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TORONTO ENGRAVING CO.

Vol. 17.—No. 19.
Whole No. 847.

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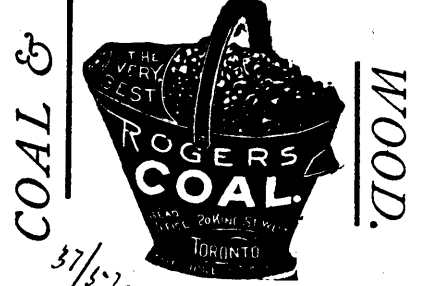
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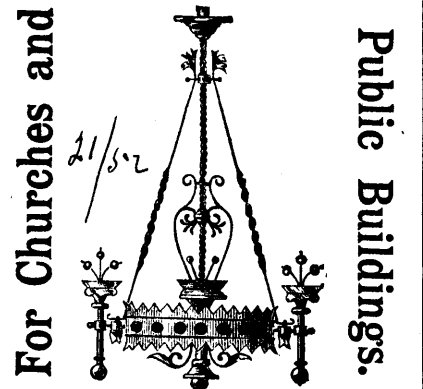
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WISTAR'S BALSAM OF WILD CHERRY,

which does not dry up a cough and leave the cause behind, but loosens it, cleanses the lungs, and soothes irritation, thus removing the cause of the complaint. CONSUMPTION CAN BE CURED by a timely resort to this standard remedy, as is proved by hundreds of testimonials.

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Is effective in small doses, acts without griping, does not occasion nausea, and will not create irritation and congestion, as do many of the usual cathartics administered in the form of Pills, etc.

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Is especially adapted for the cure of Liver Complaints and Bilious Disorders. For Acid Stomach and Loss of Appetite. For Sick Headache and Dyspepsia. For Constipation or Costiveness. For all Complaints arising from a Disordered state of the Stomach.

This medicine being in liquid form, the dose can be easily regulated to meet the requirements of different persons.

Extracts from a few letters received attesting its merits:

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A CRYING EVIL.—Children are often fretful and ill when worms are the cause. Dr. Low's Worm Syrup safely expels all Worms.

Sparkles.

THE Favourite Medicine With All Classes —Perry Davis' Pain-Killer.

"AND didn't ye say that ye's could carry water in a sieve?" "An' so I kin. But I waits till it freezes."

AFTER a too hearty dinner, if you feel dull and heavy, try a dose of Campbell's Cathartic Compound.

"WHAT I'd like to know," said a school boy, "is how the mouths of rivers can be so much larger than the heads."

Do tell me? the name of that delightful Perfume you use. With pleasure. It is the "Lotus of the Nile."

"WHAT kind of a dog is that, my little man?" "He's part terrier." "And what's the other part?" "Oh, just dog."

A SOUTHERN darkey, after gazing at some Chinese, shook his head and solemnly said: "If de white folks be so dark as dat out dar, I wonder what's de colour ob de black folks?"

"PAPA, where's atoms?" "Atoms? I don't know, my boy. You mean Athens, probably." "No, I mean atoms, the place where everything is blown to."

THE hen, fool though she is considered, possesses in a marked degree the faculty of making much out of little. Feed her corn by the pint and she eats it by the peck.

AFTER a midnight lunch of mince pie, a citizen complained of horrid dreams, in which he was chased by pirates. "Mince pirates, probably," calmly suggested his wife.

HOUSEKEEPERS that fail to acquaint themselves with the value of James Pyles Pearl-line in the kitchen and laundry deprive selves of the most convenient and useful article of the age.

FIRST BALDHEAD: That's a beautiful piece the orchestra is playing. Second Baldhead: Ah, it is one that will always haunt me. First Baldhead: Why? Second Baldhead: It is the only one my daughter knows.

"WHY, Miss Howjames," said the Chicago girl, "you don't mean that is all over between you and Mr. Grimshaw?" "What I have told you," replied the Boston young lady haughtily, "is the—the undraped actuality."

VISITOR (to convict): What are you in for, my friend? Convict: I got ten years at hard labour for swindling. Visitor: Swindling is very bad. What labour do you have to do? Convict: I'm in the shoe department, sir. I cut the pieces of pasteboard that are put between the soles.

"Do you find the people indigent?" asked a clergyman of a wealthy member of his church who had been calling on some very poor families.—"Oh, dear, no!" answered the lady, "they were respectable, but poor as poverty."

"MA," said Bobby, after a thoughtful silence, "do you know that I don't believe Santa Claus is really as good as he is cracked up to be?" "Why, Bobby, what makes you think that?" "Because he gives his nicest presents to little boys and girls that have rich pas."

OMAHA DAME: Didn't you know before your marriage that the man you loved had contracted the liquor habit? Neglected Wife: Yes, I know he had contracted the habit and if it had only stayed contracted I should not have complained; but after marriage the habit expanded.

MAGISTRATE (to prisoner): You say, Uncle 'Rastus, that you took the ham because you are out of work and your family are starving. And yet, I understand that you have four dogs about the house. Uncle 'Rastus: Yes, sah; but I wuddent ask my family to eat dogs, yo' honah!

"MY DEAR," said Mrs. Snaggs to her husband, "what is a canard?" "Don't you know what a canard is?" queried Snaggs, rather sneeringly. "Why, the word itself conveys its own meaning." "Does it? Well really, I can't see it. What does it mean, dear?" "Why, a canard is something one canardly believe, of course."

CONSUMPTION SURELY CURED.

To the Editor:— Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured; I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

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Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "gone-ness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in and, sooner or later, induce a fatal termination.

Dr. Pierce's Golden Medical Discovery acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases.

CURES ALL HUMORS,

from a common Blotch, or Eruption, to the worst Scrofula, Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influence. Especially has it manifested its potency in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings," Goitre, or Thick Neck, and Enlarged Glands. Send ten cents in stamps for a large Treatise, with colored plates, on Skin Diseases, or the same amount for a Treatise on Scrofulous Affections.

CONSUMPTION,

which is Scrofula of the Lungs, is arrested and cured by this remedy, if taken in the earlier stages of the disease. From its marvellous power over this terribly fatal disease, when first offering this now world-famed remedy to the public, Dr. Pierce thought seriously of calling it his "CONSUMPTION CURE," but abandoned that name as too restrictive for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled, not only as a remedy for Consumption, but for all Chronic Diseases of the

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Notes of the Week.

THE General Assembly of the Presbyterian Church in the United States last year recommended \$800,000 for Home Missions. The receipts, the *Interior* says, foot up to within \$16,000 of it. That is the best approach to an estimate yet made. It is an increase of \$130,000 over last year. Will the report presented to our Assembly at Halifax present a like gratifying increase?

THE College Students' Summer School and Encampment at Northfield, Massachusetts, is announced to begin on June 30, and continue till the 15th of July. The course of Bible study is to be conducted by Mr. D. L. Moody, who has invited a number of prominent men from the United States and elsewhere to take part in the meetings. The advantages to be derived from this gathering are not confined to college students, but are open to all who desire to attend.

DR. MITCHELL of South Leith, preaching the annual sermon on cruelty to animals in Tron Church, Edinburgh, lately, spoke against the neglect of pet animals, but added that some people were more careful of these than they were of human beings. They provided special premises for their hunters, while their cottars lived in places resembling pig-sties. They occasionally saw a lady who allowed her child to be carried behind her by a nurse, whilst she herself tenderly carried some blear-eyed brute of a lap-dog.

ALTHOUGH the latest letters from Rev. D. Clement Scott are of a reassuring character so far as the immediate future of the African mission is concerned, an impression appears to have been created among the English and Portuguese that Great Britain has abandoned her people in East Africa, and they are hastening to strangle the missions by closing against them the River Zambesi, which was opened thirty years ago at an expense to British tax-payers of over \$150,000. Will British rulers allow the work of Livingston to be thus undone?

WHILE the Rev. Walter C. Smith, of the Free High Church, Edinburgh, is on his American tour, the following ministers have agreed to supply his pulpit: Principal Caird and Dr. Cameron Lees, of the Established Church; Principal Cairns, Dr. James Brown and Rev. John Smith, M.A., of the United Presbyterian Church; Principal Miller, of Madras, Dr. Alexander Whyte, Professors A. B. Davidson, Laidlaw, Lindsay and Salmond, and Revs. Lewis Davidson, George Steven, David Somerville, Alexander Martin, George Smith, of Aberdeen, John Neil, H. Falconer and Macrae Stewart, of the Free Church.

AN outside opinion on a matter that keenly interests combatants on the spot is not without its value. The *Christian Leader*, published in Glasgow, has this to say on the location of McMaster University: To any disinterested observer in the Old Country, it must seem very strange that the Canadian Baptists are divided on the subject of where they ought to have their university. The late Mr. M'Master's magnificent bequest and the metropolitan character of Toronto clearly point to that city as the most appropriate location; and yet some are contending that Woodstock has a vested interest in the affair and must be selected.

THE Bishop of Rochester is not ignorant of the bones and banjo entertainments cultivated by some of the ministers in his diocese, with a view of attracting young men to the Church. "The Church," he says, "has a great moral and religious work to do in reclaiming the victims of intemperance, and this cannot be done only by the tea, the banjo, and humorous recitations. To vulgarize our great cause in the eyes of the public is to destroy it. Some well-meaning persons are, un-

consciously no doubt, doing their best to make it very vulgar even now." We have taken occasion, says the *Christian Leader*, to denounce such a policy as demoralizing, and are thankful that our case is now very much strengthened by Dr. Thorold, who is of opinion that such proceedings are positively vulgar.

THE sudden death of the Hon. Thomas White, Minister of the Interior, has given a temporary truce to the severity of political vituperation. The good qualities of the deceased Minister have been generously recognized, and frank tributes to his many excellencies have been paid by the press without distinction of party. As a journalist and politician, Mr. White occupied a high rank and sought faithfully to discharge the duties he had undertaken. He was an indefatigable worker, and to overwork is in a measure attributed the weakness of his system to resist the indisposition with which he was at first attacked. He was highly esteemed by a wide circle of friends, and his removal has occasioned profound regret throughout the country.

THE united service on the centennial Sunday at Sydney was a truly national thanksgiving. Representatives of all the different branches of Protestant Christianity took part along with Bishop Barry. Dr. Steel, on behalf of the Presbyterians, gave an address crowded with facts, in which he showed the creative hand at work in the beginnings of the nation; while Dr. Jefferis, a leading Congregationalist, sketched the future lines of Australian development, insisting on Christianity as the indispensable base for the national superstructure. Dr. Jefferis seems to have carried off the palm for oratory at what is described by the *Australian Independent* as the most memorable religious gathering ever witnessed in Australia. That the best efforts of all the Churches, says a contemporary, will be needed to keep New South Wales from relapsing into barbarism is made apparent by the fact that during the centennial week some 5,000 people assembled at the Carrington grounds at Sydney, and paid from five shillings to a pound of entry-money to witness a prize-fight between two Irishmen, the godless herd including doctors, lawyers, influential business men, members of parliament, and even ex-cabinet ministers.

A HEATED discussion took place in Fordoun Presbytery, on the report of a committee appointed to consider a sermon preached and published by Mr. J. Robertson of Stonehaven, said to be copied from Canon Wilberforce's "Trinity of Evil." In the course of the discussion Mr. Robertson admitted that he had made an "illegitimate use" of the Canon's paper, but many of his replies to questions were deemed by some of the members to be much too qualified to be perfectly honest. Eventually Mr. Robertson's acknowledgment was accepted, but judgment was adjourned. On a recent Sunday, however, it is said that Mr. Robertson, at the close of the afternoon service, created a scene in his own Church by reading a recantation of his admission, coupled with a strong protest against the unfair treatment he had received from the Presbytery and a threat to leave the Church if the Assembly did not reverse their finding. He read a letter from Canon Wilberforce, expressing the opinion that what Mr. Robertson had done did not amount to plagiarism. Mr. Robertson was so overcome that he had to be assisted to the vestry by some of the elders, and while many wept, several ladies in the congregation fainted.

AN influential meeting, presided over by the Hon. G. W. Allan, Speaker of the Senate, to promote Sabbath Observance, was held in Ottawa lately. The various Evangelical Churches were ably and well represented. The following resolutions were adopted: That a circular be issued to the directors of the various railway companies, calling their attention to their duty in regard to the Lord's Day, to the wrong and hardship of asking men to work on that

day, depriving them of their weekly day of rest, preventing them from joining with their fellow-citizens in the public worship of God, placing them in the temptation either to do violence to their consciences or give up their situations. That a committee be appointed to consider the possibility of obtaining such legislation as will bring the employers of labour, whether individual or corporations, within reach of the law with regard to the observance of the Lord's Day. That it is desirable that suitable measures be adopted whereby public opinion will be enlightened on this important subject, so that such action may be taken as will bring about the objects for which the alliance is formed. Such influence, for example, as can be exerted by the pulpit, the press and petition. The following officers for the year were appointed: Hon. Speaker Allan, president; Hon. John Macdonald, Toronto, Mr. John Charlton, M.P., Archdeacon Lauder, Senator Macdonald, British Columbia, vice-presidents; Rev. Dr. Armstrong, secretary; Mr. George Hay, treasurer.

THE fifty-fifth annual meeting of the Upper Canada Religious Tract and Book Society was held in Toronto last week, the Rev. Joshua Denovan presiding. The report showed that substantial progress in the good work had been made during the year. Interesting addresses were delivered by Mr. W. H. Howland, Professor McLaren, Mr. Roland Mellish, Halifax, and Mr. Bone. Rev. Messrs. Coverdale Watson, D. G. Sutherland, John Burton and Mr. J. K. Macdonald took part in the proceedings. These officers were elected: Rev. Joshua Denovan, president; Rev. William Reid, D.D., Right Rev. M. S. Baldwin, D.D., Bishop of Huron; Daniel Wilson, LL.D., President University College; Right Rev. A. Sweatman, D.D., Bishop of Toronto; Hon. John Macdonald, Rev. John Burton, B.D., Hon. Chancellor Boyd, Rev. J. A. Williams, D.D., vice-presidents; Mr. J. S. Playfair, treasurer; Mr. John K. Macdonald, Rev. A. F. McGregor, B.A., honorary secretaries; Revs. John Neil, B.A., G. M. Milligan, M.A., T. C. Desbarres, M.A., T. Cullen, E. A. Stafford, M.A., LL.B., D. G. Sutherland, LL.B., Charles Duff, H. P. Hobson, W. Patterson, D. G. McDonald, S. H. Kellogg, D.D., H. Johnston B.D., Messrs. James Brodie, George Pim, J. J. Woodhouse, E. J. Joselin, A. M. Roseburgh, M. Nasmith, Thomas Bengough, Herbert Mortimer, A. E. O'Meara, Frederick Walker, John Kent, James Knowles, jun., directors.

THE following from the *British Weekly* is worth reading and thinking over: The Bishop of Winchester has endorsed, apparently without reserve, the advice given a few days ago by his Dean to a number of candidates for ordination not to preach short sermons. He is of the opinion that there is a mischievous tendency in the present day to preach exciting sermons, and to appeal to people's feelings rather than to their reason and judgment. The divines of earlier generations, from whom we obtain the major part of our best theology, did not preach short sermons, and to yield to the prevalent clamour for such sermons would involve a great loss. The most popular preachers of our own day, whether in the Established or the Non-Established Churches, do not comply with this oft-repeated demand. Neither Canon Liddon, the Bishop of Peterborough, nor Archdeacon Farrar; Mr. Spurgeon, Dr. Maclaren, Dr. Parker, nor Dr. Dale preach what are called short sermons. We do not think there is any need to occupy a specified time. Still less should preachers talk against time. If they have nothing to say let them say it and be done. But if they have solid Biblical instruction to impart, and are bent on applying the great principles of the Gospel to all questions that affect the present and eternal interests of men, it is absurd to expect that their sermons shall be warranted not to exceed twenty minutes in length. Men should go to service not for amusement, but for stimulus and instruction; not for self-gratification, but for the worship of God. And this primary end must never be made secondary.

Our Contributors.

SUPPOSING IT WAS A MISTAKE.

BY KNOXONIAN.

"It was a great mistake to submit the Scott Act to the people. The measure has some bad defects. Public opinion was not ready for it. There is not conviction enough in the country to enforce such a law. The machinery for enforcement was very defective. The temperance cause is thrown back for fifty years. The temperance men made a great mistake. Great mistake. Great mistake."

Well, supposing they did—what of it? Is it such an uncommon thing in this world to make mistakes that temperance men should be severely handled if they make one?

Let us assume for the sake of argument—mind, we say for the sake of argument—that a mistake was made in pushing on the Scott Act three years ago. If there was a mistake made it was made with the best intentions. To many it seemed the best thing to do at the time, and they did it. Nobody need be hard on himself for doing what seemed best under all the circumstances at the time the thing was done. It may yet be shown with a reasonable degree of clearness that submitting and carrying the Act was not a mistake. Good may come out of the movement, though the Act should be repealed in every county. But for the purposes of this paper let it be assumed that a mistake was made, and let us see if mistakes are such uncommon things even among the wise men of this little world of ours.

