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● Sufferers from catarrhal troubles should carefully read the above.

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THE PERFUMS are especially to be at once the most delicate and most enduring—"Lotus of the Nile."

IN HABITUAL CONSTIPATION Campbell's Cathartic Compound is used with great success.

VEGETABLE PURGE.—One small onion, a little celery, one carrot, half a turnip, two tablespoonsful of mashed or cold boiled potatoes, one-half cup cold boiled rice, one large spoon of butter. Melt the butter, in which brown the carrot and onion cut in thin slices, cut the turnip in pieces, and put with it the other vegetables in a stew pan covered with a quart of cold water, and simmer over a moderate fire till tender. Then add the rice and potatoes, and press all through a fine sieve with a potato masher. Put it back in the soup kettle and rub together one tablespoonful of butter with two of corn starch, add to the puree and stir till boiled. Serve hot. This dish, though a little troublesome to make, will be found delightful.

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CRUMPETS.—Scald one pint of milk, add four ounces of butter and stand aside until lukewarm, then add one teaspoonful of salt, one of sugar, and sufficient flour to make a rather thick batter, about three cupfuls (1 1/2 pints). Beat continuously for five minutes, add half cup of yeast or a half compressed cake, dissolved in a half cup of lukewarm water, beat again, cover and stand in a warm place for two and a half or three hours. Put the griddle where it will warm very slowly, and when the crumpets are light, put it over a hotter part of the fire. Grease large tin rings (crumpet rings), stand them on the griddle, half fill them with the batter, bake slowly until a light brown, turn them ring and all, bake a moment, then remove the rings and finish the cooking over a very slow fire. Fifteen minutes should be sufficient time to thoroughly bake them.

STRAWBERRY SHORT CAKE.—To make strawberry short cake, with one quart of sifted flour mix thoroughly two teaspoonfuls of baking powder, rub in a piece of butter the size of an egg, add a little salt and fresh milk to form a soft dough. Divide the dough into two pieces, and roll each piece out and place this in a pan with the other on top of it. Bake fifteen or twenty minutes. Have ready two quarts of fine, fresh strawberries, split the cake, which will be easy, as the under layer was buttered, place half the strawberries between, and cover thickly with white sugar and cream; put the other half on top and cover in the same way; serve as soon as done. The dough may be cut in four pieces and baked in two pans instead of one, if desired.

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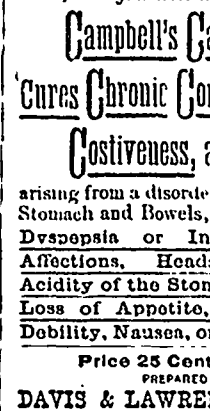
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THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, MAY 29th, 1889.

No. 22.

Notes of the Week.

NEAR in importance, says the *Sunday School Times*, to knowing what to say in public address, is knowing when to stop. Many a preacher who has impressed a great truth on his hearers by his earnest spoken words, dissipates or neutralizes that impression by continuing to talk after he has said enough. In praying for power in his pulpit work, every preacher ought to pray for grace to stop at the right time.

A LADY essayist is convinced, says a contemporary, that at least one-quarter of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover she once saw a lady work. The lady was all bent up, and was putting her eyes out counting stitches. "I don't get any time for reading," she said, plaintively, as she picked up some beads on a needle; "you must have a great deal of leisure." And yet she had spent more time embroidering a ridiculous dog on a piece of cloth than would have sufficed to read twenty good books.

THE Rev. Thomas Lennie, of Lochee, lecturing on "Music" in Dundee, lately, said he thought we ought to give God the best we can, and there was nothing, to his mind, antagonistic to the idea of true worship in the most beautiful music nay—it was the handmaid of religion, the natural language of a pure mind and thankful soul. Whatever speaks of God to man and reminds him of any Divine attribute has a legitimate place in religion, whatever helps man to express the feelings of his heart has also a place in religion. Music cannot be separated from religious services unless by unmeaning bigotry and an ignorant conception of what worship is. It is our duty to cultivate it for this, the highest object, that we may offer our very best.

ON Monday, May 6, the Synod of the United Presbyterian Church was opened in the Synod Hall, Edinburgh. Dr. Shoolbred, the retiring Moderator, preached the sermon, and thereafter the assistant Clerk, Dr. Blair, read the names of those ministers who had died during the year. On the motion of Professor Duff, Dr. Drummond, of Glasgow, was unanimously elected Moderator. It is reported by the United Presbyterian Church of Scotland that the membership has now reached 182,963. The total income for the year was \$1,875,530, being an increase of \$35,485 over that of the previous year. About \$203,885 was expended during the year on new buildings and the reduction of congregational debts.

THE following appears in the columns of a Pittsburg contemporary, but it contains a truth that should be recognized on both sides of the international boundary: Every good citizen should seek to help his country by deepening and strengthening its religious knowledge and influence. It must be either a religious country or an irreligious one, and this must be determined by the kind of people that compose its population. A nation is not religious because it has a religious constitution, or because it has laws intended to enforce Bible reading and attendance upon some particular form of worship, but when its people are God-fearing and devoted to practices of piety. Every citizen who knows the value of Christian faith and privilege should seek to have them become the experience of all others.

AT the band-stand in Regent's Park, London, on the Sabbath afternoon during the meeting of the English Presbyterian Synod, five Presbyterian ministers and their choirs took part in a united open-air demonstration, the object being to inaugurate the open-air services about to be commenced for the season by the various Presbyterian Churches in and around London. The meeting drew together an enormous audience of from three to four thousand persons. Rev. Dr. Monro Gibson pre-

sided, Rev. D. M. Cannon (Kentish-town) offered prayer, and brief addresses were delivered by Rev. Duncan Sillars (Haverstock-hill), and by the Convener, Rev. Z. B. Woffendale (Somersetown). Rev. John McNeill was the principal speaker, his address, which was earnest and powerful, being based on Isa. xiv. 22. The singing, led by the united choirs, was very effective, and the gathering, which was most successful, will be repeated in the autumn.

IN addressing the students at the graduation ceremony at Glasgow University, Principal Caird investigated the question whether educated intelligence is a declining or growing influence in ecclesiastical, political and civil life. Dr. Caird appears to be disposed to look hopefully on the present and prospective influence of the educated class, although he does not overlook the fact that the educated are strongly tempted to aim principally at effect. Among the clergy he sees that there is a danger that popularity may be sought by indulgence in vulgarity. Principal Caird, in condemning vulgarity in the pulpit, does not seek to reprobate simple and plain-spoken preaching. Plain speech is what popular audiences want, but a preacher, Dr. Caird believes, can be plain-spoken without indulging in a clap-trap slang, coarse jests, vulgar eccentricities, and rude personalities, and without carrying into the pulpit "the manners of a mountebank and the vocabulary of the pothouse."

IT is often claimed for the ministry of the Church of England that they are large-hearted, liberal-minded, highly-educated men. Tolerance is one of the virtues specially claimed for the Anglican community. But it is the exceptions that prove the rule. From the frequency with which such exceptions crop up, it is clear that they are somewhat numerous. Here is one of the most recent: At the annual festival of the Parkstone branch of the Church of England Working Men's Society, a sermon was preached by Rev. J. F. Buxton, in which he said that, while it was right to be tolerant in the matter of religion, yet the fact remained before God that no English-born person had a moral right to be connected with any other religious body except the Church of England. Nonconformists were guilty of schism in the sight of God, and their ministrations could not be pleasing to Him, because they were schismatical and set up against those to whom God had given His authority in this land. We do not detect much "tolerance" in this.

THE Rev. J. Thorburn McGaw, M.A., the new general Secretary of the English Presbyterian Church, will enter upon his official duties in London early in June. Mr. McGaw distinguished himself during his university course in Ireland. He was ordained in 1862 at Ramelton, near Londonderry. In 1865 he was appointed, by the General Assembly of the Irish Presbyterian Church, Professor of Logic, Belles-Lettres and Rhetoric in Magee College, Londonderry, an office which he resigned in December, 1874, on accepting a call to become minister of Sale Presbyterian Church, Manchester. Mr. McGaw has thus been three years in the ministry at Ramelton, nine years in the professorship at Londonderry, and fourteen years in the ministry at Manchester. In 1867 he initiated the movement which led to the founding of the Londonderry Academical Institution, and in 1876 he moved the resolution which (being repeated by him in 1877) led to the establishment of the Women's Missionary Association of the English Presbyterian Church.

A CORRESPONDENT writes as follows to the *Mid-Continent*: Rev. Prof. Wm. F. Blaikie, D.D. LL.D., of the Free Church of Scotland, is making his third visit to this country, and Cincinnati has been favoured with a passing sojourn. On Tuesday evening, May 7th, a large number of invited guests gathered at the residence of Dr. Morris, in the beautiful campus of Lane Seminary to meet Dr. and Mrs. Blaikie. Many spoke of the resemblance between Dr. Blaikie and Dr. W. M. Taylor, of New York, and all were charmed with the eminent divine and his attractive wife. It is their purpose to cross the continent and

visit a son who now lives in Los Angeles. On Wednesday a company of fourteen gentlemen sat down at the famous "round-table" of the Queen City Club, the host being Mr. Alex. McDonald, and the guest of the occasion, Dr. Blaikie. After a rare *menu*, most interesting addresses were made by Drs. Morris, Blaikie, and J. G. Monfort, by Mr. Richard Smith and Maj. H. P. Lloyd. Later Wednesday afternoon Dr. Blaikie addressed the students at Lane Seminary, and in the evening delivered a discourse in the Walnut Hills Presbyterian Church to a large audience.

THE English Presbyterian Synod met in Regent Square Church, London, on the 27th of April, the retiring Moderator, Rev. Principal Dykes preaching the opening sermon from 1 Tim. iv. 20. He was succeeded in the chair by the Rev. Alexander McLeod, D.D., who delivered a comprehensive and thoughtful opening address. In addition to the annual review of the Home and Foreign work of the Church the chief subject of interest was the revision of the Confession of Faith. The Articles drawn up by the committee were submitted, and after a keen discussion, in which Drs. Dykes, Gibson, Rev. H. Macintosh and others took part, the following was the deliverance adopted: The Synod receives the report with thanks to the committee, but in view of the brief period during which the revised version of "The Articles of Faith" has been before the Church, and the impossibility of devoting sufficient time at this Synod to the discussion of so important a document, reserve their final judgment on the said Articles, and in the meantime re-appoint the committee, with instructions to receive and consider any further suggestions which may reach them through Presbyteries, and to proceed with diligence to draft the proposed appendix, setting forth the mind of this Church on other matters referred to it in the Standards, but not embraced in the Articles now adopted; and, finally, the Synod, having before it the instructions issued to this committee on its first appointment in 1883, and believing that adequate materials are now before the Church to enable it to decide whether any change should be made, and, if so, what change, in the present relations of this Church, or of her office-bearers, to her subordinate standards, remits this matter to the committee for careful consideration, with a view to a final report thereon to next Synod.

THE *Christian Leader* says: The chief business in the Free Synod of Lothian and Tweeddale was the consideration of an appeal by Mr. James Stuart, licentiate, against the deliverance of Edinburgh Presbytery, suspending him on the ground of alleged heretical opinions contained in his volume, "The Principles of Christianity." The result of a prolonged discussion was, that the Synod sent the whole case to the Assembly, in respect that the documents necessary to enable them to come to a decision had not been submitted. In an elaborate statement read by Mr. Stuart, and which occasionally provoked more than a smile, he argued that the Confession laid it down as a fundamental principle that all controversies should be settled by an appeal to Scripture. He therefore demanded that his opinions should be brought to this test. The movement in favour of creed revision had been made a practical movement through the publication of Principal Rainy's address as Moderator, and the preface attached to them; and the change in Dr. Rainy's attitude had been produced by Mr. Stuart's book! Even were this the fact, it would have been more becoming had the writer of the volume in question left other lips to proclaim it. Mr. Stuart added that Dr. Whyte, "and other people who were behind the scenes," could confirm his statement, and that Dr. Rainy was urging on creed revision in order that as soon as possible he (Mr. Stuart), and such as he, might be allowed to take their place in the church. In a subsequent portion of his statement the appellant, who seems to be lacking in the sense of humour, described himself as "the individual who had rendered the creed revision movement necessary, and supplied materials for settling it on a broad basis!" From one of the remarks of Rev. R. G. Balfour, it would seem that Mr. Stuart rejects the doctrine of imputation; but we are not in a position to say whether this is so or not.

Our Contributors.

HARD ON MEN OF DISTINCTIVE VIEWS

BY KNOXIAN.

Should organic union of the Churches come down suddenly upon us, men who hold and teach distinctive views on questions of Christian doctrine and ecclesiastical polity will be placed in an awkward corner. To understand how embarrassing that corner would be, we may imagine a pastor or theological professor of pronounced opinions trying to adjust himself to his new environment. A pastor who had preached Calvinistic doctrine to his congregation for twenty-five or thirty years would have to address them some Sabbath morning in this way:

"Dear friends, - I have laboured among you for a quarter of a century, and preached the Gospel to you as I understood it. I have preached to you the doctrines of grace as they were taught me at my father's fireside by those who now teach no more. I have set them before you in the order in which they were taught me by pious and learned professors. I have taught you that God is sovereign and man free; that salvation is of God; that those whom God pardons are pardoned for all eternity; and that the pardoned are kept by his power from totally or finally falling. My heart warms to these glorious doctrines. I cannot tell how it grieves me to think that some brother strongly imbued with union sentiment may soon stand in this pulpit and tell you that you may fall from the arms of the Saviour at the last moment and drop into perdition from the very gates of the celestial city. I never preached that slippery kind of doctrine. But, brethren, the union committee has been at work. You must stop reading and thinking about Calvinistic doctrine, tone down your theology and give yourselves to the cultivation of union sentiment. You must now unite with some who never hesitated to declare that the doctrines that helped our fathers to strike for the right on many a bloody field, that enabled them to wring our liberties from unwilling tyrants, that nerved reformers to battle for the truth, and sustained martyrs at the stake—you must now co-operate with those who say that these doctrines are unscriptural and injurious to the human family. Brethren, I say no more, I fear there is no room for me in this new organization. Farewell."

We may then imagine the good man holding, or trying to hold, a meeting of Session. After devotional exercises he would say:

"Brethren, I have all along held and taught that the office of ruling elder is scriptural. I never had any doubts that the apostles ordained elders in the churches they founded. It seems that a majority of the union committee have decided against the eldership as we understand that office. I really do not know what you are now. You may be church wardens, or deacons, or local preachers, or something of that kind. Possibly you are nothing at all. I suggest that we adjourn until we find out how we stand." Meeting adjourns with the minimum of union sentiment.

Dr. McLaren meets his class in Systematic Divinity the day after organic union has been formed—consummated, we believe, is the right word. Just imagine, if you can, that stalwart Calvinist addressing the young men in this way:

"Gentlemen, you are no doubt aware that important changes have taken place since we last met. An organic union has been formed, with two or three denominations holding theological views diametrically opposed to the views which I have always held and taught. I am not by any means certain that this change may not necessitate a change of professors in this department, but that is a matter for the General Assembly to arrange, but there is no General Assembly now. I do not know whether we are under a bishop, or a Conference, or a Union, or under any kind of organization at all. I fear, gentlemen, that the college is in a state of "unstable equilibrium," as Principal Grant would say. I really cannot tell you what text-books you are to read now instead of Hodge. Possibly you may be required to study works that have as little as possible in them. You will have no difficulty in finding such books." Class dismissed.

Organic union might be a good thing, but it would produce a considerable amount of friction at first. It might do very well after we get used to it, but it would take some good men a long time to get used to it. Brother Dewart and Dr. McLaren would scarcely get used to it during the remainder of their lives. Just fancy Brother Dewart writing a recantation of his Arminian views for the *Guardian*! In fact, organic union seems an impossibility until all the men of distinctive views die and leave no successors. Some people, not by any means bigoted, have grave fears that when that time comes, should it ever come, it will make very little difference whether the denominations are united or not.

THE JESUITS

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

PRACTICES OF THE ORDER

LA CHAISE.

La Chaise was the confessor at the court of the celebrated Louis XIV. He yielded not to Cotton in those peculiar arts which raised him so high in the estimate of Henry. "He knew how to irritate or calm the consciences of his penitents always with a view to his own interests, and though a fierce persecutor of every party opposed to his own, he always

spoke of them with great moderation." He was the instigator of some of the bloodiest deeds that stain the page of history, and yet all the while he could utter the softest words and wear the blandest smiles. He could kiss with the utmost show of friendship, and be ready the next moment with Judas to betray, or with Joab, to kill. Princes of the blood could not rival him in grandeur. He lived in a palace built and beautified by Louis—where nature and art vied with each other to pour the costliest treasures into his lap. He rode in a splendid carriage drawn by six magnificent chargers, gaily caparisoned. He had in his gift all the benefices of all the bishoprics in the kingdom. He resembled Wolsey in his palmiest days, with more policy and less pride. And yet beneath that refined and eminently plausible exterior was concealed a heart, every imagination or thought of which was only evil, and that continually—a heart which was the repository of the most revolting crimes—a heart which breathed out threatenings and slaughter against the disciples of the Lord. Every day there issued from his secret office warrants for the arrest of any of whose soundness in the Romish faith the slightest suspicions were entertained. Thousands of the innocent Huguenots were mowed down by his orders. And by one fell swoop he drove from the country nearly half a million of its most industrious inhabitants.

FATHER LETELLIER.

Father Letellier had all the cruelty of La Chaise, with less refinement. "He was ardent and inflexible in his enmities, reserved, mysterious and cunning in his dark projects, concealing always the violence of his passions under a cold and impassive exterior."

La Chaise had left little to be done in the way of rooting out heretics without the pale of the Church. It was therefore left to Letellier to attend to those within. The envenomed shafts directed against the Jesuits by the unerring hand of Pascal still festered in the wounds they had been instrumental in inflicting. That wonderful man, with his intrepid associates, had gone to the land where the wicked cease from troubling. But this amiable confessor felt that it was his duty to convert into a monument of vengeance the spot they had immortalized. A detachment of his myrmidons is dispatched to Port Royal. Its extensive establishments are levelled with the dust. The delicacy and defencelessness of womanhood form no shield against the assaults of the ruthless plunderers. Even the tombs of the departed heroes are invaded. The beautifully-carved monuments are defaced. The bones of those men who had exposed the iniquities of Jesuitism are thrown to the dogs. And Father Letellier, in his lordly halls, congratulates himself on having exterminated a nest of hornets, and slaked his thirst for vengeance.

THE INQUISITION.

When speaking of the cruelty which was practised by the Jesuits under the garb of religion, we cannot lose sight of the fact that they ranked amongst the principal directors of that infernal machine, the Inquisition.

The Inquisition—model most complete
Of perfect wickedness. Where deeds were done—
Deeds! let them ne'er be named, and sat and planned
Deliberately and with most musing pains
How, to extremest thrill of agony
The flesh and blood and souls of holy men,
Her victims, might be wrought; and when she saw
New tortures of her labouring fancy born,
She leaped for joy, and made great haste to try
Their force, well pleased to hear a deeper groan.

—Pollock.

It does not fall within our province to give a history of this diabolical engine. We may merely state that it was first erected in Spain in 1480 by the famous St. Dominic during the reign of Ferdinand and Isabella. During the first four years of its existence 6,000 were burned alive, and vast multitudes besides were subjected to the most exquisite forms of torture. It was first directed against the Jews and Mohammedans, but it was not long before heretics came within its fatal range. The Jesuits obtained an early lodgment in Spain, and in 1555 the charge of the Inquisition was transferred almost entirely from the Dominicans to them. They were not slow to avail themselves of this important advantage. Even the holy Xavier petitioned his General to have the privilege of erecting the Inquisition on the shores of India, that he and his comrades might gain over by force those whom he failed to gain over by flattery and fraud. To thread our way through the dungeons of the Inquisition would be as revolting as to dive into the recesses of the confessional. (Let us remember that it still exists—that we have every reason to believe the Jesuits are still its leading managers, and that, had they only the power, they would be only too happy to make us its victims.)

Nor can we forget that religion has been made by the Jesuits a cloak for covetousness as well as for cruelty. You recollect the special instructions given them in their notorious "code" to dun widows, and stick close by the deathbeds of the wealthy.

Ulric Fugger belonged to one of the largest commercial firms in Germany. Though Chamberlain to Paul III., he became a convert to Protestantism. He left a large sum of money, which undeniably was designed by him to be appropriated to Protestant purposes. Keller, a Jesuit father, informs us that it fell into their hands, and was employed in the erection of their splendid college at Augsburg. He evidently gloats over it as a beautiful specimen of a pious fraud. In 1639 there was a famine in Malta. Five thousand sacks of corn were stored up in the Jesuit granaries. They came as paupers to the Grand Master on the island, and begged for help—a dexterous decoy to divert him from

the scent, and so prevent their being compelled to dispose of the grain at a lower figure than they expected.

Think of the poor Maltese pining with hunger, and these "jolly beggars," not merely shutting up their bowels of compassion toward them, but devouring the very food which should have rightfully gone to their support. They would enter into any profession or trade in which there was the least likelihood of money being earned. In America they acted as slave owners and farmers. In the West Indies they owned extensive estates and immense manufactories. In China they were money-lenders, and it never gave the slightest uneasiness to their conscience to charge even cent. per cent. in the shape of interest.

In Europe they gave themselves to banking, and thought it not inconsistent with their sacred calling to be apothecaries and confectioners.

