kind and thoughtful, she endeared herself to all around her. There was brought into the hospital a little girl of peevish and disagreeable disposition who was very sick. The Swedish girl at once took her place by the cot of the little stranger and assumed entire charge of her—in fact, acted the part of a little mother. The little girl grew rapidly worse, and at last she died. When the little mother, as she was called, was asked by the matron why she had treated the sick baby so tenderly, she looked bewildered and said:

"Do not all the people in the world help one another? You have helped me."

"But why did you choose that baby?" the matron insisted. "There are many others here prettier, better tempered, more lovable."

"Yes," replied the little Swede, with tears in her eyes, but she had nobody but me to take care of her, madam."

THE POWER OF KINDNESS.

A new boy had joined a public day school. He was a pale-faced lad, and, although he looked very neat and tidy, his clothes were not at all costly, and would not bear comparison with those of his fellows. The boy was fatherless, and his mother, determined to give him the best education she could, was compelled to study economy in every way. She made cloth caps for her son, and turned a coat when the right side had become much worn. Now it is not at all an easy task to turn a coat, and, unfortunately, in the back, where the seams met, it looked a little faded. Somehow, during the morning this domestic secret leaked out, and when recess came poor Harold had an unpleasant time of it.

"Hullo, Browning, who's your hatter?" and the boy's cap was whisked off his head, and tossed, amid much hilarity, about the playground.

"Turncoat!" cried another boy, pointing to the jacket.

"I say, Browning, where did your mother learn the tailoring business?" shouted a tall lad, who, with all his expensive clothing, was always most untidy, and did not present half such a respectable appearance as did the lad, he was bullying.

Now a boy can stand a good deal. He can put up with taunts and sneers when they refer to himself, but let his mother's name be included, and, if he has any grit in him, that is a thing he cannot brook, especially when he knows how groundless and unkind the remark may be.

Harold's pale face flushed scarlet in a moment, his hands were tightly clenched, and, with set teeth, he rushed at the boy who had said that unkind thing, with arm uplifted, which had it descended, would have undoubtedly laid the scorners in the dust.

Ah, but in that moment Harold felt his mother's kiss on his forehead, as she bade him good-bye that morning, and remembered her tender words, "Harold, dear, it will not be all bright for you at school; some of your school-fellows may look down upon you, but remember that kindness will accomplish a great many things." Oh, how difficult it was to choke back the just anger in his heart. It was with great difficulty the burning tears in his eyes were suppressed, and he could hardly speak for his quivering lips, and that lump in his throat which we all know so well, or ought to know.

"I don't think you meant to be unkind, Herbert," he said, "but if you knew my mother you would not have said that."

The boys who had crowded round to see what they called "a jolly fight" fell back ashamed. As for Herbert, he would have preferred to have had the blow from Harold's fist, ten times over, than that gentle reproof which cut him so deeply, and made him powerless to reply.

When school assembled the following morning, Harold found a little note on his desk, which read as follows: "Dear Harold,—Will you forgive me for behaving so shamefully to you yesterday? I have been awfully wretched ever since, and so have the other fellows. Please meet me by the playground gate in recess. I am giving a little picnic to-morrow, and we must have you with us. Hoping to be, from now, your sincere chum, HERBERT STANWAY." So it all ended very happily. Harold soon had many warm-hearted friends, and he often found out how much better it was to rely upon kindness instead of hasty words and bitterness of heart.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 15,

THE RICH MAN'S FOLLY.

Luke 12: 13-21.

GOLDEN TEXT.—Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke xii. 15.

INTRODUCTORY.

The precise time when the incident happened on which to-day's lesson is founded has not been definitely determined. Some are of opinion that it occurred during the time Jesus was in Galilee; others conclude that it took place in Perea during the last journey towards Jerusalem. At all events the incident and the important lesson to which it gave rise lose nothing because all the minute circumstances, day and date, are wanting. The words of the Saviour in this connection are just as directly applicable to the people living in Canada to-day as they were to the Jewish people eighteen hundred years ago.

I. A Selfish Appeal to Christ.—Jesus had been teaching the people the principles of His heavenly kingdom. While so engaged, one in the crowd, interrupting Jesus, said to Him, "Master, speak to my brother that he divide the inheritance with me." It would in no degree strengthen the lesson this incident and the parable that follows are intended to teach to suppose that this man had a desire to obtain unjustly what did not rightly belong to him. There is nothing in the narrative to give countenance to such a supposition. Had he been an unjust and rapacious man, the Saviour would have spoken in other tones than those He used. Had such been the man's character, then his request would have meant that Christ should sanction an injustice. According to Jewish law the oldest brother, on the father's death, received a share of the inheritance double what fell to the other brothers. It was required of him, however, that he should support his mother and unmarried sisters. It might be that this man had been defrauded of his share by his elder brother. Christ's teaching, so truthful and just, may have suggested to him the thought that here was One who might have influence with his unjust brother, and persuade him to redress the wrong under which he was smarting. The man's fault lay in his worldly-mindedness. He had suffered what he felt to be a great wrong, and he allowed that to fill his whole thoughts. Christ had been speaking of heavenly things, and his mind was entirely engrossed with earthly concerns. To this state of mind Jesus makes answer, "Man, who made Me a judge or a divider over you?" It was not the province of Christ to interfere in the settlement of legal questions. If the man was dealt with unjustly the ordinary machinery of the law was at his disposal. Jesus did not interfere in family disputes, neither was there any occasion for Him to discharge judicial functions in contentions over the disposal of property. That was not His mission. To have so engaged would have interfered with the special work He came to accomplish. It cannot, however, be inferred that Jesus was indifferent to the cause of justice between man and man. If this man's elder brother had defrauded him Christ's refusal to mediate gives no countenance to injustice. To the man and to all within hearing Jesus then gave a most impressive warning against the sin of covetousness. Covetousness is the inordinate desire of gain, by unjust and dishonest means. When a man takes wrongfully what is not his own, human law punishes; but if in his heart he ardently longs to acquire what rightfully belongs to others, the law of God condemns. So the Saviour, to show how great a spiritual danger avarice is, gives the solemn warning, "Take heed, and beware of covetousness." This sin is expressly forbidden in the moral law. Against it the tenth commandment is directed. The reason on which the warning is based is one worthy of the most serious thought, all the more so as the principle it contains is far too generally overlooked. Life in its truest and deepest sense is of far more consequence than abundance of earthly possession. Outward condition does not determine character. All the splendours of royalty could not transform a fool into a wise man. The direst of poverty cannot deprive a just man of his integrity. The common error of the age is to suppose that wealth of itself entitles a man to respect, and that poverty is inherently disgraceful. The Son of Man had not where to lay His head. If a man's happiness consists in his worldly possessions, he will in time find out how great a mistake he has made.

II. The Parable of the Rich Fool.—Covetousness is not confined to any class. A poor man may be just as covetous as a rich man. Nor does it follow that every rich man is covetous. It is, however, the tendency of increase in wealth to make its possessor still more eager in his desire to add to his gains. This rich man's ground is represented as yielding plentifully. Did he fail to recognize God's hand in nature's bountifulness? He valued highly his gains. Did he think of the Giver? It is not hinted that the rich man was dishonest. He was justly entitled to the gains he made. The narrative implies that he was prudent and industrious. This man's great possessions had got the mastery over him. They possessed him to the exclusion of other and higher thoughts and aims. So great was the increase of his wealth that it was in danger of being wasted, because his storehouses had become too small. Now he communes with himself, and resolves to make adequate provision by building new and larger barns for storing the rich produce of his fields. We next get a glimpse of this rich man's theory of life. He soliloquizes with his own soul. His possessions are great, they will last for many years. In his sense of what constitutes the highest enjoyment, though he addresses his soul, he does not rise to a higher plane than that which animals reach. "Eat, drink and be merry," is his highest good in life. In striking contrast with this poor rich man's complaisant boasting to his own soul comes to him God's message beginning, "Thou fool." Many of his fellow-men would not have thought him a fool for what he said. He certainly did not think so himself, but this is what God, who knows all hearts, says, "Thou fool." Instead of the man's many years laid out for mere animal enjoyment comes the startling "this night." Then the soul itself is summoned into God's presence for judgment. The barns have to be left unbuilt, and all the wealth goes to others; it is no longer his, and instead of doing him good it has brought infinite harm. The parable ends with the true and weighty words, "So is he that layeth up treasure for himself, and is not rich toward God." It is not worldly wealth but soul wealth that truly enriches a man. Wealth rightly used for God's glory and for the promotion of the welfare of others has a good influence in strengthening the nobility of the soul. Used only for selfish gratification it fails to prove a blessing. Sometimes great wealth has proved a curse. Instances will readily occur to memory of those who have suddenly succeeded to wealth who have made shipwreck of character and life. If we would understand what is meant by being rich toward God, let us remember what was endured by the noble army of martyrs and those who took joyfully the spoiling of their goods for Christ's sake.

PRACTICAL SUGGESTIONS.

We are to take heed and beware of covetousness because it makes us selfish, cruel and unjust.

We are warned to take heed and beware of covetousness because it makes human life sordid and mean.

We should take heed and beware of covetousness because if unchecked, unrepented of and unforgiven, it will ruin the soul eternally.

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 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1 50 per line; 1 year, \$3. No advertisement charged at less than five lines. No other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 4th, 1890.

Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 Cents a Hundred, at the office of

THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).

5 JORDAN STREET, TORONTO.

THE *British Weekly* pleasantly remarks that a speech recently delivered by Mr. Joseph Chamberlain was "preposterous rubbish." The religious journals over there are manifestly not as much afraid of politics as some of them are on this side of the water. The British people rather like a strong opinion strongly expressed.

THE Duke and Duchess of Connaught on their way home from India made a brief visit to Toronto last week. They received from the citizens a most cordial and loyal welcome. The principal public institutions of the city were visited and the royal visitors expressed themselves as highly pleased with what they had seen and they rejoiced in the advances made by the country in the interval between the present and former visit of the Duke. A short run was made to Niagara where a pleasant time was spent. Whether it was a matter of necessity or mercy does not appear, but on the two Sabbaths their Royal Highnesses have yet spent in Canada they travelled on both days.

THAT staid old journal, the *New York Evangelist*, has been giving some attention to natural laughter, and classifies "laughs" in this way:

It has been observed that the general character of people can be determined by their natural laughs. The condescending laugh of the supercilious, the superficial laugh of the hypocrite, the repulsive smirk of the cold-blooded and natural villain, the fawning smile of the tricky schemer, "the noisy laugh which shows the vacant brain," and the genial, hearty laugh of the large and true-hearted man, all are tell-tales.

The "fawning smile of the tricky schemer" is the one said schemer uses when he wishes to make you believe he has an undying interest in your wife, your children your uncles, aunts, cousins and all your other relations. It would be humiliating to know just how many votes the "fawning smile" has secured in the Ontario elections. It is sometimes whispered that this particular kind of smile is potent in getting calls.

THOSE who expected that the meeting of the American General Assembly would be a bear-garden scene have been woefully disappointed. All accounts agree in saying that it was one of the most harmonious and profitable meetings ever held by that assembly. There was no fight on revision. When the returns from Presbyteries were counted it was clearly seen that two-thirds of the Church wanted some changes made. The majority instead of crowing over what smaller souls would have called a victory, treated the minority with rare generosity and magnanimity. Being so treated the minority bowed gracefully to the majority on receiving assurance that no change would be made in the theology of the Confession. The minority are fully represented on the revision committee—in fact have one more than they expected, for a very prominent elder who was put on as a revisionist because he represents a revisionist Presbytery turns out to be an anti-revisionist.

AT the opening of the Saratoga Assembly there were more pressmen present than had ever been seen in the Supreme Court before. The sensational journals expected ample raw material for their columns. It was supposed there would be no

lack of "scenes" when the revision discussion came on. Instead of a long and fierce debate there was the best of feeling and a correspondent says that a sort of "Sabbath serenity" pervaded the great assembly. The Church never does much better work than when it disappoints those lovely Christians who are always hungering for a fight of some kind. We do not mean pressmen for they attend to fights purely as a matter of business, but men who naturally love strife. There are several varieties of such men. There is the man who thinks the Church of God is something to argue about and nothing more. And there is also the vain glorious brother who likes the excitement of a disturbance because he can mount the wave and be better seen than in a quiet time. It is always a good thing to bitterly disappoint these pugilists by keeping the peace.

IT would simplify matters very much and perhaps do some good if the people of Ontario would stop using abstract terms and honestly admit that for the sins of the body politic the people are themselves to blame. If corruption is rampant it is because a large number of the people are corrupt. If there are boodlers in parliament boodlers send them there. If bribery exists it is because some citizens give and some take bribes. If the air is thick with campaign lies it is because a large number of the people are liars. If electors are being humbugged right and left it is because the duped ones are invincibly stupid. If many people are doing foolish things it is because they are natural born fools. It may be said that well-meaning people are often led astray. In a country in which hundreds of thousands are spent every year for education they have no business to be led astray. It is a sorry compliment to them to say that they are so weak or so ignorant that designing men can lead them astray. Why not honestly admit that we have a noble country and a good system of government and that whatever is wrong is wrong with the people themselves.

ONE of the remarks commonly heard these days is that elections are a great nuisance. They lessen the volume of trade, disturb business, cause neighbours to quarrel, destroy the peace of churches, keep committee men and campaign orators out until all hours of the night, and do a great many other bad things. All that and much more may be true but this country must be governed in some way. There are not many ways in which government is possible. We might if we chose have a military dictator with power to shoot a few Tories or Grits, Equal Righters or Third Party men when they did not please him, but probably the people might not like that plan any better than the present system. Or we might have an absolute monarch who would rule us according to his own sweet will without a parliament or any machinery of that kind. By the time he had banished a few scores of us to some Canadian Siberia we might perhaps not like his system. There is no other way left but anarchy and that means that every man should do as he pleases. Some citizens would be troublesome if allowed to do as they please. On the whole it seems as well to try the present system for some time longer and if it becomes manifest that Ontario people cannot govern themselves why we must just ask somebody to take care of us.

CLERGYMEN and schoolmasters should be the last men in society to make wholesale charges against the people. Why? Because they are the only men that are specially set apart and paid regular salaries for making the people better. In making sweeping charges even against politicians the clergy simply belittle their own work. Nearly every man in Ontario is a politician. Our people take a keener interest in politics than any people under the sun except the people of the United States. Supposing an infidel were to reason in this way: "You clergymen denounce the people as corrupt as venal, as unworthy of trust. Some of you have been labouring among them for twenty, thirty or forty years. For this you were paid at least living salaries while you could work and for this you expect retiring allowances when your working days are over. On your own showing the people you preached to all these years are a miserable, venal herd. What good did your preaching do them? What value did you give for your money?" And be it remembered nine-tenths of the people of Ontario attend some church. It is not good policy for ministers above all other men to make sweeping exaggerated statements about the body politic. They cannot do so without reflecting upon themselves.

THE UNITED STATES NORTHERN ASSEMBLY.

THE all-absorbing question of Revision of the Standards was the most important that came before the Supreme Court of the Northern Church at Saratoga. Keen as has been the discussion throughout the past year in the Presbyteries and in the press, the subject was approached in a most excellent spirit in the Assembly, and though those in favour of revision and those against remitted none of their watchfulness and anxiety to advance their respective views, a becoming and exemplary Christian spirit has been maintained throughout. Were it not for the infirmities of ordinary human nature it would be hard to conceive why it should be otherwise. While it may be scarcely possible when great and important interests are at stake to repress deep feeling and only bring the calm light of reason to the consideration of these great questions on which brethren conscientiously differ, it is above all things to be desired that mutual respect and Christian forbearance should be exercised. This will guard against the utterance of things in the heat of debate that good men are sure to regret afterwards, and it will tend to repress that readiness to impute unworthy motives to opponents.

In the management of the revision controversy in the Assembly at Saratoga the best possible spirit has been manifested. There was an evident desire on all sides to deal fairly. There was pleasing absence of eagerness to gain undue advantage of the one party over the other, and leading men on both sides were appointed on all the committees that had to deal with the question, and the result reached must be specially gratifying to all who are interested in the prosperity in that great section of the Presbyterian Church that has, in this western world, been the first to grapple with a question of great magnitude, and one that will powerfully and practically affect the interests of Presbyterianism, not only on this continent, but possibly throughout the world. The subject is felt to be one of great importance in Great Britain, and the action of the American Church will not be without its effect on the churches in other lands.