About one hundred years ago the British Government, presumably composed of the wisest statesmen in the world, goaded the American colonies into revolt by unwise legislation. That mistake cost Great Britain that country now known as the United States. There is not a statesman in England at the present hour who would defend the course pursued by the English Government toward her American colonies at that time. Not one. They all admit the British policy was a mistake. Well, if the first parliament of the world makes mistakes, is it anything wonderful that a few Canadian temperance men should make occasional mistakes?

It is now generally admitted that the Crimean War was a tremendous mistake—a mistake that cost Great Britain hundreds of thousands of lives and millions of money. We are too near the event to have unanimity of opinion about it, but everybody knows that many of the best minds in England hold that Britain was under no obligations to take part in that war. If not obliged to do so, surely going to the Crimea was a terrible mistake. And there were some fearful mistakes after our brave troops went there.

Canadians are a rather clever people. If anybody doubts that fact just ask themselves. But even Canadians have made some mistakes. It was a mistake to force Nova Scotia into Confederation without consulting the people. The bitter fruits of that mistake are seen to this day. Indeed, it is very difficult to understand why all the Provinces that entered into the Confederation compact were not consulted. It may yet become painfully clear that tying these Provinces together without consulting the people who have to pay the bills was a great mistake.

The biggest mistake ever made in Ontario was made by some prominent citizens of Toronto about twenty years ago. These gentlemen were seized by the idea that narrow gauge railways were just the thing for this country. They projected one from Toronto to Owen Sound; another from Toronto to Cobocok, or some other place in that romantic region, and one or two shorter roads. They got a bonus from all, or nearly all the municipalities through which the roads were built. There was a railway revolution in the country. The narrow gauge was the road for Canada. But the system would not work. The river banks put out the fires of the little locomotives. The cows caught up to the trains too easily. Everything went wrong, and with the exception of a few miles, these roads had to be changed to broad gauge at an enormous cost. There's a mistake for you.

And be it remembered this mistake was made by the leading business men of the greatest city in all creation. Toronto is the greatest city of modern times. If you don't believe it, see any copy of the *Globe*, or of any Toronto journal, or ask almost any Toronto citizen.

If the General Assembly should make a mistake one thousandth part as serious as this narrow gauge business, it would rend Canadian Presbyterianism into fragments. The slightest apparent mistake made by the Home Mission or Augmentation Committee—the giving of \$50 to a congregation or mission station, that at first blush should not receive it—makes an immense fuss in the Church. The only people in the world who are never supposed to make mistakes are clergymen.

We could name several municipalities governed by clever men, that bonused railways to carry their own business to other towns. That seems about as great a mistake as submitting the Scott Act.

The Judges of this Province are supposed to come nearer infallibility than any other class of men we have. Two or three of them held election courts not long ago, unseated members of Parliament, and fined and imprisoned persons for illegal practices. The Supreme Court of the Dominion decided the other day that these trial courts acted illegally—that they had no right even to sit when they did. It looks as though there was a mistake somewhere in these proceedings.

Taking a "calm view of the situation," we find that if the temperance men made a mistake in submitting the Act, and if many thousands of good citizens made mistakes in voting for it, they made their mistakes in fairly good company. One point of difference between a wise man and a fool is, that a wise man learns from his mistakes, while a fool doesn't. There are several lessons which wise temperance men may learn from the recent defeats which we may notice another time. One of the most important of these is to knock every barnacle off the ship, and allow no man to have anything to say in the conduct of affairs, except men who act from real downright principle.

There is one man in Ontario who never seems to make a mistake. His name is Oliver Mowat. No doubt you have heard of him. How would it do for the real men of the temperance party to get from Mr. Mowat, legislation that would be as near an equivalent to Prohibition as the public opinion of the Province will stand? We venture the opinion that Mr. Mowat can frame a better temperance law than the Scott Act.

IS CHRIST OR PETER THE FOUNDATION OF THE CHRISTIAN CHURCH?

BY THE REV. R. WALLACE.

(Continued.)

The view that I have set forth is that of the majority of evangelical expositors. I hold then that Christ and not Peter is the foundation of the Christian Church here referred to by our Lord. We would add here that the infallibility of Peter is nowhere taught in the Scriptures. On the contrary Paul rebuked him for his temporizing and falseness in regard to the Gentiles being circumcised. This shows that he did not always speak under the guidance of divine inspiration; and besides, his teaching in that matter was contrary to the decision of the first council or Synod at Jerusalem. Infallibility cannot therefore be claimed for Peter (Gal. ii. 11-14; Peter xv. 19-29), much less for the Popes of Rome.

Now, some well-meaning Christians, lovers of peace, who have never sufficiently studied the subject, may think that there is no need to preach or write on the subject at all. This is not the view of those who have made a life study of this subject. The leading minds of the Christian Church have long held and do now hold that the greatest hindrance to the conversion of the world is the Papacy; and that it is the duty of the watchmen placed by the Master on the walls of Zion to sound the alarm from time to time. Now we learn from the Old Testament that though God chose Israel to receive and make known His truth to the world and to maintain the pure worship of the true God, they were continually given to apostasy and adopting the false doctrines and practices of the idolatrous heathen nations, until at length God, in just displeasure, permitted the ten tribes to be dispersed and lost among the nations whose evil ways they had followed. And during these ages God held His own prophets responsible if they did not faithfully warn the Jewish Church against all errors and dangers to its purity and welfare (Eccles. xxxiii. 1-11). They were directed to proclaim God's message whether men would hear or forbear. God commanded Jonah, "Preach the preaching that I bid

thee" (Jonah iii. 2); and that after he had passed through a terrible experience through fear of offending men. Our Lord gives the same command still to all His servants (Matt. xxviii. 20; 1 Cor. ix. 16). And the Apostle Paul declared that he felt constrained to declare the whole counsel of God (Acts xx. 27). And Jude commands all ministers and Christians to "contend earnestly for the faith once delivered to the saints" (Jude iii. 1).

Now it is worthy of note that God put special honour on those who were the most faithful in opposing and denouncing the inroads of error and idolatry in ancient Israel, whether prophet or king. Why was it that the highest honour ever conferred on mere man was bestowed on Elijah, to be received into heaven without death, but to mark in a special manner God's approval of his fidelity in this matter? Let any one read and ponder the history of the kings of Judah, and mark the special honour put on Hezekiah and Josiah, and he will see that it was for the same reason (2 Kings xxiii. 24-25). On the contrary we are told that the fierceness of His wrath was kindled against Judah because her king had fostered the idolatrous customs of the heathen, until at length He removed the people to Babylon, and allowed their once holy city, Jerusalem, the seat of His worship, to be destroyed (2 Kings xxiii. 26-27; Jer. xv. 4, etc.). We are told that it was while men slept that the tares were sown in the field. So while Christians think only of their own spiritual culture Rome is busy sowing the noxious seed of her semi-heathen errors, and seeking to gain the control of our Scriptures, our schools and our public institutions, and thereby to put down liberty of conscience and banish true Christianity from the land. It is not safe therefore to be ignorant on these practical questions that affect human life and the highest interests of our people. It is because our people are not properly instructed on these subjects that so many are easily led away into all manner of errors and heresies of the day. It is a true saying, "Well warned is half armed."

The facts stated above show how important in God's estimation is fidelity in exposing error, and in warning the people against apostasy. Besides, the Christian Church was divinely appointed as the pillar and ground of the truth of God, both to declare it and to defend it against all error that would hinder the establishment of Christ's kingdom in the world (1 Tim. iii. 15). We freely admit that there may be good men under the Church of Rome—men who are better than the system, who are ignorant of the real character of Romanism. But that does not alter the character of the system which they uphold. Now ministers themselves are the best judges of what they should preach about, and how to do it, because their lives have been devoted to the study of this subject, and by their training, their reading and their conference with their brethren, they are much better informed on these subjects than the people generally. Paul commands the Hebrews not to remain content with the elements or A B C of Christianity, but to go on to perfection (Heb. vi. 1). We cannot otherwise become men in Christ Jesus, unless we know, as we are able, the whole truth of God. We should not be content to always feed on the milk of babes, but receive the strong meat of the Word as well.

Now let us glance at a few facts in regard to Romanism as a system, and you will see that it is the duty of Protestant ministers to instruct and warn their people on this subject.

The Church of Rome has held for ages that she is the only true Church of Christ, and that to be subject to the Pontiff or Pope of Rome is to every human creature absolutely necessary to salvation, as the Papal bull *Unam Sanctam* declares. This doctrine was declared even by the council at Rome in 1870. In keeping with this, several councils and Papal bulls have declared that it is the duty of the Church to punish with death all heretics; that is all who differ from Rome in regard to religion. Dr. John Cumming, of London, in his controversy with the Popish leaders there, proved that the oath which all Romish bishops take yet requires them, wherever they have the power, to persecute, fight against, and crush all heretics—all who do not receive the dogmas of Rome and bow to his holiness the Pope, or as the Canon law calls him, "our Lord God the Pope." This oath was found by Dr. Cumming in the Papal document appointing Cardinal Wiseman, in 1850. Now as Rome claims to be infallible, or "the same in all ages and everywhere" her leaders cannot

and have not given up their claims. They are only kept quiet because they have not the power to enforce them. The same principles have been set forth boldly and boastfully in our day by the leading organs of Rome on both sides of the Atlantic. They have been often declared by the *Univers*, the leading organ of the Jesuits in France; by the *Civiltà Cattolica*, the organ of the Jesuits at Rome; by the *New York Freeman's Journal*, the organ of the Papacy in the Atlantic States; and by the *Shepherd of the Valley*, the organ of the Papacy in the Western States, etc. We are told in the coolest manner by these journals, that constitutional liberty and Catholic liberty cannot agree, and that the one or the other must be a chimera, the two not being able to subsist at the same time in the same country. This is the decided opinion of the leading spirits of Rome (*Butwark* Edinburgh). Yet the very idea of granting religious liberty to Protestantism is scoffed at as an absurdity by these organs as opposed to the whole system and privileges of the Papacy. Now, as the practical result of such teaching, Rome, according to Dr. Edgar, of Belfast, in his "Variations of Popery," has slaughtered sixty-eight millions of the faithful servants of Christ, who would not worship the beast, or bow down to his image; so that for more than 1,000 years, the true followers of Christ, who took God's Word as their rule and guide, are represented as a woman who fled into the wilderness from the efforts of the great dragon to destroy her. And we are told that the earth, that is the civil power, "helped the woman," and so it has been since the Reformation, when the Papacy received its deadly wound (Rev. xii.). But even since the Reformation, France lost about 3,000,000 of her best subjects by the persecutions of Rome, about 200,000 being put to death, and the rest driven out of the country. Thus, in the providence of God, France, that was the leading nation of Europe, has become a second-rate nation, inferior to both Protestant Germany and England. Just so long as she had the power, the Church of Rome continued to imprison and persecute Protestants in Italy, Spain and Austria, even in our day.

(To be concluded.)

THE CHURCH VS. THE CONGREGATION

REVISED BOOK, PAGE 6.

MR. EDITOR,—The terms church and congregation are not synonymous, but differ in meaning and use. The word congregation, which is derived from Latin *congrego* (i.e., *con*, together and *greg*, a flock), means an assemblage of persons met together for worship, or any business proper to them. In its Christian use it means an assembly of persons met together for the worship of God. But such an assemblage is not necessarily a church. The word church, which is from the Greek (*κυριακον*) *kyriakon*, means the Lord's, i.e., the Lord's House. The familiar form of the Greek word is found in our Scotch word *kirk*, i.e., church. The judicious R. Hooker says: "The word church thus signifies no other thing than the Lord's house." We do indeed call the building in which Christians meet to worship God the church. We say, e.g., of the buildings in which the members of Knox, St. Andrew's, etc., Churches meet for worship, it is Knox, St. Andrew's, etc., Church. But we do so in the same figurative way in which we speak of a cup, when we mean that which it contains. Uniformly in Scripture and in Christian speech, we mean by the Church the Christian society, which composes God's household on earth. It may include one or many such societies. The meaning of the Greek word (*εκκλησια*; *ecclesia*, translated church in the New Testament, means that society of men called out and separated by God to holy living, mutual help, etc., to His worship and service. This is the society composing His spiritual family or household.

The terms church and congregation differ in this, that the former implies an organization, or an organized society, which the latter does not. We may have a congregation where we have no church; but we cannot have a church without a congregation. Every minister who has done pioneer work has often addressed congregations which were not churches, which had no church organization; but no one has addressed a church without having a congregation. The congregation is the popular assembly of the Church. We think a clearer distinction should

be made between these terms in the "Revised Book," than is done.

Under the caption, the congregation or particular church, from page six, we have such phrases as these: "A congregation is formed by Presbytery," "The Session of every congregation," "Presbytery resolves to form a congregation," "The members of a congregation entitled to Church privileges," "The property of the congregation is held by trustees appointed by the congregation," etc. We also find such phrases as "The members of a congregation who are entitled to all Church privileges," "Members of the Church are under the care and subject to the authority of the Session," "Members of the Church not in full communion," "Fellowship of the congregation," "Fellowship of the Church."

In these cases, the term *congregation* seems to be used synonymously with *church*. We object to this use of it, though sanctioned by the old Book and long usage; and we insist the term should be used only when we speak of the popular assembly of the Church, and not when we mean the society of believers, or organized Church. We object to its use on these grounds and for these reasons, viz. First, because it tends to foster and countenance congregational, rather than Presbyterian authority and rule in the Church. As Presbyterians, making high claims for our system of Church government, we should not strengthen views subversive of that system. The chief difference between congregational and Presbyterian Church government lies in this, that the former regards each congregation as complete in itself and independent of every other; while the latter regards each Church as completely, but not independent of all others. In fact each Church is part of a larger body, i.e., the Presbytery, and this of one still larger, i.e., the Synod, and it again of a yet larger, the General Assembly, or Ecumenical Council. The prominence given to the term congregation in our "Revision" tends to strengthen that practical congregationalism, which, we venture to believe, is hurtfully manifest in the workings of many particular Churches. Frequently the will of a self-operating few in a congregation is wrought into the many in such way that the peaceful Session and non-combatant Presbytery are often practically coerced into conformity in its unrighteous demands. Thus a fraction of a congregation often incepts the most serious undertakings or the most momentous changes, by the practice of those arts of the demagogue, which sway the people and so precipitate results, regardless of honour, fairness and the rights of others. The movers usually have the same object in view, and use the same means as the lowest politicians to secure notice, advancement and power. We should spare no pains to eradicate all germs or tendencies in this direction from our constitution and polity, and set up a type of Presbyterianism strong, just and beneficent to all.

This brings me to my second objection, which is that such use of the term congregation is contrary to the analogy of the teachings of the New Testament. The apostles formed churches in Ephesus, Corinth, Rome, etc., but we never read that they formed congregations in any of these places. We also read that they ordained elders in every church; but never that they ordained elders in every congregation. We further read of the elders of the churches of Jerusalem, Ephesus, etc., but never of the elders of the congregations of these places. In fact the phraseology of the "Revision" and of the New Testament Scriptures are at variance. The one holds up the congregation, the other the church. We hold with the latter *versus* the former. In the third place we object to the use of the term congregation, because the permanent officers, which Christ left in the Church, and which He designed for the edification of particular churches, were not instituted in particular congregations, but in churches. Pastors and teachers, elders and deacons, were given to the churches of Jerusalem, Antioch, the seven churches of Asia Minor, etc., but they are never named as ministers, pastors or officers of the congregations of these places.

In the fourth place, because the term congregation is not used in the New Testament Scriptures, whence we derive the constitution and laws of the Christian Church; while the term church occurs more than a hundred times. Except in a single case—Acts xvii. 37—it is the translation of the word (*εκκλησια*) *ecclesia*, which uniformly means the society of believers, whether in a single family, congregation, city or country, or in many. The only instance in which the word congregation occurs in the Authorized Version of the New Testament is Acts xiii. 43, where it refers not to a Christian assembly at all, but to a disorderly mob in the synagogue of Antioch. I am indeed aware that the word is of very frequent occurrence in the earlier books of the Old Testament, and that in the *Septuagint* Version it is translated by the word (*εκκλησια*) *ecclesia*, which, as we have just seen, is the one translated church in the New. It should, however, have weight with those who regard this fact as a reason for still retaining the word in current use in our polity that the Old

Testament revisers, in the revision of 1881, have in every case in which the phrase "tabernacle of the congregation" occurred, substituted the phrase "tent of meeting;" "because," say they, "the tabernacle of the congregation conveys an entirely wrong sense." This reduces greatly the number of occurrences of the word in the New Revision of the Old Testament.

In view of all these considerations we would eject the word congregation from the formula of our Church polity, and substitute for it the more scriptural and Presbyterian one, church. Thus the misleading and incorrect should always yield to that which is exact and certain. PARITY.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—The American Presbyterian Church has succeeded in carrying out their resolution and even going beyond it, of raising \$1,000,000 for their Aged and Infirm Ministers' Fund. Our Church may be stimulated by this success to make an effort in the same direction. The general impression which prevails throughout the Church, that many of the annuitants on the fund are able and willing to work, will be a serious obstacle in the way of those who have the management of the fund, till something is done to remove such impression. There is an annuitant on the list who, before the Union, filled the highest office in the branch of the Church to which he belonged, and is reputed to be one of the ablest preachers in the Church. The season before he was placed on the retired list he was employed to supply a group of mission stations. While engaged in this work he was in the habit of holding three services and driving thirty-five miles in a day, but he was about sixty-five years of age—aged though not infirm. And it would have been as useless to put him on the probationers' list and trot him out before the vacant congregations for inspection as it would be to exhibit an old cart-horse at a fair in the ring among the two-year-old colts. Only two ways were open. Either to turn him out to dig or beg or starve, or to pension him off. The latter was adopted.

