

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

The Canada Presbyterian.

Vol. 18.—No. 16.
Whole No. 897.

Toronto, Wednesday, April 17th, 1889.

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

*A Blue Cross before this paragraph signifies that the subscription is due. We should be pleased to have a remittance. We send no receipts, so please note the change of date upon address slip, and if not made within two weeks advise us by post card.
No paper discontinued except at the option of the publishers until all arrearages are paid.*

Books.

NEW BOOKS!

1. Lives of the Fathers; sketches of Church History and Biography, by F. W. Farrar, D.D., two vols. 5 00
2. The Epistle to the Hebrews, by Frederic Rendall, A.M. 2 25
3. The Gospel according to St. Paul, by J. Oswald Dykes, D.D. 2 00
4. Roman Mosaics, or Studies on Rome, by Hugh Macmillan, D.D. 1 50
5. The Victory of the Cross, by Brooke F. Westcott, D.D. 1 25
6. The Revelation of the Father, by the same 1 50
7. The Jews, or Prediction and Fulfillment, by S. H. Kellogg, D.D. 1 25
8. The Evangelical Revival in the Eighteenth Century, by the Rev. Canon Overton 0 90
9. Light from Peniel on the Christian Warfare, by Rev. Wm. Johnston. 0 35

JOHN YOUNG

Upper Canada Tract Society, 104 Yonge Street, TORONTO.

EVERYBODY INTERESTED IN

THE JESUIT QUESTION,

Now agitating the public mind, should read Dr. Wylie's little book,

WHICH SOVEREIGN?

QUEEN VICTORIA OR THE POPE?

Price, only 10 cents per copy. Special rates for distribution.

A. G. WATSON, Manager,

TORONTO WILLARD TRACT DEPOSITORY,
Cor. Yonge and Temperance Sts., TORONTO.

S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. DRYSDALE & CO.,

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,

232 St. James Street Montreal.

MUSIC FOR EASTER

Send for our attractive list of Easter Carols, Easter Songs, Easter Anthems.

MUSIC FOR SCHOOLS

The best and brightest is found in our **Hand Harmony** (60c., \$6 doz.) for High Schools, our **Song Manual**, 3 books (30c., \$3 doz.; 40c., \$4 doz.; 50c., \$5 doz.) for Graded Schools.

MUSIC FOR TEMPERANCE.

160 rousing good songs in **124 Halls' Temperance Rallying Songs** (15c., \$1.60 doz.)

MUSIC FOR SUNDAY SCHOOLS.

The sweetest and purest in **Praise in Song**. (40c., \$4.00 doz.)

MUSIC FOR SOCIAL SINGING.

College Songs (50c.) **College Songs for Banjo** (50c.) **College Songs for Guitar** (50c.) **Public and Pinnation Songs** (30c.) **Good Old Songs We Used to Sing** (50c.)

MUSIC FOR CONCERTS: JUVENILE.

The **Cantatas, Merry Company, New Flora's Festival, Voices of Nature, Who Killed Cock Robin?** (each 40c., \$4.00 doz.), **Dr. Clark's Nipper** (Lento), 70c., \$7.00 doz.

MUSIC FOR HOME.

Popular Song Collection, Popular Piano Collection, (each \$1).

Mailed for Retail Price.

OLIVER DITSON COMPANY, BOSTON.

C. H. DITSON & Co., 867 Broadway, New York

UNSIGHTLY PIMPLES, BLOTCHES, TAN, and all itching humors of the skin are removed by using Dr. Row's Sulphur Soap.

Books.

BOOKS BY FAMOUS MEN

- 9/52
Rev. W. M. Taylor, D.D., LL.D. The Parables of our Saviour, \$2. Contrary Winds, \$2. Life of John Knox, \$1 25
Rev. Geo. Matheson, D.D. Natural Elements of Revealed Theology, \$2. Moments on the Mount \$1 25. Landmarks of New Testament Morality \$2. Voices of the Spirit, 1 25.
Professor Thomas Witherow, D.D., LL.D. The Form of the Christian Temple, \$3 75.
Prof. A. B. Bruce, D.D. The Parabolic Teaching of Christ, \$2 50. The Miraculous element in The Gospels, \$2 50. The Trimming of the Twelve, \$2 50. The Humiliation of Christ, \$2 50. The Life of William Denny, \$2 50

Dr. A. Dorner. System of Christian Doctrine, the set, \$11. System of Christian Ethics, 1 vol. \$5.