In the tone of discussion and in the result arrived at there is nothing to alarm even the most conservative Presbyterian unless it be that some still hold that the Confession of Faith—splendid monument though it be of the piety and learning of the seventeenth century—is to be the unalterable expression of the Church's belief for all time. To such, of course, any change whatever will be most unwelcome. The great mass of intelligent Presbyterianism, however, is less prepared than ever to assert the infallibility of any creed compiled by human hands. Even in the matter of creed it does not profess to have reached absolute perfection. But while this admission is made, there is on the other hand no manifest desire to discredit the labours of those seventeenth century giants who have left as the monument of their labours a symbol that has rightly commanded the veneration and respect of successive generations of Presbyterians and others as well. Neither is it apparent that the leading advocates of revision are actuated by a restless desire for change for the mere sake of change. The motive for their action is declared to be the desire to have the doctrinal standards brought into fuller harmony with the spirit and needs of the Church in the present day. The debates in the Saratoga Assembly brought out very clearly that there is no wish whatever to depart from the essential doctrines of evangelical Christianity to which Presbyterianism generally has adhered; there is no apparent desire to modify even the expression of the Church's belief in any of the doctrines of grace. On this aspect of the question there is entire agreement between revisionist and anti-revisionist. While there should be no relaxation of vigilant observation of the course of future discussions, there is no reason for misgiving, still less for alarm.

In presenting to the Assembly the report which was unanimously agreed to by the committee to whom the subject was remitted, and amid expressions of deep thankfulness was with equal unanimity adopted by the Assembly, the Convener of the committee said:—

While we take heed from the results submitted to us and to the amendments proposed in the Assembly that we have imposed upon this committee to be constituted no further instructions in addition to those which are expressly stated in the reports coming up from the various Presbyteries other than to say that no alterations or amendments shall be proposed which shall impair the integrity of the Reformed or the Calvinistic system of doctrine taught in the Confession. This is the only instruction that we as a committee recommend for the adoption of the Assembly, and I express the desire of the committee that we may be able to unite with one accord upon that simple instruction. When we do so let me say that

the statement will go out before the Church and before this country that the Presbyterian Church has not renounced that system of doctrine which it has held from the beginning.

Following is the report on the appointment of a committee on Revision :—

Whereas, the last General Assembly directed an overture to be transmitted to the Presbyteries in these words: 1. Do you desire a revision of the Confession of Faith. 2. If so, in what respects, and to what extent? And

Whereas, It appears from the report of the special committee appointed to canvass the answers of the Presbyteries to said overture, that 134 Presbyteries have answered "Yes" to the first question; therefore,

Resolved, 1. That a committee composed of one member of the Assembly from each Synod, to wit: nineteen ministers and ten elders be appointed by the Moderator to nominate to this Assembly a committee consisting of fifteen ministers and ten elders, which shall be called "The Assembly's Committee on Revision of the Confession of Faith," which committee, when constituted by the General Assembly, shall consider the suggestions made by the Presbyteries in their answers to the second of the above questions, and formulate and report to the General Assembly of 1891, such alterations and amendments to the Confession of Faith as in their judgment may be deemed desirable.

2. This Committee on Revision shall meet at the call of a temporary chairman, to be named by the Moderator of this General Assembly, and shall upon meeting appoint their own permanent chairman, and shall have power to fill vacancies.

3. This Committee on Revision is instructed to meet at an early date, not later than October 31, 1890, and diligently to pursue its work that it may report promptly at the meeting of the General Assembly of 1891; and

Whereas, sixty-eight Presbyteries have answered "No" to the first of the above questions, and sixty-nine Presbyteries of those answering "Yes" have expressly said that they desire no change in the Confession of Faith to be made that impairs the integrity of the system of doctrine taught therein; therefore,

Resolved, That this Committee on Revision be and hereby is instructed that they shall not propose any alterations or amendments that will in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession of Faith.

The Revision Committee appointed, numbering twenty-five members, has been selected with great care and deliberation. It comprises a number of theological professors, pastors of congregations and ten prominent elders. It is not of one complexion on the question of revision. Ten of the ministers were in favour, and five against, whilst of the elders six were revisionist and four were anti-revisionist.

Another aspect of the revision question was before the Assembly. Proposals have been made for the drawing up of a consensus creed, which might be adopted by other churches. This also was referred to a special committee who presented their report as follows:—

All overtures on a new and consensus creed shall be referred to a committee of nine, who shall invite the co-operation of the Reformed Churches throughout the world holding the Presbyterian system to prepare a short creed containing the essential articles of the Westminster Confession, to be used as the common creed of these churches, not as a substitute for the creed of any particular denomination, but to supplement it for the common work of the Church, especially in mission fields, and shall report to the next Assembly for its consideration, and that the Moderator of the Assembly be the chairman of the Committee.

This led to an animated discussion which ended in the adoption of the report and the subsequent appointment of an influential committee in accordance with the resolution. Before now it has appeared to us that in this direction the best solution of the question of creed revision will be found. One great purpose of the Presbyterian Alliance is to make the substantial unity of Presbyterianism throughout the world apparent. A uniform creed on which all the branches in different lands are agreed would be better than were each General Assembly or Synod to formulate a symbol of its own. Time will be required for deliberation and for consultation, but there is no pressing haste for precipitate action. Ardent revisions can afford to wait patiently till all are ready to move forward simultaneously. If movement there is to be, it is highly desirable that it should be a combined movement.

THE TEMPERANCE CAUSE.

ALTHOUGH the Scott Act has fallen for the most part into innocuous desuetude the cause of Temperance has not suffered material harm. Its friends are by no means disheartened, neither have they suffered their energies to flag. No opportunity by which the cause dear to them may be promoted, or of making existing legislation more effective has been suffered to pass unimproved. True it may be that of late no striking manifestation of unusual activity has been witnessed, but the various organizations have been steadily if quietly at work, and are making their influence felt in the land. The educative process is going on with undiminished zeal, and it is evident that advances are being made.

Opinion in favour of temperance legislation is gaining ground, as will readily be seen by the accounts that come from Britain. In the old land

there is this characteristic about legislation that is suggestive both of advance, and skilful management in the prosecution of the cause. There legislation has not been attempted in advance of public opinion. The successes gained have been easily held, not indeed without diligent work and self-denying effort, but there has been no retrogression. Some time ago there was an endeavour to modify what is known as the Forbes Mackenzie Act in Scotland, but it resulted only in the improvement of the measure. The same thing has to be said of the Irish Sunday Closing Bill, the discussion of which made it apparent that there was no weakening of the temperance sentiment. So also in Wales. Strong pressure was brought to bear with a view to discredit the measure that had for a few years been in operation in that principality. A commission was appointed to inquire into its working, and like Balaam instead of cursing the measure it blessed it altogether, and so it was left unimpaired, having received the added sanction of cordial approval.

The question at present agitating the public mind in England is local option and a comprehensive measure for the compensation of the publicans, as those engaged in the retail liquor traffic are there popularly called. So keen has the discussion become that though the measure proposed by Mr. Goschen, the finance minister, has the sanction of the Cabinet there is in several quarters a belief that if the proposal is not withdrawn a Ministerial crisis may result. It is true that politicians who are not particularly in earnest on the temperance question may support the Opposition for the purpose of inflicting a deadly blow on the Government, but men of great influence and standing in the political world have decidedly pronounced against compensation.

In Montreal last week the Woman's Christian Union held their annual convention. From the enthusiasm displayed and the variety of topics discussed and the keen interest their discussion elicited it is plain that the movement represented by the Union is becoming increasingly important in the public estimation. In addition to the regular meetings for the transaction of business there were two largely attended and influential evening meetings held, the one in Erskine and the other in the American Presbyterian Church at which fervent addresses were delivered, producing an excellent impression.

In the regular business meetings, judging from reports, deep interest was manifested and the views of the respective speakers were advanced with a directness and a courage worthy of admiration. From the report presented it is evident that the ladies who conduct the operations of the Union are not mere idle theorists or impractical enthusiasts; they are active philanthropists endeavouring to do all the good they can. It is their aim to benefit every class. Special effort is directed to the rescue of those over whom the drink habit has acquired the mastery and to shield those who are exposed to temptation. In this work they will have the unqualified approval not only of conscience, but of all classes in the community whose good opinion is worth having. They are deeply in earnest, but from some incidents of the convention it would appear that they are not morbidly so. Miss Frances Willard, of Evanston, Illinois, president of the World's Woman's Christian Temperance Union, was present and was the heroine of the occasion. This many-sided and gifted lady was remarkably successful in drawing out the best that was in the convention. A short time was devoted to business drill, and afforded a little healthful recreation. At this particular part of the proceedings the fun was fast and furious. Brilliant and rapid were the sallies of wit prompted by the occasion. Cynical indeed must the individual be who would mistake the innocent merriment indulged in for a brief space for trifling levity. The being in whose nature laughter is extinct is to be pitied not envied. General, kind-hearted raillery, not the sour acidity of biting sarcasm, is everywhere relished and when rightly employed can be made a most effective aid. Sir Wilfrid Lawson, by his rollicking humour, has gained a favourable hearing for the cause to which his life has been devoted from those who would have turned from a speaker equally earnest, but destitute of the quality that has enabled him to gain a large measure of public favour.

It is needless to add that Miss Willard fully came up to if she did not surpass the expectations formed of her by those to whom hitherto she has been a comparative stranger. Finely endowed as she is, she has given herself heart and soul to the great work of social and moral reform. She is no mere one-ideaed, narrow enthusiast, but a large-hearted and eloquent advocate of all that tends to the moral and spiritual advancement of mankind. In every part of Canada she is a welcome visitor and on every occasion her visits have done good.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—With un-failing regularity *Littell* amply provides its readers with the latest and the best literary and scientific thought of the day.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—This attractive favourite is eagerly looked for and received with favour by the numerous and interesting class of readers for whom it is designed.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers).—The contents of this weekly for young readers are carefully arranged, and the illustrations are both numerous and good. By presenting its readers with a rich variety of papers on subjects of special interest, it admirably combines instruction with amusement.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—This admirable monthly gives for frontispiece in this number a portrait of the Rev. Edward Brailsin, D.D., pastor of the Washington Avenue Baptist Church, Brooklyn, with a thoughtful and eloquent sermon by the same gentleman. The discourses for Decoration Day, Children's Day and Independence Day are timely and very appropriate. President Raymond's article on "The Pulpit and Ethics," in the series, "Living Issues Discussed by College Presidents" is of special interest. "Buddhism Viewed from a Japanese Standpoint," a translation; "Christ's Testimony to His Divinity in the Gospel of John" and "The Cremation of Vicious Literature" are among the strong papers of this number.

THE CENTURY. (New York: The Century Co.)—By way of preface the June number contains a portrait of Walter Besant, the novelist and philanthropist. It is in connection with a most admirable paper by Albert Shaw on "London Polytechnics and People's Palaces." "An Artist's Letters from Japan" are continued, and lose none of their interest. "Track Athletics in America" will prove interesting to a large class of readers. "The Women of the French Salons" and the "Autobiography of Joseph Jefferson" are continued, and are as readable as ever. A short paper by Eugene M. Camp gives some insight into the vast enterprise shown in modern journalism under the title "What's the News?" Another short paper is worthy of careful study. It is by Edward Atkinson on "Comparative Taxation." Though non-political in tone, it has a direct bearing on practical politics. Amelia E. Barr's serial "Friend Olivia" progresses, and there are good short stories and poems besides the usual features of this leading magazine.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—On opening the June number a portrait of Alphonse Daudet greets the reader. This is *apropos* of a new humorous serial, the first part of which appears this month, by the famous French writer. The title of the story is "Port Tarascon: The Last Adventures of the Illustrious Tartarin." "Through the Caucasus," by Vicomte Eugene Melchior de Vogue is interesting reading. "The Enemy's Distance: Range Finding at Sea by Electricity" is discussed by Park Benjamin, Ph.D. "The American Burlesque" is interesting and none the less so because of its numerous illustrations. "Fürst Bismarck," by George Moritz Wahl, cannot fail to prove attractive reading. "The Best Governed City in the World" is the complimentary title to a paper descriptive of the management of municipal affairs in Birmingham England. Fiction and poetry are well represented in the number, and the reader will find the usual departments maintained with the ability which uniformly characterizes them.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The question of hours of labour is discussed by General Walker in the *Atlantic* for June. He has made social questions a study, and his criticisms and suggestions on the present "Eight-Hour Law Agitation" come from a man fully fitted to speak with authority. Charles Dudley Warner's article on "The Novel and the Common School" is a keen analysis of the duty of the public schools in the supply of reading for our young citizens. This and Hannis Taylor's consideration of "The National House of Representatives: Its Growing Inefficiency as a Legislative Body," are the two articles which make up the solid reading of the number. Miss Replier has a whimsical paper called "A Short Defence of Villains;" and Dr. Holmes discusses "Book hunger," the uses of cranks and tells a curious story, entitled "The Terrible Clock." Speaking of cranks, he makes one of the Teacups say, "Do you want to know why that name is given to the men who do most for the world's progress? It is because the cranks make all the wheels and all the machinery of the world go round. I suppose the first fool that looked on the first crank that was ever made asked what that crooked, queer-looking thing was good for." Mrs. Deland's "Sidney" and the second part of "Rod's Salvation" furnish the fiction of this issue, and there are two poems, an account of a pilgrimage to the localities immortalized in the legends of King Arthur, and several short papers of interest.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls: Toronto: William Briggs.)—The *Homiletic* for June has several articles of great interest. The leading paper, "Calvinism and Fatalism," by Dr. F. F. Ellinwood, is keen, searching, incisive, and turns the tables on the enemies of Christianity. "The Relation of Old Testament Types to Revelation," by Dr. McLane, of New Haven, is a crisp, clear-cut and satisfactory presentation of this important subject. Dr. John Hall's brief but appreciative sketch of the life and work of the late Dr. John Edgar, of Belfast, will be read with profound interest. "Social Science and the Pulpit" is a timely and suggestive discussion of a matter which is claiming the attention of ministers at the present time. Dr. Lanphear concludes his able paper on "Pantheism and the New Theology." Dr. Sherwood, one of the editors, has a careful and discriminating article on "The Christian Endeavour Movement," in which he discusses at length the questions: What do the times demand in order to the best development of the Christian life and the best methods of church work? Do the principles and methods of the Christian Endeavour Movement fairly meet these conditions and requirements? The sermons, ten in all, are by such preachers as Dr. Rankin, of Washington, Dr. Behrends, Dr. Hamlin, Dr. Haskell and Dr. Maclaren and others. The other departments are of usual interest. An index to Vol. XIX. closes the number.

Classic Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XX. —Continued.

"I was beginning to feel discouraged, when the little daughter of the head jailer fell into the canal; she would have died if I had not jumped in after her, and the next day her father sent for me, and asked what he could do for me. I had been so steady at the fishing, none of them doubted that was not my real calling, and the cross I wore on my breast had satisfied them about my religion. I told Master Neville I had no ambition, that I did not need money; but I would risk my life over again to see my master, and give him tidings of his friends. He said it was impossible, that his orders were very strict, and he would lose his place if he disobeyed. But when he found I would have nothing else, and I had sworn by all the saints in the calendar that I would not attempt his escape, he gave way. The little one was his only child, and he loved her as his own soul. So the next night, while the commandant was in the town at a supper, he let me in for an hour."

"You saw him? Oh, Jean! if I could only have known, and sent him a message."

Jean dropped his head despondingly. "I beg your pardon, madame. I did not think of that until it was too late."

"Never mind," answered Eglantine, forcing back her tears. "It is more than I deserve to hear from him. Tell me how he looked and what he said."

"I saw him only in the moonlight, madame. His brow is lined and his hair bleached, as though it had been twenty years since we met. But when he smiled, there was the same look in his eyes, as when we were lads together and I carried his arrows behind him on the hill."

"Then he can smile?"