A neighbouring minister threatened to use his influence with the congregations to keep them from paying into the fund, while it was applied in that way. Of course this was wrong, but the congregations hold the purse strings, and unless they are satisfied with the administration of the fund they will not pay into it. Another minister, aged but not infirm, who had just resigned an important charge in a town, told me that he intended to preach as a candidate for an important charge in a town, worth \$1,000 or \$1,200 a year. Failing in this he would apply to be pensioned off. A large proportion of the annuitants are men of this stamp. They are able and willing to work, but under our system they cannot find employment. The Methodists and Episcopalians have no trouble of this kind. Under their systems every minister who is able to work is employed, and as soon as he is unable he is pensioned off.

"Knoxonian" discussed lately the cause of ministers proving failures in the Presbyterian Church. Our brethren of the above named Churches have next to no failures among their ministers, and it is because they find employment for them. The reason why we have failures is because we do not find employment for them. The most efficient ministers are often the most unsuccessful in finding employment, and the least efficient are frequently the most successful in getting good places. Our students are, as a rule, successful as workers, and it is because their work is found them.

What is wanted is a comprehensive system by which employment would be found for all the ministers unable to work, and pension off only those who are unable, and transfer all whose usefulness in their present fields is gone, to new fields. Much money and many good, efficient workmen might be saved to the Church by such a scheme. Many of our aged ministers who are rusting in enforced idleness might be sent to mission fields accompanied by students. Youth could be benefited by the experience of age. The aged could be assisted by the vigour of youth. This plan works well in the Methodist Church. Why should we be above borrowing a leaf from their book?

All that is wanted is to become thoroughly Presbyterian, for Presbyteries to resume the powers originally vested in them, and see that all the congregations within their bounds are supplied, and all the ministers employed, controlling both ministers and congregations, instead of trusting to haphazard according to the present practice.

If this system, which is already adopted to some extent on the mission fields, was made general, and judiciously carried out, there would be much less difficulty in raising money for the Schemes of the Church. Many refuse to contribute for the colleges, because they see men of age and experience who are able and willing to work out of employment. Others refuse to contribute to the Aged and Infirm Ministers' Fund because they see ministers who are able to work pensioners on the fund. The adoption of the above suggestion would remove those and other obstacles which stand in the way of collecting money for the Schemes of the Church, AMOR JUSTITIE.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THE GREAT JUDGMENT HYMN—DIES IRÆ.

BY REV. DUNCAN MORRISON, M.A., OWEN SOUND.

This great hymn, originally consisting of nineteen strophes of three lines each, is the work of Thomas of Celano (a town of Italy, of some 6,000 of a population, twenty-eight miles south of Aquila). He was born 1185 and died 1255. He was the companion and biographer of Francis of Assisi, both very famous in their day, the one, as the father of itinerant preaching friars; the other, as the chief poet of his country, and whose one judgment hymn roused the slumbering choirs of Europe, and is still making the hearts of every one that hears it tingle. The earliest book in which it is found is the "Missale Romanum," printed at Pavia, 1491. It probably first saw the light early in the thirteenth century, and through all the intervening years it has been as a light and an echo from the eternal world.

Here we give a specimen of three verses:

Dies iræ, dies illa,
Solvat sæculum in favilla,
Teste David cum Sybilla.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus.

Tuba, mirum spargens sonum
Per sepulchra regionem.
Coget omnes ante thronum.

TRANSLATION BY GENERAL DIX.

Day of vengeance without morrow:
Earth shall end in flame and sorrow,
As from saint and seer we borrow.

Ah what terror is impending,
When the Judge is seen descending,
And each secret veil is rending!

To the throne the trumpet sounding,
Through the sepulchres resounding,
Summons all with voice astounding.

It is indeed a wonderful hymn, wonderful for its simple majesty, almost artless in its structure, the solemn grandeur of the theme, the felicity of its diction, the strength of its imagery, and the spirit of awe with which it inspires us; for it touches the imagination as well as the heart, and gives us a sense of the solemnities of the judgment to an extent far beyond anything we know of either in ancient or modern hymnology.

The testimony of those who have the best right to speak on the subject has given to it the highest place in the whole range of the ancient hymns. Daniel, in his *Thesaurus Hymnologicus*, says: "By universal consent it is regarded as the highest ornament of sacred poetry, and the most sacred treasure of the Latin Church." Similar is the testimony of Trench, Mrs. Charles, etc. Then among its admirers may be set down a long list of famous names, consisting of soldiers, statesmen, churchmen, poets, historians, musicians—musicians that have rendered no small service in wedding to it immortal song. Among those admirers are included the names of Mozart, Haydn, Goethe, Johnson, Dryden, Scott, Milman. There is no human composition that I know of has won such favour and made such an impression on the heart of Christendom. And instead of being on the wane, like many once popular hymns, it is becoming more highly esteemed with passing years, making for itself a way into all the Churches, having already secured for itself a place in more than twenty of their hymnals!

How does it come that a hymn so broadly Papistic in its origin should be received with such favour by evangelical Protestants as well as unflinching Roman Catholics—that Churches that once would not allow their ministers to put on a black gown or an organ to be used in their services, because looked upon as relics of Popery, have nearly all given it a place in their service of song? One reason is that while it is Roman Catholic in its origin, it is not Roman Catholic in its teaching. It has no smell of the cloister about it. It never betrays its origin or casts a shadow over that new and living way which has been opened to the holiest of all. It is not so with the *Stabat Mater Crucis* (a mother was standing by the cross), the hymn that ranks next to this in the polish of its verse and the solemn beauty of its theme. With all

its exquisite tenderness and perfect finish it is sadly marred with Roman Catholic error, and this must always stand in the way of its popularity and general acceptance in the Protestant Church. It is in the last two verses where those errors chiefly appear, and consist in an invocation to the Virgin:

Never shall the mingled tide,
Flowing still from Jesus' side,
May my lips inebriate turn,
And when in the day of doom,
Lightning-like He rends the tomb;
Shield (Mary), oh shield me, lest I burn.

So the shadow of the tree
Where thy Jesus died! for me
Still shall be my fortalice:
So when flesh and spirit sever,
Shall I live, thy boon forever,
In the joys of Paradise.

(Translated by Lord Lindsay.)

From all such invocations and errors the "Dies Iræ" is entirely free. Moreover the fact that the translations of this great hymn, "Dies Iræ," are almost innumerable, shows what a hold it has taken of the Church. Dr. Lisco, of Berlin (1843), has collected eighty-seven, nearly all German, and who can tell the number that are to be found in the French and English tongues? Who can count the dust of Jacob? I have myself seen over a dozen of those translations, including Alford's "Day of Anger, That Dread Day," Irons' "Day of Wrath, Oh Day of Mourning," etc., but by far the best is evidently that of Major-General John A. Dix, U. S. A., a gentleman who studied Latin at St. Sulpice while his father was engaged in building Notre Dame. The translation was made at Fortress Munroe in the second year of the rebellion.

It is astonishing what labour has been expended on those numerous translations—how many gifted pens have been employed on them, seeking to render the original Latin into the vernacular of their respective countries. Astonishing not only for the number but for the long patience with which they pursued their work in some cases, extending over half a lifetime—all trying to give a finer touch to some line or bring out in happier form the thought of the author. Franklin Johnson, e.g., of Cambridge, Mass., Nov. 1883, says he spent fifteen years in his version, pruning and polishing all the time, and yet at the close of his performance was far below his ideal! He speaks of the difficulty of rendering in English that which has such power and sweetness in Latin, and adds:

The marble shows the form and face,
But who will give it vital grace?

Time would fail me were I to attempt a narrative of the deeds of even a tithe of the writers that have given themselves to this. Mr. Murray, of the *Star*, to whom I am indebted for information that leaves little doubt as to the authorship, has investigated the long-obscurer history of this hymn, chiefly on my account, and I am free to say that his word may be regarded as the last that can be said on the subject. It is to him also I am indebted for this remarkably fine rendering of the "Dies Iræ" by Major-General Dix. Among the scores of translations, all competing for popular favour, this will probably be regarded as the chief for many a day to come.

Reference has already been made to the scriptural character of this hymn, to the fact that it rises above the creed of its author or the author's Church, and deals with the destinies of men and the mercy of God in Christ Jesus, in language pure and undefiled. Is not this a matter for thankfulness? Is it nothing to say that this great judgment hymn has been in use for 700 years witnessing for God and truth amid all the corruptions of the Papacy—lifting up its strong, clear voice, like the trumpet of the archangel summoning the dead to the bar of God? The song, as well as the sermon, is a vehicle of instruction, and in many cases better than the sermon. That is the case now in these days of greater light and privilege, but how much more must the people have been indebted to these hymns in past ages? Whatever may be said about the mummeries of Romanism and the scandals of the clergy, that Church has always had a splendid service of song, often a choral service; and if the people failed to learn anything valuable from the pulpit, they could hardly fail to learn something valuable from the choir. They were ever hearing of heaven and hell, human guilt and the tender mercy of God in Christ; the work of the Holy Spirit and the Jerusalem which is above. Such hymns as the Te

Deum, Jerusalem the Golden, Veni Creator Spiritus, Dies Iræ, and such processional hymns as the *Vexilla Regis* (the royal banners forward go), left no excuse to the people for being entirely ignorant of the great truths which, through faith, are able to make us wise unto salvation. That Church has ever been rich in hymns—hymns that were witnesses for God and truth amid all the mummeries of the ritual and the effete performances of an often perfunctory priesthood. But this hymn—the *Dies Iræ*—which rose like a flaming star in the dark night of superstition, when the bullfight was the chief amusement of the people, and the lust of temporal power the chief passion of the priesthood, must ever be regarded as the greatest and the one most frequently in use of all the ancient hymns; for, apart from the fact it must be statedly sung in the Sistine Chapel, Rome, it forms the sequence for the dead in the Roman Catholic burial service, and of course is in daily requisition the world over. It is not a hymn expressive of the higher life of faith in Christ Jesus—the glorious liberty of the children of God—but rather one of bondage, deprecating God's wrath and pleading for God's mercy at the last sad hour. It takes its colour and character from the century which gave it birth, when the vision of God had grown dim and the spiritual life of the Church was running low; but still it is a hymn which has touched many a heart with the powers of the world to come, and helped to prepare them for the great assize, and among those may be named our own Sir Walter Scott. He had in the days of his rising fame—before his eye had grown dim, or his right hand had lost its cunning,—penned the much admired Lay of the Last Minstrel, and he closes the beautiful performance with the words:

The mass was sung, the prayers read,
The solemn requiem for the dead,
And bells tolled out the mighty peal
For the departed spirit's woe;
And ever in the office close
The hymn of intercession rose:
And far the echoing did prolong
The solemn burden of the song,
Dies iræ, dies illa,

Solvat sæculum in favilla,
While the pealing organ rang
With it,—meet with sacred strain—
To close my lay so light and vain,
Thus the holy father sang:

That day of wrath, that dreadful day,
When heaven and earth shall pass away:
What power shall be the sinner's stay,
How shall he meet that dreadful day?

When, shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread
Swell the high trump that wakes the dead,—

Oh on that day, that wrathful day,
When man to judgment wakes from clay;
Be Thou the trembling sinner's stay,
Though heaven and earth shall pass away.

It was to these verses he turned in his last hour, or at least this hymn; and not to it alone, but the blessed Word from which it is drawn. A few days before his death, we are informed by his biographer, Mr. Lockhart, there was a lucid interval of that distressing malady for the removal of which he had travelled to London, Italy, Malta, etc. He was again in his own home; and in one of those calm moments when he was comparatively free from pain, he desired to be drawn into his library and placed beside the window that looks down upon the Tweed. "Read to me now." "From what shall I read," said Mr. Lockhart. "Can you ask? There is but one (book). I choose, says his biographer, the fourteenth of John, and at the close of my reading he said: "Well this is a great comfort, I have followed you distinctly all through, and I feel as if I were yet to be myself again." Can we conceive of a grander testimony in favour of the Bible? "There is, but one" (book) said this great man, when standing face to face with God, that can meet the case. Not his own beautiful poems; not his own enchanting works of fiction. Miserable comforters were they all. He had come to a point where one blessed word of the Lord Jesus was regarded as better than all the wisdom of this world, when one ray of the excellent glory would bring more cheer to his soul than all the splendour of Abbotsford, where the romance of life must give place to sober truth, where the highest works of genius must pass away like the aurora borealis of northern skies, and give place to the solemn realities of the eternal world. Soon after this touching scene, the deepening shadow fell on the bright spirit that had revelled in its own creations for a quarter of a century, that had touched the lyre with such a master hand, that we can still hear the reverberations from afar, and the strong man staggered, and his feet stumbled on the dark mountains; but even then, the ruling spirit, strong in death, was running in its old channels, and those that were nearest heard amongst his fading utterances the cadence of this great hymn:

Dies iræ, dies illa,
Solvat sæculum in favilla,
Teste David cum Sybilla.

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TORONTO, WEDNESDAY, MAY 2nd, 1888.

THE *Globe* has the following paragraph, which we presume is founded on facts:

Sabbath observance has had a bad wrench in New Brunswick. There have been special services at the Baptist Church at McAdam Junction, and the other Sunday a special train was run to McAdam Brook, where the baptismal rite was performed. Everybody concerned ought to be ashamed of lending himself to the establishment of such a bad precedent.

Yes, there was a serious fracture there of the Fourth Commandment, and there was something more. The ordinance of baptism was used for exhibition purposes as it is too often used in Baptist Churches, not so far away as New Brunswick.

THE venerable Dr. McCosh said to a friend lately:

I always work ten hours a day, and that is the work of an average man. In vacations I am never wholly idle, but generally do from two to five hours of solid work in writing or thinking. When engaged in writing a book I walk five miles each day, thinking much, of course, while walking. When I was a student the famous Dr. Chalmers, of Scotland, delivered a lecture to us on "Systematized Work, Rest and Exercise." I never forgot his advice, and I credit much of my success to following his sound maxims.

No doubt that five mile walk had much to do with the excellence of Dr. McCosh's books, and as much with his ability to work ten hours a day at his advanced age. Lack of exercise in the open air kills more men of literary habits than all other causes put together. Old Countrymen are usually much better walkers than Canadians or Americans. That is one reason why they worry less, sleep better, and work longer than people on this side of the water.

COMMENTING on the municipal government of cities, our neighbour, the *Guardian*, says:

There is an increasing tendency just now for rural population to transfer itself to cities; and the fact has been so marked that able writers have put forth treatises on its importance and significance. In our own Province the growth of Toronto has largely participated in this movement during the past few years. In some respects this change is not a normal and healthy one, but tends to the relative disadvantage and depletion of the rural districts.

It certainly is not a healthy one for many of our town congregations. There is not a large Presbyterian congregation in Toronto that has not a considerable number of men who were a short time ago the "backbone" of some town or village congregation in Ontario. Their removal to the capital was a good thing for Toronto Presbyterianism, but it weakened in many cases the congregations they left. The Toronto churches, as a rule, contribute liberally to the Schemes of the Church. So they should. They receive every year much of the best material in town and country congregations.

THE alleged failure of the Scott Act bids fair to become a political question ere long. Liberals blame the Dominion Government for not making the Act workable; and Tories blame the Ontario Government for not providing proper machinery and proper men to work it. And there it goes. Both Governments would probably say that the Act could not be worked successfully, because temperance men in the counties did not stand by their own law and try to enforce it as they should have done. Nobody seems willing to bear the blame of the alleged failure. Had the Act worked well and been sustained by the thousands who have voted it out of existence it would not be hard to find people willing to take a fair share of

credit for making it a success. The real inherent weakness of the Scott Act, of any local option law, is that it makes an action criminal on one side of the road which may be legalized on the other side. The boundary line between two counties is usually four rods wide. Mr. A is licensed to sell liquor on the side that has not adopted the Act, and Mr. B who lives just four rods away, is put in jail for doing what Mr. A is licensed to do. You cannot make the average elector believe that is right. The next temperance law must cover the whole Dominion, or at least cover Provinces.

THE Chicago Presbytery discussed the question of Union with the Southern Church one day last week. Two deliverances were proposed, but they did not commend themselves to a majority of the court. It was then unanimously resolved that "this Presbytery is heartily in favour of reunion with the Southern Church on the basis of our common standards, pure and simple." We venture to predict that when the reunion takes place "the common standards pure and simple" will be the basis. The old and new school tried various plans, but they came round at last to the standards. What better basis of union can Presbyterian Churches have. Take the Standards as they are and then apply them as emergencies arise. These venerable symbols contain all that is necessary as a basis of union, and every Presbyterian who accepts them and really wants union will find in them principles that will apply to every difficulty that may arise. A good deal is being said in Canada at present about union. The Presbyterian Church is ready for union with any body on the basis of our Standards. Surely we ought to be as orthodox as the Chicago Presbytery. We used to plume ourselves on being much more orthodox than our neighbours over the way. There is room for debate on that point. The instinctive way in which our neighbours unite on the Standards shows that they are thoroughly sound on the "fundamentals."