"Only imagine [exclaims Condret] 20,000 traders dispersed over the world from Japan to Brazil, from the Cape of Good Hope to the North, all correspondents of each other, all blindly subjected to one individual, and working for him alone; conducting 200 missions, which are so many factories; 612 colleges, which are so many depots, and then let us form an idea of the produce of a commerce so vast in extent."

(To be continued.)

HERESIES.

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

At the first

COUNCIL OF LYONS

(13 Ecum.) in 1245, Pope Innocent IV. excommunicated and deposed the Emperor Frederick II. as guilty of blasphemy and sacrilege. "The sentence of God must precede our sentence," said Innocent, "We declare Frederick excommunicated of God and deposed from all the dignity of Empire and from the Kingdom of Naples. We add our own sentence to that of God—we excommunicate Frederick and depose him from all the dignity of the Empire and from the Kingdom of Naples." The Emperor's subjects were declared absolved from all their oaths and allegiance, and the princes of Germany were ordered to proceed at once to the election of a new Emperor. Frederick was very indignant. "What!" said he, "shall the pride of a man of low birth degrade the Emperor who has no superior nor equal on earth? I am now released from all respect; no longer need I keep any measure with this man." The Pope replies to the Imperial Manifesto: "When the sick man etc." Milman, vol. V. 483, pp. 487, 522.

THE SECOND COUNCIL OF LYONS

(14 Ecum.), held in 1274 Gregory X. being Pope, was perhaps the first and last council which was undisturbed by dispute, and uttered no sentence of interdict or excommunication. It was largely attended, its declared objects being to succour the Holy Land, the reconciliation of the Greek Church and the reformation of manners. The law of Papal election. Milman, vol. VI. p. 131.

Passing over the

COUNCIL OF VIENNE

(1311) during the Babylonish Exile (1309-1377) at which Clement V. sacrificed to the rapacity of Philip of France the rich Order of the Templars, we come to the Council of Constance which met in 1414 at the request of the Emperor Sigismund and which sat for four years. Constance, the scene of this council stands on the shore of that lovely lake that feeds the romantic Rhine on the borders of Switzerland and Germany. Throughout Christendom all eyes, all minds were centred on this quiet German city.

Three rival Popes were then contesting each other's claim to the Papacy. Each Pope had his adherents, and for nearly forty years priests, rulers, and laity had lived in doubt as to the true successor of St. Peter. It was plain that there could not be three infallible potentates on the same throne; yet each pretender asserted his claim with equal vigour. Gregory, Benedict, and John launched anathemas against each other; and a generation lived and died uncertain whether it had not adored and obeyed an heretical Pope. John XXIII., in the opinion of his age one of the most abandoned of men, was persuaded or entrapped by the cardinals and the Emperor into summoning a general council; and Constance was selected as the place of meeting. The council met at a period of singular interest. Not only was the Papacy divided between three Popes, but that strong and wide opposition to the Papal and the monkish rule, which seems to have existed in every age, was now showing itself in unusual vigour. England was half converted to the doctrines of Wycliffe; Bohemia and its king shared the free opinions of Huss; the new literature of Italy was skeptical or indifferent; France and Germany were already shocked at the vices of the monks, while industry and commerce were rapidly introducing ideas of human equality that must finally destroy the supremacy of the feudal lords. The warrior caste as well as the priestly was threatened by the religious reformers, and both united vigorously at the Council of Constance to crush the progress of revolution. They strove to rebuild and reanimate the established church, to intimidate the reformers, and to destroy forever the rising hopes of the people.

For the moment they succeeded. The Council of Constance was the most splendid gathering of priests and princes Europe had ever seen. The Emperor Sigismund attended its sittings with all the German chiefs and prelates. The Pope, John XXIII., came, followed by a throng of Italian cardinals and bishops etc., Milman vol. VII. p. 428.

The Council had been summoned for three principal objects. 1. The Union of the church under an acknowledged Pope. 2. The reformation of the Clergy in its head and in its members. 3. The extirpation of erroneous and heretical doctrines. After lengthened discussions it deposed John XXIII. for his notorious vices and his alleged contumacy, removed Gregory and Benedict, the other rivals, and finally elected a new Pope, Martin V., who was acknowledged by all Europe as the successor of St. Peter. It declared that the Council was superior to the Pope, and provided that a general council should be summoned every five or seven years. Having ended the schism in the church, the Council next proceeded to crush heresy and reform. A few days after the opening of the Council there entered the city of Constance a pale thin man, in mean attire, yet escorted by three nobles of his country with a great troop of other followers from attachment or curiosity; he came under a special safe-conduct from the Emperor, which guaranteed in the amplest terms his safe entrance and safe departure from the Imperial city. This was the famous heresiarch of Bohemia—John Huss. He had come, a poor scholar, to the University of Prague. His mother brought him from his native village to be matriculated, and on the road fell on her knees and recommended him to heaven. He studied diligently, became a vigorous and original preacher, and finally rose to be the rector of the University. Huss had studied the doctrines of Wycliffe, embraced them and ended by preaching them boldly and without reserve. "He expected," he said, "to meet as many enemies at Constance as our Lord at Jerusalem—the wicked clergy and even some secular princes, and those Pharisees the Monks."

The Pope, however, John XXIII., had sworn to protect him, the Emperor Sigismund was bound for his safety, and all Bohemia watched over the life of Huss. But the rule had been adopted that no faith was to be kept with heretics. Within a few days after his arrival Huss was seized, cast into the horrible dungeon of the Dominican convent, and fastened by a chain to the floor.

He was now in the toils of the Papacy, and was to feel all the extreme malice of the fearful being he had so often imagined or described. Its falsehood, its baseness, its savage and unsparing cruelty, he was now to realize, if never before. The Emperor Sigismund came to Constance soon after Huss's imprisonment, and remonstrated feebly against the violation of his safe conduct; but the chiefs of the council soon convinced him that no faith should be kept with the heretic, and Huss was left to languish in his dungeon. Articles of accusation were drawn up against him; false witnesses were brought to convict him of crimes he had never committed; he was persecuted with incessant questions; and for more than six months the great orator and scholar pined in a dreadful confinement. At length, on the 6th of July, 1415, he was dragged from his dungeon and led out to condemnation and death.

The council assembled in that sombre and massive minster whose gloomy pile still frowns over the silent streets of Constance. The Emperor Sigismund was present, surrounded by his temporal and spiritual peers. A throng of cardinals, bishops, and priests assembled to take part in the proceedings, and to exult over the doom of one whose holy life seemed a perpetual reproach to their notorious profligacy and corruption. The church was filled in every part with eager spectators. It had been arranged for that singular ceremonial with which the holy fathers intended to degrade their victim from his priesthood before they delivered him over to the secular power. In the midst rose a platform, on which were placed the robes and ornaments of a priest, and where Huss was to be robed and disrobed in presence of all the people. A solemn mass was performed, and while Emperor and priest bowed in adoration, their victim was kept waiting at the door under a guard of soldiers, lest his presence might desecrate the sacred rite. He was then led in, pale, faint, and worn with a terrible imprisonment, and ascended the platform. Here he knelt in audible prayer, while the bishop of Lodi delivered a sermon on the enormity of heresy; and as the prelate finished his vindictive denunciation, he pointed to the feeble victim; he turned to the powerful Emperor and cried out, "Destroy this obstinate heretic!"

(To be continued.)

FICKLENESS OF PUBLIC OPINION.

REPEAL OF THE SCOTT ACT IN VARIOUS COUNTIES OF ONTARIO—WOULD WOMAN SUFFRAGE REMEDY THE DEFECT IN MEN'S CONDUCT?

MR. EDITOR,—Nothing has surprised me so much in the Province of Ontario as the repeal of the Scott Act, in so many, if not all the counties of the Province—Oxford, which I thought would remain firm, has also gone against the Act. Is it because it has done no good and will do no good? Is it because drunkenness has done no harm, and will do no harm? Not at all. I have been in the habit for some years past of travelling over many parts of Canada West where the Scott Act was in force, and used to travel a good deal before the Scott Act was passed in such counties. I noticed wherever I went in such counties, that there was a marked decrease in the habits of drinking, and a diminution of crime, where the Scott Act was in force. I know wicked, dissolute men, irreligious men, tippling men all complained of the dulness of towns where the Act was in force—but homes and firesides were quieter, women happier, churches better attended. I was delighted to see the Act in force. People often approached me (and I could tell of some strange incidents that occurred particularly at Brighton, Cobourg and Georgetown) who not knowing my opinions, asked me, on the sly to go and take a

drink behind concealed green screens in the bars. They soon found me to be a person who never drank, and shrank away ashamed of themselves. I always told such persons, young or old, that they could do very well without drinking spirituous liquors. Being a lawyer and often at courts, they thought I must necessarily be a person who would take a social glass. I can truly say that my long life has been greatly prolonged, my health better without drinking liquor of any kind. Well, the people are fickle, or such a change would never have come over this great religious English-speaking Province, I believe the people are just as temperate, more so, than ever, but they are cool, thoughtless, and negligent. I am opposed to indiscriminate voting by the female sex, but if anything would make one alter his opinion on this subject, it is the cowardly conduct of the men, in allowing the Scott Act to be repealed. The Act should have been allowed to exist in so many counties where it lately passed with such majorities (a schoolmaster as it were), to bring the people to the standard of total prohibition! But now all past effort, oratory and expense have been lost, so far as preventing the licensing of inns is concerned.

It will soon be seen that the sufferings of women, women beaten and deserted, wanton assaults, midnight brawls, and violent crimes of all kinds will increase where the Acts have been repealed, with increased Sunday tippling, and intoxication everywhere. How can it be otherwise, where innkeepers make 200 per cent profit on the sale, and also adulterate drinks? I feel as a religious man, desirous of Sunday observance, and attendance on the worship of God in a reasonable way, the loss these changed counties will sustain. Drunkenness among the working classes is the great hindrance to the true worship of God in cities.

You may be aware, perhaps, that I once published and edited in 1851, to the end of 1854, a very extensively circulated temperance and literary journal, weekly, called the *Son of Temperance and Literary Gem*, circulated in Upper and Lower Canada, largely among a society of 20,000 people. It grieves me therefore to see temperance interests take a step back, as I consider they have, for although the Scott Act was not a success, for reasons after named, it did a great deal of good. Would the Act have been repealed if women had had the power of voting? I think not! Indiscriminate voting among women may not be wise, but on such moral questions as the existence of liquor selling, and the existence of so many saloons and taverns in our country—so much against family comforts—it would be well for women to have the right to vote. Single women over twenty-one, and widows owning property can now vote in all municipalities in the negative in such cases, in Ontario; but why not also married women and other women not possessed of property? Now that the Scott Act counties have voted to repeal their own former Acts, what is to be done in future for total abstinence, to put down intemperance? Many say, Go to work and have total prohibition to do away with the manufacture of malt and spirituous liquors. This is much easier talked of, agitated, than carried out. It involves an immense change in our Provincial position in all the Provinces. It involves a serious loss in revenue to the Government, and the payment of large sums of money to the owners of distilleries and breweries. It involves all the difficulties of the Scott Act, the opposition of moderate drinkers, smuggling across the American borders, and secret distilling in Canada. What then is to be done? Suffer the old ways of drunkenness to continue, and depend upon moral suasion? My remedy would be absolute prohibition, but this seems as yet in the clouds. Yet we must not despair, for many wonderful reforms, greater than this, have taken place. See what the anti-slavery movement effected in the United States and England. I might here give certain reasons why the Act was such a failure, but will refrain at present.

CHARLES DURAND.

Toronto, 15th May, 1889.

MISSION TO THE FRENCH-CANADIANS IN TORONTO.

MR. EDITOR,—This work is chiefly carried on by M. or "Father" de Sailliers, regarding whom a few words may be interesting to the readers of THE CANADA PRESBYTERIAN: He was born at Champlain, Que., in the year 1854. His parents were what their Church calls "good Christians," and they brought him up one, too. From his youth he and they looked joyfully forward to the day when he would become a member of the priesthood. But though he diligently went about seeking to establish his own righteousness by obeying the rules of his Church, he was often troubled in his mind. He was afraid that he had failed in some respect in the performance of his duty. At last he went to his bishop to learn what he needed to do to attain happiness. The latter directed him to go into a monastery, where he would have nothing else to do but to attend to his spiritual interests. He accordingly went to France and became a monk of the Trappist order, one of the strictest at Fontainebleau. But he was as unhappy as ever. At the end of the year his "bodily exercise" brought on him an illness which came very near ending in death. After he had sufficiently recovered he took the doctor's advice, and returned to Canada. He received an office in the parish church of Notre Dame, Montreal, in which he remained till his conversion three years ago. While he was in it he once went to a Protestant meeting. There he heard those words which were blessed to the conversion of Captain Vicar., "The blood of Jesus Christ cleanseth us from all sin." They made known to him the very thing of which

he was so much in need—what he had so long sought to get by his doings and self-torturings. All that he had to do to obtain it was simply to believe on the Lord Jesus. He did not, however, leave the Church of Rome till ten months after. In the meantime he often pondered this saying in his heart in the Church aforementioned. He also read a New Testament given him by a Protestant lady. At last he could no longer forbear. He publicly confessed Christ as his Saviour, and bade farewell to the Church in which he was brought up. He is now labouring that his Roman Catholic fellow-countrymen may be sharers of his happiness. Of course he has much with which to contend. But from time to time there are gleams of sunshine in his work. Not long ago a young Romanist was converted by means of it, and afterwards did as M. de Sailliers did.

Mention is made of a Meisterschaft School of Modern Languages in the advertising columns of THE CANADA PRESBYTERIAN. The system of teaching followed in it is an admirable one, and, therefore, the school deserves support. It also does so, as it is conducted for the benefit of the mission. It is kept by M. de Sailliers, assisted by Messrs. Cusin and Paul from Switzerland.

The half in which the classes are taught and meetings held is sixty-nine Queen Street East, nearly opposite Cooke's Church. The friends whom I have named are always delighted when an English-speaking visitor gives an address at any of their meetings. If he cannot use *la langue maternelle* of his hearers, either of the latter two is most happy to interpret. Some of the Toronto readers of THE PRESBYTERIAN could do so. Here is an excellent way by which they can use in the service of Christ their knowledge of that language.

Elders Mills, Ont.

OUR WATCH TOWER.

The Conference in connection with the Synod of Toronto and Kingston is a capital idea well carried out. The topics were all well handled by the leaders, and afterwards discussed vigorously by the members present. The results must be helpful to the upholding of the spiritual life of the Church.

While all the addresses were good, yet many of them were on lines of thought with which most were familiar. Dr. Caven's address on "The Endowment with Power for Christian Work," however, was one on an unusual line of thought. His clear and analytical statement of the matter was such as to make it exceedingly desirable that it be put in print and sent abroad over the Church. In this age of working for Christ, no truth more essential to the workers could be brought out than that which Dr. Caven so well expressed. We will not venture a mere synopsis of it, trusting that he will send it to press either in an article or a tract.

In the appeal case before the Synod, several addresses were given that should not be lost to the Church. Those of Drs. Middlemiss, McLaren and Caven particularly. Let them be got up in neat shape in clear, readable type, and at the same time cheaply—and cheapness is not at all inconsistent with good form—and they will sell rapidly at this time.

And they are needed pressingly just now, to crush the hydra-headed monster of false doctrine that is beguiling many with its lies.

No doubt the Rev. R. Wallace, of West Church, would have been chosen Moderator of the Synod had not the Synod at its last meeting, in a sense, given its word to Mr. Young. Mr. Wallace, on account of his long service for the Church, and his successful pastoral labours, and his position in an influential city charge is well entitled at this time of day to any honour the Church can bestow. He has been an earnest, faithful, hard-working and successful minister of the Gospel. And long may his bow abide in strength!

Surely some other method might be devised whereby to get the attendance at the Synod rather than by the tiresome, time-wasting calling of the roll! Let wise men consider and suggest some method! Some brother said that instead of that he hoped to see the Lord's Supper administered. That would be a proper and becoming act when so many of God's servants meet. It would hallow the meeting and be a spring of gracious blessing to many. No complaint can be made of time wasted in the proceedings of the Synod except in the calling of the roll. Everything was pushed vigorously on.

One member of the court was overheard saying to another who was standing outside during the half hour for prayer preceding the business of the day: "Is this Mrs. Solomon Smith looking on?" The hint was not out of place, and every one who has read "Pansy's" book with that title knows what is meant.

Ministers should be an example to the flock. The lingering outside when devotional exercises are being enjoyed within can have little or no excuse made for it. The fault adheres not to Synodical meetings alone, but also to meetings of the General Assembly. *Verbum sap.*

The practice of the Synod in changing the committees every year is one calculated to give a larger number an interest in the work of the Church. Why should this not be done to a larger extent in the committees of the General Assembly? In looking over the lists from year to year one feels that on many important committees—where travelling expenses are paid—members are become permanent. This is a mistake. A serious and hurtful mistake. It creates a dissatisfaction that tells. Were the present occupants of the positions the only ones able to do the duties incident to them, the case might be altered, but there are scores of equally capable men. Why not divide the honours? Why not let others share the responsibilities? Is the Church so poor that only those now on the committee can conduct its business? We believe that there is always a large amount of executive talent not called forth in the Assembly.

A becoming act on the part of the Synod was the motion that was passed in reference to the pastor of St. Paul's, Bowmanville, the Rev. R. D. Fraser, M.A., regretting his absence and praying for his recovery and restoration to his family, and the active work of the Church.

Let brotherly love continue.

SENTINEL.

SYNOD OF MANITOBA.

The Synod of Manitoba and the North-West Territories met in Knox Church, on the 14th inst, the Moderator, Rev. A. Smith, of Cadaraus, in the chair. The Moderator opened the Synod by preaching a sermon from Matthew v. 14 "Ye are the light of the world," which he treated in an interesting and instructive manner. The light in believers is implanted there; it is not their own light, but that of Him who said, "I am the light of the world." It is through Him and from Him that they obtain this light, through their relationship to Him; they must be united to Him. In an especial manner He addresses the ministers of the Gospel; but the light is to shine from every Christian. The text has reference to the darkness of the world; Christ shines down upon the world and the light will triumph. It is for us to be diligent to let our light shine. There is darkness in every department. Morally and spiritually the darkness of the world is still great. The Church of Christ has been appointed to go forth and preach the gospel to every creature until all the tribes of earth shall rejoice in light and salvation. The text is descriptive of Christian character in that it is one of the loveliest things in God's creation. Intellectually the Christian is a light; he has the truth of God. Through study of the word and meditation he derives intellectual as well as spiritual and moral light. The text describes the duties of the Christian and the place which the Christian holds. The light is from heaven; the light reveals the existence of things; it shows the form of objects round about us; it makes plain to us the path in which we should walk; it puts to shame the deeds of darkness. So believers are to unveil the glorious spiritual realities presented to us in God's word. The text emphatically declares the Church's responsibility. The Church is the light, not a light among many other lights, it is to be the leader of all moral and spiritual interests. The Church has a great work to accomplish for Christ, and the world. Members of the Synod rejoiced that their Church had taken a foremost place in this great and glorious work. It had undertaken several departments, such as the home missionary work, the foreign missionary work, Sabbath School work, Sabbath observance, temperance, higher education, and the various departments of the college. They rejoiced in what had been done, yet he conceived that much more might still be accomplished for the Lord and Master. Let them be faithful to those coming from other lands to become dwellers here. Let them give the gospel to the heathen, whom they found here and from whom they had taken the land; and let them faithfully give the gospel of salvation to the nations still in darkness.

Rev. Prof. Hart was unanimously elected Moderator. He briefly expressed his surprise and his sense of the honour.

In the absence of the clerk, Rev. W. R. Ross, formerly of Carman, Man., now of Chilliwack, B.C., Rev. S. C. Murray was appointed clerk *pro tem*.

On motion of Rev. J. Pringle, seconded by Rev. Joseph Hogg, the thanks of the Synod were given the retiring moderator for his instructive sermon and for his conduct in the chair.

Rev. Mr. Hogg, on behalf of the ladies of St. Andrew's Church, invited the members of the Synod to tea in St. Andrew's Church and moved that the evening sederunt be held in that church. The motion was seconded by Rev. Mr. Farquharson and carried; and a motion by Mr. W. W. Miller, seconded by Rev. Mr. Pringle, to accept the kind invitation of the ladies of St. Andrew's Church, was also unanimously passed.

The first hour of Wednesday morning sederunt was spent in devotional exercises.

An extract minute of the Presbytery of Regina was read, requesting homologation of an irregularity in calling a meeting of the Presbytery at a different hour from that appointed. It was agreed to grant the request. A similar request was made by the Winnipeg Presbytery and granted.

An extract minute of the records of the Regina Presbytery, making application for leave to license Messrs. W. J. Hall and Isaac McDonald, was heard, and leave was granted.

Mr. C. H. Campbell submitted an audited report of the Synod fund, which was received and adopted, and Mr. Campbell was thanked for his diligence.

In the afternoon, consideration of the treasurer's report was resumed; and on motion the report was received and adopted, and the treasurer thanked for his diligence.

An overture from the Presbytery of Brandon was considered, being a petition for the division of the Presbytery into two, the one to be called the Presbytery of Brandon and the other the Presbytery of Minnedosa. Rev. Mr. Todd, of Minnedosa, and Rev. Mr. Currie, of Virden, supported the overture and moved its adoption and transmission to the General Assembly. They submitted the following facts among others in support of the petition. The present Presbytery extends 200 miles from east to west and approaching 100 miles from north to south; it includes forty-three congregations within its bounds, of which twelve are self supporting, seven augmented and the remainder home missions. The proposed dividing line runs almost due east and west, and divides the territory almost equally. Rev. Principal King seconded the motion. Rev. Dr. Robertson suggested some changes in the line of division, also the extension of the proposed new Presbytery westward, so as to include the stations outside of the Province along the line of the Manitoba & Northwestern railway. He regretted that the division as proposed would leave the Brandon Presbytery without Indian mission work. The Synod approved of the memorial so far as the principle of division was concerned; and referred the details to the Presbyteries of Regina and Brandon with the request that they report to the Synod after conference.