"Aye, madame, and talk like an angel, of the love of God and the home up yonder. The fire in my heart cooled, and I could weep as I listened, as I have not been able to weep since the night I saw them lying there in each other's blood. The only time he broke down was when I told him about Mistress Agnes, and how we had contrived to get you out of the chateau. M. Renau had told him that you were in a convent and that the little one was dead. He made me tell him the story over and over, snatching at every word, as I have seen the starving wretches in the Flemish towns, after a long siege, snatch at bread. And when I told him that his lady had come to be the joy and strength of us all, and held the truth as dear as any, he embraced me, his poor servant, and bade me tell Master Chevalier that he would bless him for it to his latest breath. He had neither pen nor paper, my lady, but he said I was to tell you he had thought of you and prayed for you night and day, and would love you to his dying hour. He said you were not to reproach yourself for the past, his had been the greater fault, and that you were not to grieve over his sufferings, for there had been One with him in the fire, and his joy no man had been able to take from him. And now they had ceased to torment him. God was very near, and he would soon be at rest, but he would wait your coming in a better world."

There was a long silence. The dusk deepened, the mountain brook sang on. Jean gazed absently down into the stream. At last the wife lifted her face.

"I must see him," she said in a low, steady voice. "If he is dying, it will make him happier to have me smooth his pillow; and if not, it will give him strength and courage to live. Oh, Jean, surely you will help me—for his sake as well as mine."

The valet recoiled. "I dare not, my lady! He laid it on me as my last duty, that I should see you did not. She will want to come to me, Jean," he said, "she will not think of her own safety if she feels there is anything she can do for me, but she must not be allowed to take the risk. Tell her I lay it on her as my last request, my last command, to remain with Madame Chevalier, and, for the sake of our little daughter, if our friends ever decide to leave France, to go with them."

It was a sharp test for Eglantine's purer and better love for her husband. The "obedience" that "is better than sacrifice," is sometimes so much harder to render, but after a moment's struggle the wife put herself out of the question.

"Do you go back again, Jean? Will there be any way of finding out when the end comes?"

"I go back, certainly, my lady. The jailer has promised to let me know when my master's sufferings cease."

"And meanwhile, if he should not be as sick as he thinks, if there should come some way of serving him, which he could not foresee, when he asked that promise—you will let me know, Jean? I will never disobey him for my own sake, but ever since Rene and Marguerite have been given back to us, I have been trying to plan some way for his escape."

"Escape!" echoed Jean, his eyes glowing suddenly through the dusk. "God forgive me, madame, but I never thought of that before. Ah, that would indeed be to know one moment of happiness again before I die." And without waiting for reply, Jean broke away from his master's wife and disappeared in the wood.

Eglantine watched anxiously for his return, for days after, but the valet came no more.

CHAPTER XXI.

THE LAST TIE.

Midsummer brought a letter from Pepin, postmarked Southampton. It had been sent under cover to a trusty friend in Nismes, and had passed through many hands in the hills before reaching its destination. But it brought the joyful tidings that the weaver and his family had eluded the vigilance of the coast-guard and were safe in an English home. Pepin wrote enthusiastically of the fine situation that had been at once offered him, and the joy he and Aimée experienced in waiting upon the unrestricted services of the Word, and teaching the blessed truths to their children without fear or hindrance. The letter concluded with an earnest entreaty to his friends to follow their example.

Rene looked at his mother.

"If they persecute you in one city, flee ye to another," she answered sadly. "You can no longer practice your profession here, my son. There may be work waiting you among your exiled brethren."

"And Marguerite?"

Mignonnette de Bertrand laid her soft cheek on Madame Chevalier's shoulder.

"Where thou goest, I will go," she said softly.

"Eglantine?"

But the dark eyes of Henri's wife filled with tears.

"Might we not wait a little longer?" she pleaded. "I cannot refuse to go with you; yet, while Henri lives, my heart is in France."

"Then we will let the matter rest for the present," decided Rene. "It is the last resource, and I confess while there is an atom of hope that things may brighten here, my duty is not clear."

But though the subject was dropped, the possibility of such an alternative in the future was now fairly before them all.

The second anniversary of Eglantine's wedding had passed, without bringing any tidings from Agues-Mortes, and the first frosts of October had touched the woods with gold, when Fulcrand Rey one evening entered the little hut. More than once, in his journeys to and fro, the young minister had found it convenient to tarry a night with his friends, but this time he came charged with a heavy errand. The blow which the Huguenot subjects of Louis XIV. had long had reason to dread had at last fallen. The noble bulwark, which the genius and policy of Henry the Great had raised ninety years before, and against which the fury and craft of Rome had long been beating like a flood, was now swept away with one stroke of a pen. The Edict of Nantes had been revoked, and the Protestants of France had no longer the right to exist.

"The king pierced the dyke on his coronation, when he refused to receive the deputation of our minister," said the Cevenol pastor sorrowfully. "It has been only a question of time ever since, yet while the name of their liberties was left the Huguenots of France have clung to the delusion of the clemency of their king."

"And now?" asked Monique Chevalier.

"Now, I believe, in spite of the increased penalties, attached to emigration, hundreds will at once leave France. The looms of England and Holland await our artisans, the shores of the new world invite our emigrants. The truth will spring up on other soil, but for us there has come a long night."

"Then you will not leave France?" said Rene.

"I am not sent but to the lost sheep of the Cevennes," was the quiet answer. "For their sakes, I stand ready to be offered." And when he parted from them the next morning, something told them they would see his face on earth no more.

Eglantine laid her hand on Rene's arm, as he stood gazing sadly after his friend.

"Is your duty clear now, Rene?"

He was silent.

"Our existence has sunk to a mere battle for bread, and it will be worse as the winter comes on. We can no longer worship God even in secret, and the revocation has taken away all hope of remedy. Great as are the risks of emigration, they cannot be greater than the perils that confront us here."

"I will never leave France without you, Eglantine."

"And you will not ask me to go, while my heart says stay; that is like you, Rene, but I am not so selfish as to exact the sacrifice. I will write to my grandfather to-day, and if your friends in the farm-house will speed the letter on its way, I feel sure he will devise some plan to aid us."

The rare tears stood in Rene's eyes.

"You are doing this for our sake, Eglantine."

"For yours, and my child's; but for Christ's, too, Rene. I have no right to entomb here the life He has given back to me, and for which He may yet have use."

"If you see it in that light, I dare not refuse the sacrifice," he answered in a low voice. "Eglantine, your prayers can reach Henri as well there as here, and you have lifted a sore weight from my heart."

She looked tenderly into his face. "May I speak to you freely, Rene?"

"As freely as to your own soul, my sister."

"You love Marguerite?"

A tremor ran through the strong man's frame.

"How could I help it?" he asked. "Has she not been to me like light in darkness, and rest in pain? It is not the joy of my first youth, Eglantine, but the peace of a sorrow God has comforted."

"And that is something deeper and better! Oh, Rene, I have loved Marguerite a hundred times more, since I last saw it was in her power to make up to you for all you suffered through me. Yet you have not spoken to her."

"I must not. It would be an unfair advantage for me to take in my position, and her grandfather might well resent it. If we ever reach a happier land, and I have a home of my own to offer her, it will be time enough to speak. Then, she will have learned to appreciate her own social position, and be able intelligently to choose between what her grandfather can do for her, and the most I will be able to offer. These are not days for marrying or giving in marriage."

"Nor are they days in which to keep silence toward each other," urged the younger sister warmly. "Rene, who knows but that at any moment death might come between you? Marguerite might go hungry all her life for the words you might have spoken, or you be left vainly to repent that you did not tell her what she was to you, before it was too late. As to our grandfather, it would ill become him to withhold what he would never have had but for you and Agnes."

"Do not tempt me," interposed Rene hurriedly. "My mother feels that I am right. Even were I free to speak to Marguerite, I would not dare to do it yet. She is sweet and gentle with me, as she is with you all, but I cannot misunderstand her manner. She looks upon life as a child, or an angel might. I would only pain her, if I spoke to her about love."

"Marguerite is neither a child nor an angel," retorted Eglantine, with a sudden gleam of her old archness, fringed with tears. "But she is wise enough to say no more. Only from that hour she urged on the preparations for their departure with ardent, self-forgetful zeal."

Her grandfather's reply had been prompt and to the point. He had lately established a branch office in London, and was about to despatch a clerk by a schooner then in port at Agde. If Rene thought he could personate the man who was about his height, though beyond middle age—Madame Chevalier

and Eglantine might take the place of his wife and daughter, for whom passports had been also obtained, and Marguerite pass for their maid. There was no provision for a child, but the little one, M. Laval thought, could be smuggled on board without much difficulty. He would have to keep quiet in the matter himself, for fear of arousing suspicion. It was possible he might not be even able to see them before their departure, but the captain of the schooner was in hearty sympathy, and he had written to his London agent to meet them at Southampton, and provide them with all necessary funds. There was little danger, he thought, of the ruse being detected by the officer who would examine their papers, as the clerk and his family were strangers in Agde. At any rate the plan presented fewer difficulties than an attempt to elude the coast-guard by a secret embarkation.

"It is a far safer one than anything I had been able to think of," said Rene joyfully, and the day after the letter was read, the little chateau was abandoned, and they were on their way to the coast. Partly on foot and partly in a wagon, furnished by secret friends for the latter part of the journey, the refugees succeeded in reaching a fishing hamlet near Agde three days before the schooner sailed. The host of the little seaside auberge proved to be a Huguenot, who gladly undertook to give the ladies shelter and protection, while the doctor went alone into the city to complete the arrangements for their departure. As it was possible Rene might not have been able to find the English captain at once, Eglantine and her aunt tried not to be anxious when night closed in before his return. But when the long hours of darkness had worn away and another day dawned without his arrival, they could no longer meet each other's eyes, and by noon Henri La Roche's wife had whispered a piteous entreaty into their landlord's ear that he would send into Agde and make inquiries. In two hours the messenger was back with the tidings they most feared. M. Chevalier had been recognized by a party of dragoons on his way home the night before. He had refused to surrender at their summons, and the last seen of them they were in hot pursuit, with levelled carbines, while he was only a few yards ahead. There could be no doubt of the result, though the soldiers had not returned to Agde with their captive. They must either have overtaken him or shot him down. Master Blanc ended his sorrowful story with an earnest entreaty to his friends not to feel themselves forsaken, as he would himself see them on board the schooner the next night, but they scarcely heard him. The blow had come with two-edged sharpness at this moment, when they were in sight of safety and freedom. Even the mother's courage, trained in so long a school, gave way.

"It is His hand, but it presses me sore," she moaned.

Eglantine threw her arms about her neck.

"Perhaps it is only a rumour. Do not lose heart yet," she whispered; but the hope had no root in her heart, and died in a sob upon her lips.

Marguerite stood aloof, watching them, wistfully. Monique Chevalier suddenly remembered her, and held out her hand.

"We do not shut you out of our grief, my child. You have a right to weep with us," she said.

Marguerite caught the outstretched hands to her breast and covered them with kisses, but she did not speak. Through those long hours of waiting she had been strangely quiet; now there was a still joy shining in her eyes, which perplexed Eglantine. Was it possible that she had been mistaken in thinking that her sister's heart had been opening to Rene's deep, though unspoken love? or could it be that Marguerite held the honour of martyrdom so high, that she could rejoice in it even for the man she loved? If so, her convent rearing had indeed unfitted her for the common joys and sorrows of life, and with the first chill that had ever fallen on her warm love for her sister, Eglantine turned back to her aunt and let Marguerite undress little Gabrielle and sing her to sleep.

She wondered at her own blindness the next morning when she woke to find Marguerite's bed empty, and a note to Madame Chevalier lying on the table.

"Be comforted!" had written the trembling, girlish hand.

"God has at last put it into my power to repay what I owe to you for Agnes. By to-night M. Chevalier will be returned to you. He must not blame me for doing what he would have done for any one, and my grandfather cannot resent the exchange which gives a protector to you and Eglantine. I go gladly." MARGUERITE.

"Then she does love him!" exclaimed Eglantine, when she was able to speak.

The paper slipped from the mother's nerveless hand.

"She thinks to purchase his liberty with her own, poor child! But she cannot succeed; she will only ruin herself, and I will lose them both. Quick, Eglantine, my hood and mantle. The sacrifice, even if it could avail, cannot be permitted."

Eglantine laid her hand upon her arm.

"There are steps and voices in the corridor. Can she have returned?" she whispered.

The door opened, and Rene stood before them.

"My son!" exclaimed the mother in a thrilling tone.

"Have you been anxious about me?" he asked, hurrying up to her. "I have had a narrow escape, but I hoped the tidings would not reach you before I did." He stopped abruptly, struck by the expression of her face. "What is wrong—where is Marguerite?" he asked, glancing round.

She could not answer him, but Eglantine, who had picked up the note from the floor, put it into his hand. His quick eye grasped the contents in a second; the next he had turned to the door.

"What road did she take? How long has she been gone?" he asked in a voice hardly recognizable.

"We knew nothing until we found the letter a few moments ago. Oh, Rene, where are you going? What can you do?"

"Do I will bring her back, or perish in the attempt." He was gone the next minute.

Master Blanc stopped him in the court.

(To be Continued.)

Dr. J. H. WILSON, who many years ago founded a "ragged kirk" at Aber-Deen, on completing his eightieth year was presented lately with an ornate timepiece by the members of the new Kent Road Church, London. The Doctor has recently recovered the eyesight of his youth and holds himself ready to climb Ben Nevis. He hopes to attend and record the Evangelical Alliance meetings at Florence in the autumn.

BEFORE AND AFTER.

Methought I stood midway on Life's strange sea
 And looked back: a dark and sin-stain'd track
 Proclaimed my early years; above, the rack
 And storm of Heaven raged unceasingly;
 Sad straggle here and there recall'd to me
 Long shipwreck'd hopes and prayers that God sent back.
 My heart was troubled and my soul was black;
 I loathed the past, from which I could not flee;
 When, lo! a spirit touch'd me, and I turn'd
 And look'd beyond—the sea was silver-bright;
 The heavenly blue was glad with golden light;
 A rainbow promised all for which I yearn'd;
 Then, never looking back, the future path I trod
 That led me unto thee, and through thee, unto God.

—Sarepta, in *The Week*.

FOOD AND HEALTH.

Physicians have prepared tables supposed to represent the relative digestibility of food, none of which can be regarded as infallible. That of the French doctor, Beaumont, placed among the most digestible articles pigs' feet, brains, roast mutton, and oysters. This classification of oysters and tripe, and among the least digestible food roast veal, will strike Americans as a heresy. Fowl carefully prepared is considered so digestible that it is one of the articles of food most frequently given in case of sickness, and yet thousands of stomachs rebel against it. There seems no objection to placing pigs' feet at the head of the list if they are well cooked and eaten without any of those highly spiced additions used by many cooks to render them more acceptable to the palate. Among the things generally regarded as trying to the digestion are smoked and salted meats, hash, cauliflower, with several things already mentioned. Roast meats are more digestible than boiled meats. Beef roasted or broiled is the article on whose digestibility the doctors and the human stomach are best agreed. As too great variety of food is not to be commended, so the prolonged use of a single article of diet is generally to be avoided. If circumstances render it necessary that a person or a community should subsist on a uniform kind of food, potatoes, fish, and milk come the nearest to satisfying all the conditions. Neither of these species of nourishment tends specially to muscle, and yet the almost exclusive use of either is entirely consistent with a perfect state of health. Milk goes far, it must be remembered, to supply the lack of animal food. A French physician, basing his conclusions on this principle, advises that cheese be made an important part of the ration of the French army, because it is highly digestible exceedingly compact, and very nourishing. The Irish peasant who is usually witty, invariably healthy, and often handsome, shows the physical advantages resulting from the use of the potato. As to fish, it is a diet that nourishes a much larger proportion of the human race than that which has the privilege—and it is limited—of feeding on the flesh of four-footed animals.—*San Francisco Chronicle*

THE DEATH OF DUNDEE.