Prof. W. T. Shedd. Dogmatic Theology. Two volumes, The set, \$9.

F. Lichtenberger. History of German Theology in the XIXth Century, \$5.

Hermann Lotze. Microcosmus. Two volume set, \$12 50.

E. De Pressense, D.D. The Ancient World and Christianity, \$2.

Rev. John Ker, D.D. History of Preaching (new and cheaper edition), \$1 75.

Prof. W. Lindsay Alexander, D.D., LL.D. System of Biblical Theology. Two volumes. The set, \$7 50

Prof. C. A. Briggs, D.D. Biblical Study \$3

Philip Schaff, D.D. History of the Christian Church. Four volumes. The set, \$18 50

Rev. Geo. Coulson Workman, M.A. The Text of Jeremias. Introduction by Prof. L. Dehertsch, D.D. \$3 25.

C. Ernst Lüthardt, D.D. The Moral Truths of Christianity, \$2 25. The Saving Truths of Christianity, \$2 25. The Fundamental Truths of Christianity, \$2 25

D. T. McAINSH, PRESBYTERIAN BOOK ROOM, Adelaide St., TORONTO ONE.

ROME IN CANADA.

THE ULTRAMONTANE STRUGGLE

FOR SUPREMACY OVER THE CIVIL AUTHORITY. BY CHAS. LINDSEY.

Post Free - - - \$1.50.

JAMES BAIN & SON,

Presbyterian Book Room, 9 KING STREET EAST, TORONTO.

THE Toronto General Trusts Co.

27 & 29 WELLINGTON ST. E. CAPITAL, \$1,000,000.

HON. EDWARD BLAIR, Q.C., M.P. President. E. A. MERRITT, LL.D. Vice-President. J. W. LANGMUIR, Manager.

This Company acts as Executor, Administrator, Guardian, Committee, etc., and undertakes trusts of every description under Wills, Deeds of Trust, appointment of Courts, etc. The Company also acts as agents for persons who have been appointed to any of these positions, or for private individuals, in the investment of money and management of estates.

KILGOUR BROTHERS,

Manufacturers and Printers. PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.

21 and 23 Wellington Street, W., Toronto.

Books.

OXFORD UNIVERSITY PRESS.

The Archbishops and Bishops of the Church of England and a large number of eminent Clergymen and Ministers of all denominations concur in recommending

OXFORD BIBLE FOR TEACHERS.

THE additional matter has been carefully revised and enlarged from time to time by Dr. Stubbs, Bishop of Chester, Dr. Edwin Palmer, Archdeacon of Oxford; Dr. Angus and other eminent scholars. The scientific information was prepared under the supervision of Professors Rolleston, Westwood, Lawson and Earle—names of the highest authority in their several departments.

IT IS NOW ISSUED IN TWELVE SIZES.

With the Text arranged in each so as to correspond page for page with all the others.

The Rev. Principal Cunningham, D.D., LL.D.

"I have never seen anything more perfect. The Helps contain a vast amount of useful and interesting knowledge."

The Rev. Donald Macleod, D.D.

"The Helps form, in my opinion, quite an unrivalled reference book. I can honestly say that I have been surprised at the amount and accuracy of the information which is here so admirably arranged, section after section."

The Rev. A. K. H. Boyd, D.D.

"All the helps a preacher or teacher can need for the study of the Bible were never before brought together in such a compendious form."

The Rev. J. Marshall Lang, D.D.

"The Helps are quite a thesaurus of most valuable information, most distinctly arranged and most succinctly expressed. I cannot conceive a more admirable vade mecum for Clergyman, Teacher, indeed for every Student of the Bible, than the OXFORD BIBLE FOR TEACHERS."

THE EDITIONS OF THE Oxford Bible For Teachers

PRINTED ON THE Oxford Thin India Paper

form exceptionally useful and elegant Presents. At all Booksellers throughout the Dominion.

London: HENRY FROWDE, University Press Warehouse, Amen Corner, E.C.

Books.

Discellaneous.

NORTH AMERICAN LIFE ASSURANCE CO.,

Manning Arcade, Toronto.