Rev. Mr. Farquharson read a memorial from the Rock Lake Presbytery and supported the prayer of the same that the salary of the minister at Deloraine be supplemented to

the full amount of an ordained missionary, \$950, the minister having been sent to this country by the General Assembly's committee as a missionary to receive a fixed salary of \$850 for two years and having been settled as a pastor before the expiration of the period. After considering the question the Synod, on motion of Rev. Mr. Hogg, referred it to the Synodical committee, approving of the object of the memorial and recommending that the committee transmit it to the Assembly's committee.

On motion of Mr. Miller it was resolved that the next meeting of the Synod be held at Portage la Prairie in Knox Church on the third Tuesday of May, at 8 p. m.

Rev. Mr. Robertson read the first annual report of the trustees of the Nesbitt Academy, Prince Albert. The report mentioned that the first steps for the promotion of higher education at Prince Albert had been taken in 1884, and that the institution had been incorporated about a year ago. Rev. Dr. Jardine had collected funds for building purposes, and a new building had been erected which was occupied at the beginning of the present year. Rev. Alex. Campbell, B.A., had been appointed principal, but had resigned subsequently; and Rev. Dr. Jardine had succeeded. His assistants were Miss Jessie F. Hill, Brandon, teacher of music and drawing and Miss Baker, of Prince Albert teacher of French and assistant in general branches. Classes had been opened in the new building after the Christmas holidays. There had been twenty pupils in attendance, seventeen taking general branches, thirteen music and two painting. The principal was also pastor of St. Paul's Church and certain mission stations, and required further assistance. The report was accompanied with a financial statement, in which the principal item of interest was the account for building, \$8,056.66. On motion of Rev. Dr. Robertson the report was received and remitted to a committee nominated by the moderator; those appointed were Revs. Dr. Robertson (convener), Dr. Duval and Joseph Hogg, Dr. Agnew and the Moderator.

In the evening, after tea in the lecture room of St. Andrew's Church, provided by the ladies of that congregation, the Synod met in Selkirk Hall, the Moderator presiding.

Mr. W. S. Moore, who is in charge of a mission and mission school near Regina, was the first speaker. He stated that the reserve (Muscowpetung's) in which he is labouring, is on the banks of the Qu'Appelle, twenty miles northwest of Regina. There were 800 Indians and 137 children of school age. He had gone there a year and ten months ago, and started a boarding school. He told of the effect of the missionary labours in securing the attention of the Indians, *Pi-a-pot* included, to the preaching of the Gospel. His school had increased from four pupils to thirty-nine on the roll. Difficulties were experienced through want of faith and from Roman Catholic opposition; but the spiritual results were encouraging. In the four schools, at the File Hills, Round Lake, Muscowpetung's and the Assiniboine there were last year fifty scholars, now there were 107.

Rev. H. McKay, of the Round Lake school, was the next speaker. Referring to Mr. Moore's school, he regretted that there was not sufficient accommodation for the boarders there. In his brief remarks he related some interesting incidents of his experience among the Indians. In answer to a question by the Moderator, he mentioned some facts showing that a good influence is exerted in the Indian homes by the children who are taught in the mission schools.

The Moderator stated that in visiting the Indian missions at intervals he had observed great changes for the better from time to time.

Rev. A. Campbell was next introduced as the missionary in charge of the File Hills reserve, which had been considered one of the worst reserves and was one that had been very noted during the rebellion. He stated that a stone house had been erected last year, though not yet completed it had been made ready for occupation by the 1st February. It was the 7th of March, however, before he could get even one child to take advantage of the offer of clothing, food, shelter, comfortable beds, etc. His first boy was shoved in by a larger boy by force and was thoroughly frightened; but though considered the worst boy on the reserve, he had been most regular in his attendance ever since. The speaker described the Indians as a strange mixture of wisdom and folly. He had found them as a whole remarkably honest, and they despised stealing.

Rev. J. MacArthur, of the Sioux reserve, Beulah, was next called upon. The Moderator, in introducing him, gave a brief account of a visit to the mission, stating that the Indians were successful in farming and had a congregation organized, with elders, Sabbath School, prayer meeting and Y.M.C.A. Mr. MacArthur added that the Indians had raised good crops last year, having had 100 to 300 bushels of wheat, also oats, potatoes, etc. Their crops had escaped frost, being on the banks of the Assiniboine. Telling of the spiritual results of the mission work, he said that nine members had joined the Church last year on profession of faith, and he gave some incidents of happy deaths of Christians. The work of the missionary was difficult, but encouraging.

The Moderator stated that the amount paid in salaries for the year in connection with the Indian missions had been \$5,000; for building school houses \$5,500; for cost of maintenance \$3,500. The total expenditure had been \$18,025.

At the close of the addresses the following resolution was unanimously adopted on motion of Rev. Dr. Bryce, seconded by Rev. Dr. Duval:—

The Synod having heard the interesting addresses of Rev. W. S. Moore, of Muscowpetung's reserve; Rev. H. McKay, of Round Lake mission; Rev. A. Campbell, of File Hills; Rev. J. MacArthur, of Birdtail Sioux reserve, begs to express its appreciation of the self-denial and earnestness of those brethren and their co-workers in the trying field of Indian missions throughout the Synod; and the Synod desires to declare its growing belief in the possibilities of reaching the Indians both by educational efforts, especially in the boarding schools, and by the direct preaching of the Gospel; and commends the work among the Indians to the sympathy of our people and to an increasing place in the attention of the General Assembly's committee.

Rev. Mr. Farquharson read the third report of the committee on Sabbath observance. From information received from the different Presbyteries the committee concluded that there was a marked improvement in the observance of the Sabbath; the Sabbath services were better attended; the improvement was to be traced to better Sabbath privileges enjoyed at present. Reference was made to common forms of Sabbath desecration, friendly visits, reading secular newspapers, Sabbath freighting, traffic on railways, etc. The

committee rejoiced to know that on this division of the C. P. R. earnest efforts were made to reduce Sabbath work to a minimum, and that several other railway corporations on the continent were moving in the same direction. The committee disapproved of the keeping of post-offices open on the Sabbath. A separate report from British Columbia was read in which an unsatisfactory condition of things was described. Reference was made to Sunday newspapers published in Victoria and Vancouver, and to the keeping open of saloons, etc. The report concluded with a number of recommendations that thanks be given to Mr. Whyte of the C. P. R. for the efforts to lessen Sunday traffic on the roads, suggesting inquiry concerning the Sabbath laws within the bounds, that a sermon be preached in every congregation and mission station during the year, that the Moderator issue a pastoral letter on the subject, and that the Synod express regret at the amount of Sabbath desecration existing in British Columbia.

The recommendations of the committee were considered seriatim and adopted. Rev. Mr. Pringle spoke in reference to the recommendation of thanks to Mr. Whyte, telling of the steps he had taken to lessen Sabbath labour at Port Arthur. He commended also the action of the Dominion Government in stipulating on a \$5,000,000 contract for the construction of a canal, that no work should be done on Sunday.

After the Moderator had pronounced the benediction the members again repaired to the lecture room at the invitation of the ladies of the Church conveyed through Rev. Joseph Hogg.

At the first sederunt on Thursday Rev. James Todd, convener of the committee on Temperance, presented the report of that committee. It stated that the news from all the Presbyteries reporting was most encouraging, revealing a wholesome temperance sentiment and indicating marked progress in this important work. The returns exhibited no disposition to slacken effort, or to make terms with the liquor traffic; but encouraged the hope that the Christian people of this new country would never rest until liquor producing and liquor-selling establishments were utterly abolished. Several reports told of licensed hotels having been closed, and drunkards reclaimed who were now useful members of the Church. The changes for the better were ascribed to temperance organizations, the tendency in favour of prohibitory laws, personal dealing with the fallen and the faithful preaching of the gospel. Brandon Presbytery reported a prohibitory law prevailing and rigorously enforced. All the reports complained of the laws for regulating the traffic not being enforced. The majority reported it as their opinion that the country was not yet ready for prohibition, though there was a strong minority whose sanguine expectations led them to the opposite conclusion. The suggestions made by the Presbyteries as to the action that should be taken were that the Assembly should press the facts upon the Dominion Government; that the Church should insist upon the membership supporting temperance candidates from school trustee to member of Parliament; that the Board of Education be strongly recommended to introduce Dr. Richardson's Manual on Temperance into the schools; that moral suasion be employed and more vigorous demands made for the better enforcement of the existing license and prohibitory laws.

The report concluded with recommendations that ministers and missionaries hold up Christ in the pulpit, Sabbath School and family as the only Saviour from sin; that ministers, all office-bearers and members of the Church use their influence in the promotion of temperance, that the Board of Education be petitioned to introduce the teaching of scientific temperance in the public schools; that the liquor-traffic is contrary to the Word of God and prohibition is the only means for its suppression, and that all right means be used to secure this end.

On motion of Rev. Dr. Robertson, seconded by Rev. Dr. King, the report with its recommendations was remitted to the committee on Temperance with instructions to the steps to have the recommendations carried out so far as the interests of the Synod are concerned in the province and territories.

Rev. Dr. Bryce submitted the report of the committee on standing committees; it was recommended with instructions to add a committee on systematic beneficence.

Rev. Dr. Bryce submitted the report of the committee on the maintenance of the theological department of Manitoba College. The report showed that the amount to be raised had been \$3,300; it also gave the details of the sums secured in the various presbyteries. In the discussion that ensued the Synod was acknowledged to be under a debt of gratitude to the convener of the committee. It was shown that the year had been commenced with a debt, and that there now remained a deficiency of \$253. Principal King proposed to forego his claim so that no debt should be reported, but the Synod would not hear of this, and, instead of consenting, at once subscribed enough to wipe out the deficiency and leave a small surplus.

A motion was then moved by Rev. Mr. Farquharson, seconded by Rev. Dr. Robertson, and unanimously passed, receiving and adopting the report, and thanking the committee, especially the convener, Rev. Dr. Bryce.

Principal King made a brief statement concerning the college; among the facts which he mentioned were that the attendance during the past year had been larger than ever before, the number of students on the roll having been 114; that a fair proportion of these, between thirty and forty, had the ministry in view; that there had been nineteen students in the theological course this year; that the amount paid for salaries this year was \$1,100 larger than in any other year; that the whole expense of the institution, including the boarding house, had been \$15,400, and the receipts \$398 more than that amount, which balance had gone towards the reduction of the debt; that \$220 had been spent on books for the library; that the scholarship fund had been increased by \$280; that the indebtedness had been reduced by \$1,000, though no special effort had been made for the purpose; that the whole debt on the building had been removed; that of \$7,000 borrowed from certain funds, \$3,500 had been repaid; that \$6,458 was still due Dr. Reid's office for advances obtained in the early days, making the present debt about \$10,000, that there was on hand for investment purposes, \$12,000, of which \$10,000 was invested in mortgages. In conclusion, the Principal acknowledged the kindness which he had experienced during the past six years, and said that very large subscriptions had been given and continued to be given, London, Belfast and other cities having forwarded subscriptions unsolicited.

On motion of Rev. Dr. Robertson, seconded by Rev. Joseph Hogg, a motion was passed, expressing great gratification in view of the information received, and pledging the Synod to

do all it possibly could to support the professors in advancing the interests of the institution.

Rev. Dr. Robertson presented a report from the committee on the Nesbitt Academy, Prince Albert.

In the evening Rev. Mr. Jaffray, of Spallumcheen, B.C., gave an interesting account of mission work in the Presbytery of Columbia in speaking on the subject of Home Mission work.

Rev. Dr. Robertson, Superintendent of Missions, addressed the Synod next. He said in connection with this work the extent of the field should be borne in mind. The Synod embraced in width more than one quarter of the Dominion, and forty per cent. of the Home Mission work was under the charge of the western section. When all the free grant lands of this immense territory were taken up, when the great mineral, timber and fishery resources were fully developed, the country must sustain a mighty population, and it was all important that foundations should now be laid on the principles of Jesus Christ. The predominant elements of the population would be Saxon and Celtic, a fine combination, ensuring a fine class of people, but still the moral foundation should now be laid, which in after days would shape the religious destiny of the people. The difficulties of building churches and establishing stations in the scantily settled districts experienced a few years ago were gradually passing away, and it was indeed encouraging to visit the missions and contrast the present with the past. The people of this country supported their churches very liberally; the average subscription of communicants last year was \$17.60, considerably higher than in the last.

Rev. Mr. McMillan, who has been stationed among the crofters, gave a brief sketch of his work. He said that the crofters were a fine lot of people, but they had to be handled judiciously. The minister who goes among them must be acquainted with their customs and habits. New fangled notions must not be introduced among them. If a preacher asked them to sing a hymn, they would drive him out of country, but they will sing psalms, and psalms only. They have a great respect for the Sabbath, and were honest. Some of them are very intelligent. They are contented with the country, and though they have worked against disadvantages, they have invariably done well, and not the poorest one of them will deny that he is better off here than in the old country. They want to see their friends come out and settle with them. Two churches have been built, and they will soon be made comfortable.

Rev. Mr. Pringle, of Port Arthur, presented the report of the committee on the State of Religion. The report stated that the reports received from sessions indicated progress from White River to Vancouver, but still in some respects the advancement made and the state of affairs generally was not as satisfactory as could have been expected.

Rev. Mr. Pringle, Rev. Mr. Hogg, Rev. Dr. King and Rev. Dr. Duval each gave stirring addresses on the report, which was adopted.

THE TRUE VERSION OF THE ACADIAN TRAGEDY.

(Concluded from issue of May 15.)

There was one man in their midst, however, who looked upon the English enterprise with greater misgivings than did his associates. He saw the people of Acadia changing into peaceable British subjects. He saw a new religion established. He saw himself a mere pigny beside the new comers, and, naturally, he was enraged. That Monsieur l'Abbé La Loutre, the Vicar-General of Canada, the influential missionary to the Micmac Indians, the paid agent of the French Government, should lose his power was a presentiment so galling that he at once concocted a scheme whereby he should not only maintain his influence, but, to his greater satisfaction, perpetrate such villainies as would tend to discourage the English and finally drive them from the Province altogether. Straightway he intimated his intentions to La Jonquière, and not only won that gentleman's approval, but also his enthusiastic assistance. The result of the conspiracy was soon felt. The Indians, who had been frequenting the new settlement, partly out of curiosity and partly for the purpose of trading with the English, disappeared. The Acadians, who had been working for the Government at Halifax, laid down their tools and went home to stay. A short interval elapsed, and there began a series of animosities which threatened the new settlement with destruction. The Indians were incited to such deeds of violence that no Englishman's life was safe outside the palisades. Treacherous night attacks were made against Halifax and Dartmouth. Men who ventured into the woods never returned. Children were stolen and carried into a captivity worse than death. Prisoners were taken to Louisbourg and sold to the French, who subsequently restored them to their friends and relatives, only after the exaction of heavy ransoms. The tomahawk and the scalping-knife were frequently dripping with English blood, dwellings were burned, property and cattle destroyed, families rendered destitute, and many other outrages were committed without stint. The Acadians, if they did not take an active part in all these monstrosities, stood quietly by and signified their approval. They were influential among the savages, and could have prevented many of the outrages had they been so disposed. But instead of acting as British subjects, they were sending deputies to Halifax with petitions, signed by hundreds of their people, begging the privilege to leave the country with their personal effects, refusing to take the oath of allegiance, and evincing their displeasure that the English wished to settle among them.

It has been asserted and generally believed that the English were avaricious and desirous of possessing their lands. But the archives have nothing to substantiate any such affirmation. The Acadians held letters patent from King George, which secured their lands to them and their heirs forever. The Colonial Government was assiduous in its efforts to induce them to remain and be a benefit to the

Province. It dealt with them as an indulgent parent deals with refractory children—leniently, persuasively, yet with a show of annoyance. It sought to open their eyes to the fact that they were being misguided by the French, "who had not their real interest at heart." It sought to show them how greatly they would be benefited, they had the only cultivated lands in the Province and they could have enriched themselves by disposing of their cattle and produce at Halifax. They were told how foolish it would be to abandon their rich alluvial marshes, their broad fertile meadows, their flourishing grain fields after the years of labour they had expended upon them. "This Province is your country," said Cornwallis, in one of his addresses to the deputies, "you and your fathers have cultivated it, naturally you ought yourselves to enjoy the fruits of your labour. Such was the desire of the king our master. You know that we have followed his orders. You know that we have done everything to secure to you, not only the occupation of your lands, but the ownership of them forever."

Such words were not without effect, and on several occasions the affable Cornwallis had the deputies so nearly conciliated that "they went home promising great things." But here it ended. Once home and under the old influences they were as pertinacious as before. They forgot their avowals to Cornwallis. They made not the slightest effort to change the attitude of their people. Hostilities continued, and discontent was always deduced from their memorials. Could they have realized how patiently King George dealt with them, no doubt their aversion to him would have given way to loyalty. But they were under influences which prevented any such understanding, much less compromise. We have seen that a conspiracy was formed against the English. We have seen that La Loutre was in league with La Jonquière. The intrigue meant that every priest in the Province, and every French official between Louisbourg and Quebec, were to be united in a common cause. It meant that the Acadians and the Indians were to be pitched against the English in a perfidious feud, while the actual instigators directed the insurgents, furnished supplies and kept out of sight. If suspicion pointed to the conspirators, they should assume an air of injured innocence and declare themselves irresponsible. They should exonerate themselves by throwing the entire blame upon the insurgents and allowing them to suffer the consequences. In fact, they should use their easily deluded people as the tools with which to knock down British enterprise, and if the tools were broken in the attempt, it was of little import to them. The loss of Acadia had been a sore blow to the French, and by keeping the Indians and Acadians loyal to King Louis, they hoped eventually to retake it. The treaty of Aix-la-Chapelle prevented them from going to war, but they were perfidious enough to incite another party to commit outrages in their behalf, which they dared not attempt themselves.

Naturally, the Council at Halifax sought to suppress these animosities by the most effective means possible. The garrisons were strengthened, and companies of volunteers were organized to hunt down and destroy the savages. A premium of £10 sterling was offered for every Indian either captured or killed, and it is a wonder the whole nation of Micmacs was not entirely blotted out of existence. But the Acadians were dealt with in a manner more humane. Their guns were taken from them, and it was insisted upon that they should take the oath without further delay. But they could not be subdued. They would not recognize coercion of any form, and laws of regulation coming before them, if deviating from their stupid views of freedom, generally met with scornful derision. In their petitions to the succeeding Governors of the Province, there was always prevalent a disposition to dictate their own terms, rather than submit to what was demanded of them. They vauntingly declared their neutrality, refused point blank to take the oath of allegiance and preferred leaving the country to proclaiming themselves loyal to Britain. There is not the slightest doubt that in this state of aversion they were sustained by their priests, who were indefatigable in teaching them to regard the English with suspicion. The Abbe La Loutre was so enthusiastic in his hatred of the English that he urged on his savages, paid them heavily for every scalp they took, and on many occasions influenced not a few Acadians to disguise themselves in the red man's attire and assist in his murderous attacks. When the Indians raided the village of Dartmouth and murdered a number of its inhabitants, an Acadian named Beau-Soleil, led the way. When Major Lawrence attempted to establish a fort on the Chignecto isthmus, and was fired upon by the Indians, a number of Acadians were found among the insurgents. And when Fort Beauséjour was finally reduced by the English, under General Moncton, "three hundred Acadians were found in the fort with arms in their hands, in open rebellion against the British Crown." Yet, despite their indifference to the sufferings of the English, they were protected by laws that made it criminal for any of the soldiers to annoy them. Now and again a soldier was whipped for stealing from them, and he would have been as quickly hanged for murdering them as were the Indians now and then who were brought captives into the settlement. This exhibition of leniency was in consequence of the hope entertained by the Council of finally conciliating them. But it proved of no avail. They remained prejudiced and refractory until the patience of the Government was exhausted.

No doubt, the reader of "Evangeline" has ever entertained the belief that these people were "simple Acadian farmers," who "dwelt together in love," in "homes of peace and contentment;" but the records have nothing to

sustain the impression. Their simplicity was extraordinary, it is true; but this was due to ignorance and a lack of ambition. They were indifferent to the world's progress. They were ignorant of the great changes which had occurred between the nations. They knew not their mother country, once so prosperous under Richelieu, had become debauched under a succession of frivolous kings. They knew not that the way was being paved for contention and revolt. They knew not that the peasantry had been ground down to the degradation of slavery. They had not the slightest conception of the tumults, the riotings, the fierce and contumacious bickerings that should finally culminate in the most barbarous revolution the world has ever known. Had they been told of the true state of affairs, they would have given the information little, if any, credence. They thought of France as they had left her and they were intensely loyal to King Louis. They could not realize that, by the treaties of Utrecht and Aix-la-Chapelle, their Province had been finally and irrevocably ceded to Great Britain, and that they were absolved from the French King forever. In the first treaty, those who wished to leave the Province and get away from British influence had been granted a year's time in which to do so; but they had remained, and by the time the second treaty was signed they had been in the Province and under the British flag for thirty odd years. Yet they could not understand that they were British subjects, and it was ever the disposition of the priests to keep them in ignorance, that they might continue French at heart.