Having concluded his arrangements, and possibly addressed the chiefs and his officers, Dundee waited till the sun, which was shining in the faces of his men, had touched the western hills in its descent. Lochiel urged him to content himself with issuing his commands, but Dundee replied that on this first occasion he must establish his character for courage, and he charged in the centre at the head of the cavalry. To the wild shout of the Highlanders, Mackay's troops replied with a cheer, but, partly from the peculiarity of their formation, it sounded broken and feeble. The strange and savage surroundings had probably also told on their imaginations: they were, moreover, in total ignorance as to the number of their opponents; and when in the gathering twilight the outlandish array advanced against them from the shadows of the hills their resolution had probably begun to give way before a blow was struck. Their fire was ineffectual, and the Highlanders, moving swiftly down the slopes, and retaining their fire till they almost reached level ground, poured in a single volley, and, throwing away their firelocks, rushed impetuously at the thin extended line with their claymores. The soldiers of Mackay had not time to fix their bayonets, and the great bulk of them broke and ran at the first charge. An English regiment showed a firm front, but it was impossible for Mackay to stay the general stampede. The stand of the Englishmen proved fatal to Dundee. He galloped towards his cavalry, and, waving his sword, signalled to them where to charge. Desultory firing was going on, and as he lifted his arm a ball struck him below the cuirass and inflicted a mortal wound. The cavalry swept past him, and the cloud of dust and smoke concealed his fall from the enemy and from the bulk of his own forces. As he was sliding down from the saddle he was caught by a soldier named Johnstone. "How goes the day?" said Dundee. "Well for King James," answered Johnstone, "but I am sorry for your lordship." "If it goes well for him it matters the less for me," said Dundee. It is uncertain whether Dundee died on the evening of the battle, July 17, 1689, or next morning. The Highlanders being engaged in plunder or in the pursuit, probably no officer or chief witnessed his death. The body was afterwards wrapped up in a pair of highland plaids, and after being brought to the castle of Blair, was buried in the old parish church of Blair in the Athole vault. In 1889 a monument to his memory was erected in old Blair church by the Duke of Athole.—*Dictionary of National Biography*.

THE MISSIONARY WORLD.

BUDDHISM AND CHRISTIANITY IN BURMAH AND SIAM.

There are three great religions now contending for supremacy in Ceylon, Burmah, and Siam. These are Animism, or Devil Worship, Buddhism, and Christianity. The above named are all known as Buddhist countries. There is no such mingling of religions as in China or Japan, and the type of Buddhism which they present corresponds most nearly to the original teachings of Gautama. The old Atheism is retained. No personal God is recognized, and there is no such thing as a human soul; there is only a succession of thoughts and conscious emotions. Continuity of the ego after death is treated as an illusion; only karma, or character, remains, and that becomes the inheritance of an entirely different being.

Southern Buddhism is a purely ethical system; it regards the Buddha as dead—his conscious existence extinct. He is not a source of strength and help except by his example, his sacred Law, and the Sangha or Monastic Order which he established. There is, therefore, no trust in supernatural powers, and consequently no real prayer, there are only liturgical formularies, or the expressions of aspiration and desire. There is no doctrine of sin in the proper sense; instead of sin there is only an unfortunate entanglement of soul with matter, an inheritance of "consequences" which have come down from former existences. There is throughout the universe a fatal disorder for which nobody in particular is responsible, and gods and men and beasts are simply victims of misfortune. There is, of course, no doctrine of Providence, no conception of a divine Father, no helper in this world, no Saviour for the world to come. Existence is an evil to be gotten rid of. All desire, the purest as well as the lowest, is to be suppressed. The ideal life is that which withdraws from mankind and suppresses all sympathy and shrivels and destroys the noblest impulses of life. Buddha enjoyed upon his "mendicants" to "wander apart like a rhinoceros," and to abide in silence "as a broken gong," thus they should attain Nirvana.

This ancient system has certainly enjoyed fair opportunities in all the countries above named. It was introduced into Ceylon at least two centuries before Christ under the auspices of royal authority. A son and a daughter of the Indian king Ashoka were its first missionaries. It was never crushed out there as in India by an overpowering Brahmanism, nor confronted by elaborate philosophies such as it encountered in China. It was transplanted into Burmah in the fifth century, A.D., and into Siam and Cambodia in the seventh century. It became the state religion in Siam and Burmah. It has for ages dominated all educational ideas, such as they were, and regulated the national customs.

Every youth in Siam is supposed to spend a certain time in a monastery under priestly instruction. Princes have sometimes given years to monastic life, and notably the father of the present king. In Burmah, children of the better class are sent to the monasteries for day-school instruction. In one sense Buddhism impresses itself upon all things, upon customs and the national thought, and even upon the scenery. The architectural curves of the pagodas seem as much a part of the country as the sweeping fronds of the fan-shaped palm, and the gentle tinkling of the temple bells is mingled with the sighs and moans of the evening breeze.

The enormous wealth which has been expended upon the system in the distant past is indicated by many splendid structures, which, though now in ruins and in some cases overgrown by the forests, surprise the beholder by their extent and elaborateness. The following description, given by Bishop Tutcombe, will illustrate the magnificence of some of the pagodas which still remain:—

"The great Shway Dagon Pagoda of Rangoon has a golden spire and jewelled top, which glitters in the sun from every point of the compass. Even the terrace or platform on which the pagoda is built rises over 160 feet from the level roads beneath it, and is 960 feet long by 685 feet wide. The ascent to this platform is by four flights of steps, one opposite the centre of each face. The pagoda itself, built on the centre of this immense terrace or platform, has a ground circumference of 1,335 feet, and rises to a height of 170 feet, which is about that of St. Paul's Cathedral in London. It is gilded from top to bottom, and its golden spire (or hee, as it is called) contains at least \$250,000 worth of jewels, with silver bells that are forever tinkling in the breeze. Chapels and shrines, also, of various sizes, are built around this pagoda, on the platform of which thousands of worshippers pace during the days of high festival. Within these, hundreds of images of Gautama may be seen, of all sizes, sitting, standing and reclining, before which are continually burning tapers and candles. This building claims to be, and very probably is, more than two thousand years old; it is enriched by the supposed relics of eight hairs from the head of Gautama, besides the bathing garment, the water-dipper and walking-staff of the three preceding Buddhas."

But how far has Buddhism overcome the spirit worship of these countries?

When first brought into contact with the old pagan superstitions, it no doubt wrought great improvements, though it did not deliver from their bondage. In its earlier history it was kindly and beneficent; even its atheism was better than the worship of malignant spirits. It cultivated kindness towards everything that lives; it mitigated the oppression of woman, stimulated intellectual activity, and taught the equality of mankind as alike capable of enlightenment and honour. It discouraged warfare and encouraged the arts of peace. But as it gave little instruction and no spiritual help, it left the lower masses to their fetichism; and to that they resort to the present day. Five or six years ago the young king of

Siam was compelled to rebuke, by public proclamation, certain superstitious customs which were working great public injury. A single example will illustrate the cruelty of some of the usages which widely prevailed in Siam and Laos.

Any disease which leads to delirium or mental aberration is supposed to be the work of malignant spirits who have entered into the patient at the instigation of some enemy living in the neighbourhood. A "devil priest" is therefore summoned, who, with some blunt instrument, like the point of an elephant's tusk, prods the unconscious sufferer in different parts of the body until a cry of pain reveals the location of the evil spirit. The next question is, what relative or neighbour has caused the mischief? This is arbitrarily decided by the priest, who pronounces sentence on whom he will. From that moment human hope departs from the poor victim of his accusation. He is driven from his home and possessions, to be thenceforth an outcast. No man is allowed to give him food or shelter, or show him any kindness; he is driven to the jungle, to subsist as best he may, or fall a prey to disease, or to wild beasts. His family share his fate.

That devil worship prevails to an equal extent in Ceylon is shown by a declaration made by Rev. S. R. Wilkins, at the Missionary Council, in London, in 1888: "It is commonly reported by those who believe in 'The Light of Asia,' that the people of Ceylon are Buddhists. I say they are not. I do not know much of book Buddhism, but I do know a very great deal of the Buddhism of the people as it is practiced, and I can say this, that of the so-called Buddhists of Ceylon, ninety per cent. are demon worshippers. The creed of Buddha says there is no God to worship, therefore the people turn to demons, as they have done in Ceylon. To-day the so-called Buddhists of Ceylon are demon worshippers, and this is the case, not only with the people, but also with the priests. Two or three months ago I went out distributing tracts, and called at the house of a demon priest. I asked him, 'What is your religion?' 'Buddhism,' he replied. I said, 'Why, you know it is quite contrary to the creed of Buddha for you to practice those demon ceremonies.' 'Yes,' he said, 'I know it is.' 'What about the Buddhist priests,' I asked, 'do they ever preach against demon worship?' 'No,' he said, 'we go to them, too, when they are sick.'"

There are so many apologists of Buddhism in our time who insist that at least one-third of the human race are under its sway, that it seems necessary to present such clear statements as the above from those who have lived in the East, and have been careful observers of the facts. Rev. Dr. Happer, of Canton, has estimated that the Buddhists of the Chinese Empire, instead of numbering three or four hundred millions, do not exceed seventy-five millions. Rev. Dr. Nevius, of North China, in answer to the question, "What proportion of the people are Buddhists?" replies that there are comparatively few, aside from the monks, who would call themselves by that name, if, indeed, they even knew what was meant by the question. The great mass are nothing at all by self-designation; they have no religion whatever, except as occasion seems to require. When they are in distress they go to a Confucian, or a Buddhist, or a Taoist temple, which ever may be most convenient, or most strongly recommended, just as men try a variety of nostrums for bodily ailments. The most common resort in every-day life is to the god of wealth, or to jugglers, who control the fongshuay, or the influences of good luck. There is no greater sham in our day than the assumption that the masses of the people in a country like China, or Siam, or Ceylon, are in any intelligent sense Buddhists. The system never claimed to be an all-embracing church. It institutes a holy order of monks, and they may properly be called Buddhists; they profess that religion, and live by it. There are general rules of life for the laity, but they are under no organization or systematic teaching; they are under no vows, or even enrollment. If we can imagine a Roman Catholic country with no churches, but only monasteries and nunneries, with no systematic instruction, or ordinances and sacraments, not even baptism, we shall have a counterpart to a Buddhist country, in which the people receive more or less general influence from the monks, but are left to follow their own popular superstitions. The proportions of devil worship and serpent worship are probably greater now than in former days, for everywhere modern Buddhism is in a state of decline and decay.—*Missionary Review*.

THE McALL MISSION.

This mission to the working people of Paris and of France, which has been continually enlarging its field ever since it was founded by Mr. McAll among the Communists of Belleville, immediately after the suppression of the Commune, has proved by its flexibility and its wonderful power of fitting means to ends, to be admirably adapted to meet that reaction toward religious belief which is at present so marked a feature in French thought. While even the secular press is noticing the decline in materialism and skepticism, the new interest in religion—any religion, be it Buddhism, or Islamism, or Christianity—which is felt in intelligent and intellectual circles, we find those stations of the McAll Mission which are in the centre of Paris crowded by a different class of people from those who first attended these meetings, and who still frequent the halls in the *sauvages*. In the Latin quarter a good number of students attend the meetings, and in the large Salle New York on the Rue Rivoli, a hall entirely supported in all its varied activities by the ladies of the New York McAll Auxiliary, the daily meetings are attended by well-dressed, intelligent men and women, the greater number being young men. This is a remarkable sign of the times, and one that cannot be over-estimated. At Marseilles, at Lyons, and in other cities, the same interest is found. In one of the suburbs of Lyons, for example, is a Fraternal society of 130 young men, who meet weekly in the McAll station for instruction in Christian doctrine and practice.

The adaptability of the McAll Mission to meet every need as it presents itself is one of the most striking features of this unique work.—*Missionary Review*.

Ministers and Churches.

MR. GEO. H. SMITH, B.A., was ordained and inducted to the pastoral charge of Danville, Que., on the 27th of May.

REV. A. T. LOYR has been appointed Convener of the Presbytery of Quebec's Home Mission Committee in room of Rev. A. Lee, resigned.

The Presbytery of Quebec will ask leave of the General Assembly to receive the Rev. Thos. Charbonnell, late of the Methodist Church, as a minister of the Presbyterian Church in Canada.

MISS MARY E. MITCHELL, daughter of Rev. David Mitchell, of Jersey City, and formerly of Central Presbyterian Church, Toronto, received the degree of M.D. at the commencement of the Woman's Medical College of the New York Infirmary.

THE Woodstock Standard says: Rev. R. P. McKay, of Toronto, conducted the services in Chalmers Church last Sabbath evening. This was his first work since he was taken down with la grippe two months ago. He returns to his own congregation this week.

THE Ottawa Citizen says: The Rev. George M. Grant, D.D., Principal of Queen's University, Kingston, and Vice-President of the Royal Society of Canada, arrived in the city on Saturday week. In the absence of the Rev. Mr. Herridge he preached in St. Andrew's Church at both services on Sabbath week.

LAST Friday Dr. Duncan, Robert Riddell, John Shaw and Wm. Somerville were ordained and inducted into the office of the eldership of St. Andrew's congregation, Chatham, of which Dr. Battistoni is pastor. On the following Sabbath the Sacrament of the Lord's Supper was observed, when thirty new names were added to the communion roll, the greater part of them being received on profession of their faith.

THE entertainment last week at the Bank Street, Ottawa, Sunday school was of a most enjoyable character. Mr. John Hardie, superintendent, presided. The band contributed several very excellent selections. Miss Minnie Day and Miss Minnie Robertson, young ladies of about eight, each gave a very nice recitation. Harry, Ernest and Bertie, sons of Professor Workman, of the Normal school, sang a trio in splendid style. Dr. Thorburn, Mr. Gibson and other gentlemen delivered addresses.

THE Presbytery of Paris met in St. Paul's Church, Ingersoll, last week, Rev. K. Myers, Moderator. A call from St. Paul's Church to the Rev. Mr. Hull, of Port Dalhousie, was unanimous. A salary of \$1,200 and a manse were guaranteed, with the prospect of a speedy increase. Rev. Mr. Myers was appointed a commission to prosecute the call before the Hamilton Presbytery and if necessary a *pro re nata* meeting of the Paris Presbytery will be held for the induction of Mr. Hull.

THE Stratford Beacon says: The pulpit of the Presbyterian Church, Harrington, was most acceptably occupied by Rev. A. F. Tully, of Mitchell, on Sabbath week. The Mitchell pulpit being supplied by Rev. C. W. Gordon, B.A. The congregation of Harrington was formally cited to appear before the Presbytery in reference to the resignation of the pastor, Rev. D. Gordon. Almost universal regret is felt throughout the congregation and community at the prospective departure of Mr. Gordon and his family from their midst.

THE Presbytery of Mainland met in Erskine Church, Dunganon, on May 27, and inducted the Rev. Robert Fairbairn, B.A., into the pastoral charge of Dunganon and Port Albert. Rev. A. Mackay, Moderator, presided. Rev. K. McDonald preached. Rev. D. Davidson addressed the minister, and Rev. F. A. MacLennan addressed the congregation. The Rev. Mr. Catty, Episcopal Church, and Revs. Messrs. Potter and Irwin, Methodist Church, were invited to sit as corresponding members. The newly-inducted minister received a very cordial welcome from the congregation.

A UNION meeting of the various Christian Endeavour societies of Hamilton was held last week in MacNab Street Presbyterian Church. There was a large attendance. Mr. M. A. Pennington, president of the city union, occupied the chair. Rev. S. Lyle, B.D., addressed the meeting on the subject of Christian Endeavour work, Rev. W. H. Laird on "Personal Work in Leading Others to Christ," and Rev. Dr. Fraser on the subject, "By Their Fruits ye Shall Know Them." During the evening a report was presented from each society showing the progress made since they were organized. The total membership of the nine city societies is \$32, consisting of 517 active and 315 associate members.

AN elder, dating from Strabane, Ont., writes: In your issue of May 21, under the heading of Ministers and Churches, a report of the ordination of Rev. Mr. Kalem is given in which the writer states that "a large and interesting congregation assembled to witness something quite unusual—the induction of an Armenian, a native of Armenia, into a Calvinistic congregation." Will the writer of the report please enlighten some of your readers who are rather slow to see why a Calvinistic congregation may not be ministered to by a native of Armenia as well as by a native of any other country without the fact being considered quite unusual. We fancy James Arminius would not have seen the point either.