FULL GOVERNMENT DEPOSIT.

President, Hon. A. MACKENZIE, M.P., Ex-Prime Minister of Canada.

The Semi-Tontine Return Premium Plan of the North American Life Assurance Co. provides that should death occur prior to the expiration of the tontine period, the whole of the premiums that may have been paid will be payable with, and in addition to, the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

The Commercial Plan.—The large number of business and professional men who have taken out large policies on the Company's Commercial Plan show that the demand for reliable life insurance relieved of much of the investment element which constitutes the overpayments of the ordinary plan, is not confined to men of small incomes, but exists among all classes of our people.

For further information apply to WM. McCABE, Managing Director, Toronto.

Mutual Life Insurance Co. of New York

ASSETS OVER \$118,000,000.

The largest financial institution in the world, and offers the best security. Its results on policies have never been equalled by any other Company. Its new distribution policy is the most liberal contract yet issued, placing no restrictions upon residence, travel or occupation. No for future and definite cash values.

T & H. K. MERRITT, Gen Mang's., 21 Yonge St., Toronto.

Discellaneous.

RATES REDUCED.

The Standard Life Assurance Co.

ESTABLISHED 1825
Head Offices Edinburgh, Scotland; and Montreal, Canada.

Total Risk, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,000,000; Investments in Canada, \$2,000,000. Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$157,000.

W. M. RAMSAY, Manager.
THOMAS KERR, 10/52
240 Gerrard Street, Toronto, Inspector.

THE ROYAL CANADIAN Fire and Marine Insurance Co.

57 ST. JAMES STREET, MONTREAL.
Capital, \$500,000
Assets, 709,826
Income, 1888, 317,378

ANDREW ROBERTSON, Esq., President.
HON. J. R. THURAUDEAU, Vice-President.
HARRY CUTT, ARCHD. NICOLL, Secretary.
Geo. H. McHENRY, Manager.
GEORGE McMURRICH, General Agent for Toronto and vicinity.

Hamilton Art Stained Glass Works,

MANUFACTURERS OF STAINED GLASS
100 Jarvis Street, Sand Cut a Specialty

H. LONGHURST & CO.,
10 John St. N., Hamilton, Ont.

THE ABSORPTION CURE ON MUNRO SYSTEM OF TREATING ALL CHRONIC BLOOD, SKIN, NERVOUS, LIVER AND KIDNEY DISEASES

By Absorption. By this process medicines are introduced through the pores of the skin and taken into circulation, removing all impurities from the system. It effectually cures Rheumatism in all its forms and stages, Neuralgia, Dropsy, Jaundice, Bright's Disease of the Kidneys, Blood Poisoning, Decaying Ulcers, Fever Sores, and all other eruptions, etc. If medical skill has been applied in vain in your case come and you will find a cure in this treatment.

MUNRO BATH CO.,
104 Parliament Street, city.

BERLITZ SCHOOL OF LANGUAGES.

GEO. COUTELLIER & MAX INCRES,
31 KING ST. EAST, TORONTO.

BRANCHES: New York, W. Madison St.; Boston, Mass., 154 Tremont St.; Philadelphia, 1523 Chestnut St.; Brooklyn, 70 Court St.; Washington, 723 14th St., N.W. Berlin (Germany), 113 Leipziger Strasse; Toronto, 37 King St. E.; St. John N.B., 74 King St. E.

FRENCH: G. Coutellier, B.A., D.C.L., of Paris Faculty. GERMAN: A staff of best native teachers, graduates of the Berlitz School of New York.

Branch Office: Hamilton, Canada Life Buildings.

MEISTERSCHAFT SCHOOL OF LANGUAGES.

69 QUEEN ST. EAST, TORONTO.
French, German, Spanish, Italian.

DIRECTORS—M. Philippe de Sailliers, Graduate of the Sulpician College, Montreal, Q.; M. James Cusin, of Neuchâtel, Switzerland; Chas. T. Paul, Practical Linguist. Address all communications to CHARLES T. PAUL.

SHORTHAND SCHOOL.

E. BARKER, PRINCIPAL.
Over 50 years Principal of Bengough's Shorthand Institute in connection with the Canadian Business University of this city. The students who were there under his instruction are his best references.