Unlike the description of the poem, their "perfect harmony" was discordant on many occasions, for, when the actual truth is known, they were a quarrelsome people. "Disturbances were common among them, for they were often at variance with one another over the boundaries of their lands." Aside from these failings, however, they were, as a general rule, economical and industrious. They cultivated their lands with every success. Their farms were situated in the beautiful Annapolis valley, on the banks of the Gaspereau and about the Basin of Mines, and consisted principally of rich alluvial marshes which they had reclaimed from the tides by dyking. Their produce was not so very much unlike our own of the present day, and it grew in abundance. They also gave some attention to fishing and hunting. But in this latter pursuit there was something so alluring that in many instances men were enticed to the forest, where they lived with the Indians as *Coueurs du Bois*, and planned many an onslaught against the English. They were very useful tools in the hands of the priests; but they always served as a two-edged sword. They not only harrassed the English but they drew upon themselves and their less offending brethren the vengeance of a whole nation.

The mutterings of another war between France and England were growing more distinct and startling. That war was to settle the question of English supremacy in America. In a Province filled with such treacherous subjects as the Acadians had proven themselves, the question of ascendancy was dubious. Under the generalship of the French the insurgents might easily annihilate the colony, and thereby dislodge the only footing the English had upon Canadian soil. When we remember that since the treaty of Utrecht, in 1773, Nova Scotia had been recognized as a British Province, that thirty-five years later it was again acknowledged as such in the treaty of Aix-la-Chapelle, and that it was now occupied chiefly by British born Acadians, who were acting the part of rebellious subjects, we realize at once how necessary it became to dispose of them, in such a manner as to prevent their alliance with the more formidable enemy. After carefully considering the matter, it occurred to the Colonial Government that wholesale expatriation would prove the most effective safeguard. If distributed among the colonists of the Atlantic seaboard, the Acadians could harm no one, and would eventually become loyal and useful subjects. It was a sad conclusion, but under the circumstances the authorities saw no alternative, still they were not hasty. Col. Lawrence, who had by this time succeeded to the Governorship, gave them one more opportunity. He was not so lenient, however, as his predecessors had been, and after admonishing the Acadians of their misdeeds, and of the gentle way in which they had been dealt with heretofore, he required them to either take an unqualified oath of allegiance, or suffer the consequences. In an insulting reply, they gave him to understand that the consequences were the more preferable. Apparently they could not believe that anything serious would occur. They had opposed the oath so long with impunity, that they considered defiance their safeguard. Imagine the indignation of the British Government at this bold effrontery. It was like a jackal snapping at a lion, until the king of beasts, exasperated beyond control, sweeps its tormentors out of existence with a blow of its mighty paw.

In this final decision the Acadians reached the climax of their foolhardiness. In refusing to take the oath, they threw away their brightest opportunity of becoming a prosperous people. It would have been the best thing that could have happened to the settlers of the Province had the Acadians taken the oath and calmed down into peaceable subjects. But it was not to be. They were doomed to wholesale expulsion. They had served the French faithfully, only to find themselves forsaken in their time of need. Before the winter came they were removed from their homes and carried to far distant climes. The colony of Halifax prospered, but the Acadians, the broken tools of the French Government, were doomed to the greatest misfortune, perhaps, that has ever befallen a people.—*Malcolm W. Sparrow, in The Week.*

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 29th, 1889.

NO book has passed through severer criticism than the Bible. It has been assailed on all sides, yet it not only retains its power and influence but is gaining in reverence and esteem as the years go by. The British and Foreign Bible Society has issued the last year the largest number of copies of the Scriptures of any year within its history, reaching a total of Bibles, Testaments, and portions, of 4,206,032 copies. Between four and five thousand copies of the Gospels and Psalms were distributed to the exiles on their way to Siberia. In Southern Russia there is a slight decrease in circulation, while in Turkey, in spite of jealousies and opposition the sales have been more than doubled. Between three and four thousand copies were distributed among the pilgrims of Jerusalem. In Japan the sales by colporteurs have nearly quadrupled; in South Africa the sales have increased nearly seventy per cent. The total receipts of the society were \$1,251,910, or a considerable advance over those of the previous year.

TO find an occupant for the theological chair in the Free Church College, Edinburgh, rendered vacant by the death of Professor Smeaton appears to be a matter of considerable difficulty. It is not the lack of men whose erudition and general accomplishments are of a very high order that occasions embarrassment. Prominent men whose names are submitted by Presbyteries for approval by the General Assembly are being submitted to a keen fire of criticism regarding their soundness in the faith. Dr. Marcus Dods, of Glasgow, the pastor of the congregation at one time ministered to by the late Principal Willis, of Knox College, has acquired great influence and popularity, but his views on inspiration and kindred matters are strongly objected to by many in the various Presbyteries, and though he is likely to receive nomination in the Assembly, the proposal is certain to give rise to a very animated debate. In the Presbytery of Edinburgh, Dr. Dods was nominated by a vote of twenty-two to eleven. He has also been nominated by a number of other Presbyteries. Several prominent ministers have been named for the vacant chair, but appearances indicate that the contest will be between Dr. Dods and Mr. Stalker.

THE encroachments of the Roman Church are no longer regarded with that degree of culpable public indifference, by which ecclesiastics of that Church have been by no means slow to profit. Our American neighbours are beginning to realize that vigilance is necessary to guard the rights of the people. A contemporary says:

The Evangelical Alliance in New York is circulating for signatures a protest against the passage of the Catholic protective Bill. It is high time that the appropriation of public funds for sectarian uses in New York was stopped, but only a thorough going reform bill will be effectual. At present sixteen private institutions, some distinctively religious, are stated to share the school fund of that State. The alternative is plain. Every one of these must cease to receive State aid, or else the right of every other similar private institution to receive State aid must be admitted, and the necessary grants must be made. No patriotic citizen in his right mind can hesitate long which to choose. We would no more oppose aid to Roman Catholics in this matter than to anybody else. We should be equally hostile to any attempt to obtain aid for Episcopal, Baptist or Congregational schools from the same source. At once, and for ever, wherever the question is up, let it be settled that the public money is not to be used for private ends, even the noblest. This is the view that intelligent Christian citizens will come to entertain. The subsidizing of religious institutions by State aid opens the door for numerous abuses.

SEVERAL of our religious exchanges from across the line are filled with General Assembly proceedings. One does not spend much time

in reading these reports until it is found that our Presbyterian neighbours are grappling with many of the problems that our own Church has to discuss, and, if possible, decide. Not only are the problems the same, but the conditions under which they have to be worked out are also much the same. There is a new country—so is ours. They work in a mixed population—so do we. Some of their institutions are young and struggling—so are some of ours. Some of their plans are experiments—so are some of ours. They always need money—so do we. On the whole we incline to the opinion that Canada is an easier field than the United States. We have a better-kept Sabbath. None of our cities are under the control of a bad foreign element. We have no popular blasphemers like Ingersoll. Our Presbyterian people, though probably not any more attached to the vital doctrines as stated in the symbols, have perhaps more regard for the Presbyterian form of Church government. The idea one gets by reading the reports of the American Assembly or by visiting the Court is that of a large body of highly intelligent, earnest and intensely practical men grappling fearlessly and cheerfully with many difficult problems that have to be solved under difficult conditions.

THE General Assembly of the American Church feels constrained to instruct Presbyteries to exercise great care in the reception of ministers from other denominations. The report of the committee on education says:

The Presbyterian Church welcomes into its service all who are drawn into such service by right motives, and who possess the qualifications requisite to useful ministry in its communion. Yet the General Assembly feels constrained at the same time to instruct the Presbyteries to exercise great care in the reception of ministers from other denominations. It involves no hardship to subject them to the same scrutiny to which our own ministers are subject.

Had they been subjected to anything like the same scrutiny that Presbyterian ministers are subjected to eighty-nine ministers would not have been received by the American Church from other denominations last year. That goes without proving. If there is one thing more absurd than another that a Church can do, it is to take large sums of money from the people to build, equip, and endow colleges, compel our own young men to study seven years, and pass many examinations, and then take in ministers from other denominations, who could no more have stood the tests applied to our own students than they could stand a shock from that electric machine that the State of New York is going to use in inflicting capital punishment. The fact that a minister has a quarrel with his own Church is no reason in the world why he should be received into the Presbyterian, if unsuitable. Some Presbyteries seem to think it is.

OUR neighbours over the way are wrestling vigorously with the "special case" question, which seems to be a burning one in their Theological seminaries, as well as in ours. The educational committee thinks the following is about the right way to deal with special cases:

Whenever the full collegiate course is found to be impracticable, the student should be required to pursue, not a short or partial, but a full course of three years in some theological institution; and this course should be introduced whenever possible by at least one year of special preparatory training. The candidate for such exceptional course should not be less than twenty-five years of age, of special promise as to talents and capacity for usefulness, and of approved piety, having a fair degree of education and so circumstanced providentially that he can prosecute to the end whatever studies the Presbytery may prescribe.

This seems on the whole a fair arrangement, though we fail to see why twenty-five should be fixed as the time when a student may take a special course. Surely a man at twenty-five may—so far as his years are concerned—be reasonably required to take a full course. Beginning at twenty-five, he might graduate at thirty-one or thirty-two, and that would be a fairly good age to begin the hard work of the ministry. If the Church has managed to get on without any given young man, since the days of Abraham, it can probably give him time to finish his course. A lazy young fellow who did not at twenty-three or twenty-four wish to do the required college work, might shorten his course and make it easy by simply waiting until he passed twenty-five.

CONSERVATIVE Presbyterians have been unnecessarily exercised and Arminians considerably elated over the movement at present going on in the English Presbyterian Church for a revision of the Confession of Faith. Dr. Dykes, ex-moderator of the Synod, the principal mover in the matter

made the following reference to the question in his opening sermon.—

First, that there is a substratum of religious experience and conviction common to Christianity with other religions which cannot change from age to age, because we men of this late century really stand in reference to such elementary spiritual facts of experience precisely when our forerunners have always stood and in no better position.

Next, that because Christianity is a historical and revealed religion there must be a central kernel of Christian fact and teaching handed down to us which is unchangeable, permanent, incapable of being exploded by new discoveries or improved upon by new speculations.

And lastly, that so far as the substance of what has heretofore been taught as the catholic faith of Christendom is concerned, while it ought never to decline re-investigation in a right spirit, yet the presumption in favour of its correctness is enormous; so that it ought not to be lightly abandoned by any serious person.

This position does not seem revolutionary and need not alarm the most conservative Calvinistic nor give much aid or comfort to those who wish to see the distinctive doctrines of Calvinism struck out of the Confession. The Synod on motion of Dr. Dykes laid the new creed on the table for a year and then probably it may be amended and adopted. The opponents of the new symbol want chiefly a fuller and stronger statement of the doctrine of inspiration.

HOW far a minister is justified in refusing to associate publicly with bad men who happen to be supporting a good cause is a question we think every minister and every other decent citizen should be allowed to decide for himself. Dr. Parker has just raised a storm in London by refusing to appear on the platform of the Liberation Society with Mr. Morley and Mr. Bradlaugh. Mr. Morley is, we believe, an avowed infidel, and Bradlaugh, as everybody knows, is a blatant blasphemer. Dr. Parker has no hesitation in saying that these men and some others associated with them wish not only to disestablish the Church of England, but to disestablish every form of religion. No doubt they do. One of the speakers at the meeting so far forgot what is due to decency as to attack Dr. Parker behind his back for not attending the meeting. This is an old and contemptible trick, but this time it was played on the wrong man. Parker struck back through the press in a manner that must have made his assailant ashamed. The Doctor asks:

Can a man not state his reasons, take up a position of intelligence and conscientiousness without being sneered at by a man who has not been so long in the world as I have been in the ministry? There ought to be some regard to decency, and some regard to all the higher law of morality and righteousness.

Certainly there ought, but when some orators feel that they can bring cheers out of an excited crowd by attacking an absent man—perhaps a much better man than themselves—they have no regard to decency or the higher law of morality or righteousness. What is the much-talked of Protestant right of private judgment worth if a man cannot remain away from a public meeting without being abused if he sees proper so to do?

AN APOLOGY FOR DESPOTISM.

THE singularly powerful and graphic narrations of Mr. George Kennan's Siberian experiences have been read by large numbers with a degree of interest not usually called forth by the ordinary contributions, however excellent, that appear from time to time in the pages of the leading magazines. A good and painstaking observer is not always endowed with a proportionate gift of the descriptive faculty, and it also happens that one who possesses vivid descriptive powers may rely more on his imagination than on a faithful observation of scenes and incidents, and a careful investigation of facts for the sprightly narrative that excites the admiration of the ordinary reader. The remarkable series of papers now appearing in the *Century* magazine, in which Mr. Kennan records the results of his investigations during his recent visit to Russia, are written in a calm and impartial manner, and in consequence are far more powerful in the impressions they convey than if he had resolved with a foregone conclusion to write about the political exiles in a sympathetic vein. He tells us himself that he started out with prepossessions against the Nihilists and other political agitators. Those who have read attentively what he has already written concerning the actual condition of the Russian people, the deep dissatisfaction among all classes, and the Government methods of repression cannot fail to be convinced that Mr. Kennan acknowledges a force stronger than sympathy, greater than prejudice—truth. To the force of truth he has bowed, and it has led him to opinions very different from those he entertained before the commencement of his arduous task.

Most readers of Mr. Kennan's narrative will be surprised at a criticism which appeared in the columns of the *New York Independent*. It is from the pen of the Hon. Cassius M. Clay, Ex-Minister of the United States to Russia. Here is one who has had exceptionally good opportunities for learning the facts, and from his capabilities and standing might be expected to give them a fair and adequate interpretation. On the official side he certainly would have access to sources of information, to say the least, as readily, if not more so, than might be within the reach of the representative of an American literary magazine. The opinions of the Ex-Minister are directly antagonistic to those of the magazine correspondent. There is no question that Mr. Clay's opinion is honestly held, but in stating it he gives evidence that he has been far from careful in his induction of facts. His Russian sojourn evidently did not afford him the same wide field of observation as that travelled over by Mr. Kennan and his artistic associate, and which they gazed upon with keen, intelligent eyes. Mr. Clay would of necessity be thrown amongst the diplomatic and official class, where it is absolutely certain if revolutionary ideas were entertained by any one, care would be taken that they should not find expression. He falls into the too common error that all who desire constitutional government and who at great risk express their opinions, however mildly, are to be held responsible for the extreme views and threats of those who do not shudder to use dynamite as a means of obtaining reforms. In this same communication Mr. Clay goes the length of bracketing Mr. Kennan with the Chicago bomb-throwers. "Kennan," he says, "joins the army of Parsons, Spies and Herr Most." Pity, rather than indignation, is the proper feeling for a man who, like Mr. Clay, permits his prejudices to run away with him in this fashion.

The good man's impressions of the religious state of Russia are as far astray as those relating to the social condition of the people. "Russia," he tells us "is a Christian nation. . . . Yet Russia is tolerant of all religions." How tolerant? Let the systematic efforts at present made to suppress the Lutherans of the Baltic Provinces tell. The kind of religious toleration that aims at the suppression of all dissent from the orthodox Greek Church, the Church of which in Russia the Czar is the sacred head is simply incomprehensible. All who have travelled in Russia who are competent to speak of its religious condition give uniform testimony that there is more of superstition than Christianity in the religion of the Russians of all classes. Yet if the same rule be applied to the utterances of Mr. Clay that he applies to Mr. Kennan's statements, it would be permissible to say that he prefers the absolute spiritual rule of the Czar because it produces a uniformity that is in pleasing contrast to the multiplicity of sects he catalogues as existing in America.

When freedom of worship, personal freedom, a free press and the freedom of public meeting are granted to the Russian people Mr. Clay may find it a more grateful as it certainly will be a much easier task to eulogize Russia than it is at present. It is little less than childish to marshal the defects of American social life as an offset to the Russian despotism that ruthlessly tramples on all that makes life worth living to the great masses of the people. There is one honour in store for Mr. Clay's paper on Russian Nihilism that is rigidly denied to the writings of Mr. Kennan. It will receive the warmest approbation of all Russian official literary censors, and will probably be published widely by the well-regulated Russian press. *Century* subscribers in Russia cannot be trusted to read Mr. Kennan's papers, the pages containing them being carefully cut out before the magazine is permitted to pass the Russian frontier. Mr. Clay's passionate defence of despotic Russia goes far to convey the impression that a man professedly attached to free institutions may at the same time be strongly imbued with autocratic leanings.

A PAPAL ALLOCUTION.

EVEN the Papacy, with all its boasted unchangeableness, does not altogether decline to avail itself of modern usages and appliances. This it can do without incurring the charge of inconsistency, since cable despatches and other present day methods of influencing opinion are not of the essence of faith. It could hardly have escaped the notice of the average observer of every-day events, that the authorities at the Vatican, like other more worldly personages, know how to utilize the news-agencies with a view to advance the terrestrial interests of the Papacy. Before the meeting of recent Catholic Congresses held in various countries, it was cabled

over Europe and America that they were to assemble, and more than that, it was said that they would formulate resolutions demanding the restoration of the Pope's temporal sovereignty. Among other hints of what was to be expected, it was declared that the Pope was preparing an allocution of more than ordinary significance, and that it would challenge universal attention. It is evident that even the slow-going Vatican authorities are alive to the virtues of extensive advertising. To use an unclassical locution, they are trying to boom the temporal power.

The cable has announced that the Papal allocution, heralded for weeks, has at last been spoken at the Consistory on the 24th inst. Of course the details are meagre, but three points have been deemed of sufficient importance to be telegraphed for the information of newspaper readers on this side of the Atlantic. The points thus made specially prominent cannot claim either the merit or the stigma of novelty. They have been enunciated on repeated occasions, and are probably put forth afresh on the principle that by frequent repetition, people may be induced to accept the views the Pope would like them to entertain. There is nothing new in Papal criticism of Italian legislation, and it is not at all likely that the Italian Deputies will shape their measures in accordance with Papal dictation.

The first point mentioned in the despatch is, that the Pope protested against Italian legislation hostile to the charitable institutions of the Catholic Church. It will be found that any salutary measure that relieves Roman Catholic institutions of their undue privileges, secured from the weakness and subserviency of secular rulers, will invariably meet with energetic protests. The Curia may thereby obtain momentary relief for its pent-up feelings, but that is about all the satisfaction it is likely to secure. It is very convenient for the Papacy to represent that "hostile" measures are promoted by the enemies of the Church. It is however necessary to know what is meant by the Church in this connection. It is not the body either of the Roman or the Italian people, for they are in accord with even . . . most restrictive legislation that has been passed by the Chamber of Deputies. In this instance, the Pope and his advisers constitute all that can be regarded as the Church, an interpretation far too restricted to meet with general acceptance.

Another of the modern perversities that vexes the righteous soul of his Holiness is the recent proposal to erect a monument to the memory of Giordano Bruno, the brilliant and original philosopher of the sixteenth century. In his younger years, Bruno was a member of the Dominican fraternity, but his eager pursuit of philosophical and scientific study, awakened by the enthusiasm which the Renaissance occasioned, led him far beyond the prescribed routine of monkish occupations. In consequence, he was regarded and treated as a heretic, which in those days was a serious reproach for any man to incur. He was virtually a wanderer during his after life. He visited Paris and London, where he became the friend of Sir Philip Sidney. He was not in full accord either with Calvin or Luther, though friendly to both. He wrote a number of works which have been republished in our own time. From these, it is easy to see that he was one of the first to give currency to the pantheistic philosophy which culminated in Germany in the early part of the present century. Towards the close of the sixteenth century Bruno went on a visit to Venice. There he was arrested at the instigation of the Roman inquisition, and sent a prisoner to the Eternal City, where he languished for two years in a dungeon. It was the expectation of his persecutors, that privation and suffering would lead him to renounce his philosophical and religious opinions. The expectation was vain. He obstinately refused to recant, and was condemned to be burned at the stake, which punishment he underwent with heroic fortitude on the 17th February, 1600. To the memory of this illustrious man, his admiring fellow countrymen propose to erect a monument, a proceeding one would think scarcely of sufficient moment to provoke the launching of Papal thunderbolts against it. We are informed by telegraphic despatch that, possessed of erudition and refinement as he is, Leo XIII. denounces the proposal "as an outrage upon religion." The religion that could be thus outraged must be of a somewhat peculiar character. The reason for Papal hostility is much more likely to be the desire to obliterate, as far as it can, all tangible evidences of the awful lengths to which Rome's intolerant and persecuting spirit led her in the evil times of her absolute power. A monument to Giordano Bruno would not be an outrage on religion, but it certainly would cast a reflection on the charity of the power that seeks to sway the spiritual and temporal destinies of mankind.

The last item contained in the despatch indicates that there was at least one gleam of comfort for the afflicted Pope. The Catholic Congresses, as per order, passed resolutions concerning the restoration of the temporal power. This was the purpose for which they were convened. Like dutiful children, the delegates did as they were told and the Pope is happy. His ecstasy at this proof of the enlightenment and devotion of his faithful adherents somewhat impairs the exercise of his logical faculty. He draws the inference that these gatherings make the restoration of the temporal power an international question. Suppose it were so regarded, is the Pope so infatuated as to suppose that even he can roll back the current of modern history? This world, under divine guidance, goes forward, not backward.

Books and Magazines.

THE HISTORY OF PROFESSOR PAUL. By Stuart Livingston (Hamilton: Hunter & Grant, Toronto: The Toronto News Company.) This brief tale gives evidence of literary power. The story, in itself one of somewhat weird interest, is well written in clear terse, idiomatic English. "The History of Professor Paul" gives promise of still stronger and larger flights of literary endeavour and it is to be hoped that the present venture will meet with such a measure of success that its author will feel encouraged to proceed.