THE Rev. A. J. McLeod, Presbyterian minister at Banff, has accepted a call to Medicine Hat. Mr. McLeod arrived at Banff just two years ago, at which time there was neither Presbyterian church nor organization. With characteristic energy and determination Mr. McLeod went to work, and by his natural tact, and more especially by his earnest Christian teaching and example, won the sympathy and co-operation of his people, with the result that a handsome brick church, costing \$2,000, has been built, and although the Presbyterian families do not number a dozen, the church is out of debt. On the eve of his departure a public meeting was held at which Mr. Stewart, superintendent of the park, on behalf of the citizens of Banff, presented Mr. McLeod with a beautifully engrossed address, very largely signed, and expressing the esteem in which he was held by citizens, irrespective of denomination, and conveying their deep regret at his departure.

A LARGE audience gathered recently in the Presbyterian church, Balderson, to witness the ordination and induction of their new pastor, the Rev. John S. McIlraith. The Rev. A. H. Scott, M.A., preached a powerful and searching sermon from John vi. 35. At the close of public worship the Moderator narrated the steps which had been taken to fill the vacancy caused by the translation of the Rev. James G. Stuart, B.A., to St. Mark's, Toronto. He then put to Mr. McIlraith the questions prescribed by the church, to all which he gave satisfactory answers. The Presbytery then proceeded to the solemn act of ordination by prayer and the laying on of hands, after which the newly-ordained pastor received the right hand of fellowship from all the ministers present. The Rev. James Wilson, of Lanark, by appointment of the Presbytery, delivered a solemn charge to the minister, and the Rev. Neil Campbell, of Elmley, addressed the people. Mr. Wilson conducted Mr. McIlraith to the door of the church and introduced him to all the members and adherents of the congregation as they retired from the building. Mr. McIlraith, says the Perth Courier, certainly commences his ministry in Balderson and Drummond under very favourable auspices. Among the strangers from a distance in the church were the father and mother of the pastor. It must have been a very interesting and touching service to them. The members of Presbytery were hospitably entertained after the services were over by Mrs. John Cowie, and then they all separated full of good wishes for the future of the congregation.

THE closing exercises of Brantford Ladies College are announced as follows: Friday, June 20 conversation of the alumni and old pupils of the college, at college. Sabbath evening, June 22—sermon to the graduates by Dr. Cochrane, in Zion Church. Monday, June 23—Concert, with readings by Miss Hart's pupils, in Wickliff's hall. The concert as usual under the direction of Professor Garratt. Tuesday, June 24.—Graduation exercises in Zion Church, when diplomas, medals and scholarships will be presented and addresses delivered by prominent clergymen and others. Miss Reville, who has for some time filled the position of governess in music with much acceptance, being about to return to England, the board of directors has been fortunate in securing the services of Miss Isabelle Kolls, a recent graduate of the Leipzig conservatory of music, who, after taking a thorough course of nearly three years under the renowned Dr. Carl Reinecke and other celebrated German professors has returned to Canada to engage in her chosen profession, of which she is enthusiastically fond. Under Professor Garratt and Miss Kolls, young ladies who propose completing their musical education abroad are afforded an excellent opportunity of preparing themselves for entering advantageously upon the course of study pursued in the world-renowned conservatories of Germany.

THE Guelph Mercury says: Sunday, the 11th ult., was a red-letter day in the history of the Presbyterian Church of Lucknow. It was the opening of the new church. There were no services held in two of the churches, while many of the congregations in the township also dispensed with their regular services to allow the people to attend the dedication. The new church is a magnificent structure, and the handsomest in the county of Bruce. It is of white brick and of modern Gothic architecture, eighty-two feet in length and forty-six feet wide, with a tower of eighty-eight feet. Rev. Dr. Caven, of Toronto, performed the ceremony of laying the corner-stone some time ago, and his able co-educator, Rev. Professor MacLaren, of Knox College, opened it for divine worship, preaching a powerful sermon from James i. 25, at the conclusion of which he congratulated the congregation on the spacious and beautiful church, which was a monument to their liberality and enterprise. At the close of this service Rev. Mr. McDonald preached to the Gaelic people, and Dr. MacLaren again in the evening. Rev. John James, D.D., Walkerton, assisted by Revs. Messrs. Colling and McKinnon, conducted interesting services in the basement. The collection on Sunday amounted to \$225. On Monday evening Professor MacLaren delivered an able lecture on "Man and His Dwelling-place," to a good audience. The pastor of this church is the Rev. Mr. McKay formerly of Eramosa, who entered his work three years ago in Lucknow. It will be gratifying to the many friends of Mr. McKay to hear of the success of his labours with his congregation in Lucknow.

ST. ANDREW'S CHURCH, Berlin, was crowded on the occasion of the induction of the Rev. A. B. Winchester, of Toronto, as minister of the congregation. The Telegraph says: Many belonging to other denominations were present besides the regular worshippers who turned out in large numbers. Waterloo was also well represented. The services were interesting, and at times very solemn and impressive. The old and simple ritual, sanctioned by the Presbyterian body, was strictly adhered to; there was little ceremony, but much real earnestness in all that was done. The pulpit and the platform in front of it were tastefully decorated with a profusion of beautiful flowers, so much so as to be scarcely visible to a large portion of the audience. There were floral decorations also in all the recesses of the windows, and around and over the clock, the handsome face of which, on the gallery front, no longer marked the time. The Rev. Dr. Wardrope, of Guelph, Moderator of Session, presided. The other reverend gentlemen who took part occupied "the minister's pew" to the right of the pulpit. In one corner of the pew, in full view of the large congregation, and looking "pale and interesting," sat the Rev. Mr. Winchester. The Rev. Dr. Torrance and the Rev. J. C. Smith, M.A., B.D., of Guelph, the Rev. J. A. R. Dickson, of Galt, and the Rev. Mr. Armstrong, minister of the Presbyterian congregations at Hawkesville and Linwood, sat beside the new incumbent. The Rev. J. E. Howell, M.A., and the Rev. Mr. Williams, of the English Methodist Church, the Rev. J. P. Hauch, of the German Evangelical Church, and the Rev. Mr. Ballantyne, a Presbyterian missionary to the island of Jamaica, at present on a visit to Canada, were also present. Rev. Mr. Armstrong preached from 2 Corinthians ii. 16, "To the one we are the savour of death unto death; and to the other the savour of life unto life." The discourse was an excellent one. At the close of the preliminary exercises the Rev. Dr. Wardrope put the usual questions to Mr. Winchester. Dr. Wardrope then, in the name and by the authority of the Presbytery, solemnly declared Mr. Winchester to be duly inducted as minister of the congregation. Rev. Mr. Dickson addressed Mr. Winchester in an able, earnest and kindly manner, as to the solemn duties and responsibilities which were imposed upon him as the head of the congregation, and was followed by the Rev. Mr. Smith, who delivered an admirable address to the people. At the close of these addresses the doxology was sung, the benediction pronounced, and the religious exercises terminated. Immediately afterwards all present were invited to the school room where tea and coffee and light refreshments were bountifully served by the young people of the congregation. The members and adherents of the church passed through the rear door, and, on their way, were severally introduced to their new minister, who shook hands with and charmed every one with his kindly affability. The walls of the school room were beautifully decorated with festooned evergreens; the word "Welcome" was conspicuous above the platform, while the snow-white, linen-covered tables were ornamented with lovely conservatory flowers and foliage plants. The young ladies, in dainty little white caps and aprons, waited on their guests with faces wreathed in smiles, and all went "merry as a marriage bell." An adjournment was afterwards made to the church building where the time till midnight was pleasantly and profitably spent. Mr. John King was called to the chair. Anthems were sung by the choir, and a series of short speeches, of the most happy kind, were made by all the ministers present, including Mr. Winchester, who got a very cordial reception. He is evidently at home on the platform as well as in the pulpit, and, in his brief address of sincere thanks for the hearty welcome given him, left a most favourable impression on clergy and laymen alike. In the course of the proceedings the chairman read a kind message, by letter, from the Rev. Mr. Tait, which was warmly applauded. Voices of thanks were passed to the ministers of the Presbytery who had attended on the occasion, to the young people for their splendid services in connection with the social, to the choir, the chairman, etc. And thus ended a "red letter" day in the history of St. Andrew's Church.

PRESBYTERY OF QUEBEC.—This Presbytery met in Sherbrooke on the 13th and 14th of May, Dr. Lamont, Moderator. A conference on "Higher Religious Instruction," opened by Rev. John MacLeod, was held on the evening of the first day. Rev. Dr. Barnes was invited to sit as a corresponding member. The Clerk was instructed to prescribe exercise for students labouring within the bounds. Revs. Tait, Sutherland, Ferguson and Dr. Lamont were appointed to see that missionary meetings are held within their respective districts. A call from the congregation of Danville in favour of Mr. George H. Smith, B.A., was submitted, sustained and accepted. The ordination and induction were fixed for May 27, Rev. Ino. MacLeod to preside and address the minister; Rev. James D. Ferguson to preach, and Rev. J. R. MacLeod to address the people. Messrs. Mathieson and Loch, of Lake Megantic village, were heard in behalf of the mission there. The Rev. N. MacPhee was appointed to that station and Maratho until October. Circular letters anent the reception of Revs. A. Moggie, A. Dowley, B. C. Jones, J. W. Black, J. A. Herrill, Jno. Sutherland and W. F. Florence were read. Mr. Hugh

MacLeod, of Lingwick congregation, was heard. He complained that the grant expected by the congregation and recommended by the Presbytery had been refused by the Home Mission Committee. A committee consisting of Revs. D. L. Dewar, A. MacLeod and J. R. MacLeod were appointed to visit the field and explain the situation. Rev. C. A. Tauner made a statement anent a French school which he has been conducting in Quebec for three years, and submitted a constitution for the same. After discussion it was resolved to refer the matter to the Executive of the Board of French Evangelization. Messrs. H. Craig, student, and Baillie, elder, were heard in behalf of the mission at Sawyerville. They stated among other things that a site had been secured for a church and that the twenty-six families composing the mission had subscribed \$950 toward the erection of a place of worship. They were commended to the liberality of the Church for further aid. Rev. A. Lee resigned his commission to the General Assembly and Rev. Ino. MacLeod was appointed in his stead. Rev. T. Z. Lefebvre asked leave to withdraw his resignation of the French Mission, Quebec, lying on the table since last meeting. His request was granted. Dr. Lamont was appointed to visit Spider Lake and make inquiries as to the working of the French mission there. The Presbytery expressed their gratification with the successful efforts put forth by Dr. Mackay, of Crescent Street Church, Montreal, in erecting a church at Cape L'Aigle for the benefit of the summer visitors. The next meeting was appointed to be held in Morrin College, Quebec, on August 26, at three p.m.—J. K. MACLEOD, Pres. Clerk.

SYNOD OF MANITOBA AND THE NORTH WEST.

The Synod of Manitoba and the North West met on the 20th ult. in the Presbyterian Church, Portage la Prairie.

Divine service was conducted by Rev. Professor Hart, B.D., retiring Moderator, who preached a sermon from Acts xvi. 9, "Come over and help us." The court was then constituted, and the roll of the Synod was called. Rev. D. Stalker, of Gladstone, was unanimously elected Moderator for the ensuing year. The thanks of the Synod were tendered the retiring Moderator for his conduct in the chair during the year, and for the sermon with which he opened the Synod.

The Synod met next morning, and, after one hour spent in devotional exercises, was constituted. Winnipeg Presbytery requested Synod to condone the irregularity of sustaining a call which had been set aside at a former meeting. The request was granted. Leave was granted Winnipeg Presbytery to license Messrs. R. G. MacBeth and N. H. Russell. A communication from the Synod of Rupert's Land anent the better care of rural cemeteries and referred by the Presbytery of Winnipeg to this court was received, and the following committee appointed to consider it and report at a future sederunt: Dr. Robertson, Professor Hart, W. McK. Omand, D. McArthur and J. H. Haversen. An overture from Winnipeg Presbytery anent the desirability of having our public schools taught by teachers of Christian character, and anent the use of the Bible in the public schools was read. The overture was supported by Dr. King and Professor Hart.

The overture anent public school education, under discussion at the close of the previous sederunt, was again taken up. Without further discussion it was agreed, on motion of Mr. Alexander Campbell, seconded by Mr. McKenzie, that the overture be adopted and transmitted to the General Assembly. The overture is as follows: Whereas the moral training and education of the youth of the country is a matter of the greatest importance both to the Church and to the State; whereas the reverent and frequent use of the Holy Scriptures in the public schools of the Dominion is a valuable and indeed indispensable element in such training; whereas the moral and religious character of the teachers is of great moment in this connection, and whereas there is reason to believe that sufficient weight is not attached to these considerations, the Presbytery of Winnipeg humbly overtureth the General Assembly to take the premises into its consideration, and to take such action as may lead the members of this Church, along with their Christian fellow-citizens belonging to other churches, to have large regard to Christian character in their choice of teachers, and to co-operate in securing such use of the Bible in public schools as the law in operation in the several provinces will allow.

Dr. Robertson submitted a motion, seconded by Mr. Farquharson, anent time of meeting of future Synods, of which notice was given last year. After discussion the motion was modified and adopted as follows: Whereas the volume of business coming before the Synod now is larger than formerly, and likely to increase as the country gets settled; whereas owing to the way in which the Synod is separated geographically from the rest of the Church, the business of the Church within the bounds of the Synod must largely be transacted by the Synod itself; and whereas the time at the disposal of the Synod, according to the way in which its meetings are now arranged, does not afford sufficient opportunity for the deliberate transaction of the business coming before it: Be it resolved that hereafter the Synod meet on Wednesday evening instead of Tuesday, and that it adjourn over the Sabbath and from time to time thereafter until the business is finished, and further, that Presbyteries be instructed to report as to the most convenient and suitable time of year for the Synod to hold its meetings, whether as now in May, or whether in the autumn.

It was afterwards agreed that for next year the Synod meet in Knox Church, Regina, on Tuesday, May 5th, at 7.30 o'clock p.m.

The recommendation of the General Assembly's Home Mission Committee anent reduced grants was read, and after full discussion, the tone of which was strongly and unanimously against any reduction, it was moved by Dr. King, seconded by Dr. Robertson, and carried, that the Synod, having had reported to it for its information that the Assembly's Home Mission Committee propose to reduce the scale of stipends in Manitoba after March 31, 1891, agree to refer the matter to a committee consisting of Synod's Home Mission Committee and the following members of Synod, viz.: Dr. Duval, Messrs. Joseph Hogg, H. Wright, D. H. Hedges, A. McTavish, A. Hamilton and J. H. Haversen, the committee to report at a future sederunt of this Synod. The report on the Nisnet Academy was presented by Mr. Joseph Hogg, which was received for consideration.

At the evening meeting Mr. Hingle submitted the report on the State of Religion, who, in moving its reception, spoke forcibly on the importance of religion in the home. The motion was seconded by Dr. Robertson, who dwelt on the state of religion throughout the whole country, and the low spiritual condition of the masses in the far west.

Dr. Duval submitted a report on Systematic Benevolence, which was received.

Mr. Urquhart presented the report on Sabbath Schools, moving its reception. This report was supported by Mr. Joseph Hogg, who spoke on the importance of the Christian training of the children of the Church.

The recommendations of the report on the State of Religion were taken up for consideration, which were adopted as follows: 1. That special emphasis be laid upon the necessity of distinct doctrinal teaching both in the family and the Sabbath schools as the best means of counteracting that rapid form of religious opinion and that indefiniteness in holding the doctrines of the Christian faith which we find so prevalent in our new country. 2. That Missionary Associations be formed and some organized effort be made to keep our people informed as to the Church's various schemes of Christian action at home and abroad. 3. That the Synod emphasize the importance of organizing the young people for direct Christian work, and that Sessions be urged to form such organizations where they do

not already exist. 4. That the Moderator be requested to prepare a pastoral letter as soon as possible after this meeting of the Synod referring specially to the necessity of faithful home instruction in the Scriptures and Shorter Catechism and the duty of observing family worship. 5. The Synod would take occasion to express its deep sense of the importance of steps being taken to secure a wide circulation of good religious literature among our people, including the weekly journals of the Church, and that it would recommend Sessions to see to it that a copy of the *Record* be placed in the hands of each family of the Church.