MR. GEORGE BENGOUGH, agent for the Remington Typewriter, has charge of the Typewriting Department. Apply for Circulars to Barker's Shorthand School, 47 King St. East, Toronto.

Ottawa Ladies' College.

Chartered 1869. Situation healthy, beautiful and commanding.
WINTER TERM BEGINS JAN. 5, 89.

Apply to DONALD GRANT, SECRETARY.

JOHN SIM & CO.,

Plumbers, Steam, Gas and Hot Water Fitters,
23 RICHMOND ST. W., TORONTO.
Telephone 1349.

Professional.

GORDON & HELLIWELL, ARCHITECTS.

46 KING STREET EAST, TORONTO

WM. R. GREGG, ARCHITECT.

9 VICTORIA ST., TORONTO.

DR. A. B. EADIE, HOMOEOPATHIST.

127 CHURCH STREET, TORONTO
Opposite the Metropolitan Church.

ROBERT OGILVIE, ARCHITECT AND VALUATOR.

Plans, Specifications and Estimates prepared for all kinds of public and private Buildings.
Room 1, No. 25 AURORA ST. E., TORONTO.

E. STANTON, PHOTOGRAPHER.

Cor. Yonge and Adelaide Sts., TORONTO

C. V. SNEELGROVE, DENTAL SURGEON.

93 CARLETON ST., TORONTO.
Bridgework, Gold and Porcelain Crowns, specialty. Telephone No. 3031.

R. FEVE, CASWELL & MILLS, BARRISTERS.

Solicitors, Conveyancers, Notaries Public, Etc.
63 KING ST. E., TORONTO.
W. A. Reeve, Q.C. Thomas Caswell, J.A. Mills.

C. P. LENNOX, DENTIST.

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

PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION.

191 Jarvis Street, Toronto.
Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.)
Send for circular with testimonials, etc.

J. D. TYRRELL, M.D., Homeopathic Physician.

Specialties: Chronic Diseases and Diseases of Women.
Consultation Rooms: 127 Church St. Hours from 11 a.m. to 5 p.m.
Telephone 1707.

RESIDENCE, D'ANCY STREET.

Discellaneous.

JOHNSTON & LARMOUR,

Clerical and Legal Robes and Gowns,
2 ROSSIN BLOCK, TORONTO.

J. W. ISAACS, MERCHANT TAILOR.

Noted for honest dealing. Special rates to clergymen.
80 QUEEN STREET, PARKDALE.

Wm. GALBRAITH, Commission Merchant.

ESTABLISHED IN 1859.
Flour and Produce Dealer.
48 1-2 FRONT ST. EAST, TORONTO.
"Waverley," "Barony," "Pickwick."

22 Choice brands of family flour and oatmeal always in stock and for sale in broken lots.

THE MOST AGREEABLE restorative tonic and mild stimulant is Milburn's Beef, Iron and Wine.

EPPS' COCOA.

GRATEFUL AND COMFORTING.
Only Boiling Water or Milk needed.

Sold only in Packets by Grocers, labelled—JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS, LONDON, ENGLAND.

COMMUNION WINES.

Pelee Island Vineyards, PELEE ISLAND, LAKE ERIE.



J.S. HAMILTON & CO. BRANTFORD.

SOLE AGENTS FOR CANADA.

Our Communion Wine, "St. Augustine," is used largely by the Presbyterian clergy throughout Canada and is guaranteed pure juice of the grape.

SAFE INVESTMENTS

Capital, \$750,000 Surplus \$355,016 Principal and interest both fully guaranteed by Capital and Surplus of \$1,106,016.

J.B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS; or New York Office, HENRY DICKINSON, 310 Broadway.

THE NEWPORT ALUMINUM & STEEL CO.

Is now prepared to grant licenses for the clean production of

SOFT STEEL AND MALLEABLE IRON CASTINGS

Without annealing direct from furnace, by our new

FERRO ALUMINUM PROCESS.

Grand success. Personal investigation at

THE NEWPORT ALUMINUM & STEEL CO., WORKS:

NEWPORT, KENTUCKY. ROYALTY, 1/2 cent per pound. PURE ALUMINUM, \$8.70 per pound.

ROOFING!

THE JAMES ROOFING CO.

METALLIC SHINGLES AND GRAVEL ROOFERS.