POEMS BY DORA GREENWELL. With Biographical Introduction by William Darling. (London: Walter Scott, Toronto: W. J. Gage & Co.)—Dora Greenwell was one of the sweet singers of the present generation. Her poems have been greatly appreciated by all into whose hands they have come. They breathe a fine and elevating Christian spirit. Their reproduction in this popular Canterbury series brings them within the reach of all who desire to possess the works of one whose aim was to leave the world better than she found it, and who consecrated her gift of song to the noblest service. Her story is well though briefly told in the introduction.

RAYS OF LIGHT ON THE HIGHWAY TO SUCCESS. By S. P. Spreng. (Berlin, Ont.: A. M. McDonald.) It has evidently been the design of the author of this work to concentrate all the rays of light from revelation, and practical experience on the great problem of individual life. Each human life on this planet stands out distinctly in its own opportunities and responsibilities. All the sound advice that can be obtained cannot but be helpful to those who wish to make of life what the Creator designed. This book is brimful of excellent practical counsels.

DAVID LIVINGSTONE. By Thomas Hughes. (London: Macmillan & Co.; Toronto: William Briggs.)—The story of Livingstone's life from his factory days at Blantyre to its closing scene in Central Africa is one, not only of deep interest, but it sets before the reader one of the noblest examples of heroic endeavour the century has produced. As might have been expected from the author of "Tom Brown's School Days," and its no less interesting sequel, Thomas Hughes has done his work with rare ability. This contribution of his to the "Men of Action" series now being published by Macmillan & Co. is in every respect satisfactory.

LIFE OF FREDERICK MARRYAT. By David Hannay. (London: Walter Scott; Toronto: W. J. Gage & Co.)—The honour of being the first and one of the raciest writers of sea stories is due to Capt. Marryat. His novels have been a source of enjoyment to successive generations of readers, and there is little doubt that his works will continue to hold a place in English fiction for a long time to come. The study of his life in this recent issue of the "Great Writers" series is well and clearly told by David Hannay, who is able from his just appreciation of Marryat's powers and performance to formulate a just estimate as to his place in English literature.

MR. JOHN AND HIS BOYS. By M. L. Wilder. (Philadelphia: Presbyterian Board of Publication.)—This book will have peculiar interest for boys. At the same time it will prove valuable and suggestive to all who are engaged in work for boys, especially in missionary effort in behalf of the neglected classes of cities and large towns. It is the narrative of an experiment with a party of such boys, and tells first of their condition of homelessness and friendlessness, and then describes the effort that was made for their rescue. The pictures are not overdrawn. The experiment narrated is not an impracticable one. The results are not beyond those which might reasonably be expected from the methods of training and elevation adopted. The book will be read with avidity by young people in Sunday schools, and by their teachers as well.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XXVII.—(Continued.)

But when the doctor came, Brownrig had forgotten his intention to speak, or he did not feel equal to the effort needed for the assertion of his own will in a matter which was of such importance to him. So it was Allison to whom he first spoke of his wish to go home. He said how weary he had grown of the dull room, and the din of the town, and even of the sight of the doctors' faces, and he said how sure he was that he would never gather strength lying there. It would give him new life, he declared, to get home to his own house, and to the free air of the hills.

Allison listened in silence, and when he would be answered, she murmured something about the coming of the summer days making such a move possible, and said that the doctors would have to decide what would be the wisest thing to do.

"They will be the wisest to decide how it is to be done, but it is decided already that the change is to be made. You speak of the summer days! Count ye the months till then, and ask if I could have the patience to wait for them? Yes, there is a risk, I ken that weel, but I may as weel die there as here. And to that I have made up my mind."

Allison did not answer him, and he said no more. He had grown wary about wasting his strength, or exciting himself to his own injury, and so he lay quiet.

"You might take the Book," said he in a little.

Yes, there was always "The Book." Allison took the Bible, and as it fell open in her hand, she read: "I will lead the blind by a way they know not, and her head was bowed, and the tears, which were sometimes very near her eyes, fell fast for a single moment. But they fell silently. No sound of voice or movement of hand betrayed her, and there was no bitterness in her tears.

"Yes, it is for me this word. For surely I am blind. I canna see my way through it all. But if I am to be led by the hand like a little child, and upheld by One who is strong, and who cares for me, who 'has loved me,' shall I be afraid?"

And if her voice trembled now and then as she read, so that at last Brownrig turned uneasily to get a glimpse of her face, he saw no shadow of doubt or fear upon it, nor even the quiet to which he had become accustomed, but a look of rest and peace which it was not given to him to understand. Allison took her work and sat as usual by the window.

"I may have my ups and downs as I have aye had them," she was saying to herself. "but I dinna think I can ever forget—I pray God that I may never forget—that I am 'led.'"

Brownrig lay quiet, but he was not at his ease, Allison could see. He spoke at last.

"Are you sure ye have forgiven me—quite sure—in the way that God forgives. Come and stand where I can see your face."

Allison in her surprise at his words neither answered nor moved.

"For ye see, if ye were to fail me, I doubt I could hardly keep hold of the Lord himself. If there is one thing that the minister has said oftener than another, it is this, that when God forgives He also receives. You believe this surely? Come and stand where I can see your face."

Allison laid down her work, and came and stood not very near him, but where the light fell full upon her.

"I canna but be sorry for—what happened, but I bear no anger against you for it now. Yes, I have forgiven. I wish you no ill. I wish you every good. I am far sorer for you than I am for myself. God sees my heart."

She did not need to prove her words. He knew that they were true. If she had not been sorry for him, if she had not forgiven him, and had pity upon him, why should she have come to him at all? But God's way went beyond that. He not only pitied and pardoned, He received, loved, saved. But he was afraid to say all this to her.

"In sickness and trouble she has been willing to stand by me, as she stands by all suffering creatures. That is all. And she is not one of these women who long for ease and prosperous days, or for anything that I could offer her to tempt her. I must just content myself with what she freely gives, nor ask for more."

Then he turned away his face, and Allison did not move till he spoke again.

"You could help me greatly with the doctor, if ye were to try."

Allison made a gesture of dissent.

"That is little likely," said he.

"He thinks much of you, and ye ken it well."

"Does he? It must be because he thinks I am kind to all the poor folk yonder—not because he thinks me wise," added she with a smile.

"As to wisdom, that's neither here nor there in this matter. I am going home to my ain house. That's decided, whatever may be said by any doctor o' them a'. As for life and death they are no in the doctors' hands, though they whiles seem to think it. I'm going home, whether it be to live or to die. But I want no vexation about it, I'm no able to wrangle with them. But if you were to speak to Doctor Fleming—if you were to tell him that you are willing to go with me—to do your best for me, he would make no words about it, but just let me go."

Allison's colour changed, but she stood still and said quietly:

"Do you think Doctor Fleming is a man like that? And don't you think he will be only too glad to send you home when you are able for the journey. Your wisest way will be to trust it all to him."

"At least you will say nothing against it?"

"I shall have nothing to say about it—nothing."

She spoke calmly and was quite unmoved as far as he could see. But she was afraid. She was saying in her heart that her time was coming. Beyond the day! Surely she must look beyond the day. But not now. Not this moment. Even in her dismay she thought of him, and "pitied" him, as he had said.

"You are wearing yourself out," said she gently. "The doctor will not think well of what you have to say, if you are tired and feverish. Lie quiet, and rest till he come."

He did not answer her except with his eager appealing eyes, which she would not meet. She sat by the window, sewing steadily on, till the doctor's step came to the door.

CHAPTER XXIII.

"Look not at thine own peace, but look beyond,
And take the Cross for glory and for guide."

It was Allison's way, when the doctor came, to answer such questions as he had to ask, and then to call Dickson, and betake herself to the ward beyond. But to-day Brownrig's first words were:

"I have something to say to you, doctor, and I wish my wife to hear it. Bide ye still, Allison."

"My wife!" Neither the doctor nor Allison had ever heard him utter the word before. Allison took her usual seat by the window, and the doctor placed himself beside the bed. It was the same story over which Brownrig had to tell. He was going home to his own house. It might be to die, and it might not. But whether he were to live or die, home he must go. He had something to do which could only be done there. The doctors had owned that their skill could do nothing more for him. His cure, if he were to be cured, must be left to time. He would never improve in the dreary dullness of the place, and there were many reasons why he should be determined to go—reasons which would affect other folk as well as himself; go he must, and the sooner the better. He said it all quietly enough, speaking reasonably, but with decision. Doctor Fleming listened in silence, and did not answer immediately. To himself he was saying, that it might be well to let the man have his way. He did not think it would make much difference in the end. There was a chance for him—not for health, but for a few years of such a life as no man could envy, as few men could endure. Staying here, or going there, it would be all the same in the end.

Doctor Fleming had in his thoughts at the moment a life-long sufferer, who was happy in the midst of his suffering, and who made the chief happiness of more than one who loved him—one strong in weakness, patient to endure, a scholar, a gentleman, a simple, wise soul, to whom the least of God's works was a wonder and delight, a strong and faithful soul, who, in the darkness of God's mysterious dealings, was content to wait His time—willing to stay, yet longing to go—full of pain, yet full of peace.

"Yes," said the doctor, unconsciously uttering his thought aloud, "full of pain, yet full of peace."

And here was this man, so eager to live—this drunkard, and liar, and coward! What could life hold for him that he should so desire to prolong it? And what would life with such a man be to such a woman as Allison Bain?

"Yes, I know God can change the heart. He is wise to guide and mighty to save, and they are both in His good hands. May His mercy be vouchsafed to them both."

"Well," said the sick man, as the doctor suddenly rose to his feet.

"Well—it would be a risk, but it would not be impossible for you to be taken home, as you seem to desire it—if only the summer were here."

"Yes, I have been waiting to hear you say that like the rest," said Brownrig, with the first touch of impatience in his voice, "but the summer days are far away, and winna be here for a while. And ye ken yourself what chance I have of ever seeing the summer days, whether I bide or whether I go, and go I must."

Then he went on to say how the laird would be sure to send the Blackhills carriage for him—the easy one, which had been made in London for the auld leddy, his mother, and how the journey might be taken slowly and safely.

"And if I were only once there!" he said, looking up with anxious eyes. Then he lay still.

"If you were once there, you think you would be yourself again?"

A sudden spasm passed over the eager face. "No, not that. I ken, though you have never said it in my hearing, that it is your belief that, be my life long or short, I can never hope to bear my own weight again. My life's over an' done with—in a sense, but then—there is Allison Bain."

His voice sank to a whisper as he uttered her name.

"Yes," said the doctor to himself, "there is Allison Bain!"

Then he rose and moved about the room. He, too, had something to say of Allison Bain—something which it would be a pain for the sick man to hear, but which must be said, and there might come no better time for saying it than this. And yet he shrunk from the task. He paused by the window and took out his watch.

"Miss Allison," said he, speaking, as was his way when addressing her, with the utmost gentleness and respect, "I have half an hour at my disposal to-day. Go your ways down to the sands, and breathe the fresh air while I am here. The days are too short to put it off later, and you need the change."

"Yes, I will go," said Allison.

"And do not return to-night, neither here nor to the long ward. Mind, I say you must not."

As her hand was on the latch Brownrig called her name. When she came and stood beside the bed he looked at her, but did not speak.

"Were you needing anything?" she asked, gently.

"No. Oh! no, only just to see your face. You'll come early in the morning?"

"Yes, I will come early."

But as she moved away, there came into her eyes a look as of some frightened woodland creature, hemmed in and eager to escape. There was silence for a moment, and just as the doctor was about to speak, Brownrig said:

"Yes, it was well to send her away to get the air, and what I have to say may as well be said now, for it must not be said in her hearing. And it may be better to say it to you than to Rainy, who is but a—no matter what he is. But to you I must say this. Think of Allison Bain! Think of my wife, for she is my wife, for all that's come and gone. It is for her sake that I would fain win home to Blackhills. It is to help to make it all easy for her afterward. If I were to die here, do you not see that it would be a hard thing for her to go and lay me down yonder, in the sight of them who canna but mind the time when she seemed to think that the touch of my hand on his coffin would do dishonour to her father's memory among them? It would hurt her to go from my grave to take possession of her own house, with the thought of that in her mind, and with all their 'een upon her. But if

they were to see us there together, and to ken all that she has done and been to me for the last months, they would see that we had forgiven one another, and they would understand. Then she would take her right place easily and naturally, and none would dare to say that she came home for the sake of taking what was left."

He paused exhausted, but Dr. Fleming said nothing in reply, and he went on.

"It would be better and easier for her to be left in her ain house. And even though my days were shortened by the journey, what is a week or two more or less life to me? You'll just need to let me go."

In a little he spoke again, saying a few words at a time. "No, my day is done—but she may have a long life before her. Yes, she has forgiven me—and so I can believe—that God will also forgive. And I am not so very sorry—that my end is near,—because, though I would have tried, I might have failed to make her happy. But no one can ever love her as I have done. Or maybe it was myself I loved—and my own will and pleasure."

There was a long pause, and then he went on speaking rather to himself than to him who sat silent beside him.

"Oh! if a man could but have a second chance! If my mother had but lived I might have been different. But it's too late now—too late! I am done out. I'll try to sleep."

He closed his eyes and turned away his face. Greatly moved, Doctor Fleming sat thinking about it all. He had spoken no word of all he went to say, and he would never speak now. No word of his was needed. He sat rebuked in in this man's presence—this man whom, within the hour, he had called boaster and braggart, liar and coward.

"Truly," he mused, "there is such a thing as getting 'a new heart.' Truly, there is a God who is 'mighty to save.' I will neither make nor meddle in this matter. No, I cannot encourage this woman to forsake him now at the last if the end is drawing near—as I cannot but believe. He may live for years, but even so, I dare not say she would be right to leave him. God guide and strengthen her for what may be before her. It will be a sore thing for her to go home and find only graves."

"Doctor," said Brownrig suddenly, "you'll no' set yourself against it longer—for the sake of Allison Bain!"

"My friend," said the doctor, bending forward and taking his hand, "I see what your thought is, and I honour you for it. Wait a day or two more before you make your plans to go, and then, if it is possible for you to have your wish, you shall have it, and all shall be made as easy and safe for you as it can possibly be made. You are right in thinking that you will never—be a strong man again. And after all, it can only be a little sooner or later with you now."

"Ay, I ken that well. It is vain to struggle with death."

"And you are not afraid?"

"Whiles—I am afraid, I deserve nothing at His hand, whom I have aye neglected and often set at naught. But, you see, I have His own word for it. Ready to forgive—waiting to be gracious: I am sorry for my sins—for my lost life—and all the ill I have done in it. Do you think I am over bold ust to take Him at His word? Well I just do that. What else can I do?"

What indeed! There was nothing else to be done and nothing else was needed.

"He will not fail you," said the doctor gently.

"And you'll speak to—my wife? for I am not sure that she will wish to go home." And then he closed his eyes and lay still.

In the meantime Allison had taken her way to the sands, and as she went she was saying to herself:

"I can but go as I am led. God guide me, for the way is dark."

It was a mild November day, still and grey on land and sea. The grey sea had a gleam on it here and there, and the tide was creeping softly in over the sands. Allison walked slowly and wearily, for her heart was heavy. She was saying to herself that at last, that which she feared was come upon her, and there was truly no escape.

"For how can I forsake him now? And yet how can I go with him to meet all that may wait me there? Have I been wrong all the way through, from the very first, and is this the way in which my punishment is to come? And is it my own will I have been seeking all this time, while I have been asking to be led?"

There was no wind to battle against to-day, but when she came to the place where she had been once before at a time like this, she sat down at the foot of the great rock, and went over it all again. To what purpose?

There was only one way in which the struggle could end, just as it had often ended before.

"I will make no plan. I will live just day by day. And if I am led by Him—as the blind are led—what does it matter where?"

So she rose and went slowly home, and was "just as usual," as far as Mrs. Robb, or even the clearer-eyed Robert, could see. Robert was back to his classes and his books again, and he took a great but silent interest in Allison's comings and goings, gathering from chance words of hers more than ever she dreamed of disclosing. And from her silence he gathered something too.

A few more days passed, and though little difference could be seen in Brownrig's state from day to day, when the week came to an end, even Allison could see that a change of some kind had come, or was drawing near. The sick man spoke, now and then, about getting home, and about the carriage which was to be sent for him, and when the doctor came, he asked, "Will it be to-morrow?" But he hardly heeded the answer when it was given, and seemed to have no knowledge of night or day, or of how the time was passing.

He slumbered and awakened, and looked up to utter a word or two, and then slumbered again. Once or twice he started, as if he were afraid, crying out for help, for he was "slipping away." And hour after hour—how long the hours seemed—Allison sat holding his hand, speaking a word now and then, to soothe or to encourage him, as his eager, anxious eyes sought hers. And as she sat there in the utter quiet of the time, she did get a glimpse of the "wherefore" which had brought her there.

For she did not help him. When there came back upon him, like the voice of an accusing enemy, the sudden remembrance of some cruel or questionable deed of his, which he could not put from him as he had done in the days of his strength, he could not shut his eyes and refuse to see his shame, nor his lips, and refuse to utter his fears. He moaned and muttered a name, now and then, which startled Allison as

she listened, and brought back to her memory stories which had been whispered through the countryside, of hard measure meted out by the laird's factor to some who had had no helper—of acts of oppression, even of injustice, against some who had tried to maintain their rights, and against others who yielded in silence, knowing that to strive would be in vain.

Another might not have understood, for he had only strength for a word or two, and he did not always know what he was saying. But Allison understood well, and she could not wonder at the remorse and fear which his words betrayed. Oh! how she pitted him, and soothed and comforted him during these days.

And what could she say to him, but the same words, over and over again? "Mighty to save! To the very utmost—even the chief of sinners—for His name's sake."

Yes, she helped him and gave him hope. And in helping, him, she herself was helped.

"I will let it all go," she said to herself, at last. "Was I right? Was I wrong? Would it have been better? Would it have been worse? God knows, who, though I knew it not, has had His hand about me through it all. I am content. As for what may be before me—that is in His hand as well."

Would she have had it otherwise? No, she would not—even if it should come true that the life she had fled from, might still be hers. But that could never be. Brownrig helpless, repentant, was no longer the man whom she had loathed and feared.

Since the Lord Himself had interposed to save him, might not she—for His dear name's sake—be willing to serve him in his suffering and weakness, till the end should come? And what did it matter whether the service were done here or there, or whether the time were longer or shorter? And why should she heed what might be said of it all? Even the thought of her brother, who would be angry, and perhaps unreasonable in his anger, must not come between her and her duty to this man, to whom she had been brought as a friend and helper at last.

And so she let all go—her doubts, and fears, and cares, willing to wait God's will. Her face grew white and thin in these days, but very peaceful. At the utterance of some chance word, there came no more a sudden look of doubt or fear into her beautiful, sad eyes. Face, and eyes, and every word and movement told of peace. Whatever struggle she had been passing through, during all these months, it was over now. She was waiting neither for one thing nor another, to be bound, or to be set free. She was "waiting on God's will, content."

They all saw it—Miss Robb, in whose house she lived, and Robert Hume, and Doctor Fleming, who had been mindful of her health and comfort all through her stay. Even Mr. Rainy, who had little time to spare from his own affairs, took notice of her peaceful face, and her untroubled movements as she went about the sick room.

"But oh! I'm wae for the poor lassie," said he, falling like the rest into Scotch when much moved. "She kens little what's before her. He is like a lamb now; but when his strength comes back, if it ever comes back,—she will hae her an adeos with him. Still—she's a sensible woman, and she canna but hae her ain thochts about him, and—and about—ahem—the gear he must soon—in the course o' nature—leave behind him. Well! it will fall into good hands; it could hardly fall into better, unless indeed, the Brownrig that young Douglas of Fourden married against the will o' his friends some forty years ago, should turn out to be the factor's eldest sister, and a soldier lad! I ken o', should be her son. It is to a man's own flesh and blood, that his siller (money) should go by rights. But yet a man can do what he likes with what he has won for himself!"

All this or something like it, Mr. Rainy had said to himself a good many times, of late, and one day he said it to Doctor Fleming, with whom, since they both had so much to do with Brownrig, he had fallen into a sort of intimacy.

"Yes, she is a sensible woman, and may make a good use of it. But it is to a man's ain flesh and blood that his gear should go. I have been taking some trouble in the looking up of a nephew of his, to whom he has left five hundred pounds, and I doubt the lad will not be well pleased, that all the rest should go as it's going."

The doctor had not much to say about the matter. But he answered.

"As to Mistress Allison's being ready to take up the guiding of Brownrig's fine house when he is done with it, I cannot make myself believe beforehand. She has no such thought as that, or I am greatly mistaken. By all means, do you what may be done to find this nephew of her husband's."

"Is it that you are thinking she will refuse to go with Brownrig to Blackhills?"

"I cannot say. I am to speak to her to-morrow. If he is to go, it must be soon."

"She'll go," said Mr. Rainy.

"Yes, I think she may go," said the doctor; but though they agreed, or seemed to agree, their thoughts about the matter were as different as could well be.

The next day Doctor Fleming stood long by the bed, looking on the face of the sleeper. It had changed greatly since the sick man lay down there. He had grown thin and pale, and all traces of the self-indulgence which had so injured him, had passed away. He looked haggard and wan—the face was the face of an old man. But even so, it was a better face, and pleasanter to look on, than it had ever been in his time of health.