Dr. King gave a verbal statement of the condition of Manitoba College. The college was never in a more healthy condition. Debt had been reduced during the year, and the Doctor expressed strong hope that next year the college would be reported entirely free from debt. Invested monies were now adding \$1,200 yearly to the current income of the institution. The churches of the mother country were, however, reducing their grants. Revenue to the college from marriage license fees had ceased, and, taking the rapid growth of the institution into consideration, there would be increasing demands upon the Church in the west for the efficient maintenance of the college. The Doctor also dwelt at some length upon proposed university legislation.

Next morning the report of the committee appointed to consider the communication from the Synod of Rupert's Land ancient rural cemeteries was submitted and adopted as follows: That from enquiries made some of the cemeteries seem to be held and managed by joint stock companies, others by individual denomination, and others by two or three denominations uniting for the purpose of securing suitable burying places. Your committee would recommend: That Presbyteries be instructed to enquire into the whole matter during the ensuing year, and take such steps in the circumstances in concert with other denominations as may be advisable to secure the object aimed at by the Synod of Rupert's Land, and to report to the next meeting of the Synod.

The recommendations of the report on Systematic Benevolence were taken up, discussed and adopted as follows, and the Convener thanked for his diligence:—

That Presbyteries composing this Synod be recommended to urge upon their various sessions the careful examination of the principles of systematic benevolence and the inauguration of some such plan as will secure from each individual at least five cents per week for the benevolent work of the Church. And that after the general acceptance of this principle by any congregation the extra collections for the benevolent schemes be done away. That the funds so collected be divided by the Session of the Church between the various boards of the Church according to their various needs, or upon a ratio hereafter to be provided.

The report on Sabbath schools was then taken up and adopted. Dr. Bryce then submitted the report of the Committee on the Maintenance of the Theological Department of Manitoba College, which was received, amended and adopted. This report showed that a movement among the members of the Synod at the last meeting had resulted in the payment of subscriptions to the amount of \$250.14 to extinguish an amount due the Convener, Rev. Dr. Bryce.

It was then agreed on motion of Joseph Hogg, duly seconded, that the Synod having heard the statement made this morning and the college by Dr. King, and having heard the report now submitted by Dr. Bryce hereby expresses its gratification because of the encouraging financial condition, and general prosperity of the college, of the large proportion of its students who have the work of the ministry in view and their hopeful and promising character. It expresses gratitude to God for favour bestowed upon professors and students during the past session, and thankfully recognizes the contributions from congregations to the theological department as well as the liberality of friends in contributing to the reduction of the debt, and while thanking Dr. King especially for the persevering effort which has led to the reduction of the debt by \$45,000 would commend him still in his work to the Christian consideration and liberality of all those whom he may be able to reach in his proposed effort to extinguish the debt during the present year, assuring the contributors that the excellent opportunities afforded by the college and so largely taken advantage of have been already productive of great good, and that on its efficient support our future prosperity in this part of the Dominion so largely depends, and further the Synod hereby expresses anew its sympathy with professors in their work, and commends the college in all its interests to the sympathy and support of our people.

Dr. Bryce presented the report of the Committee on Standing Committees, which was received and adopted as follows: Home Missions—Dr. Robertson, Convener; Dr. King and the Convener of the committees of the several Presbyteries. State of Religion—J. Pringle, Convener; Dr. King, Dr. Fraser, A. T. Colter and the Convener of the committees of the several Presbyteries, and Messrs. A. Whitelaw, R. Crawford, J. C. Brown, H. Steele, K. MacIeth, J. A. Stewart and W. Butchart. Sabbath Schools—W. W. Miller, Convener; A. J. McLeod, D. Anderson, D. Munro, Thomas Scouler, the Convener of the committees of the several Presbyteries, ministers, and G. H. Johnston, W. McMillan, G. Waters, R. H. Mevets, C. J. Atkinson, G. McCuaig, J. C. Flett, A. McDougall, F. Young and W. D. Russell, elders. Finance and Statistics—S. C. Murray, Convener; Convener of Presbyteries' committees and the Clerks of Presbyteries. Sabbath Observance—John Hogg, Convener; James Farquharson, C. W. Bryden, R. Nairn, D. Munro, A. McTavish, J. A. Carmichael, D. Stalker, A. Campbell, C. Mc Killop, L. D. McLaren, S. J. Taylor and the Convener of the committees of the several Presbyteries, ministers, and John Patterson, George A. Clate and J. B. McLaren, Mr. Twed, Dr. Gillies and W. J. Walker. Temperance—P. Wright, Convener; W. McK. Omand, J. Lawrence, A. Robertson, Joseph Hogg, P. McF. McLeod, D. Fraser, William Holmnet, D. G. McQueen, J. D. Laird, John Ferry, William Nully, M. McKenzie, James M. Douglas, C. D. McDonald, J. A. Infray, J. K. Wright and the Convener of the committees of the Presbyteries, and Mr. Thorburn, H. M. Campbell and C. J. Atkinson, elders. Church law and property and vital statistics—Hon. G. McMillen, Convener; Prof. Hart, Dr. King, W. L. H. Rowand, J. C. Herdman, Hon. Chief Justice Taylor, J. Haverson, C. H. Campbell and J. B. McLaren. Maintenance of Theological Education—Dr. Bryce, Convener; J. Pringle, D. Anderson, J. Farquharson, William J. Hall, P. Wright, J. A. Carmichael, M. C. Rumball, J. C. Herdman, W. L. H. Rowand, E. D. McLaren, A. Urquhart, A. T. Colter, T. Scouler, P. McF. McLeod, A. Hamilton, T. C. Court, Duncan McArthur, J. B. McLaren, G. R. Crewe, R. S. Thompson, A. Bethune, H. C. Ross, A. Dawson, P. R. Young, R. Crawford, Hon. John Robson, Mr. Browning. Church and Manse Building Board—Chief Justice Taylor, Chairman; Dr. Robertson, Dr. Cochrane, Dr. Duval, Joseph Hogg, Dr. Warden, J. Farquharson, A. Hamilton, J. C. Herdman, A. Urquhart, D. Stalker, James Fisher, C. H. Campbell, W. J. Ptolemy, T. Young. Board of Management of Manitoba College (recommended for appointment by General Assembly)—Chief Justice Taylor, Dr. King, Professor Hart, Dr. Bryce, Dr. Duval, John Hogg, P. Wright, J. Farquharson, A. Urquhart, D. Fraser, A. B. Laird, D. Stalker, Dr. Robertson, G. McMillen, Sir. D. A. Smith, D. McArthur, J. Sutherland, A. Dawson, J. Fisher, W. B. Scarth, Alex. McDonald, C. H. Campbell, W. D. Russell, J. B. McLaren, Hugh J. McDonald. Foreign Mission Committee (recommended for appointment by General Assembly)—Prof. Hart and A. B. Baird, joint Convener; Dr. King, Dr. Bryce, Dr. Robertson, Dr. Duval, John Hogg, D. Munro, Joseph Hogg, D. Stalker, A. Urquhart, D. G. McQueen, Hugh, McKay, E. D. McLaren, G. Flett, P. J. Grant, I. D. McLeod and W. W. Miller. Systematic Benevolence—Dr. Duval, Convener; W. L. H. Rowand, A. McF. King, S. C. Murray, A. McTavish, C. E. McKillop, R. Jamieson, W. R. Ross, J. L. Simpson, the Convener of the committees of the several

Presbyteries, H. C. Ross, J. Kirkwood, R. Richards, J. McCaul, A. McBride and T. Henderson. Bills and Overtures—Clerk of Synod, Convener, the Moderator, Clerks of Presbyteries, with one number to be chosen by each Presbytery and the minister of the congregation in whose church the Synod may meet. A Committee on Obituary Notices was also nominated by the same committee consisting of the Moderator, Dr. Robertson, Prof. Hart and John Hogg. The report was adopted as a whole.

Mr. Joseph Hogg made application on behalf of the Presbytery of Winnipeg for leave to license Mr. John Hosie, when it was agreed that the Presbytery of Winnipeg be encouraged to apply to the General Assembly for leave to take Mr. John Hosie on trial for license, if after six months' work in our Home Mission field it shall be found advisable.

The first business at the Thursday evening meeting was the presentation by Mr. Murray of the report on statistics. It was received and adopted.

Dr. Robertson then submitted the report on Home Missions, which was received and adopted.

The Foreign Mission Committee's report was submitted by Prof. Hart. Addresses were delivered on Indian missions by Messrs. H. McKay, Geo. A. Laird and J. McArthur.

The report on the Nesbit Academy was again taken up and was received and adopted. It was agreed on motion of Dr. Bryce, seconded by Dr. Duval, that the following be the Trustee Board of Nesbit Academy of Prince Albert for the ensuing year: Mr. Joseph Hogg, Chairman; Prof. Hart, Dr. Duval, James Farquharson, Hon. T. W. Taylor, Thomas Young, C. M. Copeland, C. H. Campbell, of Winnipeg; H. W. Newlands, James McArthur, of Prince Albert; Jas. Chinkskull, of Battleford, and Robt Crawford, of Indian Head.

An overture from Regina Presbytery to the General Assembly asking permission to license and ordain Mr. A. Matheson was submitted and recommended to the favourable consideration of the Assembly.

The report of the Church and Manse Building Board was presented, received and adopted.

An overture on Chinese work was submitted by Dr. Robertson, which was adopted by the Synod, and ordered to be transmitted to the General Assembly with the recommendation that the prayer thereof be granted.

On Friday morning a memorial from Minnedosa Presbytery on Industrial school at Birtle was read, received and supported by Messrs. Hodnett and McArthur, after which it was agreed to refer the same to the Synod's Foreign Mission Committee with instruction to take such steps as may seem advisable, either to purchase the school on reasonable terms or to make other arrangements for carrying on the school in that neighbourhood, and that for this purpose Messrs. Hodnett and McArthur be added to the committee. In pursuance of recommendation of the report submitted last year on the Nesbit Academy, it was agreed that the following committee be appointed to guard the interests of this Synod and the church that may be involved in connection with this institution, viz., Joseph Hogg, Convener; A. B. Baird, John Hogg, Dr. Robertson and W. D. Russell; and further, that the resolutions now adopted be forwarded to the General Assembly for its information and consideration.

W. J. Ptolemy was appointed auditor of the Synod for the year. The report of the committee appointed to consider the recommendation of the Assembly's Home Mission Committee on reduced grants was received and adopted; the substance of which is summed up in this recommendation: That in the estimation of your committee there is no room for doubt that the cost of living in Manitoba exceeds the cost of living in Ontario by a larger figure than twenty per cent., which now represents the difference in salaries in these two provinces, and that to reduce the salaries would be to inflict a wrong on men who are doing faithful service for the Church.

At the afternoon meeting it was agreed, on motion of Mr. Wright, seconded by Dr. Robertson, that whereas the University Council has made a proposition to the Provincial Government to the effect that certain subjects in the arts course common to all the colleges in connection with the University by the professors appointed and paid by the Government, the Synod expresses its entire approval of the action of the council and its hope that the Government, after due consideration of all the interests involved, may be able to accede to the request; and further this Synod appreciating the importance of the change contemplated and the desirability of having the benefit of the Church's best wisdom and experience, agrees to ask the General Assembly for advice and assistance in the premises.

It was also moved by Mr. Wright, seconded by Mr. McTavish, and carried that this Synod expresses its pleasure at the recent action of our Provincial Legislature in unifying our public school system on a basis thoroughly unsectarian, while making provision for Scripture reading and prayer in connection with the exercises of the school. It also expresses its satisfaction with the Scripture selections and prayers adopted by the advisory board, and cherishes a sincere hope and desire that the trustees and teachers of all our public schools may take the fullest advantage of these provisions for the moral and spiritual benefit of the pupils; and further, this Synod would express an earnest hope that no attempt shall be made to fasten the separate school system upon the North West Territories without the consent of the people.

On motion of Dr. Bryce the following recommendations on home mission work were adopted: The establishment of home mission societies affiliated with the Presbyterian Society; the appointment and systematic employment of Presbytery deputation in all the congregations of the Synod toward this end, and that the Synodical Committee consider the publication of a monthly missionary leaf devoted to the interests of home missions and Indian work in the Synod and give power to act should the committee see its way clear.

A resolution thanking the Synod of the Maritime Provinces and congregations within its bounds and ladies' associations for the liberal response to the appeals for aid to home mission work in Manitoba and the North-West by the Superintendent of Missions was heartily adopted.

The report on Temperance was submitted by Mr. Wright for Convener of committee; received, considered and adopted with its recommendations. Mr. Farquharson presented the report on Sabbath Observance, which was also received, considered, and with recommendations adopted. It was agreed that in the event of any of the Assembly's committees failing to issue questions on any of the subjects upon which reports are expected by January 1, 1891, the Convener of Synod's Corresponding Committee be empowered to issue questions and send to Sessions within the bounds of the Synod. The usual votes of thanks were tendered and the Synod adjourned.

OBITUARY.

MR. JAMES M'KELL.

Mr. James McKell, sr., elder of the congregation of Georgetown, Que., died on February 15th, 1890, aged seventy-two. He was a native of Loch Winnoch, Renfrewshire, Scotland, whence he came with his father to Canada when but three years of age. The effects of a pious training were early manifested in his life. He was ordained to the eldership over forty years ago by the late Dr. Muir and continued in the faithful discharge of the duties of the office until disabled by failing health. He was a man of singularly lovable disposition, which endeared him to all who knew him. He was unmistakably a man of God, his walk and all conversation ever testifying of the fact, and from him these radiated at all times a sweet Christian influence. Every member of his deeply attached family came (some from a great distance) to visit him in his last sickness, and surrounded by those he loved he fell asleep in Jesus. His end was peace and joy.

British and Foreign.

MR. THOMSON, of St. Aslan's, Edinburgh, has declined the call to Port Elizabeth.

MISS BESSIE TYSON is to conduct children's meetings in Fife and Kinross during the next three months.

THE Princess Mary of Cambridge presented the prizes at the Ragged School Union meeting in Facter Hall.

MISS CRUTHIA MORRISON, of Lennoxton, has bequeathed \$3,000 to the schemes and \$500 to Campsie Church.

DR. BROWN, of Paisley, has resigned his convensership of the U. P. College Committee on account of ill health.

MR. HENRY GEORGE states that his grandfather was a Glasgow man and his father a publisher of religious literature.

THE Rev. S. Lundie, McKelvey's Grove, has received a call from the congregations of Greystones and Kilpedder.

DR. SIFWART, of Dennistoun, Glasgow, has now virtually completed the collection of the jubilee debt liquidation fund.

A MEMBER of the congregation of First Glendernmott has bequeathed a sum of \$2,000 towards the erection of a manse.

DR. DONALD MACLEOD, editor of *Good Words*, has received three months' leave of absence from his Presbytery on account of ill-health.

GLASGOW Town Council has resolved, with only one dissentient, to have none of its property henceforth licensed for the sale of drink.

A NOVELTY at the Dissenting breakfast this year was the appearance of Mrs. Carlaw Martin, the first lady who has been invited to speak at it.

THE bishops of Melbourne and Ballarat have directed their clergy to refuse to officiate at any marriage of persons divorced under the new Victorian Act.

THE barbers of Bombay, who have resolved no longer to shave the head of a widow and will excommunicate any member of their craft who violates this resolution, trace the poverty of their caste to the widow's curse.

THE church activity in Aberdeen at present is notable, presbyterial sanction having been given lately to three new Established and two Free Churches.

ST. CUTHBERT'S, Edinburgh, opened in 1775, was occupied on a recent Sunday for the last time; Dr. MacGregor gave an historical sketch of the church.

THE Rev. C. H. Wright, D.D., Dublin, has been re-elected Examiner in Hebrew and New Testament Greek for the ensuing year in the University of London.

THE Derry Presbytery has passed a resolution approving the candidature of Rev. J. E. Henry, M.A., for the Chair of Church History in Magee College, Derry.

AT the meeting of the Metropolitan Tabernacle Colportage Association it was stated that eighty seven colporteurs were at work, making an increase of thirteen.

PRINCIPAL CAIRNS preached anniversary sermons at Douglas recently; both the Established and Free Churches were closed at night to permit their congregations to attend.

DR. MITCHELL, of South Leith, on being elected Moderator of the Synod of Lothian, said he was ashamed to admit that he had never before taken his seat in the court.