WHEN some of the students of Knox and Montreal Colleges declared war against bursaries and scholarships a short time ago, some of the wise heads of the Church thought the young men were rather radical in their notions. The late Dr. Burns, Dr. Willis and other friends of theological education had spent a good deal of time and labour in procuring the money to found these bursaries and scholarships. Some of the best people in the Church had given liberally of their means for this purpose. It did strike a good many people that the young men had taken a good deal on themselves when they made war on the time-honoured system. If they sinned they sinned in good company. University College has just done away with all medals, prizes and scholarships hitherto paid out of the revenue of the institution. Doubtless the main reason for making such a radical change was that competitive examinations are not, on the whole, beneficial in their effects. The young men who attacked the system may not have been far wrong after all. Perhaps they were only a little ahead of public opinion, as lively young men are likely to be. If the sums expended in Knox College for bursaries and scholarships could, without hurting any one's feelings, or breaking faith with the dead, be expended on the college library, possibly the college would lose nothing by the change.

TEMPTED LONDON.

THE *British Weekly* has just concluded one series of exceptionally able articles on "Tempted London." Hitherto these have been confined exclusively to the temptations that peculiarly beset young men in the great metropolis, and what efforts the Churches and Christian organizations generally are making to shield and rescue the tempted. This series is to be followed by another relating to the trials and temptations of young women. Sad as is the appalling array of facts marshalled throughout the entire series, the work has been done in a most satisfactory manner. The articles have been written in a proper and common-sense spirit. Nothing has been taken for granted. Hearsay and imaginary conditions have been carefully and rigorously avoided. There has been no exaggeration, no sensational parade of the evils disclosed, nothing to shock the most fastidious or in the

least degree to palliate evil or make it attractive. Whatever evil has been depicted has appeared in its true colours as evil only and that continually. The worst has not been dragged into the light of day, but sufficient illumination has been cast upon it to enable every reader to know that it exists as a terrible reality.

These articles bear evidence that their writers have an intelligent sympathy with young men in every sphere of life and a kindly interest in their welfare. To reach and benefit this important class, or in fact any class, a sympathetic comprehension of the conditions under which they live and work is indispensable. Cold and perfunctory statements of truth, presentation of principles and giving good advice, often to the astonishment of good and well-meaning people, are but lightly esteemed and only of infinitesimal value. Superior airs and condescending approaches to young men are in reality repellant. Honest human and brotherly sympathy, a frank endeavour to understand the difficulties, the aspirations and the dangers of youth will bring people of the most diverse social conditions into harmony. They can then understand each other, and will be mutually helpful. Condescending patronage on the one side and mock servility on the other can only be of doubtful benefit in any case, and in most will only be productive of mutual repulsion. The *British Weekly's* commissioners understand this thoroughly, and because they do their carefully-written papers have attracted wide attention and careful consideration which will certainly be productive of great good to the large class in whose interests they have been prepared.

The isolated state of a young man in a great city and the cheerless character of his lodgings are in themselves great disadvantages. He longs for sympathy and companionship, and his inexperience renders him only too ready to seek for them in the ranks of those with whom he comes most into contact. These companionships may be good or bad according to circumstances. Living is expensive when the slender remuneration that keen competition renders inevitable is taken into account. A laudable ambition is too often repressed, and the young man settles down into a disheartened drudge. Then he will seek such pleasures as are within his reach, and which too often are of a most dangerous kind. Pleasure resorts, such as drinking and dancing saloons, clubs, music halls, theatres, betting and gambling places, are largely frequented by young men, to the great detriment of all and the ruin of great numbers.

Many young men, who before endeavouring to make their way in great cities, have been trained in homes where religious life was manifested, and have been regular in their attendance on the means of grace, generally find their way into the Churches with which they are most in sympathy. Where anything like a sociable Christian spirit prevails, they soon find themselves at home and become identified with the congregation. This is a great safeguard and an incentive to well-doing, not to be disregarded. To the healthy Christian influences with which many a young man has been surrounded, because of his Church connection he owes his moral safety and the position he attains. Unfortunately, only too many, when they leave home and its restraints, make a wild plunge into what they call liberty, and forget the way to the House of God. They are on the down grade, and don't realize their danger until they find themselves in the powerful grip of some evil habit, from which escape seems difficult.

In our Canadian cities we have the same conditions, but not on a scale of such magnitude. Here the young man's horizon is wider and clearer than it can be in the great congested centres of the world's population. The intelligent, industrious, well-behaved young man has a future before him. He has not so strong a temptation to give up the competitive race as his brothers in the old world have. Facilities for wrong doing may not be so numerous and well-organized as they are in the very largest cities of the world, but they exist everywhere far too plentifully. The devil is busy on both sides of the Atlantic, and he is specially solicitous to capture the young men. Are the Churches doing all that they can to gain the young men for Christ, and thus fortify them against the devil and his wiles? Are Young Men's Christian Associations working on the best lines possible to reach, interest and benefit the class for whom they

were specially organized? Churches and Associations are doing much, and doing it well for the young men, but are they doing all they can and the best they can? The claims of that interesting and important class will receive earnest attention, and greater efforts for their welfare will likely result.

PROFESSOR MCLAREN ON THE PRESS.

It has passed into a proverb that anybody is competent to conduct a newspaper. Why it should be imagined that of all enterprises editing a journal should be considered an easy thing it is difficult to comprehend. It is true of certain noted journalists that, having engaged in other industries with but indifferent success, they have been able to achieve brilliant results in the sphere of their choice. Of this the *Illustrated London News* is a notable example. While this may be true in several instances there are numerous cases in which men moderately prosperous in some branch of business or profession have had a strange hankering for a journalistic career. Many of them have found that the reality was very different from the anticipation. Money hardly earned in other fields has speedily vanished in the maelstrom of journalism. Many a man has learned this lesson, though the process of education has been unexpectedly expensive. The days of amateur journalism are nearly over. It is now a recognized profession in itself. Like all other departments of intellectual effort, it demands special aptitude, a thorough and extensive training and experience.

The critics of the public press are also a numerous class. They speak with more or less confidence and authority proportionate to their intimate acquaintance with the subject on which they delight to descant. They view it from different standpoints, and form their estimates accordingly. The true journalist will never be indifferent to opinions however discordant. He is bound to weigh them impartially and dispassionately, but he has ultimately to rely on his own judgment, for if he cannot he lacks one of the prime qualifications for effective work. An indiscriminate onslaught on the newspaper press is cheap as it is easy. It does neither good nor harm save in so far as it reveals the over-confidence of the self-constituted censor.

It was refreshing lately to hear Professor McLaren's estimate of the Canadian newspaper press, which he gave in his solid, sensible and thoughtful address at the annual meeting of the Upper Canada Religious Tract and Book Society last week. That estimate it was evident was neither hastily nor impulsively formed. He has no sympathy with the tone of depreciation which very superior persons are in the habit of assuming when referring to the average newspaper. He very justly stated that in tone the Toronto press would compare favourably with that of any other city on this continent. The publicity given to all religious movements and the impartiality with which it is done were cordially recognized. An extensive exchange list gives opportunity for ascertaining that the same feature is characteristic of Canadian newspapers from one end of the Dominion to the other. There are very few, if any, Canadian journals that pander to the grossest tastes of their readers by giving minute details of vice and crime. This habit of giving space to unsavoury records of crime written too often in a flippant, if not sympathetic tone, is undeniably one of the blemishes that disfigure certain journals of the present day. The practice can in most instances be traced to mercenary motives. It is not the love of filth but the love of money that accounts for much of the sensational delineation of delinquencies that finds its way into the columns of otherwise reputable newspapers. Where there is no demand for that class of reading there certainly would be no supply. It is the duty of the conscientious journalist to decline to gratify the morbid tastes of certain classes of readers. The blame of compliance, however, does not rest with the journalist alone. If the encouragement of readers were withheld, the space devoted to sensational narratives of crime would be filled with more wholesome material.

The saying of Dr. Arnold, of Rugby, "I do not want so much religious treatises as articles on common subjects written in a religious spirit" is in a considerable degree applicable to the newspaper and periodical press. What is called the secular press cannot be expected to voice the tenets of any one de-

nomination of Christians, but it can fairly give publicity to the efforts in which they are respectively engaged, and can aid every good movement for the suppression of evil and the extension of truth and righteousness. The newspaper has a mission in Christian civilization. It can exert a vast power for good. To do this it needs the support, sympathy and encouragement of all who desire to see their country characterized by the righteousness which exalteth a nation. The true journalist has a high ideal. He may be far from realizing it, but he zealously and laboriously strives toward its attainment.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The contents of this, the best of the eclectic magazines, are fresh, varied and interesting.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—A better and brighter magazine for the little folks it would be difficult to find.

HARPER'S YOUNG PEOPLE. (New York: Harper Bros.)—This bright monthly presents a large amount of varied, instructive and healthful reading copiously and beautifully illustrated with first-class engravings.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.) *Scribner's Magazine* for May is one of the most picturesque and varied in its contents of the issues of that periodical. It contains several wholesome, outdoor articles full of action, adventure and exhilarating exercise. The illustrations of these are spirited and realistic. "Salmon Angling on the Restigouche," "In the Steamer's Track," "Alexander Pope," "Modern Explosives," "The Decorations of Vases," may be mentioned among the attractions of the number. The serial "First Harvests" progresses interestingly, and there is a good short story, several bright poems, and Robert Louis Stevenson discourses on "Gentleman."

HARPER'S MAGAZINE. (New York: Harper & Brothers.) A fine portrait of Kinglake, the historian of the Crimean War, forms the frontispiece of the May number of this most admirable monthly. A paper of great interest by R. R. Bowker, on "London as a Literary Centre" is illustrated by a large number of portraits of the most eminent English writers of the day. The descriptive paper, finely illustrated by F. A. Bridgman, "A Winter in Algiers," begun last month is continued. Charles Dudley Warner devotes his "Study of the Great West," to Chicago this month. It is most interestingly written, as is also a paper on Denver by Edward Roberts. There are two papers on Russia, one by Dr. Lansdell, and the other by Albert H. Heard. In poetry and fiction, the May number is attractive as usual, and the departments are bristling with good things.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—In the May number of the *Atlantic Monthly*, Henry James reaches a dramatic climax in his search for "The Aspern Papers." The story of "Yone Santo, a Child of Japan," by E. H. House, is continued with undiminished vigour; and the many admirers of Charles Egbert Craddock (Miss Murfree) will be delighted with the artistic progress of her serial novel, "The Despot of Broomsedge Cove." Among recent brilliant contributions to periodical literature, nothing more powerful than "Cicero in the Senate," by Harriet Waters Preston, has appeared. In "The Cavalier," by Agnes Repplier, a strong side light is thrown upon the character and career of Graham of Claverhouse; "The Emperor William" is the title of a timely article by Herbert Tuttle; in a quaint monograph entitled "Po' Sandy," Charles W. Chesnut shows that the ancient superstitions of India have found lodgment even among the negroes of North Carolina; and Frank Gaylord Cook's thoughtful article on "Reform in the Celebration of Marriage" forms a logical supplement to his investigations with regard to the historical aspect of marriage. In his review of "The American Philosophical Society," Anne H. Wharton indicates particular reasons why we should be grateful to Franklin on grounds not heretofore emphasized. Oliver Thorne Miller has an interesting paper with the significant title "A Discard in Feathers." The usual Book Reviews and "Contributors' Club" conclude an excellent number.

THE MISSIONARY WORLD.

THE TIME FOR ACTION.

There is a "tide in the affairs of men" in matters spiritual as well as temporal. That tide in India is now at its flood. If it recedes, the advantages that we now have will never again be offered. There is not a province where Hinduism stands firm on its ancient basis. There is not a caste or a creed whose ranks do not show gaps made by those who have deserted them and enlisted under the banner of King Immanuel. The thirty-five missionary societies now in India are coming together for the conflict. The strategic points have been gained. Plans for the final attack are matured. The enemy are weakening and are dispirited. Already do we see them on their citadels prepared to let down the flag and surrender if a vigorous assault be made. But, alas! our forces on the field are still too weak to make that assault.

But can the men and the sinew of war for this stupendous battle be obtained? When Lincoln, in the early days of the war, issued his call for 75,000 volunteers, the cable told us that the roll of 75,000 was filled; that word had to be sent out to stop the enrolment, as so many more offered. Then the men and women of the North said, "Send them into the field. We will raise the needed funds." And right royally was the promise fulfilled.

We must have an army of 75,000 to conquer India for Christ! The privates for the army we will enlist there. We must have 5,000 West Point officers within five years to lead that army. They must be men from America and Europe, trained for the conflict in the older Christian lands. There has been no greater inspiration in this century than the springing forward within the last twelve months of 2,500 young men and women in America enrolling themselves thus as volunteers to go to the front if God shall open the way. "Is it possible for the Church to send out and support such a great number of raw recruits?" That question is born not of faith, but of fear. Behold God's triangle! He has created the opening by His marvelous providence. By His Spirit He has called for these volunteers, and they have responded. The apex of the triangle only needs the funds. The silver and the gold are the Lord's. God's triangle is never incomplete. In the name of our Immanuel, I ring out the call for 5,000 volunteers for this glorious warfare!

There are in India 60,000 young converts to be trained for the work. They have not the life, the energy, the spiritual earnestness for the work of saving other souls that we have longed to see in them. Their piety, their endurance under persecution, their devotedness to Christ we do not question. But they have not inherited the capacity for organized vigorous effort. They do not know how to touch their fellows. We need in India the life, the fire, the method which the Y. M. C. A.'s are giving to the young men in America. We need organized effort all along the line.

When out upon a tour in 1879, in a country where there was not a Christian, a native official, high in office, in caste, in social position and in wealth, sent a message to me saying that he would like to come and see me privately for the treatment of an ailment. I found that he had some trifling ailment, the treatment of which was dispatched in a few moments; he had used the little ailment merely as a cover to talk with me about Christianity. He said to me in substance:

"Sir, I am not a Christian. I am still regarded as a devout Hindu. I still perform enough Hindu ceremonies to avoid suspicion. But in my heart I dare not deny the claims of the Bible. I see the power of Jesus Christ in the lives of His followers so distinctly that I cannot deny His divinity. He is not yet my Saviour. Caste, wealth, position, family all hold me back. But even now I never allow Him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over His life and teachings and the power to conquer sin that comes from embracing His religion, the more do I feel that in the end I shall have to accept Him at any cost as my personal Saviour. But how can I do it and bring ruin upon my family?"

That was six or eight years ago. He has not yet come to the Saviour; and there are thousands in this position all over India. They are not being reached. They need not polemics, but a loving, feeling presentation of the Gospel of Christ.—*Dr. Chavibertain, in Missionary Review of the World for May.*

Choice Literature.

HESTER HARMON'S VOCATION.

BY MRS. L. B. BACON.

"Listen, girls. Here is a story that may be helpful to us. You know we are always wishing we could earn some money, and this tells how one girl made enough picking wild berries and making them up into jellies and preserves for market, to pay off a mortgage on the farm; and, I suppose, afterward pursued the business until she made the family rich, though it does not say so. Why couldn't we three go into some such enterprise, pray?"

"Unfortunately we do not own a farm, with a mortgage and a berry patch on it," said Ellen, the oldest sister.

"But if we had a farm, no doubt there would be a mortgage on it. So much of the story might apply to us, at all events," said Hester, the second, somewhat bitterly.

"Of course I didn't suppose that we could make jelly, or even pick berries, especially as we haven't any to pick," said Nan, the first speaker and the youngest. "I only thought that the success of this girl under difficulties might be an encouragement to us to go and do likewise in some other department of labour."

"What other, for instance?" asked Hester. "Do be specific, Nan."

"I'm sure I can't think of any thing promising at this moment; but there must be plenty of work in the wide world for three maiden sisters as accomplished as we are. Ellen can trim bonnets beautifully. Just look at that exquisite specimen of millinery she is evolving from those old bits of lace and ribbon and velvet. And you and I can do dress-making, Hetty. We can make over our own dresses, just as good as new. Let's set up a shop."

"Yes," said Hester, "we can do our own millinery and dressmaking, because we have to, or go without. But not one of us knows enough about this kind of work, or any other, to earn our salt."

"Except the three B's, Hetty; you know them perfectly."

"Yes, I am thankful that I know how to bake and boil and broil; but unless I go into somebody's kitchen besides our own to exercise these accomplishments, they are not likely to bring in much of an income; and I declare, girls, I am sometimes tempted to do just that thing—hire out to do housework, because it is the only thing I know how to do well."

"Why, Hester Harmon, are you crazy? You know father and mother would never consent to your doing such work," said Nan.