"A spoiled life!" the doctor was saying to himself. "With a face and a head like that, he ought to have been a wiser and better man. I need not disturb him to-day," said he to Allison, as he turned to go.

He beckoned to her when he reached the door. "Mistress Allison, answer truly the question I am going to put to you. Will it be more than you are able to bear, to go with him to his home, and wait there for the end?"

"Surely, I am able. I never meant to go till lately. But I could never forsake him now. Oh! yes, I will be ready to go, when you shall say the time is come."

She spoke very quietly, not at all as if it cost her anything to say it. Indeed, in a sense, it did not. She was willing now to go.

The doctor looked at her gravely. "Are you able—quite able? I do not think he will need you for a very long time. I am glad you are willing to go, though I never would have urged you to do so, or have blamed you if you had refused."

(To be continued.)

THE RIVER OF PAIN.

THERE is a stream which flows beneath the skies,
Whose flood is fed by aching hearts and eyes;
Onward it rolls forever down the years,
Its torrent dark with grief, and brimmed with tears.

Few seek to trace it to its secret source;
Few arms are stretched to stay it in its course,
With life it flows, with life's expiring breath
It leaps in anguish to the sea of death.

Yet allurements upon its surface glow,
And on its bank the flowers of passion blow;
The charmed water silvers on the oar,
Its hollow laughter peals from shore to shore.

For there the world doth sail, affects to rest,
Or seeks some fleeting joy upon its breast;
Sleeps and awakes to find itself again
But further borne adown this stream of pain.

Beset with fears, perturbed by human ill,
It dreads the fateful stream, yet haunts it still;
Still shuts the eye, in search of vain desires,
Like men who build o'er subterranean fires.

Nor doth discern the yet diviner pain
Whereby earth's wrongs may righted be again,
The current—counter to the world's device—
Of stern repression and self-sacrifice;

Or catches sight of that immortal clue—
Yea, clearly sees, when sense to soul is true,
Yet coldly turns aside, nor seeks to gain
A chastened issue from the maze of pain.

But idly sighs, sufficient for the day
The ills thereof—inseparate from life's way;
Or, other men may come when we are gone,
And solve the problem; let the stream roll on.

—C. Mair, in *The Week*.

"SELF RELIANCE" TO THE FRONT.

WHAT HE SAYS ON AN IMPORTANT SUBJECT.

Several days ago we published a letter from "Experience," upon a subject which is attracting considerable attention, and we have since received a similar communication from another, which we publish in full:

TO THE EDITOR.—A short time ago I noticed in your columns a letter signed "Experience." At first I was inclined to regard the letter referred to as a clever advertising scheme of Messrs. H. H. Warner & Co., to attract notice to their well-known Warner's Safe cure, which is, it must be admitted, of the greatest value and merit, but upon more mature consideration I am inclined to believe that the letter is a genuine expression from a well-informed individual, who is not afraid to grapple with a question which should receive greater attention.

It is daily becoming more apparent that there is something radically wrong in the manner in which disease is being treated by those whose profession it is to heal the sick. A man is taken ill, and a physician is called in. "Only a slight nervous disorder," remarks the physician. The slight nervous disorder, however, refuses to be controlled, and in a short time the physician ominously remarks that the patient is suffering from consumption. Things go on for a while until the patient is afflicted with what the physician calls "a series of complicated disorders." Treated for first one thing and then another—dosed with all sorts of vile concoctions—the patient finally succumbs, and then for the first time it is learned that the real cause of suffering and death was disease of the kidneys, which manifested itself in various other disorders—all of which could have been promptly cured had a timely use been made of Warner's Safe Cure, which is the most important discovery made in connection with scientific progress in recent years. The reference made by "Experience" to the Robinson poisoning cases, where no less than seven members of one family died within five years from the effects of arsenical poisoning without attracting the attention of skilled physicians, who were in attendance, to the real cause, but who issued death certificates for pneumonia, typhoid fever, bowel disease, etc., is a startling disclosure of the ignorance which prevails among those whose duty it is to definitely detect and treat the true cause of disease.

I quite agree with "Experience" in the opinion that, after all, those who take matters of health in their own hands and place their reliance upon a well-known remedy which is time-tested and known to be of benefit are better off than those who trust themselves in experimental and ignorant hands.

SELF-RELIANCE.

In Guy's (London) Hospital Reports, vol. 1, page 396, is found the statement: "Simple hypertrophy (enlargement) of the heart, especially of the left ventricle, is found without valvular incompetency. In this numerous class the cardiac is secondary (a symptom) to the renal affection." This explains why Warner's Safe Cure is effectual in cases of heart disease. It removes from the blood the kidney acid which causes the heart disease.

British and Foreign.

THE Rev. J. Anderson Dawson, formerly of New Zealand, has been admitted a minister of the U. P. Church by Glasgow north Presbytery.

THE Rev. George McKay, on returning to his charge at Whitehaven in sound health and vigour, has received a hearty welcome from his people.

DR. PROCHER preached at the opening of a Waldensian Church in Vittoria, Sicily; so crowded was the edifice that he could hardly make his way to the pulpit.

THE most northerly mission house in the world is the one established by the Princess Eugenie of Sweden for the Laplanders at a point over 200 miles north of the Arctic Circle.

A GENTLEMAN has offered \$50,000 to clear off the debt on all the churches in Darlington Presbytery, provided the remaining \$12,500 is raised by the congregations themselves.

MR. KILPATRICK of Ferryhill Free Church, Aberdeen, paid a touching tribute to the late Mrs. Henderson of Davana House, who led in so many enterprises of Christian usefulness.

GLASGOW north U. P. Presbytery met on the 20th inst. to moderate in a call to Claremont Church. The stipend is \$3,750, with \$250 additional for synod and sacramental expenses.

THE remarkable progress of temperance principles in the Free Church is indicated by the fact that there are now 650 total abstaining ministers, while of the 334 students, 300 are teetotalers.

PROFESSORS Blaikie, Charteris and Calderwood are appointed commissioners to secure a minister for Capetown from any one of the three Presbyterian Churches; the stipend is \$2,500.

KIRKCUDBRIGHT Presbytery has agreed to the overture asking the Assembly to consider whether the time has not arrived for bringing the standards into harmony with the living faith of the church.

THE U. P. College Missionary Society have adopted the mission to the Nesibes as their scheme of effort for 1889-90. They have raised \$6,650 for the erection of a new church in Moukden, Manchuria.

NOTHING more will be heard of the petition which certain natives of Ireland resident at Barrow addressed to the Belfast Presbytery that a congregation be formed there in connection with the Irish Church.

MR. SPURGEON says he has never tried to catch men with loaves and fishes, because such baits only attract frogs, and not fish. Those who can be bought for church or chapel are not worth a farthing a dozen.

MR. ROBERTSON of Stonehaven, preaching in Nicolson Street Church, Edinburgh, to crowded congregations, said he disliked coteries in Presbyteries who were always "girning," thinking everybody was wrong.

MR. HARVEY, the chaplain of Merryflats, who was lately ordained by several Congregational pastors, is an elder in the U. P. Church of Pollokshields. The case has provoked some controversy in the local press.

DR. SMARL says that of 1,800 persons treated in a ward of the royal infirmary, Edinburgh, in three years, 1,300 suffered from diseases caused by alcohol, and 115 of these had been sent to the lunatic asylum.

MISS MARGARET HAMILTON, a member of Dr. Hutton's congregation at Paisley, has been presented with an illuminated address and an easy chair on completing her fiftieth year of service as a Sabbath school teacher.

THE Minister's Duty to the Sabbath is the subject of essay for which Mr. J. C. Morton has offered prizes of \$250, \$150, and \$100. The competition is open to ministers and probationers of the English Presbyterian Church.

THE Rev. Scott Suters, B.A., of Darlington, who has been staying with his sister at Clifton, had taken his seal in the express for Paddington one day recently, when he fell back and expired just as the train was starting.

THE Rev. Kerr Bains two volumes on the "Pilgrim's Progress" are warmly praised by Mr. Spurgeon, he declares that every true Bunyanite will rejoice that such a commentator has arisen, a man who is himself almost an allegorist.

THE Rev. H. Hutchinson Montgomery, M.A., of St. Mark's, Kennington, was last week consecrated at Westminster as Bishop of Tasmania, in succession to Bishop Sanford. His father-in-law, Archdeacon Farrar, was the preacher.

FAITH in God, a chapter from the biography of Fraser, of Brea, has been published in pamphlet form by Melvin Brothers, Inverness, who have in the press a new edition of "Fraser's Memoirs," with introductory note by Dr. Alexander Whyte.

THE Rev. Alexander Brown, of Pollokshields, at the annual meeting of the Glasgow Abstinents' Union, suggested that a statement should be published, showing the names of the proprietors of all buildings in which public-houses are located.

THE number of annuitants at present on the Aged and Infirm Ministers' Fund of the English Presbyterian Church is exactly double the number on the roll twenty-one years ago. But last year nearly 200 congregations made no collection for this fund.

PROF. HUXLEY, in an autobiographical sketch, says he has devoted his life "to untiring opposition to that ecclesiastical spirit, that clericalism, which in England, as everywhere else, and to whatever denomination it may belong, is the deadly enemy of science."

PROFESSOR DUFF has been presented with an address and a silver casket by 260 teachers in Edinburgh as a token of the value they attach to his services as chairman of the School Board. On one side of the casket is engraved a view of the Synod hall.

THE Lord Mayor of York is convinced that the most of the cruelty to children results from the use of intoxicating drink. He also declares that if Sunday closing has failed in Wales, it was because while the front door had been locked the back door had been left open.

MR. JAMES DALMAHOY, senior elder in St. George's Church, Edinburgh, died lately in his eighty ninth year; he was formerly assay master of the mint at Madras and was one of the first travellers to bear testimony to the practicability of the overland route to India.

Ministers and Churches.

THE Presbyterian Church, Cumberland, is about giving a call to the Rev. Mr. Geddes.

THE Rev. Dr. Ormiston is on his way to Vancouver, Victoria and Los Angeles. He preached in Winnipeg on Sunday week.

THE Rev. Dr. Smyth, of Montreal, has been granted two months' leave of absence by his congregation, and will take a trip to Europe.

MR. N. H. RUSSELL, B.A., student of Knox College, who is to occupy the pulpit of the Presbyterian Church, Regina, for the summer, has rec'd his field of labour and entered on his work.

ON Sunday week the Rev. Mr. Wilkie, missionary at Indore, Central India, addressed the congregations of St. Paul's and St. Andrew's Church, Peterboro, in behalf of the Foreign Mission Fund.

MR. GEORGE LOCKHART, a student at Manitoba College, and son of Mr. George Lockhart, of McKillop, has gone to Alberni, British Columbia, to conduct Mission services during the summer months.

THE Rev. K. J. Beattie, of Guelph, who was down attending the Presbyterian Synod in Bowmanville, last week, spent a few days with his friends in Port Hope and Cobourg, and preached in Cobourg on Sabbath.

THE *Victoria Warbler* says: St. Andrew's Presbyterian Church, Lindsay, is happy in the possession for a few weeks, of a talented young divine, Rev. B. Canfield Jones, a graduate of Princeton College, N. J. He greatly pleases his audience.

THE Rev. Dr. Archibald, the former pastor of Knox Church, St. Thomas, with Mrs. Archibald, has arrived at St. Thomas from Denver, where he spent the winter for the benefit of his health. Mr. and Mrs. Archibald were en route to Montreal.

THE Rev. David Anderson, Presbyterian minister of Carberry, has received a call from the congregation of Springfield. The congregation of Carberry have been cited to appear at a meeting of the Presbytery to be held in Carberry on Tuesday, the 28th inst., to look after their interests in the matter.

THE Rev. Mr. Manson, of Winnipeg, is to be located in Gretna, in charge of the Presbyterian congregation. It is expected the Presbyterian Church from West Lynne will be moved to this place if sufficient funds can be raised for the purpose. A number of new residences are being erected in the town.

MR. ORR BENNETT, B.A., son of the Rev. William Bennett, of Springfield, Clerk of the Peterborough Presbytery, was ordained as a minister of the Gospel last week, in St. Paul's Church, Peterborough. Mr. Bennett is a graduate of Queen's University, and has chosen the mission of Minden as his field of labour.

THE *Collingwood Bulletin* says: Dr. Campbell intends to give at intervals during the summer short lectures or addresses on the great men of the Bible. Nothing is more instructive than biographies of great and good men. The Doctor began this series with the Apostle John, "the disciple whom Jesus loved."

THE *Georgetown Herald* says:—The Rev. Jos. Alexander, M.A., of Norval, expects to sail for Ireland by the S. S. *State of Nebraska*, on 13th June, taking passage from New York. He does not expect to return until September. We hope that the rev. gentleman will enjoy his trip and that he may be greatly benefited by it.

THE Rev. Dr. Sexton, of Dunkirk, N. Y., lectured three evenings in Almonte last week. The first address was "An Exposure of Secularism"; the second on the "Certainty of a Future Life," and the third on "Prayer." All who heard them pronounced the lectures a rare treat. We wish Dr. Sexton may be long spared to defend the faith.

AT the funeral of the lamented Major Short, which took place at Kingston on Monday, Bishop Cleary, of the Romish Church, appeared and took up the position of leader of the city clergy. The Rev. Dr. Smith and the Rev. Malcolm McGillivray immediately took precedence of him, and though urged to give way, maintained their ground. The Rev. Mr. Mackie, of St. Andrew's, finding himself behind Bishop Cleary, at once withdrew, saying that in no sense and at no time would he follow popery.

By request of the directors of the Brantford Young Ladies' College, Rev. Dr. Cochrane has renewed his connection with that institution, accepting the responsible position of Governor. This appointment augurs well for the future prosperity of the College. The Board have decided to secure the services of an accomplished lady principal and experienced master, so that the College shall be thoroughly efficient in all its departments and merit the confidence and hearty support of the Presbyterian Church.

THE Minden correspondent of the *Bayceon Independent* says: The Rev. Mr. Bennett, of Peterborough, has come to take charge of this mission in the interests of the Presbyterian Church. We have no doubt that Mr. Bennett will meet with an ample measure of success in his ministrations. He is a young man of high attainments and good ability, with an honest purpose and any amount of energy. His people are extending to him a cordial welcome, and although his field is a very large one, much good we believe will result from his labourings.

THE Rev. P. F. Langill, B.A., newly-appointed assistant pastor of St. Andrew's Church, Winnipeg, has arrived in that city. Mr. Langill is known in this country, says the *Winnipeg Sun*, having been engaged in mission work in the Qu'Appelle district, about two years ago. Since that time, he has been working in the New England States, and recently took a course at Princeton seminary. He is a man of fine physical appearance and possessed of an active evangelistic spirit. He will be engaged principally in Sunday school works and in pastoral visiting.

A STATEMENT has appeared in several papers to the effect that the Board of French Evangelization has received almost the entire amount required for the purchase of the Ladies' College at Ottawa. This is unfortunately altogether incorrect. Of the \$22,000 needed, only some \$300 have thus far been got. It is earnestly suggested to ministers that they make a brief statement of the case to their congregations on Sabbath next and offer to receive and forward to Dr. Warden any contributions handed to them towards the \$22,000, which has to be paid for the property on the first of July next.

THE *Almonte Gazette* says: Rev. J. McD. Duncan, of Knox College, preached two very scholarly sermons in St. Andrew's Church last Sabbath. Mr. Duncan is likely to be a preacher of more than ordinary power. The fact that he was selected to take charge of some of the classes of the late Professor Young in Toronto University shows that he is well versed in one of the most difficult subjects of a university curriculum. Rev. T. A. Nelson, of Windsor, Nova Scotia, will preach next Sabbath. Mr. Nelson was born near Ottawa, and was for some years minister of Dunbar, in the county of Dundas.

AT the close of the regular meeting of the Young People's Society of Christian Endeavour, connected with MacNab Street Presbyterian Church, Hamilton, Rev. Dr. Fletcher, the worthy pastor, was called forward by the young people and surprised by the presentation of a handsome gold watch and an address congratulating him on the honour recently conferred upon him by the authorities of Knox Col-

lege, Toronto. The watch was presented by Miss Mary Cook, and the address was read by Miss Isa Black. Dr. Fletcher made a suitable reply, thanking the young donors for their valuable gift. Sheriff McKellar added a few words, and the meeting separated.

IN Knox Church, Stratford, Sunday week, a notice was read out that a meeting of the congregation would be held on May 29th to discuss the call given to Mr. Wright by the congregation of Portage la Prairie. It was intimated that this was a meeting at which members of the congregation only were entitled to be present. On June 11th a meeting of the Presbytery will be held to discuss and consider the matter, and to hear the delegates from each side of the question. Mr. Wright has not yet definitely expressed his own mind on the matter, but there is a feature of the case that must certainly have weight with him. That is the fact that his two sons, who have taken up their residence in the Northwest, are within a day or two's drive of Portage la Prairie.

THE *Dumfries Reformer* says: The Rev. Father Chiniquy, who has been a minister of the Presbyterian Church since he left the Church of Rome some thirty years ago, occupied the pulpit of Knox Church, Galt, last Sabbath. In the morning he gave an account of his conversion to Protestantism, and in the evening he dealt with the Jesuits, whom he claimed now controlled the Pope and the Church of Rome. Father Chiniquy, who is about eighty years of age, is much more charitable and moderate in his criticisms of his mother Church and its members and priests than he was some years ago. He was greeted by very large congregations on Sabbath, the seating capacity of Knox Church having been found inadequate at the evening service, and benches were called into requisition.

A LARGELY attended meeting of the people connected with Dumfries Street Presbyterian Church, Paris, was held on Wednesday evening, 22nd inst., Rev. Mr. Cockburn in the chair. The subject of missions in the North West was dealt with in concise and well written papers by Miss J. Smith on "The Early History of Presbyterianism in Manitoba," and by Mrs. Cockburn on "The Missions to the Indians." Several speakers followed, giving interesting information concerning the growth of churches and the progress of settlement in that country. At the close it was resolved that the sum of \$250 would be paid annually toward the work in a special mission field, this to be in addition to the ordinary contributions of the congregation. This is an example worthy of being followed.

THE Presbytery of Truro met at River Hebert, Cumberland County, Tuesday May 14, for the ordination and induction of Mr. J. F. Smith, B.D., a recent graduate from the Presbyterian College Halifax. The examination before the Presbytery of Mr. Smith proved him to be a good scholar, and an excellent preacher. The ordination service was very largely attended. Rev. T. Cumming of Truro preached, Rev. J. Robbins, Moderator, presided and offered the ordination prayer and assisted by the Presbytery solemnly ordained Mr. Smith to the office of the Christian ministry. Rev. Dr. Bruce addressed the minister in most fitting terms and Rev. J. Sinclair the people. This event marks a most important epoch in the history of this section of the country. Agriculture and coal mining form the employment of the masses of this community, and amongst them is settled a pastor who in every sense of the term is a workman that needeth not to be ashamed.

ON Sabbath week the Rev. Dr. Cochrane began his 28th year as pastor of Zion Church, Brantford. He preached both morning and evening from Psalm lxxiv. 4, 6, "Blessed are they that dwell in the House—they will be still praising Thee." The points enlarged upon in the discourses were these:—The Church is the House of God; faithful worshippers are dwellers in God's house; dwellers in the House of God are specially blessed; and in their journey to the Heavenly Zion they have blessed experiences, going through the Valley of Baca they make it a well, the rain also filleth the pools. At the close of the morning sermon, he alluded in touching terms to his long pastorate over Zion Church, and the vast numbers called away year after year, until now a larger membership was in the upper sanctuary, than even that in the Church on earth. Considerably over 2,000 souls had been ingathered during these twenty-seven years, and but very few families remained of those who invited him to the charge. He noted as a hopeful aspect of the congregation the large number of young men who had entered the ministry, and the fact that the children of the fathers were engaging in the work of the Church with zeal and efficiency. He spoke of the wear and tear of a faithful pastor's life, in hearing and seeing much that appealed to the tenderest sympathies of humanity, and closed by an earnest appeal to those who still remained indifferent to give themselves to the Lord. The service was throughout impressive and solemn.

ON Saturday, May 18, the Winnipeg section of the Presbyterian Historical Society met for organization as authorized by the last General Assembly. Some thirty members have now given in their names. The first business was the election of officers for the ensuing year. The following were elected: Rev. Dr. Bryce, chairman of section; Rev. Dr. Robertson, vice-chairman; Rev. A. B. Baird, B.D., secretary-treasurer; Rev. James Farquharson, B.A., Rev. C. McKillop, B.A., council. The following committees were then appointed. By laws chairman, vice-chairman and secretary treasurer Archives—Rev. A. B. Baird, Convener; Rev. D. Stalker, Stephen Nairn, Papers and Publications—Rev. Dr. Bryce, Convener, Rev. Dr. Duval, Rev. S. C. Murray, Rev. W. H. Spence. Three most interesting papers were then read before the Society. The first was by Rev. John Pringle, of Port Arthur, on the "Origin and Growth of Presbyterianism in the Thunder Bay District." Details of the rapid progress made were neatly given. The second paper was on the Presbytery of Calgary, by Rev. A. B. Baird, who described the early journey to Edmonton, and the features of life on the plains. Mr. Baird showed the rapidity of growth by saying that coming to the Northwest in 1881, in six years he was a member of four different Presbyteries, first, of the annual Presbytery of Manitoba, then of a section of that the Presbytery of Brandon, then the Presbytery of Regina, and last a member of the Calgary Presbytery. The third paper was read by Dr. Bryce on "The first Presbytery in Manitoba." The paper treated of the period of 1870-75, during which time the foundation of the increase of later times was laid. The end of the period marked the merging of the Presbytery into the united Church. The papers were referred to the publication committee to be printed. The section adjourned to meet again on the call of the chairman.