THE various temperance societies of the United Presbyterian Church have formed themselves into a total abstinence union of which Principal is honorary president.

THE devotional service association of the U. P. Church have resolved on the immediate publication of their Book of Forms, edited by Rev. Charles Jerdan, of Greenock.

DR. THOMAS WHITEHEAD, of Kilmarnock, has been appointed Convener of the College Committee in succession to Dr. James Brown, of Paisley, who has resigned on account of ill-health.

SINCE the last meeting of the Assembly's Sustentation Fund Committee nearly \$3,500 have been paid in, and the accounts close for the year with a decided increase in congregational contributions.

DR. STUART MOIR, who when minister of Trinity Church, Leith, indulged in vagaries of a semi-Romanist tendency, died in London recently of senile decay in his sixty-eighth year. He was a native of Paisley.

ST. ENOCH'S CHURCH, Belfast, seats 2,000 people. There are 3,400 teachers and pupils in the Sabbath schools and 2,000 in the day schools. The church property and schools have been valued at \$135,500.

THE first of the opening services of the new church at Clontarf, Dublin, which is to take the place of the church at Gloucester Street, was conducted by Rev. George Davidson, B.Sc., of St. Mary's, Edinburgh.

THE Rev. C. R. Ramsay, M.A., of Rutherglen, has been unanimously elected to succeed the late Rev. D. Sage in the pastorate of the church at Keiss. Mr. Ramsay, it is said, has also received a call from Canada.

IT is stated that Prince George of Wales, who has just been appointed to the command of a gun-boat, is to be his own chaplain. He has laid in a stock of sermons, and he purposes to read one every Sunday to his crew.

THE Rev. Robert Stewart, formerly of Jedburgh, has been inducted to New Greyfriars' Church, Edinburgh; in succession to Dr. Henry Cowan, now Professor of Divinity and Church History in the University of Aberdeen.

AT the English Congregational Union meeting the Rev. Thomas Green, of Ashton-under-Lyne, presided. The Rev. J. Brown, M.A., D.D., has been elected president for next year. He is the author of a work on John Bunyan.

SANGHAR parish church was struck by lightning lately and the northern turret of the tower dashed to the graveyard, breaking several tombstones. One corner of the vestibule was completely wrecked and all the windows injured.

THE Rev. A. Wallace Williamson, of St. Cuthbert's Church, Edinburgh, has been invited by the Session of the Scots' Church, Torrak, Melbourne, to preach there for a period of four months. The invitation has, it is stated, been accepted.

THE Rev. Robert Blair, M.A., of Cambuslang, chaplain of the Glasgow Highlanders, preached on a recent Sunday before a crowded audience in St. Andrew's Hall at their annual church parade. The praise was accompanied by the regimental band.

SIR WILLIAM MACKINNON had the honour of dining with the Queen at Windsor in company with Mr. Stanley. Mr. Stanley dedicates his forthcoming volume to Sir William in a letter in which he repeats his determination to testify to the hand of God before the eyes of men.

THE Scotch Romanists propose to build at Dunfermline a memorial church to St. Margaret, to be completed in November, 1893, the 50th anniversary of her death. Archbishop Smith has sanctioned a pilgrimage on the opening. The local congregation give \$2,500 towards the \$25,000 to be spent on the building, and Mr. Smith, Sligo, has presented a site.

MORE THAN WONDERFUL!



To Remove Deadly Poisons, Make the Weak Strong, and Raise the Sick, is Wonderful. But to hear people who claimed good health declare that

St. LEON WATER

Had transformed them. Raised them to Heights of Strength, Pleasure and Joy in Life never before experienced, is

More than Wonderful.

And such is the experience of all who thoroughly test ST. LEON. Impossible to over rate its value say physicians.

June 1st Palace Hotel opens for reception of visitors at Springs, in the Province of Quebec. A. THOMAS, Hotel Manager. Address: THE ST. LEON MINERAL WATER CO. (Limited), TORONTO

C. RICHARDS & Co.

I was formerly a resident of Port La Tour, and have always used MINARD'S LINIMENT in my household, and know it to be the best remedy for emergencies of ordinary character. J. SMITH A. SNOW, Norway Me.



GREATEST

BLOOD PURIFIER

ON EARTH.

EVERY DISEASE IS CAUSED BY MICROBES.

Doctors may pronounce your case incurable. Do not despair, as the

"MICROBE KILLER"

WILL NOT DISAPPOINT YOU

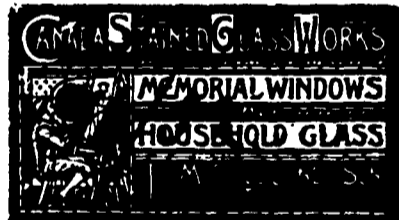
Cancers, Tumors, Consumption

Cancer, Kidney Disease, Blood Poisoning, Etc.

All give way before this germ Destroyer

Fullest investigation solicited. Pamphlets with testimonials free.

WM. RADAM MICROBE KILLER COMPANY, 170 King St. W. Toronto, Ont. Agents Wanted.



PIANOS!



For Catalogues, etc., address.

WM. BELL & CO.,

GUELPH, ONTARIO

TAR & TOLU

ASTHMA FOR BRONCHITIS COUGHS HOARSENESS AND COLDS PNEUMONIA WHOOPING COUGH. 25 CENTS

Good morning HAVE YOU USED PEARS' SOAP?

MENIER CHOCOLATE UNRIVALLED. UNEQUALLED. PUREST IN THE WORLD. CONTAINS NO CHEMICALS OR ADULTERATIONS. Paris Exposition, 1889. 3 GRAND PRIZES. 5 GOLD MEDALS. Ask your Grocer for MENIER CHOCOLATE (YELLOW WRAPPER). For Sale Everywhere. BRANCH HOUSE, UNION SQUARE, NEW YORK.

DAVID CRAWFORD, MONTREAL AGENT.

THE GREAT ENGLISH REMEDY | THE WONDER OF THE AGE!

OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 140 YEARS.

Cockle's Pills

These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangement of the digestive organs, and for obstructions and torpidity of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

EVANS & SONS, LIMITED, MONTREAL.



A NEW IMPROVED DYE FOR HOME DYEING. Only Water required in Using. 10c a package. For sale everywhere. If your dealer does not keep them, send direct to the manufacturers, NOTTINGHAM. ROBERTSON & CO. MONTREAL.

HIVING THE GRITS!

What will the Tories do next? They have been caught red-handed, in broad daylight, actually eating Gritz for breakfast.

The Tory press started the cry—"The Grits are on the run," but these journals did not announce that the Gritz had snug retreat in Tory stomachs. There is one thing to which both political parties, and their wives have Equal Rights, and that is

"SUNLIGHT" SOAP

for general household use.

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 188 West Adelaide St., TORONTO, ONTARIO.

HOUSEHOLD HINTS.

STRAWBERRY SAUCE.—Beat two ounces of butter to a cream, adding gradually four ounces or a half cupful of powdered sugar; then add twelve large strawberries, mash, and beat till light. This sauce is for the dumplings, but can be used with any batter pudding.

STRAWBERRY DUMPLINGS.—Put one pint of sifted flour into a bowl, and rub into the flour two ounces of butter; add a teaspoonful of salt, a heaping teaspoonful of baking powder, and sufficient milk to moisten; mix quickly, take out on a board, and roll out into a sheet a quarter of an inch thick; cut into cakes with a biscuit cutter, put about three strawberries in each cake, fold them over neatly, and steam about twenty minutes.

STRAWBERRY BAVARIAN CREAM.—Soak half a box of gelatine as directed above. Mash a quart of strawberries, and press them through a sieve to remove the seeds; add a cupful of sugar and stir until dissolved. Melt the gelatine over boiling water, and strain it into the strawberry juice; turn it into a tin basin, set the basin into a pan of ice, and stir continually until the mixture thickens; then add one pint of whipped cream, and stir carefully until thoroughly mixed. Pour into a mould, and stand in a cold place to harden.

STRAWBERRY SPONGE.—Cover half a box of gelatine with half a cupful of cold water, and soak for thirty minutes; then pour over it half a pint of boiling water, add one cupful of sugar, and stir until dissolved; add one pint of the strawberry juice, and strain into a tin basin; put this basin into a pan of cracked ice to stand until cold and thick, stirring occasionally. Then beat to a stiff froth, add the well-beaten whites of the eggs, and beat until smooth; turn into a fancy pudding-mould to harden.

STRAWBERRY SHORTCAKE.—Stem two quarts of strawberries, sweeten to taste, and mash them slightly with a wooden spoon. Rub two ounces of butter into a quart of flour, then add two teaspoonfuls of baking powder, one teaspoonful of salt, and sufficient milk to make a soft dough; mix quickly, roll out about one inch and a half in thickness, put into a greased baking-pan, and bake in a quick oven for twenty minutes. When done take from the oven, split in halves, and spread each half lightly with butter. Place the lower half in a deep dish or platter, put half the berries on this, then cover with the other half of the shortcake; cover this with the remainder of the berries, pour over them a quart of cream, and serve at once.

STRAWBERRY CREAM.—For two quarts of strawberry cream use one quart of strawberries, half a pint of granulated sugar, one gill of cold water, one gill of boiling water, two quarts of whipped and drained cream, and half a package of gelatine. Pick over the strawberries, put them in a bowl with the sugar, and crush well. Let them stand two hours. Soak the gelatine in one gill of cold water for two hours. Next whip the cream. Rub the strawberries and sugar through a strainer into a large bowl. Pour the boiling water on the gelatine, and when this is dissolved, add it to the strained strawberry. Place the bowl in a pan of ice-water and let it stand, stirring all the time, until it begins to thicken. Immediately add the whipped cream, stirring it in gently. Pour the cream into a mould which has been dipped in cold water, and set away to harden. At serving time dip the mould in tepid water, turn the cream on a large flat dish, and heap whipped cream around it. One quart of cream will give enough whipped cream to make the dish and to serve with it.

PRESERVED RAW PINEAPPLE.—Pineapple is one of the fruits with which one must use great care, else it will grow hard in cooking. Here is a delicious and rich method of preserving it: Pare the pineapple and take out all the eyes. Now, with a very sharp knife, cut the pineapple in thin slices, cutting down the sides until the heart is reached. This is to be discarded. Weigh the sliced pineapple and put it in a large earthen dish. Add to it as many pounds of granulated sugar as there are pounds of pineapple, and stir well. Pack this mixture in pint or quart jars; put on the covers and tighten them, then put away in the preserve closet. The pineapple will keep for a year or more and be perfectly tender and fine flavoured. About the 1st of June is a good time to put up pineapple.

COFFEE BREAD.—(To eat in the morning with coffee; used much by the Germans, who dip it in their coffee.) One-half cupful of sugar, one egg, one cupful of milk, one-half cupful of yeast, enough flour for a sponge. When it is risen, add one-half cupful of butter, worked in with the hand (not kneaded), and flour enough to make it soft, so that it can be patted down into a greased pan to be baked. When it is risen, put little specks of butter over the top, press them down in, and sprinkle sugar and cinnamon over it. Bake in a quick oven—twenty minutes when the oven is right. Serve cold. Cut in strips about an inch wide, for breakfast or lunch.

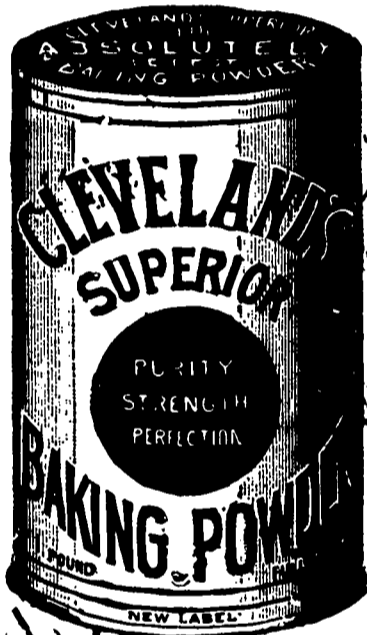
A GOOD WAY TO SETTLE IT.

A prudent housewife is always solicitous regarding the purity of every article of food used in her family. Fortunately there is a simple test for the much used article baking powder which any one can make in a few moments. We give this below and advise our lady friends to try it and settle the question for themselves:—

Mix in a tin cup, or other small suitable vessel, one heaping teaspoonful of the powder with one teaspoonful of water, or a little more water if required to wet the powder to the consistency of paste. Place it over a hot fire, stir to prevent burning, and let it boil rapidly for a few moments. At intervals lift the cup from the fire, and smell, and notice whether you detect the odour of AMMONIA in the steam that rises. Pure baking powder will not give the faintest odour of ammonia.

MORE than wonderful. Such is the experience of those who thoroughly test St. Leon Mineral water. See to-day's advertisement.

An Old Friend in a New Dress.



Absolutely the Best.

All the ingredients used are pure and wholesome, and are published on every label. One Trial Proves its Superiority.

THE CLIMAX OF ABSORPTION!



**—THE ONLY—
ELECTRIC :- APPLIANCES**

**—HAVING—
- ABSORBENT QUALITIES. -**

A CERTAIN CURE WITHOUT MEDICINE!

All diseases are cured by our Medicated Electric Belts and appliances on the principle that electricity is life. Our Appliances are brought direct into contact with the diseased parts; they act as perfect absorbents by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

1890. A NEW LIST OF HOME TESTIMONIES. 1890.

- Senator A. C. Botsford, Sackville, N. B., says Actina is good for defective eyesight. He tried it.
- Rev. Chas. Hole, Halifax, N. S., recommends Butterfly Belt for general debility.
- Jas. S. Musselman, Berlin, Ont., general debility and catarrh—cured.
- Mrs. Geo. Planner, Toronto, Liver and Kidneys—now free from all pain and strong and happy.
- John Arnett, Iona, Ont., Lame Back cured after trying everything.
- D. D. Gilles, Lucknow, Ont., Dyspepsia and Kidneys—after suffering eight months—cured.
- Daniel Campbell, Port Talbot, Lame Back and Headache, after suffering for years, cured in less than a month.
- Mrs. Lottie Collier, Simcoe, Ont., Weakness and Spinal Affection, strength fully recovered.
- G. R. Glassford, Markdale, Ont., Sciatica and Dyspepsia, 15 years, cured in six weeks.
- Mrs. McKay, Ailsa Craig, Ont., Sciatica 13 years—no pain after the first day.
- A. G. Henderson, Hudson, Ont., Lame Back entirely cured.
- B. C. McCord, Medicine Hat, N.W.T., Butterfly Belt worked wonders—Rheumatism, Back, Shoulders and Side.
- J. Cameron, Beaver, B.C., feels like a new man after wearing our Butterfly Belt 4 weeks. [in 2 weeks]
- F. W. Martin, St. John, Newfoundland, suffered several years with Inflammation of the eye—Actina cured
- W. J. Gould, Gurney Stove Works—After laying off 3 weeks went to work—Wore Butterfly Belt 4 days—Sciatica.
- James Story, Fitzroy, Ont., after wearing Butterfly Belt one night, attended a fair, a walking advertisement for his 70 years old.
- J. E. Johnson, Solgirth, Man., tried a hundred remedies, nothing effective, Butterfly Belt cured Biliousness and Dyspepsia.
- Jas. Mansfield, Saskatchewan, N.W.T., Piles and complete prostration—completely cured.
- Josiah Fennell, Toronto, for six weeks could not write a letter—went to work on 6th day—Neuralgia.
- Miss Flora McDonald, 21 Wilton avenue reports a lump drawn from her wrist.
- Geo. E. Balley, Union, Ont., a suffering cripple for 17 years with Rheumatism and Scaly Sore Feet, cured in one month.
- Jas. Nicholson, Zephyr, Ont., Rheumatism 18 years—Resumed work in the harvest fields the second day.
- Mrs. Connell, Lambton, Ont., Catarrhal Bronchitis 2 years, relieved in one treatment; cured in one month.
- L. D. Good, Berlin, Ont., cheerfully recommends Actina for Catarrh and Cold in the Head.
- David Richards, Toronto, Year Butterfly Belt cured him of Liver and Kidney Complaint of long standing in 2 weeks.
- Thos. Guthrie, Argyr, Man., says our Butterfly Belt and Suspensory did him more good than all the medicine he paid for in 12 years.
- Thos. Bryan, 341 Dundas street, Nervous Debility—Improved from the first day until cured.
- Chas. Cozema, P.M. Trowbridge, Ont., after five weeks feels like his former self.
- J. A. T. Ivy, cured of Emission in 3 weeks. Your Belt and Suspensory cured me of impotency, writes G. A. I would not be without your Belt and Suspensory for \$20, writes J. McG. For general debility your Belt and Suspensory are cheap at any price, says S. M. C. Belt and Suspensory gave H. S. of Fleetwood, a new lease of life. E. E. G. had no faith but was entirely cured of impotency. Many such letters on file.