"They would not have to consent, for I am of age, and can do as I please; though it is not very likely that I shall be pleased to do that quite yet. But I am tired of being dependent upon father for every penny I spend. It would be bad enough if he was rich; but knowing how hard it is for him to make the two ends meet, poor man, it makes me wretched. And why should not we girls do something in the world for our own support at least, as well as the boys? There is Tom earning his \$70 per month running a locomotive, with promise of promotion, and John doing almost as well at civil engineering; both of them as independent as princes, because each knows how to do one thing well. I never see Jack shoulder his tripod and march off to his work, without feeling that I have been defrauded of something, because I was not compelled to learn some trade, or business, that would make me as independent as he is. And can anybody tell me why girls should not have the privilege of earning their own living, if they want it, as well as their brothers?"

"Girls are expected to secure husbands before they arrive at the advanced age of twenty-five, you know, Hetty; isn't that reason enough?"

"No, it is not. There are not husbands enough to go around in this country, and many women must live single, whether they choose to or not. And it would not be such a dreadful thing to a sensible girl to be called an old maid, if she had some business or profession with which to occupy her head and hands, and support herself. This forever waiting, Micawber like, for something to turn up, is what makes so many women miserable and useless. And there are many kinds of work for women to do now, if they are only fitted for it, which we are not. We cannot even teach a district school, because we know nothing about methods. If we had been educated at the public school, as the boys were, we might be able to do so much for ourselves at least; but having been finished at Madame La Vergne's fashionable seminary, we have a smattering of many things—a little French and German, a little music and art—while we know nothing, absolutely not one thing, well enough to teach it."

"I wish one of us had studied pharmacy, so as to be able to help father in the drug store," said Nan.

"Why not take it up now, if you would like it, Nan?" said Ellen. "You are young enough, and father could teach you."

"I proposed it once, but he said there were new methods in pharmacy as in other professions, and I must take a course at the university if I wish to make it a business. And that we all know is impossible in the present state of our finances."

"And half what it cost you at Madame La Vergne's would give you a thorough training in pharmacy at the university. Oh, the pity of it!" said Hester.

The mother of these daughters appeared just then with a distressed face, and remarked:

"I think it very ungrateful, Hester, for you to say such things, after your parents have denied themselves so much in order to give their daughters the best advantages. You never can know how we saved and pinched and contrived to pay for every accomplishment! and now to hear one of you talk in this way is too much."

"It is ungrateful and unfilial in me, mother dear, I know, and I ought to be ashamed but, none the less, every

word of it is true. The three of us together are not worth so much as one would be thoroughly trained in some special department."

"But you ought to be thankful, all of you, that you are not required to earn your own living. If the time comes when your father is unable to do it, I know the boys will provide for you. They will never see their sisters suffer."

"I hope not certainly," said Hester. "But Tom has a wife and baby, and John will marry some time. Why should we ever become dependent upon them? Why should not we, strong and healthy as we are, use our faculties for our own support as well as they?"

"Simply because the Lord made you women and He made them men, and that is reason enough. Your father and I have our own opinions about such things, and we never would consent to have our daughters go out from home and support themselves, never. But it is time we were getting dinner, Hester; do try to fix up something that your father will relish. He does not seem to have so good an appetite this spring as usual. Have you noticed it, dear?"

Yes, Hester had noticed it, but she was convinced that exercise in the fresh air and sunlight would do more than anything else to restore her father's appetite. But she knew, also, that he could not afford to hire a clerk, and that neither of his daughters was competent for the position, so she made it a study to prepare dainty, tempting dishes, different each day, to please him. Pick-up dinners were not infrequent at the Harmon's, from the nature of things, but Hetty knew how to make them agreeable to both eye and palate. So to-day she made an omelette and minced some meat left over from yesterday's roast, and served it in croquettes with potato balls. Canned tomatoes furnished a relish, and dainty cups of boiled custard the dessert.

"Why don't we call it lunch instead of dinner, Hester?" asked Nan.

"Because it is dinner and not lunch. Don't put on airs, Nan."

These sisters had their different adaptations, as they were unlike in disposition. Ellen was a natural nurse. With the training now given by certain schools, her services would have been invaluable in the sick-room, and she could have commanded her \$20 per week the whole year round. And she was not ignorant of this fact, though she hesitated to suggest such a course for herself. She was sure of opposition, and so drifted along without any definite aim, farther than to be a good daughter and sister and a consistent church-member.

Hester was a born cook and housekeeper. Ever since the time when she stood upon a chair to reach the moulding-board and cut out baby biscuits with a thimble, she had taken to this work as naturally as a duck to water. She would have been glad of a servant to do the drudgery, but as it was she took upon herself the hardest and dirtiest work in the kitchen. "Ellen and Nan must save their hands," she said. No matter if hers were black and rough. Her artistic taste was gratified to some extent by the handsome, shapely loaves of bread, as much alike as peas in one pod, that twice a week were drawn from the oven, the fruit of her skill. Her meats were never raw or overdone, her vegetables never watery and insipid. She could put up fruit to perfection, and her cakes and pastries and puddings were sure to be a success, though as she sometimes said, it was a wonder they turned out so well, seeing that she could not afford to make them often enough to keep in practice.

The countless worries familiar to every housekeeper when the kitchen fire has the sulks and needs coaxing to burn, the sponge gets a chill and is slow about rising, when some of the irons in the fire are likely to burn and others get cold—none of these things ever seemed to disturb Hester's serenity. And she knew how to keep the house in order, without a too frequent occurrence of those dreadful cleaning days, which are such a trial to every member of the family, especially to those who never take a hand in the work. Nan said that one wave of Hester's magic wand would bring order and neatness out of the direst confusion that ever reigned in the kitchen and pantry. Why should not a woman thus endowed be permitted to dispose of her time and labour and skill at their market value, without losing caste or self-respect, any more than one who teaches school or gives music-lessons? Hester often thought, but had never spoken, of this, until the day our story opens, and with little encouragement then.

Neither Nan's taste nor talents was quite so pronounced as her sisters. She was fond of music, and practised faithfully every day, but it was not in her to be a teacher. She liked to use a brush, and had sold some little pictures, enough, perhaps, to pay the cost of paints; but she was not an artist, and she knew it. She had considerable skill in needle-work, but not enough to make it profitable. She would have been glad to do more for her father than simply to sit in the store while he was gone to his meals; but he said: "Don't meddle, Nan, and never put up the simplest prescription when I am gone. You would be sure to deal out morphine for quinine, or colchicum for capsicum, or something else as bad, and one such mistake would be as fatal to my business as to my customer." She believed the business might be enlarged, for the town was growing and her father well-liked; but hedged about with such restrictions, what could she do? Nan pondered these things in heart, but nothing tangible had so far come of it, or was likely to.

(To be continued.)

THE JEWISH AND THE CHRISTIAN SABBATH.

A weighty charge, persistently reiterated, and violently resented, was made against Christ—a charge of distinctly violating the express laws of Moses by non-observance of the Sabbath. This it was which caused a surprise, an exacerbation, a madness, a thirst for sanguinary vengeance, which pursued Him to the very cross. For the Sabbath was a Mosaic, nay, even a primeval institution, and it had become the most distinctive and the most passionately revered of all the ordinances which separated the Jews from the Gen-

tiles as a peculiar people. It was at once the sign of their exclusive privileges, and the centre of their barren formalism. Their traditions, their patriotism, even their obstinacy, were all enlisted in its scrupulous maintenance. Not only had it been observed in heaven before man was, but they declared that the people of Israel had been chosen for the sole purpose of keeping. Was it not even miraculously kept by the Sabbatical river of the Holy City? Their devotion to it was only deepened by the universal ridicule, inconvenience and loss which it entailed upon them in the heathen world. They were even proud that, from having observed it with a stolid literalism, they had suffered themselves on that day to lose battles, to be cut to pieces by their enemies, to see Jerusalem itself imperilled and captured. Its observance had been fenced round by the minutest, the most painfully precise, the most ludicrously insignificant restrictions. The Prophet had called it "a delight," and therefore it was a duty even for the poor to eat three times on that day. They were to feast on it, though no fire was to be lighted and no food cooked. According to the stiff and narrow school of Shammai, no one on the Sabbath might even comfort the sick or enliven the sorrowful. Even the preservation of life was a breaking of the Sabbath; and, on the other hand, even to kill a flea was as bad as to kill a camel. Had not the command to "do no manner of work upon the Sabbath Day" been most absolute and most emphatic? Had not Moses himself and all the congregation caused the son of Shelomith to be stoned to death for merely gathering sticks upon it? Had not the Great Synagogue itself drawn up the thirty-nine *abhoth* and quite innumerable *toldoth*, or prohibitions of labours which violated it in the first or in the second degree? Yet here was One, claiming to be a prophet, yea, and more than a prophet, deliberately setting aside, as it seemed to them, the traditional sanctity of that day of days! An attentive reader of the Gospels will be surprised to find how large a portion of the enmity and opposition which our Lord excited, not only in Jerusalem, but even in Galilee and in Peræa, turned upon this point alone.—*Farrar's Life of Christ.*

SONG OF NATURE.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made and prayer is given,
By all things near and far;
The ocean looketh up to heaven
And mirrors every star.

Its waves are kneeling on the strand
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth
Their gifts of pearl they bring,
And all the listening hills on earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer,
The altar curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain;
The thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed,
The twilight forest grieves,
Or speak with tongues of Pentecost
From all its sunlight leaves.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march,
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her sighs and voices shame
The prayerless heart of man.

—John Greenleaf Whittier.

BYRON AND BURNS.

But not denying the genius nor the charm, the explanation of the carelessness of Byron's centenary is plain. The fact is its own interpreter. It is his personality which counts for the indifference. We do not mean his loose life. Burns was as loose as a liver, but no famous personality in English literature is so beloved as Burns. Nelson was as immoral, but England bore him upon her heart to St. Paul's, and with his name she conjures English valour still. But Byron personally kindles no emotion save one of half-contempt. He had every opportunity, every splendid advantage, every gift that men desire, but the personal life that they all helped him to achieve was simply pitiful. His genius asserted itself in passionate and powerful poetry. That was in despite of himself. But all that belongs to character, to pure, generous, ennobling and helpful life, that depended upon himself was wantonly squandered. He did he apparently even care or try to do differently, except at the last when he went to Greece.

Of Burns's remorse, regret and earnest stumbling endeavour to stand upright, amid pinching poverty and hostile circumstance of every kind, of that profound and penetrating paths of consciousness of baffled will and of lost life which appeals to the heart of the world, like her sick child to the mother, there is no trace in Byron. But it is the personality—large, generous, humane, aspiring, longing, lamenting—the pearl in the mire, but still a pearl—which gives Burns the love of his fellow-men, and makes his name as dear as his song, and amid all the shame and sorrow and hopelessness of his life still whispers,

"'Tis sweeter for thee despairing
Than aught in the world beside."

—George William Curtis, in Harper's Magazine for April.

BOOKS BOUND IN HUMAN SKINS.

Following the example of Mr. Joseph Zaehnsdorf, who lately bound two Elzevir editions in human skin, another London binder has executed an order to encase a copy of Hans Holbein's "Dance of Death" in the same ghastly integument, certainly a very appropriate covering for this work. These are not the only instances, however, where the casing of "human form divine" has been utilized. In the library at Mexborough House, near Metheley, Yorkshire, there were formerly two books, Sir John Cheek's "Hurt of Sedition" and Braithwaite's "Arcadian Princes," both bound in the prepared skin of Mary Bateman, the "Yorkshire witch," who was executed early in the beginning of this century for murder; but these disappeared during the cataloguing of the library for sale, when one of the former Earls of Mexborough was in difficulties. Yet another instance: When the writer was last in Paris, he was shown a small book by a dealer, who solemnly avowed it was bound in a portion of the skin of the notorious Louvet de Couvray, and which he valued at 1,000 francs, and for authentication of which he produced a long pedigree.—*Pall Mall Gazette*.

THE EMPEROR WILLIAM.

The death of this venerable prince, the first Emperor of the new Germany, removes one of the most stately, most impressive, and in some respects most agreeable figures of the present generation. With the possible exception of Lincoln, no man since Napoleon has been prominently associated as a ruler of men with events of such magnitude, with revolutions of such transcendent importance, with transactions which have so completely overthrown the traditions and relations of the past, and given name to a new era in history. On the hasty student the full significance of these events is perhaps sometimes lost. They are still recent; they were bewildering in their rapidity; they lack perspective. Wars were fought and battles were won. The Austrians were crushed at Sadowa. The French were crushed at Sedan. The victor took the spoils, and among these was the crown of Germany, now for the first time placed on the brow of a conquering Hohenzollern, the lucky leader in a movement which a slight change of fortune, at any one of several points in an audacious game, might have ruined. Such is, perhaps the popular view of a series of events to which only a deeper acquaintance with the earlier facts of history, with the antecedents of the great German problem, can give their true proportions and meaning. But the person of William himself and the part which he played appeal to the most sluggish imagination. At an age greater by several years than that at which by law American generals are placed on the retired list as unfit for command, the late King of Prussia led his hosts into Bohemia; and four years afterwards, still vigorous and undaunted, he conducted campaigns in the country of another enemy, and received the crown of reunited Germany in the palace of the Bourbons. These wars, but more especially the last, made the name, the person, and the services of William familiar to every household in the civilized world. Even those who were ignorant of the merits of the great struggles could not fail to be impressed by the spectacle of the aged king, defying fatigue, defying exposure, defying even his own years, in the accomplishment of what he conceived to be his duty; and then, after the campaigns were over, returning, not to enjoy a well-earned repose, but only to a different kind of labour, performing with the same patient and scrupulous exactitude. He was felt to be a large man—large in his sense of duty, large in his aims and ends, large in the associations with whom he surrounded himself, large in the physical proportions, which are natural and not unworthy objects of admiration. It is not too much to say that, among the contemporary princes of Christendom, he was the one who filled the greatest place in the estimation of mankind. In all the outward, and in many of the inward, qualities which seem to belong to wearers of the purple, William was an ideal monarch. Carlyle says that Frederic the Great was every inch a king. By that he means that Frederic had a royal will, and the power to carry it into effect; and in that sense he is correct. But the outward dignity and decorum of the royal office the greatest of Prussian kings often and even purposely neglected; he was slowly in dress, undignified in manner, careless in the choice of command forms, and ceremonials. But William, while equally jealous of the power of his office, never lost sight of its proprieties. Even if royalty is measured by inches, he stood above his great predecessor. His stalwart, massive form, his stately carriage, his portly demeanour, suggested the heroes of the Niebelungenlied. He could be affable, court-sippant, or familiar. He never forgot that much was due to the elevation of his office, and he suffered nobody else to forget it in his presence. In matters of state and ceremony he always sacrificed his personal tastes, which were extremely simple and plain, to the necessity of avoiding any vulgarization of his rank and station, of checking any tendency to believe that the king was a mere clerk of parliament or of the ministers, of enforcing the principle that the

chief personage in the state was bound to set an example of decorum and dignity. The grandeur of royalty was as clear to him as its usefulness. In this respect, in the massive, stately, splendid form which he gave to that institution, he has no rival since Louis XIV. Thus, as a mere figure or type, he filled a large place in the horizon, and every one is sensible of the vacancy that is left.—*Herbert Tuttle, in May Atlantic*.

INTEMPERANCE.

It is an old story, but it is not more old than true, that a vast proportion of the disgraceful libertinism now so alarmingly prevalent is directly propagated and mainly supported by the very destructive influence in the trinity of evil of which we would speak to-day, namely, intemperance. It is not too much to say that without the treacherous, stimulating, all-destroying power of strong drink, one-half of the horrors depicted in the *Pall Mall* revelations would be impossible. To peruse that shocking catalogue of vice, and mark each occurrence of an allusion to strong drink, is a painful but suggestive study; again and again do you come upon some such saying as "if possible the girl is made drunk."

A leading judge of the Divorce Court—that standing witness of the inability of birth, education, and refinement to remedy the evils of the human heart—has declared that nine out of ten of the cases upon which he has to adjudicate owe their origin to strong drink. The police, whose activity in the detection of crime is ever in exact proportion to the urgency of their orders from headquarters, could tell you, if they chose, of accursed dens of infamy, where tender boys and girls are initiated into the veritable mysteries of Satan; where, primed with ardent spirits, their young hearts are seared as with a hot iron, and they are drawn irresistibly into the vortex of debasement and ruin, to swell the dangerous classes of the community. The columns of the daily papers, the constant utterances of judges, magistrates, coroners and superintendents of lunatic asylums, accumulate evidence that the most direct stimulus of crime, lunacy and pauperism is strong drink. Drinking, says the *Times* (April, 1881), baffles us, confounds us, shames us and mocks us at every point. It outwits alike the teacher, the man of business, the patriot, and the legislator. Every other institution flounders in hopeless difficulties, the public house holds its triumphant course. The administrators of public and private charity are told that alms and obligations go with rates, doles and pensions to the all-absorbing bar of the public house, but the *worst* remains. Not a year passes in either town or village without some unexpected and hideous scandal, the outcome of habitual indulgence, often small and innocent in its origin. Some poor creature, long and deservedly high in the respect, perhaps reverence, of the neighbourhood, makes a sudden shipwreck of character. Under the accumulating influence of alcohol, aggravated perhaps by other still more powerful, still more treacherous agencies, the honest man turns knave, the respectable man suddenly loses principle and self-respect, the wise man is utterly foolish, the rigidly moral man forgets his mask and his code, and takes a plunge into libertinism. It then turns out—what possibly some have suspected—that drink is at the bottom of it. Yes, drink is at the bottom of it. The fiendish epidemic, prolific of suffering, suicide, murder, which is mocking every effort of every philanthropist for the well-being of the people, is at the bottom of it. Utterly saddening and disgusting are the statistics of our national shame, which have been recapitulated a thousand times. Equally harrassing are the details of desolate homes and broken hearts which come under the individual note of those materially engaged in the work of seeking and saving the wandering. The land is groaning under a heavy burden. Some idea of the pecuniary tax may be gained from the fact that the whole rental of the houses and of the land in the Old Country, added to the amount spent in household coal, hardly reaches the total spent annually in intoxicating drinks.—*Canon Wilberforce*.