ON the afternoon of the Queen's birthday, the corner stone of the new St. Andrew's Church, Kingston, was laid by Mrs. Mackie, wife of the pastor of the congregation. A very large assemblage was present, including Principal Grant, Dr. Williamson, Dr. Spurling, Dr. Bain, Dr. Jackson, Rev. Messrs. Gilmore, Porteous, McGillivray, Houston and others. After the opening prayer by Rev. Mr. Mackie, Dr. Williamson made some remarks, reviewing what led to the building of the new church. He mentioned that \$11,000 had been subscribed, and more was forthcoming. The new church will cost \$30,000, and the prices of memorial windows have been taken, one by Mrs. W. Craig and Mrs. McLean, of Belleville, in memory of their father, Mr. Geo. Davidson; another by Mrs. Nickle, and a third by Col. Duff. He then deposited a bottle containing coins, papers, etc., in the corner stone, after which Mr. James Minnes presented a beautiful silver trowel to Mrs. Mackie, who performed her duty with alacrity and grace. Mr. W. Craig returned thanks on behalf of the board to Mrs. Mackie, after which Dr. Grant made an address, alluding to St. Andrew's as the mother of the Presbyterian Church in Canada, as well as in the city. In 1804 King George II. gave a grant of the site, but the church was not built till 1820. Rev. John Barclay was the first pastor, and Rev. Dr. Machar the second. He

spoke of the Church disruption in Canada, and of the resignation of the then principal of Queen's, and said if Dr. Machar had not stepped into the breach and filled the vacancy, the result would have been serious for the college. The first meeting to consider the establishment of Queen's University was held in St. Andrew's and the speaker proposed to hold the fiftieth anniversary of that meeting. In closing his remarks, the speaker paid a tribute to Rev. John Mackie, the present pastor, who was following in the footsteps of Mr. Machar.

AT a meeting of the Synod of Toronto and Kingston at Bowmanville, Mr. J. K. Cranston, in support of the appeal from decision of Guelph Presbytery, defined his position as follows:—He stated that they did not believe that they were perfected, but were going on to perfection and followers of the Lord Jesus. They did not have an opportunity of speaking freely at the Session trials, and were practically shut up to "yes and no" answers. Asking Rev. J. A. R. Dickson if this were true, was answered, "largely so." Reading his answers he said they had victory over sinning and the power of sin so that sin did not have dominion and reign over their mortal and corruptible bodies while they were abiding in Christ—complained that the Presbytery gave judgment and advised the Session without hearing their views fully or reading their statement of belief laid on the table when considering the matter (and quoted the ruling of the General Assembly in the Dodd's case, June 1879.) He read passages 240, 243 on the end of discipline from Rules and Forms, claiming that they were guilty of no offence within the meaning of these clauses. Explained that their meetings were held not for divisive purposes, but for Bible study, and that only about once a month did their meetings happen to be held on same evening as the district meeting said to be interfered with. Explained he did not want nor intend to be contumacious, but thought it unjust to be confined to "yes" and "no" answers. That the difficulty was in words and a misunderstanding of terms of expression, and claimed that they were loyal and true Presbyterians, and were seeking the highest good of the Church of their choice, and of their fathers, by all means in their power, called attention to the unseemly personalities brought into the trial by their prosecutors, especially since these imputations could not be gone into at this trial, and the truth established not being in form to be dealt with. There should be a judicial investigation into this part of the trial.

A FEELING of deep sorrow pervaded the village of Chelsea, says an Ottawa exchange, when the announcement came of the late Mrs. Dempster's death, which occurred at the residence of her husband, the Rev. George Dempster, Presbyterian minister of Chelsea and Hull. The deceased lady was the eldest daughter of the Rev. John Wood, pastor of the Congregational Church, Ottawa, and was born in Brantford in December, 1854, being at the time of her death thirty-five years of age. In her childhood she was loving and dutiful, and was very early taught the knowledge of the truth. She was united to the church under her father's pastoral care at the age of fifteen. The deceased lady was a faithful and earnest Sunday school teacher, and while in Brantford was accustomed to make visits to the female prisoners in the gaol there. She accompanied her parents to Toronto in 1874 where, after a short residence, she became united in matrimony to Mr. George Dempster, then a young man actively engaged in Young Men's Christian Association and other Christian work. Mr. Dempster subsequently took a course at Knox College and was ordained to the Christian ministry and settled in Chelsea. The deceased had become greatly loved since her residence at Chelsea, being very active and useful in connection with the Woman's Christian Temperance Union. She was a member of the Executive committee of the Quebec Provincial union. The entire community will feel keenly the loss sustained in the death of Mrs. Dempster. She gave birth to a son recently, but was almost immediately afterwards attacked with fever, which baffled the skill of the physicians who attended her. Though most of the time after her confinement under the influence of morphine, she was very calm in her lucid moments, resting peacefully on the promise of the Saviour, and expired with the joyful hope of being joined by her husband and family in a brighter world. She leaves her husband and three young sons to lament her loss. The funeral left Chelsea village this afternoon at half past one o'clock. On arriving in the city, the funeral procession halted at the Congregational Church, where a short service was held. The remains were afterwards interred at Beechwood cemetery.

THE anniversary services in Burns' Church, Ashburn, were quite successful this year. The Rev. Dr. McLaren conducted the services on the Sabbath and preached most vigorous and timely discourses. In the morning he preached from Acts. ix. 15. The sermon, says the *Whitby Chronicle*, was an eulogy of the character and mission of the great apostle of the Gentiles and was most practical and eloquent. The "ecclesiastical fireworks" so liberally indulged in by many modern preachers for the purpose of drawing crowds were dealt some staying thrusts in the Professor's own peculiar and effective manner. In the evening the text was from John xiv. 12, and was a very appropriate and telling discourse. Large audiences greeted the preacher at both services, and all went home feeling it was good for them to be there. On Monday evening the soiree took place. Tea was served by the ladies in Kerr's Hall and was equally remarkable for the abundance of eatables and for the elegance and good taste with which they had been prepared. After tea adjournment was made to the Church. The pastor took the chair. After singing by the Myrtle choir under the able conduct of Mr. McTaggart, the chairman introduced the lecturer of the evening, the Rev. F. Turnbull Johnston of East Toronto. The subject was "The South physically, socially and religiously considered." The lecturer led his audience through the cotton fields and orange groves of the south, describing customs and manners, with ever increasing vivacity and humour. His description of the salient features of negro character elicited hearty applause and gave his delighted audience many a good laugh. The lecture was packed full of solid and valuable information and was delivered in good style. It required about two hours in delivering and yet no one seemed to be wearied. As a lecturer Mr. Johnston makes a most commendable effort and more practice will bring him to perfection. He is sure to give his audience the worth of their time and money and does not fail to entertain as well as instruct. He illustrates his subjects with beautiful drawings in water colours, which add a living interest to his words. The usual vote of thanks was presented. The singing by the choir was very fine and plantation solos by Mr. McTaggart and Miss Liddy were beautifully rendered. The meeting closed with the benediction.

PRESBYTERY OF WINNIPEG.—A meeting of the Presbytery of Winnipeg was held during the Session of the Synod of Manitoba and the Northwest Territories. Application was made by the people of Gretna to have the West Lynne church, now unoccupied and controlled by the Church and Manse Building Board, handed over to them to be taken down and removed to Gretna, some fifteen miles distant. The Gretna people have subscribed over \$600 towards the cost of removing the church, painting it, etc. After some discussion of the advisability of this plan as compared with that of building a new church, the application was approved and ordered to be transmitted to the Church and Manse Building Board. An application for a loan of \$500 was made on behalf of the Icelandic Mission in Winnipeg. The church built last summer to accommodate 200 people is now too small, and this money is asked to assist in defraying the cost of an enlargement. The application was approved and transmitted. The Springfield congregation, which has announced its determination to become self-sustaining, presented a call addressed to the Rev. David Anderson, B.A., of Carberry. The call was unani-

mous, was signed by eighty three communicants and seventy two adherents, and was accompanied by a guarantee of a salary of \$900 and a manse. It was sustained and transmitted to the Presbytery of Brandon, and Prof. Hart and Mr. J. S. McLeod were appointed to support it before that Presbytery.—ANDREW B. BAIRD, *Pres. Clerk*.

PRESBYTERY OF HAMILTON. This Presbytery met on May 21st. Mr. James Black applied for leave to retire. Messrs. Thos. Wilson and Thos. Goldsmith were transferred to the Presbytery of Toronto. The resignation by Mr. Crole of Senieva, and by Mr. Crombie of St Ann's and Smithville, were accepted. The Presbytery put on record their high esteem for Mr. Crombie, their regret that the resignation could not be prevented, and their appreciation of his ability and faithfulness as a preacher of the Gospel. A resolution condemning the Jesuits' Estates Act was adopted. It was resolved to continue the efforts which have been made to prevent traffic on the Welland Canal on the Lord's Day. The report of the Conference with the Government on that subject was encouraging. Commissioners to the General Assembly were appointed, viz.: By rotation, Messrs. S. Carruthers, S. W. Fisher, C. Crombie, R. McIntyre, Dr. Fraser, J. A. Hamilton; by election, Dr. Laing, Mr. Burson, Dr. Laidlaw, ministers; G. Rutherford, R. McQueen, Dr. McDonald, R. Lawin, J. Charlton, M.P., W. H. Morgan, A. J. Mackenzie, M. Leggat, J. Watson, elders. Mr. Abraham got leave of absence to visit Europe. Moderation in a call was granted to Haynes' Avenue, etc., Waterdown, Cayuga, etc. A call to Mr. E. R. Hult from Port Dalhousie South, was accepted, and the ordination is appointed to take place at Port Dalhousie on Tuesday, June 4, at 2 p.m. Mr. McCuaig gave notice of motion to divide the Presbytery. Mr. John Robertson, student of Knox College, was licensed to preach the Gospel.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery held its regular meeting in Exeter on the 14th May. Revs. John Ross, of Brussels, and George Jameson, of Bayfield, being present, were invited to sit as corresponding members. Messrs. M. McGillvray and S. Allan were ordered to be certified as catechists, and they are now ready to engage in such work. Mr. Ramsay gave a report setting forth the average per family contributed for religious purposes during the past year. The report was ordered to be printed, after some slight amendments were made therein. The Clerk was instructed to write to the congregations within the bounds who failed to contribute to some of the schemes, to call their attention to the fact, and request them to contribute to all the schemes in the future. Mr. Forrest, of Bayfield, accepted the call to Walton, and Mr. McConnell was appointed to declare the pulpits of his charge vacant on the last Sabbath of this month, and to act as Moderator of Session. Messrs. Stewart and Ramsay were appointed to prepare a deliverance respecting Mr. Forrester's translation. In consequence of Mr. Forrester's translation to another Presbytery, Mr. Musgrave was appointed commissioner in his place to the General Assembly. Messrs. Carriere and Reid having resigned as such commissioners, Messrs. McConnell and R. Scott were appointed in their places. Mr. McCoy gave a report of his attendance on the meeting of the Assembly's Home Mission Committee. Messrs. Fletcher, Stuart and McLean were appointed to visit the congregations of Bayfield and Bethany, Bayfield Road and Berne, etc., with a view of re-arranging the field. Circular letters were read respecting the reception of ministers of other churches as ministers of this Church. The following are the commissioners to the Assembly:—Messrs. McConnell, Martin, Musgrave, Dr. Ure and Simpson, ministers, and Messrs. McNeill, Jas Scott, Robert Scott, Simons and Anderson, elders. The next regular meeting is to be held in Knox Church, Goderich, on the 2nd Tuesday of July, at 11 a.m.—A. MCLEAN, *Pres. Clerk*.

PRESBYTERY OF MAITLAND.—This Presbytery met at St. Helen's on May 13th. Rev. R. S. G. Anderson, M.A. B.D., delivered trial discourses, and was examined in Biblical Greek and Hebrew, theology and church history. The discourses and examination were sustained as highly satisfactory. The Rev. Dr. Robert Anderson, of Glasgow, Scotland, and Rev. Mr. McMillan, of Auburn, Huron Presbytery, being present, were invited to sit as corresponding members. The congregation being assembled, Rev. T. Davidson preached a sermon. After the sermon, the Moderator, the Rev. A. Stevenson, requested Rev. Mr. McLennan, Moderator of the Kirk Sessions of St. Helen's and East Ashfield, to narrate the steps taken towards filling the vacancy, which he did. The Moderator then put to the Rev. R. S. G. Anderson the questions to be put to ministers at ordination and induction, which were satisfactorily answered. The Presbytery then proceeded to ordain and induct Mr. Anderson, he kneeling in the midst of the brethren, the Moderator engaged in solemn prayer, and by prayer and the laying on of the hands of the Presbytery, Mr. Anderson was solemnly set apart to the office of the Holy Ministry, and committed for guidance and success therein to the grace of God. Thereafter the Moderator gave him the right hand of fellowship, and in the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of the Presbytery of Maitland, invited him to take part of this ministry with us, and inducted him to the pastoral charge of the congregations of St. Helen's and East Ashfield, and admitted him to all the rights and privileges thereto pertaining. The other members of Presbytery gave to him the right hand of fellowship. Rev. Mr. McQuarrie addressed the newly inducted minister, and Rev. Mr. McLennan the congregation. Mr. Anderson received a cordial welcome from the congregation. Next day the Presbytery met at Wingham, Rev. D. G. Cameron, Moderator, *pro tem*. Session records were examined and attested. On motion it was agreed that Messrs. McQuarrie and Ross be appointed to attend the next meeting of Bruce Presbytery to carry out the views of this Presbytery in regard to the division of the mission field. A telegram was received from Rev. J. Ross, from Exeter, stating that the Rev. David Forrest had accepted the call from Duff's Church, Walton, and would be ready for induction on Thursday, the 30th day of May, instant. A special meeting of Presbytery was appointed to be held in Duff's Church, Walton, on Thursday, the 30th day of May, inst., at two o'clock, p.m., for the induction of Rev. David Forrest to the pastoral charge of Walton congregation. The Rev. Mr. Anderson was appointed to preach, Mr. Jones to address the minister, and Mr. Ross the congregation. Mr. Jones was appointed to preach in Walton and to read the edict on the 19th and 26th inst. A circular from the Prisoners' Aid Association of Canada was submitted by the Clerk. On motion, Messrs. McKay, Sutherland and McNabb were appointed to examine the communication and prepare recommendations for next meeting. Circulars from the following Presbyteries regarding their intention to apply to the next General Assembly for leave to receive into the ministry of this Church the persons named by them respectively:—Picton—to receive Rev. James Murray, late of Presbytery of Egerton, in connection with the Church of Scotland. Montreal—to receive Rev. James H. Beatt, an ordained minister of the U. P. Church in Scotland. London—to receive Rev. R. H. Craig, formerly a minister of the Congregational Church. Hamilton—to receive Rev. W. M. Cruickshank, of the Congregational denomination from England. Ottawa—to receive Rev. W. H. Geddes, a minister of the American Presbyterian Church and formerly a minister of this Church. Toronto—to receive Rev. Henry W. Knowles, a minister of the Canada Methodist Church, and to receive as Probationer of our Church, Rev. George Mackay, a licentiate of the Church of Scotland. Messrs. McQuarrie and Lockhart were appointed to attend the Sabbath Observance Convention to be held in Hamilton on Tuesday, June 25th. Whitechurch and East Wawanosh ask for one half supply from the Committee on the Distribution of Probationers. Mr. McNabb was

appointed Moderator of the Sessions of Chalmers' Church, Kincardine Township and Berne, during Mr. Murray's absence in the old country. Mr. Ross reported by letter that the grants asked for from the Augmentation have been given, including \$175 to Dungannon and Port Albert. The following resolution, moved by Mr. Sutherland, seconded by Mr. Hartly, was unanimously passed:—That this Presbytery expresses in the strongest terms its disapprobation of the Act incorporating the Jesuit Order, and of endowing the said Order from the public funds, and therein recognizing the authority of the Pope of Rome in Canadian Legislation: That this Presbytery further strongly disapproves of the conduct of those members in the House of Commons who have opposed the disallowance of the aforesaid Act of Endowment, who by so doing have violated their sacred duty, allegiance to the Crown, and have rendered themselves unworthy of the confidence of their constituents, and thus giving a standing in this peaceful and prosperous Dominion to an Order which for over three hundred years has proved a curse to every country where it has obtained a footing. And this Presbytery further expresses its appreciation of the patriotic conduct of the thirteen who have proved faithful to their trust on the occasion. Rev. K. McDonald was granted leave of absence for three months, to visit Europe. The remit on the marriage question was considered. On motion of Mr. Sutherland, seconded by Mr. McLennan, it was agreed, that this Presbytery disapprove of the remit *simpliciter*. The next regular meeting will be held at Wingham on Tuesday, July 9th, at 11.15 a.m.—JOHN MCNABB, *Pres. Clerk*.

THE ASS THAT THE LORD HATH NEED OF.

The Sabbath school lesson a few weeks ago was upon the Lord's triumphal entry into Jerusalem. The part played by the ass that day caught the writer's eye with a deep significance.

Christ must enter Jerusalem as King that day, and He must ride into it. But the Man Christ Jesus had no ass of His own. His immediate disciples seem to have had none either. But He must ride. Necessity was upon Him. He must ride. In this strait the owner of "the cattle upon a thousand hills" calmly shows Himself. He does not buy an ass, nor beg one, nor borrow one; but by the hand of two commissioned messengers, He lays His own hand of power and lawful right upon "an ass hid where two ways met." When these messengers without asking leave of any one, begin loosing the colt, they are checked by a very natural question from him who up to this time had supposed himself to be the owner of the beast. "What do ye, loosing the colt?" The answer put into their mouth beforehand by Him who sent them was this one sentence: "The Lord hath need of him." No doubt the effectual power of Jehovah accompanied the word, for "straightway" the owner withdrew all objection, and "sent" the colt to the Master, who so pleaded, not His right, but His need.

The Lord is in need again. Reverently we speak it, but it is too plain to need proof. The God "in whose hand our breath is, and whose are all our ways," has need of an ass. The Lord Jesus Christ our Saviour, "who, though He was rich, yet for our sake became poor," who bore our load, who died our death, and who now has made us joint-heirs with Himself in this eternal inheritance—this same Jesus Christ has need of an ass upon which to ride as King with His Gospel of peace and hope into the city gates that God has left open for Him. But He needs an ass to ride upon. What is the ass, the want of which is delaying the Lord's entry into the sad dark places of the earth? Is it not just the silver and gold? Is not this the ass upon which the Lord is to ride, and without which He can not go? Reverently again, but truly—without which He cannot go. Which of us has an ass tied? With serious authority I lay my hand upon it as the Master's messengers. "The Lord hath need of him."

Jesus did not send His two disciples to lay hands upon an ass at work in the plough, nor to loose the beast out of a peasant's cart. The ass the Lord had need of was one that, though owned, was not in use. He was hid, neither forgotten as unprized, but not in harness. So now it may be that the Lord does not in the meantime lay claims to the hundreds hitched to the farmer's plough, nor the thousands turning the tradesman's mills, nor the millions actually engaged in running the traffic of the world. But He does lay claim to some of the thousands owned by His own blood-bought followers—owned, but not in use. Thousands "tied," tied in the bank, tied in many a comfortable investment, tied, but so little a part of either life or work, that if they were suddenly swept away, their loss would not check their owner's plough, nor stop his cart, nor indeed take one comfort out of his daily life. Dear fellow Christian have you such an ass tied? Listen then to the Master's message. "The Lord hath need of him." There is authority in it, but there is tender pleading in it too. Sinner, saved from eternal death by Christ's death, raised to eternal life by Christ's life, The Lord hath need of your ass. "Straightway" will you send him to the Lord? I am not asking for ten cents this time, nor for ten dollars, but for thousands, tied where two ways meet. Which way will you send them? The Lord hath need of them, and remember He shed His blood for you.

Here is one thing for which the Lord hath need of close upon ten thousand dollars. The French Protestants' school at Pointe-aux-Trembles has for years been too small to accommodate the hundreds of Roman Catholic children seeking admission. During the past year the boys' part has been enlarged, but the girls' part is still where it was before. Last fall sixty girls had to be sent back from its closed door with this sad, this terrible sentence, "There is no room for you here." Hath not the Lord need of the money required for this building, that light, and life and hope may dawn upon these dark young hearts, and, through them, upon the homes of our French brothers? Where is the ass that will do this work? Christian brother, Christian Sister, have you got it? Well, the Lord hath need of him. Will you look at your ten thousand "tied" in the bank where one stroke of your pen will loose it, and another stroke of your pen will send it, and will you hear unmoved this message, The Lord hath need? Are you afraid that giving that ten thousand dollars to Him will make you poor? Surely those who once think such a thing do not know Christ. Dear fellow Christian, do not be afraid to trust your money with the Lord of Heaven and earth, but be like the owner of the ass tied where two ways met when he heard the Lord hath need of him, "straightway" loose it and send it. When you have done it, and done it heartily, you will sing one song to-day. But when eternity shall have showed the relative importance of things, there will be many songs sung on account of it, when you and those to whose rescue the Lord shall have ridden by its means, shall all rejoice together before the presence of His glory.

May He whose omnipotence dealt with the heart of the owner of the ass, deal with your heart too. O wealthy Christian, till you send to Himself with all your heart a worthy portion, and in ministering to the Lord's need, remember Pointe-aux-Trembles. ANNA ROSS.