**Catarrh Impossible
Under Its Influence.**



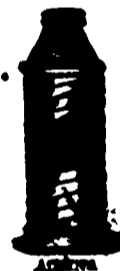
BUTTERFLY.

NAME THIS PAPER.

**CERTAIN CURE.
NO VINEGAR OR ACID USED.**

Combined Belt and Suspensory

ONLY \$5.00.



ACTINA

**Actina Will Cure All
Diseases of the Eye.**

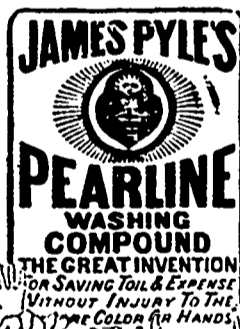
Given on 15 Days' Trial.

**SEND FOR ILLUSTRATED BOOK AND
JOURNAL—FREE.**



LADIES'

W. T. BAER & CO., 171 Queen Street W., Toronto.

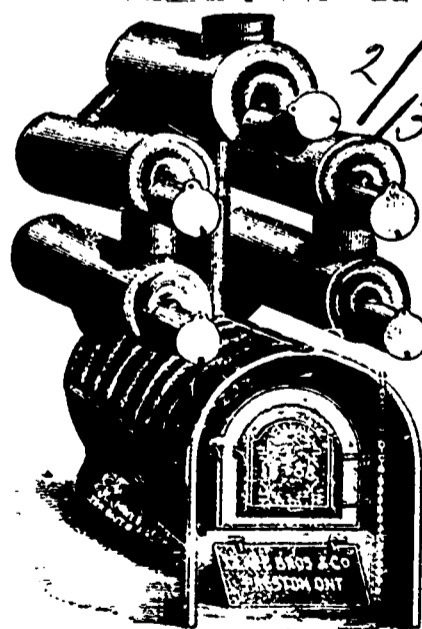


All hands want Pearline—it's handy

Enables one pair of hands to do the work of several; millions of hands use it; millions more will when they learn its value.

You can read, write, sew, wash dishes, prepare the meals, care for the baby—with your two hands, while Pearline is washing the clothes for you almost without the aid of hands. It's harmless; cannot hurt most delicate of hands or fabrics; most delightful for washing the hands. It saves your hands one-half the work in house-cleaning—in fact, when your hands have anything to wash or clean, you will find sooner or later that Pyle's Pearline is the best thing known with which to do it.

Beware Many hands are engaged in peddling imitations of Pearline—or goods which they claim to be "as good as Pearline." IT'S FALSE—Pearline is not peddled. All grocers handle Pearline. JAMES PYLE, New York.



**"HILBORN"
HOT AIR WOOD BURNING FURNACE.**

This Furnace, made in six sizes, is unequalled for Efficiency, Economy, Ease of Management, and Durability. Is corrugated and made of heavy steel. The Drums are of Sheet Steel.

WILL SAVE FIRST COST WITHIN A FEW YEARS

As the roughest kind of wood may be utilized, This is the only Furnace made that can be cleaned out at any time satisfactorily. Its heating capacity is enormous, there being more radiating surface than in any other Wood Burning Furnace made.

Write for illustrated catalogue of the Largest and Best Variety of Hot Air Furnaces and Registers manufactured in Canada.

**CLARE BROS. & Co.,
PRESTON, ONT.**

COAL AND WOOD FURNACES,

As well as Combination Heaters, Registers, etc. Mention this paper.

**CURE FOR ALL
HOLLOWAY'S OINTMENT**

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

For Disorders of the Chest it has no equal. **FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS.** Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 87 New Oxford St., London; and sold by all Medicine Vendors throughout the World. N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4 or by letter.

Miscellaneous.

McLAREN'S
COOKS FRIEND
BAKING POWDER.

Equal in purity to the purest, and better in the market. Thirty years' experience. No better than ever. One trial will secure your continued patronage.

RETAILED EVERYWHERE.

AGENTS to canvass for the sale of our Home-Grown Nursery stock.
WANTED **Most Liberal Terms**
Unequaled quality. One of the largest, oldest establishments in the country. Address: **W. & A. SMITH, Geneva Nursery, Geneva, N.Y.** Established in 1840.



ROYAL YEAST

Is Canada's Favorite Yeast. Cakes 10 years in the market without a complaint of any kind. The only yeast which has stood the test of time and never made sour, unwholesome bread. All Grocers sell it.

W. OLLETT & CO. TORONTO ONT & CHICAGO ILL.

CONVERTIBLE WIRE BASKET.



MARVELOUS!

No loose parts and yet can be converted into 100 useful and ornamental shapes. It is a Lamp Shade, Cake Stand, Card Receiver, Egg Boiler, Water Heater, and innumerable other articles that are indispensable in the house or office. Nothing like it in existence, and Agents make \$5 and \$10 per day. Bought entirely by all classes. Send at once for particulars, etc. **Cassgreen Mfg Co.,** 55 Victoria Street, Toronto.

(Mention this paper.)

"IT'S ONLY A COUGH"
has brought many to the early grave. What is a cough? The lungs, throat or bronchial tubes have been attacked by a cold; nature sounds an alarm-bell telling where the disease lies. Wisdom suggests "Wistar's Balsam of Wild Cherry." It has cured thousands of persons. As long as you cough there is danger, for the cough is a Danger Signal. Use "Wistar's" and be cured. "No genuine unless signed 'I. BUTTS' on wrapper."

FAT FOLKS
Suffer from indigestion, flatulence, and other ailments. Use **Wistar's** for relief.

RIDGE'S FOOD
For infants and invalids. Prepared by **Ridge's Food Co.,** Toronto.

FOR USE
POND'S EXTRACT
Mosquito Bites, Sunburn, Piles, Burns, Inflammations, Hemorrhages, Soreness, Sprains, Lameness, Sore Eyes, Chafing, Wounds, Bruises, and ALL PAIN.

Miscellaneous.

MEETINGS OF PRESBYTERY.

BRANDON—At Pottage la Prairie, on the 1st Monday in July, at 3 p.m.
BRUCE—In Knox Church, Tara, on the 2nd Tuesday in July, at 1 p.m.
CHATHAM—In St. Andrew's Church, Chatham, on the 2nd Tuesday in July, at 10 a.m.
COLUMBIA—In St. Andrew's Church, New Westminster, 2nd Tuesday September, at 3 p.m.
GLENGARRY—At Alexandria, 2nd Tuesday in July, at 11 a.m.
GUELPH—In Knox Church, Guelph, on Tuesday, 14th July, at 10:30 a.m.
HAMILTON—In Goderich, on July 8, at 11 a.m.
KINGSTON—In John Street Church, Belleville, Tuesday, July 1, at 7:30 p.m.
LINDSAY—At Cannington, Tuesday, 6th August, at 10:30 a.m.
LONDON—First Presbyterian Church, London, July 8, at 2:30 p.m.
MAITLAND—At Wingham, Tuesday, July 8, at 11:15 a.m.
MINNESOTA—At Neepawa, on Wednesday, July 23, at 2 p.m.
MONTREAL—In Convocation Hall, Presbyterian College, Tuesday, June 24, at 10 a.m.
ORANGEVILLE—St. Andrew's Church, Orangetown, Tuesday, July 8, at 10:30 a.m.
PATERBORO—In Port Hope, on the 8th July, at 7:30 a.m.
REGINA—At Moosemum, on the 2nd Tuesday in July.
SARNIA—In St. Andrew's Church, Sarnia, on the 1st Tuesday in July, at 1 p.m.
SARNOY—In Knox Church, Harriston, on the 8th July, at 10 a.m.
STRATFORD—In Knox Church, Stratford, on Tuesday, July 8, at 10:30 a.m.
WINNIPEG—In Knox Church, Winnipeg, on Tuesday, July 22, at 7:30 p.m.

ENTERTAINMENTS
FOR CHURCHES, ETC.
MR. FREDERICK ABBOTT
ELECTRICIAN.

Open for Engagements. Highest References. Address, LONDON, ONT.

TRAFALGAR INSTITUTE, MONTREAL.

An Initiatory Department will be commenced in the above Institute at the opening of next session, for girls of ten years and upwards. An examination for entrance into the Initiatory Department and Upper School will be held in the Institute on 27th May and on 3rd and 4th September. Candidates from a distance can be examined at or near their residences. Five Scholarships for Resident Pupils, of the value of \$150 each, will be open for competition at the September Examination, to daughters of clergymen or of widows. For subjects of examination and other particulars, apply to **A. F. RIDDELL, Secretary,** 22 St. John St., Montreal.

Bloor St. Presbyterian Church

COR BLOOR AND HURON STS.

Pastor, Rev. W. G. Wallace, M.A., B.D.

The **DEDICATION AND OPENING SERVICES** of the **NEW CHURCH** will be held on the

5th AND 15th DAYS OF JUNE.

On **Sabbath, the 5th of June,** the services will be conducted as follows:—

At 11 a.m. and 7 p.m. by the **Rev. W. M. Paxton, D.D.,** of Princeton College, New Jersey.

At 7:30 p.m. by **Rev. Principal Caven, D.D.,** of Knox College, Toronto.

On **Sabbath, the 15th June,** the services will be conducted as follows:—

At 11 a.m. by **Rev. H. M. Parsons, D.D.,** Pastor Knox Church, Toronto.

At 7 p.m. by **Rev. John Potts, D.D.,** General Education Secretary of the Methodist Church.

At 3 p.m. there will be a gathering of young people and Sabbath School children, when addresses will be delivered by **Rev. M. B. Binker, Q.C.,** and **John L. Miniker, Esq.**

At each of the above services a special collection will be taken up in aid of the Building Fund of the Church.

In connection with the above services, on **MONDAY, the 8th June,** at 5 p.m., under the auspices of the Young People's Association, a **RECEPTION** will be delivered by **Rev. Prof. Clark, D.D.,** of Trinity College, Toronto—Subject, "Savonarola." Admission 25 cents.

On the evening of **Monday, the 10th day of June,** under the auspices of the Women's Association, a **Social Gathering** will be held. Refreshments will be served from 6:30 to 7 p.m., after which addresses will be delivered by **Rev. Septimus Jones, M.A.,** Hugh Johnston, T.D., Elmore Harris, B.A., G. Robertson, B.A., D. W. Campbell, B.A., W. Patterson and others. Music will be furnished by the Choir.

Admission 25 cents.

W. H. STONE,
THE UNDERTAKER,
YONGE - 349 - STREET
The Finest Hearse in the World Phone. 932

Miscellaneous.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.

ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

WRIGHT & CO., ART FURNITURE MANUFACTURERS.



DESIGNERS AND WOOD CARVERS
MANTELPIECES
— AND —
Ecclesiastical Furniture

62 and 64 BUCHANAN STREET - TORONTO.

IT IS A WELL KNOWN FACT THAT

McCOLL'S "LARDINE"

Is the best known and most reliable Machine Oil in the Dominion. Farmers, Threshers, and Mill Owners will find it decidedly to their advantage to insist upon getting the "Genuine Lardine" when they ask for it, owing to so much inferior oil being sold under the same name by unscrupulous dealers. We are the sole manufacturers of the "Genuine Lardine." Every barrel branded.

McCOLL BROS. & Co.,
TORONTO.

BUY ONE.



IT IS THE BEST WASHBOARD MADE.

FOR SALE BY ALL DEALERS.
MANUFACTURED BY
TAYLOR, SCOTT & Co.

GAS FIXTURES.

GREAT BARGAINS.

Largest Assortment

IN THE DOMINION.

KEITH & FITZSIMMONS,
109 KING ST. WEST, TORONTO

Miscellaneous.

ELIAS ROGERS & COY,



BRANCH OFFICES:—409 Yonge St.; 793 Yonge St. Queen St. West, and 274 Queen St. East.
YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St.; Esplanade, foot of Church St.; Bathurst St., nearly opposite Front St.

G. T. MacDOUGALL, COAL AND WOOD.

All Orders Promptly Attended to.
251 Queen St. East, near Sherbourne.

P. BURNS & CO. CELEBRATED SCRANTON COAL

By rail and water. Great quantities of Steam coal and wood at lowest rates.

OFFICES:
HEAD OFFICE, 35 KING ST. EAST
Cor. Front and Bathurst, 546 Queen West, 390 Yonge. Office and Yard, Front Street, near Cor. Bathurst Street. Office and Yard, Yonge Street Docks. Telephone communication between all offices. Orders promptly attended to.

J. YOUNG,
THE LEADING UNDERTAKER,
347 Yonge Street.
TELEPHONE 679.

Burdock BLOOD BITTERS
Cures
Impure Blood,
Dyspepsia,
Liver Complaints,
Biliousness,
Kidney Complaint,
Scrofula.

Regulates the Stomach, Liver, Bowels and Blood. Cures Constipation, Headache, Gravel Complaints, General Debility and all broken down conditions of the system.

DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER
Purifies as well as beautifies the skin. No other cosmetic will do it. Removes tan, pimples, freckles, moth-patches, rash and skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 17 years, and is so numerous we taste it to be sure the preparation is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer said "A lady of the *haut ton* (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. **FRED T. HOPKINS,** proprietor, 42 Bond Street, running through to Main Office, 37 Great Jones St., New York. For sale by all druggists and fancy goods dealers throughout the United States, Canada, and Europe. Beware of base imitations. \$1.00 per bottle. For address and proof of any one selling the same.

STRENGTH
This is what **JOHNSTON'S FLUID BEEF** Imparts!
ONE POUND OF JOHNSTON'S FLUID BEEF
Contains as much actual and real nutrition as FOURTEEN AND A QUARTER POUNDS OF PRIME BEEF-STEAK.
THEREFORE
ONE TEASPOONFUL, or half an ounce, is equal to HALF A POUND OF PRIME BEEF-STEAK.

Bermuda Bottled.
"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try **SCOTT'S EMULSION OF PURE NORWEGIAN COD LIVER OIL.** I sometimes call it Bermuda Bottled, and many cases of **CONSUMPTION, Bronchitis, Cough or Severe Cold** I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contains. You will find it for sale at your Druggist's, in Salmon wrapper. Be sure you get the genuine."
SCOTT & BOWNE, Belleville.

OLINTON H. MENEELY BELL COMPANY
TROY, N.Y.,
MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells

BUCKEYE BELL FOUNDRY.
Bell Foundry, Copper and Tin for Churches, Schools, Alarms, Farms, etc. FULLY WORKED UP. Catalogue sent Free.
VANDEUSEN & TIFT, Cincinnati, O.

MENEELY & COMPANY,
WEST TROY, N. Y., BELLS,
For Churches, Schools, etc., also Chimney notes of superiority over all others.

CINCINNATI BELL FOUNDRY CO
SPECIALTY IN CHURCH BELLS TO THE BUREAU OF MANUFACTURING CO
CALL FOR THE 2200 TESTIMONIALS.
BELLS CHURCH SCHOOL FIRE ALARM
NO DUTY ON CHURCH BELLS.

Bailey's Compound
For Gas
Bailey's Compound
For Oil

ESTERBROOK'S STEEL PENS.
Leading Nos. 14, 048, 130, 135, 239
For Sale by all Stationers.
R. MILLER, SON & CO., Agts., Montreal

The Great CHURCH LIGHT
Frank's Patent Reflectors for Gas, Oil, or Electric give the best powerful, efficient, and best light known for Churches, Halls, Banks, Theatres, etc. Send size of room, location, etc., to estimate. A liberal discount on churches & the trade that be desired by cheap imitations.
J. P. FRANK, 501 Pearl St., N.Y.

GOLD MEDAL, PARIS, 1878.
W. BAKER & CO'S Breakfast Cocoa
Absolutely pure and No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.