AMMONIATED BREAD.

Ammoniated baking powders—that is, baking powders in which carbonate of ammonia is used as an ingredient, and which exhale an odour of ammonia when heated—are classed by many eminent physicians and sanitarians as superior to all others. Professor Hassall, of London, who is recognized as highest authority on the subject of food hygiene, commends in the strongest terms the use of carbonate of ammonia as a leavening agent, stating its great advantage to be in its perfect volatility, which permits it to be, by the heat of baking, entirely thrown into leavening gas whereby the bread is raised. The experiment with heat would seem to indicate the superior, not the inferior, value of such baking powder. The little heat that is imparted to it when held over a gas-jet, lamp or stove, suffices to resolve the carbonate of ammonia into leavening gas and throw it off. The first heat of baking, therefore, will effectually develop all the gas, thoroughly leaven the loaf and dissipate the gas producing ingredients of a powder of this kind; and this is the highest test of a perfect baking powder. Where other alkalies alone are used they are not frequently retained, unresolved, through the whole process of baking, and remain an unwholesome ingredient in the finished bread. The carbonate of ammonia cannot be used as a substitute for cream of tartar.—*N. Y. Weekly Tribune*.

THE Mohammedan Associations all over India have been specially enthusiastic in voting valedictory addresses to Lord Dufferin. He has thoroughly won their hearts by his endeavour to induce them to take a more active part in public affairs; and to the cause is attributed the bitter personal attacks on the retiring Viceroy by a portion of the Bengalee press.

British and Foreign.

THE Rev. Mr. Brown from Texas has applied for admission to Dunoon Free Church Presbytery.

THE funds of the endowment committee will only permit of three new parishes being erected and endowed this year.

SOME of the members of Kirkcaldy Presbytery attribute the decrease in the Sabbath school returns to the "damaging effects of the guild."

SEAT-RENTS have been abolished in Free Trinity Church, Glasgow. Since Mr. Mackay's induction the membership has risen from 380 to 608.

A PROPOSAL to form a Nonconformist Choir Union in London, for the purpose of holding periodical festivals has been received with much favour.

THE Moderator of the English Presbyterian Synod, Rev. W. S. Swanson, lectured lately in Brockley Church on the literature and civilization of China.

MR. W. RICHARDS, a poor law guardian at Sheffield, says that out of 2,500 applicants for relief heard by him, only one applicant was a teetotaler.

EDINBURGH U. P. Presbytery resolved by thirty-four to eleven to petition Parliament in favour of Mr. M'Lagan's and Dr. Cameron's temperance bills.

THE Rev. J. Smith Wilson, yielding to the earnest request of the committee, has been appointed permanent Clerk of Lockerbie Free Church Presbytery.

A NEW church, in the Gothic style, to cost \$15,000 and seat 700, is to be erected in the north parish of Paisley in place of the present building in Love Street.

DUNDEE Presbytery has adopted a memorial praying the Synod to consider what steps are desirable for remedying the demoralizing effects of the drink traffic in Africa.

LADY HENRY SOMERSET is deeply interested in the question of the unemployed. She testifies that out of a list of 150,000 that came before a board last year only two were abstainers.

AN overture to the Assembly on office-bearers' subscription to the Confession was carried in Cupar Presbytery by the casting vote of the Moderator, Rev. Charles Davidson.

SKYE Presbytery unanimously resolved to memorialize the Government to grant loans to the crofters on easy terms and to amend the Crofters' Act by granting such loans for the extension and creation of holdings.

THE Rev. Archibald Fullarton of Greenock presided at a great demonstration in that town against the Draconian sentences lately pronounced by Lord Craighill on a number of unfortunate Highland crofters.

ABBROATH Presbytery agreed to an overture to the Assembly asking that all parish ministers with a stipend below \$1,000 should be admitted to an equal footing in regard to receiving supplements from the small livings fund.

THE growth of Rev. Z. B. Woffendale's congregation at Somers Town is largely owing to his open-air services. At the first outing of the season, made the other Sunday, he was well supported and assisted by many members of his congregation.

DUNOON Presbytery unanimously agreed to an overture praying the Assembly to fix a day for a suitable commemoration of the events of 1588 and 1688, and also to enter a strong protest against the possible resumption of diplomatic relations with the Vatican.

IT was the intention of Miss Airy, daughter of the retired astronomer-royal, to present herself as a candidate for the office of a guardian of the poor in Greenwich. At the last moment it was discovered that owing to some error of an official she unfortunately lacked the qualification.

THE Rev. James Stalker, M.A., of Free St. Matthew's, Glasgow, has been called to the pastorate of the Church of the Covenant, New York; but it is not likely that he will leave the commercial capital of Scotland, where he has so recently settled, and in which he is doing so great a work.

DR. ROBERT ELDER, senior minister of Rothesay Free Church, who is in his eightieth year, celebrated his golden wedding recently. The minister who performed the marriage ceremony was present at the celebration. Dr. Elder is still vigorous and sometimes preaches on special occasions.

DR. MATTHEW T. YATES, a celebrated missionary in China, died on 17th ult. at Shanghai. He went from America to China forty-five years ago, and has been there ever since. He had translated the New Testament into the Chinese, and was revising the proof for the press when death overtook him.

THE Rev. L. Rivington of All Saints' Church, San Remo, who has been a frequent guest of the Duchess of Argyll at Inverary, and who officiated at the opening of the chapel her Grace has established there, has gone over at last to the Romish communion. At Inverary he used to attract attention by his monkish garb.

AT a meeting of representatives of the Free and United Presbyterian Churches in Glasgow, over which Rev. J. Stalker presided, it was resolved, in view of the forthcoming exhibition, that St. Andrew's hall should be engaged for a series of Sabbath evening services during June, July, August and September, and that leading Scottish and English ministers should be invited to conduct the same.

SIR HENRY PARKES, the Premier of New South Wales, and Moderator of the General Assembly, opened a bazaar in the town hall of Sydney last month in aid of the building fund of Burwood Church, the pastor of which is Rev. A. Osborne, M.A., a native of Glasgow and an alumnus of the Free Church College in that city. The enlargement of his church has become necessary on account of the rapid growth of the congregation.

Ministers and Churches.

THE Rev. H. McKellar, of High Bluff, Manitoba, left Sarnia for three or four months' trip to the Old Country, Tuesday, 24th ult. Mrs. McKellar accompanies him. They sailed from New York on the 27th ult.

MR. T. F. SCOTT, who laboured on the line last summer on the line between White River and Nepigon, has been succeeded by Mr. William Merkley, of University College, Toronto. Mr. Merkley will remain in the field for the coming summer, making Schrieber his headquarters.

THE Young People's Society of First Church, Brantford, held a very successful public meeting in closing for the present year. The attendance was large, and the exercises of music, reading, debate and essay, were all of a high order. This society is now six years of age and has sixty-five members at present. Twenty or thirty of the Paris Young People's Society of Dumfries Street Church were present, and were handsomely entertained by the First Church Society.

THERE were a number of distinguished Presbyterian ministers from a distance officiating in Toronto pulpits this week. Professor Campbell, of Montreal, addressed the meeting preparatory to communion in St. James Square Church, on Friday evening. The Rev. James Barclay, of St. Paul's Church, Montreal, preached in the Central Church, and dispensed the communion, and the Rev. J. L. Murray, Kincardine, preached in Erskine Church.

THE Independent Presbyterian Church, corner of Sumach and St. David Streets, Toronto, celebrated its first anniversary last Sabbath. In the morning the pastor, Rev. G. Burnfield, preached an eloquent and appropriate sermon from 2 Corinthians vii. 16. The Sunday school was addressed in the afternoon by Rev. M. Scott, late of Edinburgh, Scotland, and Mr. Day, secretary of the Ontario Sunday School Association. The evening service was conducted by the pastor. This new congregation is making marked progress.

A PLEASANT surprise party met at the manse, Moosomin, on Tuesday last, 17th ult., when a purse of money and an address were presented to the Rev. William Nicholl, previous to his removal to Broadview at the end of the month. Mr. Nicholl has been an untiring worker during his ministry in this place, and he carries many regrets and good wishes with him into his new field of labour. The address contains warm expressions of the love and esteem in which Mr. Nicholl is held by the people among whom he laboured, a recognition of his faithful but imperfectly remunerated services and cordial well wishes for the future prosperity of himself and family. Mr. Nicholl made a neat and suitable acknowledgment.

THE regular monthly meeting of the Guelph Auxiliary of the Woman's Foreign Missionary Society was held on the 19th ult. The reports from the different committees in connection with the annual meeting were received and proved most satisfactory, particularly that of the Refreshment Committee, which must be gratifying to the members of the society, seeing no money from the Missionary Fund was used, the refreshment table being wholly supplied by donations of provisions and money. After all expenses were paid, the Refreshment Committee had on hand a balance of \$15, which they have handed over to the General Society. Increased interest in the work is hoped for as the result of the annual meeting in Guelph.

THE Galt Reformer says: The Rev. J. K. Smith, D.D., arrived in Galt from San Francisco on Tuesday morning last, and lectured on "Impressions of California," in Knox Church in the evening. On account of the unfavourable weather the attendance was not as large as it would otherwise have been, although the body of the church was well filled. The reverend gentleman gave a most interesting account of the journey from Chicago to San Francisco, and his descriptions of California and her great resources were listened to with the closest attention. Dr. Smith spoke for about two hours to a most appreciative audience. Rev. Mr. Dickson occupied the chair, and at the close of his remarks the lecturer was tendered an enthusiastic vote of thanks. Dr. Smith will remain in Galt for some three weeks before returning to San Francisco.

THE Rev. Hugh Fraser, a graduate of Manitoba College, was on Thursday, March 29, inducted into the pastoral charge at Fort William. Mr. Fraser has ministered to this congregation for almost a year. He has been greatly blessed in his work. At the regular quarterly meeting of the Presbytery of Winnipeg, on the 13th March, Mr. Fraser accepted the hearty and unanimous call extended to him by the congregation. On the 29th ult. the Presbytery met, pursuant to appointment, for his induction. Rev. J. Pringle presided and preached the induction sermon; Rev. R. Nairn, B.A., of Rat Portage, addressed the minister; and Rev. A. MacLaren, of Springfield, Manitoba, the people, in regard to the duties growing out of their relation to the pastor of their choice. The church was crowded with rejoicing and interested people. There were about twenty persons present from Port Arthur. Mr. Fraser begins his settled ministry with the brightest prospects. May pastor and people be long united to carry on the work of Christ.

THE will of the late Samuel Bowman, who died in Toronto on the 9th inst., and which was drawn up on the 24th of November, 1880, was entered for probate last week by Messrs. James Smith, Robert Graham and Alexander Paton, who were named as the executors. The personal property is valued at \$16,465, and the real estate is valued at \$35,000. The will instructs the executors to pay to deceased's wife \$50 cash and \$400 a year in lieu of her dower, she to have the household furniture; to pay \$400 a year to deceased's brother John; to hand over to Knox College the real estate on the west side of York Street, valued at \$10,000, as a free gift; to pay over to Erskine Church as a free gift the proceeds of three houses on Adelaide Street, valued at \$10,000; to pay \$500 to the

Hospital for Incurables and a like amount to the House of Industry. The balance of the estate goes to the widow. It should be explained that the property bequeathed to the college and church was valued at \$10,000 in 1880, when the will was made. In the estimation of some it is worth nearly double the price now.

PRESBYTERY OF MAITLAND.—An adjourned meeting of this Presbytery was held at Wingham on 17th ult. The call from Goderich to Rev. J. B. Anderson, of Whitechurch, was considered and disposed of. The Rev. Dr. Ure appeared as commissioner from the Presbytery of Huron and the congregation of Goderich, and Messrs. Aikenhead and Buchanan from the congregation. The following were present as commissioners from Whitechurch: Messrs. H. D. Henderson, A. McWilliams, John Legget and Thomas Campbell, all of whom strongly opposed the translation. A paper signed by 205 members and adherents of the congregation, asking Mr. Anderson to continue as their minister, was presented by Mr. H. D. Henderson. The Commissioners from Calvin Church, East Wawanosh, were: Messrs. Robert Shiell, John Bone and David Robertson, all of whom expressed the desire of the congregation that the translation should not take place. A paper containing 160 names, members and adherents, expressing their earnest desire that Mr. Anderson should remain as their minister, was presented by Mr. Robert Shiell. Dr. Ure replied briefly. Mr. Anderson addressed the court, and stated that it appeared to him to be the will of the Lord that he should accept the call which he accordingly did, subject to the approval of Presbytery. On motion, it was agreed that the Presbytery grant the translation of Mr. Anderson, and while doing so would record our high appreciation of his character and abilities as a minister of the Gospel, our sense of loss sustained by the Presbytery by the translation, and our sympathy for the congregations in losing their minister, to whom they have been so devotedly attached. Mr. Anderson is to preach his farewell sermon on the 20th May. The Rev. D. B. McRae, interim Moderator of the Session of Knox Church, Brussels, presented a call from that congregation in favour of Rev. G. B. Howie. The stipend promised is \$800 per annum without a manse. Messrs. McRae, Strachan and Dickson, commissioners from the congregation, supported the call. The conduct of the Moderator was sustained, and on motion the call was sustained as a regular Gospel call. Mr. Strachan read an extract from a letter from Mr. Howie, stating that in the event of the call being sustained by the Presbytery, he would accept the same, and authorized Mr. Strachan to say that he accepted the call. A special meeting of Presbytery was appointed to be held in Knox Church, Brussels, on Monday, 7th day of May, at ten o'clock a.m., for the examination of Mr. Howie, and the public service in connection with the ordination and induction to begin at two o'clock p.m., Mr. McKay to preach, Mr. Law to preside, Mr. Stevenson to address the minister, and Mr. McRae the people. Mr. Jones was appointed to serve the edict on the congregation.—JOHN MACNABB, *Pres. Clerk*.