274 SEATON STREET, TORONTO.

BUY YOUR COAL

Conger Coal Company,

6 King Street East.

The best is the Cheapest.

H. A. PARRISH & CO.,

MINERS AND SHIPPERS

ANTHRACITE COAL

CORNER OF CHURCH AND ADELAIDE STREETS.

If you want COAL that will give you entire satisfaction, try ours and you will have no more trouble.

BELL



PIANOS ARE THE ORGANS OF LEADING INSTRUMENTS

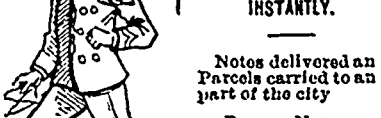
FOR PURITY OF TONE & DURABILITY

CATALOGUES FREE

W. BELL & CO. GUELPH, ONT.

G. N. W. TEL. CO.

Special Messenger Department. MESSAGERS FURNISH INSTANTLY.



Notes delivered in Parcels carried to any part of the city

DAY OR NIGHT

Special rates quote for delivery of Circulars, Handbills, Invitations, etc. Rates etc. apply General Office, or

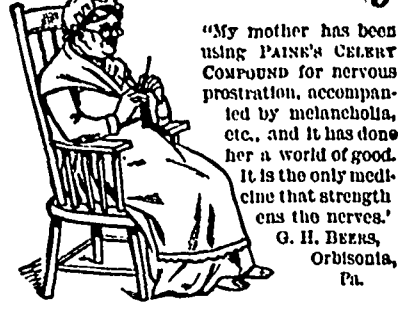
12 KING ST. EAST, TORONTO

TELEPHONE NO. 114.

CATHEDRAL & CHURCH WINDOW GLASS

NEW DESIGNS, NEW PATTERNS, WHOLESALE. Johns Hardware Co., LONDON, ONTARIO

It Made Mother Strong



"My mother has been using PAIN'S CELERY Compound for nervous prostration, accompanied by melancholia, etc., and it has done her a world of good. It is the only medicine that strengthens the nerves."

Paine's Celery Compound

Strengthens and builds up the old, and cures their infirmities Rheumatism, indigestion and nervousness yield quickly to the curative power of Paine's Celery Compound.

A Perfect Tonic and Invigorator, IT GIVES NEW LIFE.

"I am now 69 years old and have tried several remedies, but none had any effect until I used Paine's Celery Compound. I feel entirely different for the short time I have used it. I can walk nearly straight, sleep sound and well, and feel as though there was new life and energy coming into my whole system."

Paine's Celery Compound is of unequalled value to women. It strengthens the nerves, regulates the kidneys, and has wonderful power in curing the painful diseases with which women so often silently suffer.

\$1 per bottle. Six for \$5. At Druggists, WELLS, RICHARDSON & CO. MONTREAL.

DIAMOND DYES True to Name and Color. Nothing can Equal Them.

YOUR BABY will be rosy, plump and merry if given LACTATED FOOD.

CATARH.

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

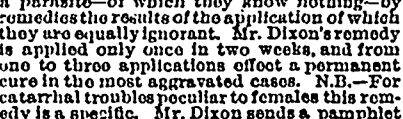
The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and ostachian tubes. The eminent scientists—Tyn-dall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded.

It is an absolute fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

WHAT THE CARBOLIC SMOKE BALL

AND DEBELLATOR WILL DO.



READ THE FOLLOWING. THE CATTLE KING. Ald. Frankland writes:—I am delighted with your remedy, and I predict for it a large and increasing demand. I have loaned mine to several of my friends, and I have no doubt it will benefit them, as it did me. Sincerely yours, G. F. FRANKLAND.

A wholesale provision merchant writes in reference to your Carbolic Smoke Ball and Debellator treatment, I consider them a boon to suffering humanity. Yours, etc., JAS. DICKSON & Co., West Market St., City.

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

Free Test at Room C., YONGE ST. ARCADE. Full treatment \$3, which lasts for months. By Mail 5 cents extra.

Household Hints.

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

THE QUEEN OF PERFUMES.—"Lotus of the Nile."

TO SOOTHE A COUGH.—Fresh milk boiled with cut sugar will soothe a cough when other things fail.