Brucefield, May 17, 1889.

In sending for Pointe-aux-Trembles, please address, REV. DR. WARDEN, 198 St. James Street, Montreal.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 9, 1889. } JESUS BEFORE PILATE. [Mark 15: 1-20]

GOLDEN TEXT.—Pilate said unto them, Take ye Him and crucify Him.—John xiv. 6.

SHORTER CATECHISM.

Question 25, 26. It is clearly necessary that the Mediator between God and man should be both divine and human in order to discharge the functions of that office. (1st) He must be God—(a) that he might be independent of either party to be reconciled, and so make the peace; (b) that he might originate the revelation of God to man, (c) that, being personally above the demands of law and of infinite dignity, he might be put in our law place, render an obedience he did not owe for himself, and by one death atone for the sins of all his people, and for them merit an eternal reward. (d) that he might be King over all things for his Church. (2) It is no less clear that he must be man—(a) that as the second Adam he might represent man, (b) that he might be made under the law, render obedience, suffer the penalty of sin for men, and be tempted in all things like us, sin excepted; (c) that he might sympathize as a merciful and faithful High Priest (Heb. 2: 17, 18; 4: 15, 16); (d) that he might in his glorified humanity be the Head of the Church to whom all His people are "predestined to be conformed" (Rom. 8: 29). A prophet is one qualified and authorized to speak for God to men. Moses was prophet for his brother Aaron (Ex. 7: 1). The foretelling future events is only one part, and that not the most characteristic or important, of the function of a prophet. Christ executed the office of a Prophet as the Word of God in three grand stages: (a) before His incarnation; (b) after His incarnation during the present dispensation; (c) throughout eternity in glory. He has executed it (1) immediately in His own Person (a) on earth, (b) in heaven; (2) mediately—(a) through the Holy Ghost by inspiration of the prophets and apostles, and by the spiritual illumination of all His people; (b) hence through the inspired Scriptures; (c) through the officers of His Church, as qualified with supernatural gifts as the apostles, or with only natural gifts and ordinary graces as pastors and teachers. He executes the functions of a divine Prophet in our behalf both (a) externally, as through His Word and works, and (b) internally, by means of the spiritual illumination of our hearts. He is not only a prophet, but the Prophet. For as God He alone knows the deep things of God, and can adequately and authoritatively speak for Him. He is the original Fountain of all divine knowledge among men, the eternal Word and Image of God (John 3: 11), the Prophet of prophets, the Teacher of teachers. A. A. Hodge, D.D.

INTRODUCTION.

At an informal meeting held during the night, the Jewish Council had condemned Jesus. This was not enough; the outward form of law had been violated. The enemies of Jesus waited for the day, and the Council again assembled. They adjudged Him worthy of death, but they had not the authority to inflict the death sentence. It required the confirmation of Pilate, the representative of the Roman authority.

I. Jesus Before Pilate.—Pontius Pilate was at this time Roman Governor of Judea, with his headquarters at Caesarea, but during the Jewish festivals he was usually present in Jerusalem, where his soldiers were quartered in the castle of Antonia, overlooking the Temple. As he had come into collision on several occasions with the Jewish people, he was afraid of tumults, and by his presence in Jerusalem at the head of the Roman garrison, he expected to be able to overawe the people. As soon then as with any show of decency the enemies of Jesus could make their appearance before Pilate, they led Him bound into the Procurator's judgment hall. They themselves would not enter lest they should be defiled, so they had a conference with Pilate outside. The accusers of Jesus did not state the grounds on which He had been condemned in the Sanhedrim, because Pilate would not have been influenced by these. They shifted their ground so as to prejudice the case in Pilate's mind. Jesus was accused of seditious agitation, and of claiming to be a king. Though Pilate had little respect for Jewish customs and opinions, these offences with which Jesus was charged were of such a nature that he could not well regard them with indifference. At the same time he was convinced that malignant hate was the motive that impelled the Jews to urge him to the condemnation of Jesus, and so he asks Him, "Art Thou the king of the Jews?"

II. Jesus' Defence.—Before the tribunal of Pilate, Jesus is silent. At the bar of justice an accused person may be silent for two reasons:—his guilt may be so clear that he has nothing to say, or conscious of his innocence he may be certain that the evidence adduced will be sufficient for its establishment. Before His judge and accusers Jesus Christ was not only consciously innocent, He knew that the entire proceedings were a transparent mockery and therefore He was calm and silent. To Pilate's question as to His kingly claims, He gives a brief reply, but to the accusations of the chief priests He answers nothing. His silence astonishes and perplexes Pilate. He is very unwilling to condemn Jesus. He finds no fault in Him, and tries various plans to effect His release. He sends Him to Herod, who after questioning Him sends Him back to Pilate. It was customary at the feast to release a prisoner, and he tried to take advantage of this custom to set Jesus free. At that time there was a prisoner named Barabbas who, it is thought, had headed an insurrection against the Roman power. The people called for his release, Pilate still thinking that they might be induced to ask that Jesus might be set free. The chief priests used their influence with the people and persuaded them to seek the release of Barabbas. Still anxious to save Jesus from the fury of His enemies, Pilate asks what is to be done upon the King of the Jews. To this question comes the vengeful cry, "Crucify Him." Before yielding he makes one last effort and asks them "Why, what evil hath He done?" He spoke to deaf ears and obdurate hearts. The crowd only responded with a louder call for His crucifixion.

III. Jesus Condemned by Pilate.—Pilate against his own judgment, against his wife's earnest warning, consented to gratify the Jewish rulers, set Barabbas at liberty and delivered Jesus for crucifixion. The first part of the punishment of the condemned was scourging, a barbarous mode of torture. He was then led from the judgment hall to the Pretorian, where the soldiers were assembled, who indulged in cruel mockery and abuse of the Holy One. After being subjected to this painful humiliation, Jesus was led forth to the scene of His last agonies on Calvary.

PRACTICAL SUGGESTIONS.

How dreadful was the hatred with which the enemies of Christ pursued Him!

In whatever circumstances Jesus was placed, His innocence shines out with the utmost clearness. Pilate was compelled to acknowledge it.

Christ and Barabbas were presented to the multitude, and they chose Barabbas. It is an awful thing to reject Christ.

Pilate violates right, justice and his own conscience to please the people, and he failed.

THE MISSIONARY WORLD.

DEVELOPMENT OF MISSIONARY SPIRIT.

The following is the address delivered by the Rev. Dr. Wardrope at the Synod of Toronto and Kingston Conference at Bowmanville.

It seems unnecessary now to dwell upon the more ordinary and obvious means of developing a missionary spirit in our congregations. Yet it would not do to omit all mention of them. These are:

1. The assigning of its due place, in our public ministrations, to the command of our Redeemer: "Go ye into all the world and preach the Gospel to every creature." That must surely be a very defective pulpit teaching in which that command is seldom referred to. It forms so essential a part of the invitation given to us that it is difficult to see how, without it, any exposition or exhortation could be called a fair presentation of the truth as it is in Jesus. On one occasion, a man who had been hearing an appeal in reference to missionary work asked Mr. Spurgeon, "Could not, in the wisdom and power of God, the heathen be saved without our sending the Gospel to them?" "That is not the first question for you," replied the great preacher: "The first question is, Can you be saved?" That view of the matter, whether personated in that particular way or not, should be kept before the mind of every hearer of the Gospel.

2. The imparting of the fullest possible information in regard to missionary work. We sometimes hear a remark made as to the remissness of pastors who content themselves with a bare announcement of the various collections appointed by the Assembly to be taken up in aid of Home Missions, French Evangelization, Foreign Missions, and other departments of the Church's work. What is to be thought of those who do not even announce the collections? In some places, we meet with men, not unobservant of what goes on in the congregations to which they belong, who say that they have known half a year, or even a year, pass away, without a missionary collection being taken up, or asked for. Those who think, and even say, that their own congregational needs will be more fully met by their withholding of all aid from missionary objects, have not mastered the A B C of the Christian faith. If there were no blanks in our congregational returns, if every congregation were represented by a contribution small, perhaps, in many cases, but in some degree commensurate with its ability, our colleges, our Augmentation Fund, our missions, Home, French-Canadian, and Foreign, would be sustained with an efficiency and liberality far surpassing our present or past experience. And I believe that such contributions would be given by almost all our congregations, if our pastors were to make frequent, concise, and hearty statements of what is being done in the various mission fields. Their people would be instructed and encouraged, and their own spirits would be quickened. They would be brought more into line and harmony with Him who has assigned to us our various positions in His service and said to us, "Occupy till I come."

3. In close connection with what I have been speaking of would be the circulation of missionary literature. The papers published in more or less intimate relation to the Presbyterian Church are in every way deserving of our confidence and commendation. They render most essential service in their advocacy of missions, and they should be well supported by such a constituency as that which our Church affords. It goes without saying that the Record should be found in every home of the Church. I have heard it said, "It contains little or nothing." I never heard that said by any one who carefully reads it. I am sure it is the wonder of all who know how to estimate such work, that a periodical containing such wealth of intelligence about what is being done at home and abroad, so packed with wise counsels, timely hints, and seasonable encouragements, besides its lessons for the young, can be furnished for 25 cents per annum. No one reading the Record, and the admirable leaflets of the Woman's Foreign Mission Society can be ignorant of what is being done in mission work among us. And many, by the reading of them, will be led to procure and read larger papers and magazines, in which the great themes pertain-

ing to the extension of Christ's kingdom are more fully discussed.

4. Generous sympathy with Woman's Foreign Mission Societies and Mission Bands in our congregations. What has been accomplished by these, through God's grace, during the thirteen years that have passed away since the Woman's Foreign Mission Society was first organized, excites our gratitude and our wonder. The existence and operation of the Woman's Foreign Mission Society has had an uplifting effect on the whole life of the Church. Many have, through its instrumentality, been brought to the experience of a communion with Christ such as they had never enjoyed before. And I believe it is not too much to say that some have been brought to a saving knowledge of Christ through the influence brought to bear upon them by the Holy Spirit, in direct connection with its meetings and its efforts.

Other means might be specified, as, for example, the enlisting of our young men, and of our men old and young, as well as our women, in work with special reference to Home Missions and French Evangelization. There are hundreds and thousands of men and women in actual Church membership who have not yet been reached by any appeal for the consecration of themselves to Christ and His cause. They do not yet know that "the Lord hath need of them."

This leads me on to say that above and beyond all these more ordinary and obvious means of developing a missionary spirit, there must be a more full and abiding conviction that it is for mission work—for the evangelization of the world—that the Church exists. Our average and every-day thought about our Church work has been too much like this: "Now that our congregation has reached a fair degree of prosperity, and Sabbath school and Bible class are in good working order, and our contributions to the Schemes of the Church raised to a figure that will not appear discreditable when compared with the givings of other congregations, we may be satisfied." Such thoughts are among the "things behind" that must be forgotten. We must awake to the conviction that if we are in the state referred to (for which indeed we may well give thanks), we are in it in order that we may the more effectually and the more heartily, and with a self-surrender beyond anything that we have ever known, give ourselves to the Lord. Our very prayers, the most earnest of them, must be reviewed; and while we pray, not less but more than ever, for the growth of spiritual life in our own souls, we must remember the order indicated by the Great Teacher, "When ye pray, say . . . Hallowed be Thy name. Thy kingdom come."

I believe that greater numbers than ever before are asking the question, "Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world?" And we have preached and heard sermons on these words along His line. "Christ manifests Himself to His people in the gifts of His providence, in His ordinances, in the afflictions and trials by which He brings us near to Himself, and in other corresponding ways." All true; but we often seem to forget that He himself gives us the direct answer: "If a man love Me, he will keep My words: and My Father will love him, and we will come unto Him, and make our abode with Him." "If a man love Me, he will keep My words." What words? you ask. I say, All His words: His words to the twelve. His words to Nicodemus, His words to the woman of Samaria, His words to Martha and Mary, His words to the multitudes; all that He spoke for the instruction and salvation of men. But if you ask, what words, more particularly? Then I say that, if you are with a loved friend whom the Lord is just calling away to Himself, if you hear him speaking last words to you, these are they that you specially treasure up in your memories and in your hearts. Now what were the last words of Him whom our souls love? You remember how "the eleven disciples went into Galilee, into a mountain where Jesus had appointed them. . . . And Jesus came and spoke unto them saying, 'All power is given unto Me &c.'" Matth. 28. 18-20. Any later than these? you ask. Yes: "In the day in which He was taken up" He said to them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses

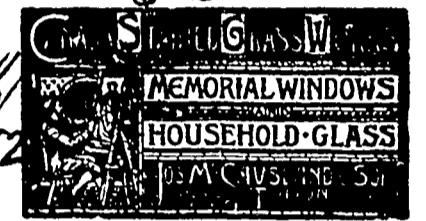
unto me both in Jerusalem, and in all Judea, and unto the uttermost part of the earth."

It seems to me that, in proportion as we are "keeping" His word, allowing it to abide in us and to influence us in our plans and in all our anticipations as a Church and as individual members of it, the Lord is blessing us. "My Father will bless Him, and we will come unto Him, and make our abode with Him." Do you fear there is to be any shortcoming on His part? Will He not come fully up to all His engagements, and so far as exceeding abundantly above all that we ask or think? Do we not see fulfilment of this promise in the wonderful supports and constitutions given to His servants in mission fields, far from the ordinary comforts of home and friends? Does He not open to them a new meaning in this word? "As the Father hath sent me, so send I you?"

In order to the development of a missionary spirit which might be in some degree worthy of that name, we must seek for ourselves, not for those with whom we are associated in Church fellowship and Church work, that we may be brought into further harmony with our Lord in His great design, that we may understand the evangelization of the world not to be something for which the men and the means that we can spare may be given, but as the very end for which the Church lives, and in the prosecution of which she is to enjoy the closest, and the most strengthening, and the most blessed fellowship with Him who says "Go, and teach all nations, and lo, I am with you alway."

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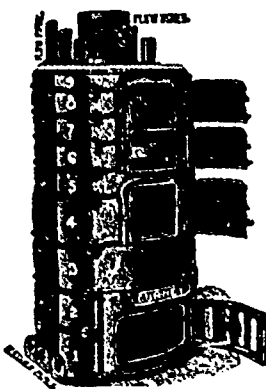
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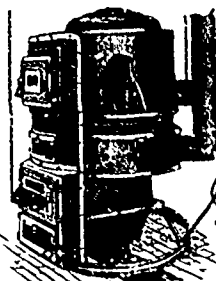
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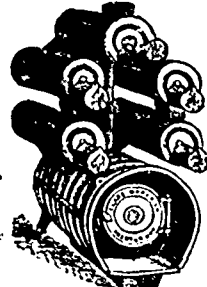


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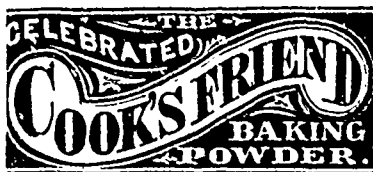
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BIRTHS, MARRIAGES & DEATHS

DIED. At Kingston, on the 16th inst. Mary E., beloved wife of Rev. G. C. Patterson, M.A. In Lindsay, on May 25, Elizabeth Henrietta, wife of Charles D. Bari, and second daughter of Thos. A. Young, of Fergus, in her thirty eighth year.

MEETINGS OF PRESBYTERY.

BRUCE.—At Chesley, July 9, at one p. m. BARRIE.—On Tuesday, May 28, at eleven a. m. GERRARD.—At Alexandria, on Tuesday, July 9. BROCKVILLE.—At West Winche 108 July 9, at five p. m. QUEBEC.—At Richmond, July 9, at half past seven p. m. LINDSAY.—At Lindsay, Tuesday, May 23, at eleven a. m. CHATHAM.—At Windsor, on Tuesday, July 9, at ten a. m. PARIS.—In Knox Church, Ingersoll, June 25, at two p. m. TORONTO.—In the usual place, on Tuesday, June 4, at ten a. m. WHITBY.—At Newcastle, on Tuesday, July 16, at half-past ten a. m. SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, July 9, at half past two p. m. PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, July 9, at nine o'clock. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, July 2, at ten a. m. OWEN SOUND.—Next regular meeting in Division Street Hall Owen Sound, on June 24, at half-past seven p. m. KINGSTON.—Adjourned meeting in Cooke's Church, Kingston, on May 21, at three o'clock p. m. Regular meeting in John Street Church, Belleville, July 2, at half-past seven o'clock p. m.

Advertisement for DR. PRICE'S CREAM BAKING POWDER. Features a logo with 'FULL WEIGHT PURE' and 'MOST PERFECT MADE'.

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful.

Advertisement for GAS FIXTURES. Features an illustration of a gas lamp and text: 'Public Buildings. For Churches and'.

We are manufacturing a choice lot of these Goods at VERY LOW PRICES. Below anything that can be imported. Estimates Given on Application. KEITH & FITZSIMMONS, 109 King Street West, Toronto.

Advertisement for ESTERBROOK STEEL PENS. Features an illustration of a pen and text: 'ALWAYS ASK FOR ESTERBROOK STEEL PENS. Superior, Standard, Reliable. Popular Nos. 048, 14, 130, 135, 161. For Sale by all Stationers.'

Miscellaneous.

Advertisement for ROYAL BAKING POWDER. Features a large illustration of a tin of powder and text: '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 phospha powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.'

Advertisement for Burdock BLOOD BITTERS. Features a logo with a lion and text: 'CURES CONSTIPATION. With all its ill effects such as Headache, Bad Blood, Piles, Humors, Poisoned Secretions and the general ill-health caused by irregularity of the Bowels. In the Spring of '87 I was nearly dead, as everybody in my neighbourhood knows. My trouble was caused by obstinate constipation. One bottle of Burdock Blood Bitters cured me entirely. WALTER STINSON.'

Advertisement for Provident Life and Live Stock Association. Features a logo with a lion and text: 'CHIEF OFFICE—ROOM D, YONGE STREET ARCADE, TORONTO. INCORPORATED. A MUTUAL BENEFIT ASSOCIATION. IN THE LIFE DEPARTMENT Indemnity provided for SICKNESS or ACCIDENT and substantial assistance in the time of bereavement. IN THE LIVE STOCK DEPARTMENT Two-thirds the loss by death of the LIVE STOCK of its members through disease or accident. Also for depreciation in value for accidental injury. Those interested send for prospectuses, etc. RELIABLE AGENT'S WANTED WILLIAM JONES, Managing Director.'

Advertisement for PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION. Features text: 'EAT WHAT YOU CAN ENJOY. NASHMITH'S CORNER JARVIS & ADELAIDE ST. King East. AERATED. PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION 22 Jarvis Street, Toronto. Electrically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.'

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Miscellaneous.

PRESBYTERIAN CHURCH. MEETING OF GENERAL ASSEMBLY. THE usual Rates are given by the Railway Companies for Commissioners to the Assembly, viz. FARE and ONE-THIRD, FOR THE DOUBLE JOURNEY ON CERTIFICATE. Certificates have been forwarded to Presbytery Clerks for the Commissioners. The privilege is granted to the wife of a Commissioner who may accompany them, and to parties having business at the Assembly. The Richelieu and Ontario Steamboat Company grant the like rate, passengers paying for meals and berth extra. Those who wish to travel by steamboat will please apply to me for certificates. On the Intercolonial Railway Single Fare will be charged for the double journey. Wm. Reid, Toronto, May 25, '89. P. O. Drawer, 2607.

TO MINISTERS and CHURCH MANAGERS, the PUBLIC STATUTES relating to the PRESBYTERIAN CHURCH IN CANADA, with ACTS AND RESOLUTIONS of the GENERAL ASSEMBLY and BY-LAWS for the GOVERNMENT of the COLLEGES and SCHEMES OF THE CHURCH. by CHIEF JUSTICE TAYLOR. Price 50 cents. Sent POSTPAID To any address. C. BLACKETT ROBINSON 5 Jordan Street. TORONTO.

Advertisement for RIDGE'S FOOD. Features a logo with a mountain and text: 'RIDGE'S FOOD. THE BEST TABLE FOOD FOR INVALIDS. Used by the British and Foreign Dispensary, and other leading Dispensaries. Prepared by the Ridge Food Co., (on every label), Palmer, Mass.'

Advertisement for Confederation Life. Features text: 'Confederation Life TORONTO. OVER \$3,500,000 ASSETS AND CAPITAL. J. K. Macdonald, Managing Director. SIR W. P. HOWLAND, President. W. C. MACDONALD, Actuary. SIGNS of every description, from the plainest to the most elaborate and highest style in the city, as work which I have already executed will testify. Those wanting this class of work will find it to their advantage to call and get prices and see samples, etc. F. HEWSON Glass and General Sign Writer, TEMPERANCE STREET, TORONTO.'

Miscellaneous.

Advertisement for MAMA SAYS THE DOWSWELL WASHER AND STANDARD WRINGER. Features an illustration of a woman using a washer and text: 'SAVE HEALTH TIME MONEY. HARDWARE DEALERS. SELL THEM OR DIRECT FROM THE FACTORY. STANDARD MFG CO. HAMILTON ONT.'

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Advertisement for D. MCINTOSH & SON. Features a logo with a figure and text: 'D. MCINTOSH & SON SCULPTORS 510 YONGE ST. TORONTO. GRANITE MONUMENTS Tablets &c.'

Advertisement for WOVEN WIRE FENCING. Features an illustration of a man with a fence and text: 'BEST STEEL WIRE GALVANIZED. WOVEN WIRE FENCING 60 to 90 LBS. PER 1000. JAMES COOPER, Montreal, Sole Agent for Quebec, New Brunswick and Nova Scotia.'