PRESBYTERY OF WHITBY.—This Presbytery met at Bowmanville on April 17, Rev. A. H. Kippen, Moderator. There was a good attendance of members. A very interesting report on the State of Religion was read by Mr. McMechan; another on Sabbath School Work, by Mr. Craig, and a third on Temperance, by Mr. R. D. Fraser. The recommendations attached to the last report created considerable discussion. They are as follows: 1. That the efforts at present being made to foster temperance sentiment in the congregations and to promote total abstinence among both old and young be continued with renewed zeal; and that Sessions be recommended to consider the desirability of forming total abstinence organizations within the congregations. 2. That diligence be used by the ministers and people to the end that temperance instruction be given systematically in the public schools, according to the provisions of the school law. 3. That the office-bearers, members and adherents of congregations be encouraged to give hearty support to those charged with the carrying out of the provisions of the present laws against the sale of drink. 4. That no halt should be called to the agitation for general total prohibition. 5. That the Presbytery earnestly deprecate any public teaching, which directly or indirectly encourages the use of strong drink, as contrary to the spirit of the New Testament, and as in present circumstances, especially calculated to give countenance and comfort to those engaged in the liquor traffic; to prove a stumbling block to those endeavouring to reform personal habits of indulgence in strong drink, and to throw the young and unwary off their guard. It would afford satisfaction to the Presbytery, if the Synod and the General Assembly would express similar disapproval. Mr. Abraham presented the appeal put forth by the Augmentation Committee, asking this Presbytery to raise \$100 additional to the sum they have already contributed. The Presbytery agreed to commend the appeal to the members of the court, with the hope that an effort would be made to raise this amount. Commissioners to the General Assembly were appointed as follows: Messrs. Carmichael, McClelland, Kippen and Craig, ministers; and Messrs. Ballagh, Johnston, Anderson and Renwick, elders. The Rev. D. M. Gordon, of Halifax, was nominated Moderator of the next General Assembly. Mr. R. D. Fraser was appointed a member of the Synod's Committee on Business. The Clerk informed the Presbytery that he had received notice of a call addressed to Mr. J. J. Cameron, of Pickering, from the congregation of St. Matthew's, Osnabrock. Mr. Craig was appointed to exchange with Mr. Cameron, and cite the congregation to appear for their interests at a meeting of Presbytery to be held a fortnight after this. The Presbytery adopted the following resolution with reference to Mr. A. Fraser, who has gone as a missionary to Columbia Presbytery: "It is with sincere regret that the Presbytery parts with Mr. Fraser, who has been an active member of it between nine and ten years. Mr. Fraser has endeared himself to us all by his many amiable qualities and his readiness ever to help on the work of the Lord. He was regular in his attendance on the meetings

of Presbytery and took an interest in all the business of the court. The Presbytery gladly record their appreciation of the good work he has done in Orono, and the growing attachment of that congregation to him, and only regrets that the separation should now take place, that must be painful both to the minister and the people. The Presbytery, however, is satisfied that Mr. Fraser is especially fitted for the mission to which he is called, and it would assure him of its continued attachment to him and the pleasure it will ever give his brethren whom he leaves behind to hear of his success in building up the cause of Christ in the far West." Mr. Drummond read the report of a meeting of the Advisory Committee in re St. Andrew's Church, Darlington. After deliberation Messrs. Drummond, Leslie, Abraham and Fairbairn were appointed a committee to meet with Mr. Robert Colville and any other of the trustees that he would wish to be present, and prepare a finding on the whole subject for the action of Presbytery. Mr. Leslie gave notice that he would bring up the subject of sacramental wine at the next meeting of Presbytery, and Mr. McClelland gave notice also that at next quarterly meeting of Presbytery he would move that the seat of the Presbytery be either Whitby or Oshawa, and all regular meetings be held in that place. The Presbytery adjourned to meet in St. Andrew's Church, Whitby, on the first day of May, at half-past ten o'clock in the forenoon.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—An adjourned meeting of the Presbytery of Guelph was held in St. Andrew's Church, on the 17th of April, the Rev. Mr. Davidson, Moderator. A communication, dated San Francisco, was read from Dr. J. K. Smith, tendering his resignation of the pastoral charge of Knox Church, Galt, as he had received a call from a congregation in that distant city, which he considered it his duty to accept. Dr. Smith was heard in statement of his reasons for the step proposed. Commissioners from his Kirk Session and congregation were heard, who expressed the esteem and attachment they entertained for their pastor, but that, looking to all the circumstances, they did not feel themselves justified in opposing the acceptance of his resignation. After deliberation the following resolution was unanimously adopted: The Presbytery accept with regret the resignation of their brother, Dr. Smith, but would acknowledge the hand of God in the events leading thereto. They would express their deep appreciation of the Christian and brotherly spirit that he has shown in all his intercourse with them, and of the aid he has rendered them in their meetings, on which he was a regular attender, and in their deliberations, in which he was a judicious and wise counsellor, and its gratification that God has opened to him another field in which he will have the opportunity of exercising his ministerial gifts and attainments; and their prayer that God may be with him still, and bless him even more abundantly in the labours to which he shall be called than He has blessed him in the congregation within these bounds, in which he has so long ministered with such success. They would also convey to him their desire for the health and welfare of his family, and their hope that the change of locality will be conducive to the health of those connected with him by the closest and tenderest ties. And in taking farewell of their brother they would commend him to the Christian confidence of brethren in the ministry with whom he may be a fellow labourer in the vineyard of our common Lord, and of all in the congregation to which he is going who may avail themselves of his ministry. The Presbytery would also record their sympathy with the congregation of Knox Church in the loss they are thus called to sustain by the removal of their pastor, who has proved himself to be to them an able minister of the Gospel—faithful, earnest and affectionate in the pulpit, kind in his visits from house to house, and to the sick and dying, and who has entwined himself so closely with their affections and their prayer that the Lord Christ may raise up to them a minister like him of whom they are now deprived. The Clerk was instructed to furnish Dr. Smith with a copy of this resolution, and he was appointed to preach to the congregation on the first Sabbath of May, and declare the charge vacant. Mr. Dickson, of Central Presbyterian Church, Galt, was appointed Moderator of Session during the vacancy. The Presbytery next proceeded to deal with the resignation of Dr. Smellie, of the pastoral charge of Melville Church, Fergus, laid upon the table at its last meeting. The Clerk reported that, as instructed, he had preached to the people on the first Sabbath of April, and summoned them and the Session to appear for their interests at this meeting. Dr. Smellie was heard, who adhered to his resignation. Minutes were produced and read of a meeting of the congregation held after due induction, which, among other things, after sympathizing with Dr. Smellie on his advance in years, stated that it had been resolved to offer him a retiring allowance of \$300, to be first charge on the revenues collected for church purposes, and that Dr. Smellie's family would be prepared to assist the manse property, so that the purchase money, \$2,000, would be available for the procuring of a new property. Commissioners were then heard, who spoke of the esteem in which Dr. Smellie was held by the people of his charge, and by others; and expressed their hope that he might be long seen among them, although retired from active ministerial service. Members of Presbytery also spoke of the esteem and veneration in which he was held by them. The following resolution was then adopted on motion and seconded: The Presbytery, having heard Dr. Smellie in reference to his resignation, laid before them at this meeting, and representatives of the Kirk Session and the congregation of Melville Church, and duly considered the documents and statements before them, record their unqualified satisfaction at the action of the congregation in view of Dr. Smellie's retirement, and resolve to send up to the General Assembly, through the Committee on the Aged and Infirm Ministers' Fund, Dr. Smellie's resignation and relative documents, with the recommendation that his resignation be relieved from the active duties of the ministry, and that responsibility in connection with the congregation be granted. Mr. Doudiet, with the permission of the Presbytery

gave a brief address on the work and wants of the French Evangelization Society, after which it was agreed that the hearty endorsement of this Presbytery be given to Mr. Doudlet in the mission in which he is engaged, and that they express their interest in the work of French Evangelization, and pledge themselves to do what they can in the present juncture to meet any deficit in the funds required for the vigorous prosecution of the work. Mr. Hamilton reported that, acting on instructions given some time ago, ruling elders had been appointed at Elmira, and a Session formed. On motion, it was resolved that the Presbytery, having heard of the serious illness of Rev. Mr. Duff, one of their ministers, record their deep sympathy with him in his bodily infirmity, and their prayer that the God of all grace and consolation may sustain and cheer him in all his affliction, and work in him all the good pleasure of His will and the work of faith with power. Mr. Beattie submitted a report from the Presbytery's Committee on Sabbath Schools, giving a clear and condensed summary of the information which had been furnished, and closing with the recommendations: 1. That the Presbytery again urge all our schools to use the authorized register. 2. That parents be reminded of the importance of training their children in correct going habits, and of teaching them their relation to the Church of Christ. 3. That ministers in the Sabbath service be careful to recognize the presence and needs of the "Lambs of the flock," and in every right way endeavour to lead to personal trust in Christ. 4. That each school under our care be earnestly enjoined to contribute to, at least, one of the Church's missions. The report was received, the recommendations adopted, the Convener thanked, and the report was ordered to be transmitted to the Synod. The Clerk reported that the Home Mission Committee had allowed the grant for Hawkesville and Linwood, and he had succeeded in procuring the students to labour in the bounds during the summer. A petition from Knox Church, Elora, for the appointment of one to moderate in a call to a minister was considered, and Mr. Mullan was authorized to moderate on such a day as may be found most suitable. The salary promised is at the rate of \$1,000 a year with manse. The Presbytery having learned on very good authority that the Rev. Principal Grant, whom it had previously nominated for Moderatorship of the General Assembly at its meeting in Halifax, would be out of the country and unable, consequently, to occupy the position, the Rev. John Laing, D.D., of Knox Church, Dundas, was unanimously recommended for the chair.

QUEEN'S UNIVERSITY.

Queen's University Convocation, as in previous years, was brilliant and interesting. The absence of the Principal was much regretted, but all on whom responsibility rested did their best to make the closing ceremonies successful. The Rev. W. T. Herridge, of Ottawa, preached an able and thoughtful baccalaureate sermon. Among the attractions were the science lecture on Sir William Logan, by Mr. A. T. Drummond, LL.B.

The following were announced as medallists: Gold Medallist in Classics, H. L. Wilson; Silver Medallist in Classics, W. A. Finlay; Gold Medallist in Mathematics, W. J. Patterson; Gold Medallist in Philosophy, Malcolm McKenzie; Gold Medallist in Chemistry, T. G. Allen; Gold Medallist in Political Economy, A. G. Hay; Silver Medallist in Modern Languages, A. W. Beall; Gold Medallist in Natural Science, W. T. M. Clement.

The list of the successful competitors for Theological Scholarships is as follows: Anderson No. 1, value \$50, Second Year Divinity, J. J. Wright, B.A.; Anderson No. 2, value \$30, Junior Divinity, P. A. McLeod, B.A.; Anderson No. 3, value \$30, Third Year Divinity, W. J. Drummond; Hugh McLennan's Scholarship, value \$25, Church History, O. Benauet, B.A.; Toronto No. 1, value \$30, Second Year Hebrew, T. A. Cosgrave, B.A.; Toronto No. 2, value \$30, Third Year Hebrew, W. J. Fowler, M.A.; Rankin, value \$55, Apologetics, J. McKinnon, B.A.; Spence, value \$60, General Proficiency in First Year Theology, J. Rattray, B.A.

The following constitute the University Council: John A. Mudie, B.A., Kingston; Herbert Rathbun, B.A., Deseronto; James Burgess, M.A., Sydenham; Robert Kincaid, M.D., Peterborough; Judge Fraleck, B.A., Belleville; C. R. Lavell, Smith's Falls; R. Vashon Rogers, B.A., Kingston; Hon. M. Sullivan, M.D., Kingston; Rev. M. McGillivray, M.A., Perth; W. J. Gibson, M.D., Belleville; Rev. D. McTavish, D.Sc., Lindsay; Rev. J. K. McMorin, M.A., Kingston; R. H. Preston, M.D., M.P.P., Newborough; E. J. Malloch, Perth; G. R. Webster, B.A., Brockville; Judge Macdonald, M.A., Brockville; Rev. Robert Campbell, D.Sc., Renfrew; Rev. James C. Smith, B.D., Guelph; Alexander McKillop, B.A., Pembroke; Rev. A. H. Scott, M.A., Perth; George Gillies, B.A., Gananoque; Rev. John Hay, Campbellford; John McIntyre, M.A., Kingston; Herbert J. Saunders, M.D., Kingston; Rev. J. Carmichael, Strange; A. P. Knight, M.A., Kingston; P. C. McGregor, B.A., Almonte; Kenneth N. Fenwick, M.A., M.D., Kingston; Rev. G. M. Milligan, B.A., Toronto; R. W. Shannon, Kingston; Rev. James Cumberland, Stella; Dr. Herald, Kingston; Dr. Anglin, Kingston; J. J. Bell, Toronto; George Bell, Toronto; Rev. D. McDonald, Carleton Place.

Afterward the University Endowment Association met, with Chancellor Fleming in the chair. All the old officers were re-elected, and a resolution was passed entitling all contributors of \$100 each to the Endowment Fund the privilege of life membership. Dr. T. G. Smith, the new official of the institution, in connection with endowment, was appointed general convener of associations, and instructed to hold, if possible, a meeting of each of the branch associations once a year. It afforded cause for general congratulation when the announcement was formally made that the endowment of a quarter of a million was a reality.

At the hour appointed for the valedictories the Chancellor, accompanied by the professors, the members of Senate, university council and others entered Convocation Hall, amid deafening shouts from the gallery, which was filled with students.

After prayer by Rev. A. T. Love, of Quebec, Mr. W. I. Patterson, representing the Arts Faculty; Miss Lawyer, the Woman's Medical College; E. H. Horsey, the Royal College of Physicians and Surgeons, and Mr. Malcolm McKinnon, the Theological faculty, delivered valedictories. All were good, but special mention might be made of the excellence of the presentation from the representatives of Divinity II and the Royal College.

A feature of promise in connection with the closing exercises is the prominence given to matters of a missionary character. Chief among these is the work originated by Queen's for choosing, sending out and maintaining a college missionary in the foreign field. The movement originated has extended to other institutions. The Rev. J. T. Smith, who has graduated M.D., is the first missionary. With his bride he leaves for Honan, China, in a few weeks. Nine hundred dollars were appropriated by the Queen's Missionary Association for Dr. Smith's medical outfit; \$1,200 for his general outfit, including travelling expenses to the field, and a guarantee for a salary of \$1,200 per year given to the Foreign Mission Committee for his maintenance. A committee consisting of Rev. A. H. Scott, as Convener, with Rev. M. McGillivray, G. McArthur, John Hay, Professor Ross and J. C. Connell, alumni, together with Messrs. Porter, McDonald, D. D. McDonald, G. Gandier, J. F. Scott and D. Fleming, was appointed to further the interests of this prosperous enterprise during the year.

A farewell meeting to Dr. and Mrs. Smith was held in Convocation Hall on Tuesday evening. Excellent addresses were delivered by Rev. Mr. Hallam, of Dundas, Rev. James Ross, of Perth; Rev. A. Gandier, of Toronto, and J. W. H. Milne, of Kingston. The singing, which marked the interval between the addresses, was excellent. Dr. J. F. Smith's farewell address was touching. The chorus "For China's Distant Shore," wound up the proceedings of an important day in the exercises of a prosperous institution.

MANITOBA COLLEGE.

The closing meeting of the theological department of Manitoba College was held last week in the lecture room. Rev. Dr. King presided, and there were present the professors of the college, the Rev. Messrs. Lawrence, of Stonewall; Quian, of Emerson; Spence, of Kildonan; McLaren, of Springfield; Hamilton, of Sunnyside, and Rev. James Farquharson, of Sunnyside.

Rev. Dr. King made a few opening remarks of a complimentary nature, and Rev. James Douglas spoke a few parting words to the students on behalf of the faculty.

Mr. T. C. Court, one of the final students, delivered the valedictory, which was replied to by Mr. W. J. Hall of the second year. Both the valedictory and the reply were excellent productions. The class lists were then read as follows:

Theological classes: Biblical Theology—Third Year—T. C. Court, 2nd class; A. McLeod, 2nd class. Second Year—J. McDonald, 1st class; W. J. Hall, 1st class. First Year—N. H. Russell, 1st class; W. Beattie, 1st class.

Hebrew Grammar—Second Year—J. McDonald, 1st class; W. J. Hall, 2nd class. First Year—W. H. Russell, 1st class; F. L. Fraser, 2nd class; W. Beattie, 3rd class.

Greek Exegesis—Third Year—T. C. Court, 2nd class; A. McLeod, 3rd class. Second Year—William J. Hall, 1st class; Isaac McDonald, 1st class. First Year—N. H. Russell, 1st class; Frank Fraser, B.A., 2nd class; Walter Beattie, 2nd class.

Hebrew Exegesis—Third Year—T. C. Court, 1st class; A. McLeod, 2nd class. Second Year—W. J. Hall, 1st class; I. McDonald, 2nd class. First Year—N. H. Russell, 1st class; F. L. Fraser, 1st class; W. Beattie, 3rd class.

Biblical Introduction—Third Year—T. C. Court, 1st class; A. McLeod, 3rd class. Second Year—W. J. Hall, 1st class; J. McDonald, 1st class. First Year—N. H. Russell, 1st class; F. L. Fraser, 1st class; W. Beattie, 3rd class.

Systematic Theology—Third Year—T. C. Court, 1st class; A. McLeod, 3rd class. Second Year—W. J. Hall, 2nd class; J. McDonald, 2nd class. First Year—F. L. Fraser, 2nd class; W. Beattie, N. H. Russell, 2nd class.

Flint's Antitheistic Theories—Third Year—T. C. Court, 1st class; A. McLeod, 3rd class. Second Year—J. McDonald, 1st class; W. J. Hall, 1st class. First Year—N. H. Russell, 1st class; W. Beattie, 1st class; F. L. Fraser, 1st class (special examination).

Church History—Third Year—T. C. Court, 1st class; A. McLeod, 2nd class. Second Year—W. J. Hall, 1st class; J. McDonald, 2nd class. First Year—N. H. Russell, 1st class; W. Beattie, 2nd class; F. L. Fraser, 3rd class.

The winners of scholarships were then presented with their cheques. The scholarship list is as follows:

First Year—Norman H. Russell, B.A., general proficiency, \$50 memorial scholarship, St. James Square, Toronto; Frank Fraser, B.A., Hebrew, \$20; John Black, scholarship. Second Year—William J. Hall, general proficiency, \$50; Robert Anderson, scholarship; Isaac McDonald, general proficiency, \$25; J. Henderson, scholarship. Third Year—T. Collins Court, general proficiency, \$30; Robert Anderson, prize.

Open to all years—Biblical Geology—Norman H. Russell, \$20; Robert Anderson, second prize.

Flint's Antitheistic Theories—Norman H. Russell, first, \$12; Thomas Argue, second, \$10; Isaac McDonald, third, \$10. Given by Rev. J. C. Quinn, of Emerson.

Rev. Mr. Farquharson spoke briefly, and the meeting then closed.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 13, 1888. | THE LORD'S SUPPER. | Matt. 26. 17-30.

GOLDEN TEXT: For even Christ our Passover is sacrificed for us. I Cor. v. 7.

SHORTER CATECHISM.

Question 75.—God's law brands all dishonesty and every form of it as a sin and a crime: a sin against a God of infinite justice, and a crime against our fellow-men. Dishonesty is found in every rank and in every relation of life. There is an unhappy criminal class who spend their degraded lives between plunder and the penitentiary. The men who occupy high places in social rank who increase their gains by rapacity and misrepresentation fail to keep God's law. The message boy who purloins a few cents and the person who embezzles and betrays his trust are both alike thieves. The eighth commandment forbids all dishonesty everywhere. It is a law to which there is no exception. As it relates to the present life, its violation brings punishment here as well as hereafter. The wrong-doer is always apprehensive that he may be found out, disgraced and punished. Should he escape detection his ill-gotten gains bring no happiness because they are unblessed.

INTRODUCTORY.

To-day's lesson marks an important point in the history of redemption. The Passover, instituted to commemorate the deliverance of the Children of Israel from Egyptian bondage is here superseded by the institution of an ordinance that commemorates deliverance from the bondage of sin and death. The Saviour before He suffered kept with His disciples the last passover and celebrated the first communion—an observance that is to continue in His Church till He comes again.

I. The Passover.—The Passover was celebrated on the 15th of the month Nisan, corresponding nearly to our April. The first day of the feast was reckoned the 14th, because on that day the paschal lamb was killed, the dwelling purged of all leaven and everything had to be in readiness for the great day. In answer to the inquiry of the disciples Christ tells them to go into the city, that is Jerusalem. They were sojourning at Bethany. They would see a certain man, whose name is not mentioned, probably because he was friendly to Jesus, but afraid openly to avow his discipleship for fear of the Jews. To this man they were to convey the Master's message, "My time is at hand: I will keep the Passover at thy house with My disciples." Peter and John were the messengers. They did as Jesus had appointed them. They saw that everything was prepared for the great historic observance.

II. The Betrayal.—While they were celebrating the Passover Jesus makes known to the disciples that one of their number had resolved to betray Him. The traitor had already covenanted with Christ's bitterest foes to deliver Him up to them for thirty pieces of silver. This announcement filled the minds of the disciples with amazement and sorrow, each one eagerly asking, "Lord, is it I?" They do not accuse each other; they search their own hearts. Asked by John who the traitor was, Jesus answers, "He that dippeth His hand with Me in the dish, the same shall betray Me." Such was the enormity of Judas' crime. In accordance with the divine purpose Christ had to die for the redemption of men. "The Son of Man goeth as it is written of Him." That in no wise lessened the character of Judas' guilt. "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." Even yet these solemn words of Jesus conveyed a warning to the traitor. Even then he might have retraced his steps. The wretched man, knowing the bargain he had made with the chief priests, also put the question to Him who knows all hearts, "Lord, is it I?" and he receives the answer, "Thou hast said."

III. The Institution of the Lord's Supper.—In the Old Testament Church the Passover was the principal observance; in the New a greater and more blessed deliverance was to be celebrated. The lamb without spot and blemish was the chief figure in the paschal feast; in the new dispensation the Lamb of God that taketh away the sins of the world is the central object to which all eyes and all hearts are turned. Jesus took the bread and blessed it and brake it, constituting the sacramental bread henceforth the emblem of His broken body. He then took the cup and gave thanks and gave it to His disciples as the symbol of His blood shed for the remission of sin. The Lord's supper is designed to commemorate Christ's atoning death. It is a memorial of His sufferings. It points to Christ as the only Saviour from sin and condemnation. It also signifies that there must be a personal application by faith of His sacrifice. It reminds us that Christ is the bread of life for the soul's sustenance. It is a prophecy of the ultimate triumph of His kingdom and of His coming again to judge the world in righteousness. It gives visible evidence of the communion of saints, and is a foretaste of the fulness of joy awaiting the redeemed. The Saviour concludes the institution of the supper with the declaration, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom." Through all the intervening ages His followers would celebrate this sacred rite, assured of His spiritual presence with them, but at last they would be with Him where He is and this renewed communion would be unbroken. The Lord's supper ends with the singing of a hymn. At the Passover feast at the beginning the 114th Psalm was usually sung and at its close the 118th. Praise formed a part of the paschal supper, as it does in the celebration of the communion.

PRACTICAL SUGGESTIONS.

Christ honoured the ordinances of the Old Testament. They testified of Him.

In the small company of the disciples there was one who betrayed his Lord and Master.

Household Hints.

THE best Cough Medicine we know of is Allen's Lung Balsam.

CAYENNE pepper blown into cracks where ants congregate will drive them away. The same remedy is also good for mice.

HAMBURG CAKES.—Chop a pound of round beef-steak, add a minced onion, one egg and a cup of rolled seasoning. Make into balls and fry.

BARLEY SOUP.—Four pounds of cracked beef shank boiled slowly four hours; let cool, skim, add half a cup of barley, boil an hour, season and serve.

To make a good liquid glue put one ounce of borax into a pint of boiling water, add two ounces of shellac and boil until the shellac is dissolved. Bottle for use.

CUSTARD TOAST.—Bring a quart of milk to boil, season and add two eggs well beaten. Boil one minute and pour over six slices of buttered toast. Put in the oven until the custard is set.

POP CORN GEMS.—Mix together one cup of sweet milk, one well beaten egg, one cup of flour and one teaspoonful of salt. Have ready gem pans quite hot, pour in the mixture, bake in a hot oven and serve hot.

Consumption Can be Cured!

Not by any secret remedy, but by proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Prescribed by Physicians. Take no other.

WHEN lamps cease to give a good light it is probably because the perforations are choked with carbon and dust. Boil them for half an hour, using a good teaspoonful of washing soda to a quart of water. Rinse and dry. This usually remedies the difficulty.

I HAVE been a great sufferer from dry catarrh for many years, and I tried many remedies which helped me, but I had none which did me so much benefit as Ely's Cream Balm. It completely cured me.—M. J. Lally, 39 Woodward Ave., Boston Highlands, Mass.

BOSTON BROWN BREAD.—One quart of rye meal, one pint of cornmeal, one teaspoonful of molasses, one teaspoonful of soda, one teaspoonful of salt; mix soft enough with luke-warm water to pour into a buttered dish, steam four hours, then put the bread in the oven and bake slowly twenty minutes.

GRANGE COOKIES.—Two eggs, one-half cup of butter, one cup of sugar, one half cup of cold water, one teaspoonful of saleratus and two of cream of tartar, flour to make a stiff dough; flavour with lemon or vanilla. Roll thin and bake in a quick oven. This receipt makes a large quantity, and they will keep crisp for months if put in a dry place.

PLAIN CAKE.—Three-fourths of a cupful of butter, one cupful of white sugar, one and one-half cupfuls of flour, four eggs (yolks and whites beaten separately), one teaspoonful of sweet milk, one and one-half teaspoonfuls of baking powder, a little salt, flavour with lemon. Rub the baking powder into the flour.

TRANSPARENT SAUCE FOR FRITTERS.—One cupful of water, half a cupful of sugar, one rounded tablespoonful of cornstarch; the juice of half a lemon, a bit of butter. Boil the water. Mix the starch with the sugar dry and stir them in. Add the lemon juice and butter. Let boil transparent. Pour a large spoonful over each fritter as they are dished up.

CAKE ICING WITHOUT EGGS.—Powdered sugar merely melted with water makes a good semi-transparent icing and dries white on the cake. It may be coloured as well as that made with whites of eggs. To make icings to beat up nice and firm and yet use no egg whites, take a little gelatine and dissolve it in hot water. Have it like mucilage and use like white of eggs.

CAUTION!—In our changeable climate, coughs, colds, and diseases of the throat, lungs and chest will always prevail. Cruel consumption will claim its victims. These diseases, if attended to in time, can be arrested and cured. The remedy is DR WISTAR'S BALSAM OF WILD CHERRY.

A Great Offer.

No matter in what part you live, you had better write to Hallett & Co., Portland, Maine, without delay; they will send you free information about work that you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. A number have earned over \$50 in a day. Both sexes. All ages. You are started in business free. Capital not needed. Every worker who takes hold at once is absolutely sure of a snug little fortune. Now is the time,

ONTARIO TO THE FRONT!

A MATTER OF VITAL IMPORTANCE.

The following unsolicited opinions from your friends and neighbours, men and women, whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been afflicted but are now well, and the persons giving them are naturally solicitous that others, troubled as were they, may know the means of cure. There is no reason why you should be longer ill from kidney liver or stomach troubles. You can be cured as well as others. Do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength:

296 McNab Street North, HAMILTON, Can., Nov. 2, 1886.—I had been suffering for over twenty years from a pain in the back and one side of the head, and indigestion. I could eat scarcely anything, and everything I ate disagreed with me. I was attended by physicians who examined me and stated that I had enlargement of the liver, and that it was impossible to cure me. They also stated that I was suffering from heart disease, inflammation of the bladder, kidney disease, bronchitis and catarrh, and that it was impossible for me to live. They attended me for three weeks without making any improvement in my condition. I commenced taking "Warner's Safe Cure" and "Warner's Safe Pills," acting strictly up to directions as to diet, and took thirty-six bottles, and have had the best of health ever since. My regular weight used to be 180 lbs. When I commenced "Warner's Safe Cure" I only weighed 140 lbs. I now weigh 210 lbs.

Mos. S. Lub. Long

ST. CATHARINES, Ont., Jan. 24th, 1887.—About six years ago I was a great sufferer from kidney disease, and was in misery all the while. I hardly had strength enough to walk straight and was ashamed to go on the street. The pains across my back were almost unbearable, and I was unable to find relief, even temporarily. I began the use of "Warner's Safe Cure," and inside of one week I found relief, and after taking eight bottles, I was completely cured.

W. E. Ludwig

Manager for American Express Co.

TORONTO, (18 Division Street,) Sept. 17, 1887.—Three years ago last August my daughter was taken ill with Bright's disease of the kidneys. The best medical skill in the city was tasked to the utmost, but to no purpose. She was racked with convulsions for forty-eight hours. Our doctor did his best, and went away saying the case was hopeless. After she came out of the convulsions she was very weak, and all her hair fell out. The doctor had left us about a month when I concluded to try "Warner's Safe Cure," and after having taken six bottles, along with several bottles of "Warner's Safe Pills," I saw a decided change for the better in her condition. After taking twenty-five bottles there was a complete cure. My daughter has now a splendid head of hair and weighs more than she ever did before.

Mrs. J. S. Lewis

CHATHAM, Ont., March 6, 1888.—In 1884 I was completely run down. I suffered most severe pains in my back and kidneys, so severe that at times I would almost be prostrated. A loss of ambition, a great desire to urinate, without the ability of so doing, coming from me as it were in drops. The urine was of a peculiar colour and contained considerable foreign matter. I became satisfied that my kidneys were in a congested state and that I was running down rapidly. Finally I concluded to try "Warner's Safe Cure," and in forty-eight hours after I had taken the remedy I voided urine that was as black as ink, containing quantities of mucus, pus and gravel. I continued, and it was not many hours before my urine was of a natural straw colour, although it contained considerable sediment. The pains in my kidneys subsided as I continued the

use of the remedy, and it was but a short time before I was completely relieved. My urine was normal and I can truthfully say that I was cured.

J. W. Galt

GALT, Ont., Jan. 27, 1887.—For about five years previous to two years ago last October, I was troubled with kidney and liver trouble, and finally I was confined to my bed and suffered the most excruciating pain, and for two weeks' time I did not know whether I was dead or alive. My physicians said I had enlargement of the liver, though they gave me only temporary relief. Hearing of the wonderful cures of "Warner's Safe Cure" I began its use, and after I had taken two bottles I noticed a change for the better. The pains disappeared, and my whole system seemed to feel the benefit of the remedy. I have continued taking "Warner's Safe Cure" and no other medicine since. I consider the remedy a great boon, and it I ever feel out of sorts "Warner's Safe Cure" fixes me all right. I weigh twenty pounds heavier now than ever before.

John Galt

Inventor of the Maple Leaf Lance-tooth Cross-cut saw.

CELERY DRESSING.—A third each of bread crumbs, chopped celery and cracker crumbs, one egg; season with cayenne pepper.

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.

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\$85 SOLID GOLD WATCH FREE!

This splendid, solid gold, fountain-pen watch, is now sold for \$85. It is the best bargain in America, until lately it could not be purchased for less than \$100. We have both ladies' and gentlemen's styles with works and cases of equal value. BY THE PERSON in each locality can secure one of these elegant watches absolutely FREE. These watches may be depended on, not only as solid gold, but as standing among the most perfect, correct and reliable timekeepers in the world. You ask how in this wonderful offer possible? We answer—we want one person in each locality to help in their homes, and show to those who call, a complete line of our valuable and very useful HOUSEHOLD SAMPLES; these samples, as well as the watch, we send ABSOLUTELY FREE, and after you have kept them in your home for 2 months, and shown them to those who may have called, they become entirely your own property; it is possible to make this great offer, sending the Solid Gold Watch and large line of valuable samples FREE, for the reason that the showing of the samples in any locality, always results in a large trade for us, after our samples have been in a locality for a month or two, we usually get from \$100 to \$1000 in trade in the surrounding country. Those who write to us at once will receive a great benefit for scarcely any work and trouble. This, the most remarkable and liberal offer ever known, is made in order that our valuable Household Samples may be placed at once where they can be seen, all over America; a reader, it will be hardly any trouble for you to show them to those who may call at your home, and your reward will be most satisfactory. A postal card, on which to write us, costs but 2 cents, and if, after you know all, you do not care to go further, why no harm is done. But if you do, send your address at once, you can secure FREE, AN ELUQUANT BING, SOLID GOLD, HOUSEHOLD SAMPLES, and our large, complete line of valuable HOUSEHOLD SAMPLES. We pay all express freight, etc. Address, STEINSON & CO., Box 165, Portland, Maine.

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THE ORIGINAL
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BEING ENTIRELY VEGETABLE, Dr. Pierce's Pellets operate without disturbance to the system, diet, or occupation. Put up in glass vials, hermetically sealed. Always fresh and reliable. As a LAXATIVE, ALTERATIVE, or PURGATIVE, these little Pellets give the most perfect satisfaction.



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Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of these Pellets over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence. Sold by druggists, for 25 cents a vial. Manufactured at the Chemical Laboratory of WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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MEETINGS OF PRESBYTERY.

SARNIA.—In Sarnia, on Tuesday, July 10, at ten a.m.
CALGARY.—In Calgary, on Wednesday, September 5.
QUEBEC.—In Sherbrooke, on Tuesday, May 22, at eight p.m.
HURON.—In Clinton, on second Tuesday of May, at eleven a.m.
LINDSAY.—At Wick, on Tuesday, May 29, at half-past ten a.m.
PARIS.—In St. Andrew's Church, Ingersoll, July 10, at twelve a.m.
STRATFORD.—At Milverton, on Monday, May 7 at half-past seven p.m.
SAUGEEN.—In Knox Church, Harriston, on Tuesday, July 10, at ten a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Tuesday, May 29.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, May 15, at half-past ten a.m.
MIRAMICHI.—In St. Andrew's Church, Kingston, N.B., on Tuesday, July 17, at six p.m.
PETERBOROUGH.—In the Presbyterian Hall, Port Hope, on Tuesday, July 10, at nine a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday May 14, at half-past seven p.m.
COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.
KINGSTON.—Next Quarterly meeting to be held in John Street Church, Belleville, on Monday, July 2, at half-past seven p.m.
MAITLAND.—Special meeting for examination of Rev. G. B. Howie, in Knox Church, Bru sels, on Monday, May 7, at ten a.m. Ordination and induction at two p.m. At Wingham, on Tuesday, May 8, at half-past twelve p.m.

BIRTHS, MARRIAGES, AND DEATHS. NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.
At the manse, Dunvegan Ont., on Wednesday, the 25th inst., the wife of Rev. F. A. MacLennan, of daughter.
MARRIED.
At Oaklawn, 400 Shorbourne Street, Toronto, the residence of the bride's father, on the 23rd of April, by the Rev S. H. Kellogg, D.D., Elizabeth Telfer, only daughter of Mr. S. F. Mackinnon to Edward A. F. Miles, eldest son of Mr. Charles Falconer Miles, Walkerton, Ont.
At the residence of the bride's father, by Rev. R. D. Fraser, M.A., on Wednesday, April 25th, 1888, Mr. William Alexander, of Dubuque, Iowa, to Maria, eldest daughter of Mr. Francis Bleakley, of Bowmanville, Ont.
DIED.
On Saturday morning, the 28th April, at Milton, Rev. Robert Dobie, aged sixty-two years.
At Springfield, Peterboro' County, on the 18th April, 1888, George A. Bennet, third son of Rev. William Bennet, aged twenty-two years.

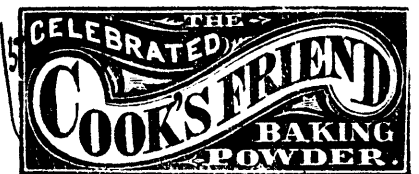
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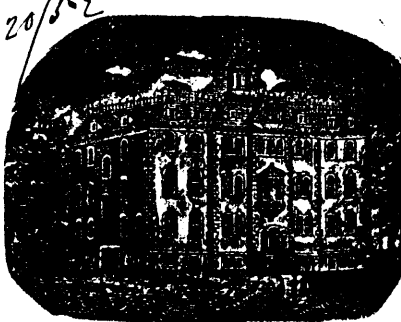
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