CONSUMPTION.—Allen's Lung Balm, it can be said of any druggist.

OPEN ABOVE AND BELOW.—Windows should be opened at both top and bottom in order to secure proper ventilation.

PAIN-KILLER.—Has cured cases of Rheumatism and Neuralgia after years' standing.

Best cure for colds, cough, consumption is the only Vegetable Pulmonary Balm. Cutler Bros. & Co., Boston. For \$1 a large bottle sold.

"A Barrel Full of Money" is a good thing to have, but what's it good for if your health is poor? Preserve your health by using Imperial Cream Tartar Baking Powder.

STALE ROLLS.—After sprinkling stale rolls or biscuits with cold water, place them in a pan and cover them with a second pan. Set in a warm oven for twelve minutes, and they will seem as nice as if freshly baked, and are more digestible.

PETER SHAW, of West Winfield, N. Y., was afflicted with a severe cough, with pain in the side and lungs, and general depression, causing himself and friends great alarm. He tried many remedies with no good results. One bottle of WILSON'S BALM OF WILD CHERRY completely cured him.

NEW USE FOR PAPER BAGS.—Paper bags, in which many articles are sent from the grocery store, should be saved for use when blacking a stove. Slip the hand into one of these and it will not be soiled, and when through with the bags they can be dropped into the stove.

WHITE BEANS.—Four cents worth of dried beans from grocer. Soak overnight, then put in cold salted water and cook very slowly for two or three hours. When perfectly tender drain off the water, add a little piece of butter, shake two or three minutes, stand back on stove with cover partially off to get flurvy.

A Beautiful Easter Gift. Scott & Bowne, manufacturers of the well-known Scott's Emulsion of Cod Liver Oil, offer a most beautiful Easter gift—composed of eight artistic studies of Birds and Flowers, put up in portfolio—worth of \$2, for 25 cents. On receipt of above in stamps, it will be mailed at once.

SCOTT & BOWNE, 132 South Fifth Ave., N. Y.

TO SCALE FISH EASILY.—Have ready a large pan of boiling water. Stick a "flesh fork" through the head of the fish, immerse quickly three times in the scalding hot water. Not only the scales, but the skin will slip off easily, and a tedious task, if done the old way, becomes a very easy and simple one.

BOILED ONIONS.—After taking of the outer skin let them soak in cold water for a couple of hours, or longer if you like them mild; let them be cooked in boiling water, which should be pretty strongly salted, drain off the water as soon as they are almost done, then let them simmer in milk until quite tender; add a good bit of butter, pepper and salt.

Changing its Title. The well-known firm of Oliver Ditson & Co., music publishers, will hereafter be known as Oliver Ditson Company. Mr. Charles H. Ditson, in the new corporation, represents the name so familiar to every newspaper reader. The firm includes Mr. John C. Haynes and Charles H. Ditson (former partners), and five gentlemen who have hitherto held prominent positions in the Boston, New York and Philadelphia stores. The successful firm enters on the second half century of its existence with a large stock and extensive business, and with every probability of large and rapid increase.

BEEF TEA FOR THE SICK.—One pound of lean beef cut into small pieces. Put into a jar without a drop of water; cover tightly, and set in a pot of cold water. Heat gradually to a boil and continue this steadily for three or four hours, until the meat is like white rags and the juice all drawn out. Season with salt to taste, and when cold, skim. The patient will often prefer this ice-cold to hot.

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



MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO MAN CAN DO JUSTICE TO THE ESTERIN IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and simply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the Great Skin Cure, and CUTICURA SOAP, an exquisite Toilet Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure of every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 15c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and puffy skin treated by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PASTER, the only pain-killing plaster. 30c.

Campbell's Cathartic Compound

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

Campbell's Cathartic Compound

Cures Chronic Constipation,

Costiveness, and all Complaints

arising from a disordered state of the Liver, Stomach and Bowels, such as

Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

Price 25 Cents per Bottle. PREPARED ONLY BY

DAVIS & LAWRENCE CO. (Limited), MONTREAL.

Burdock BLOOD BITTERS

WILL CURE OR RELIEVE

BRUIJNSNESS, DIZZINESS, INDYSEPSIA, DROPSY, JAUNDICE, FLUTTERING OF THE HEART, ERYSIPELAS, ACIDITY OF THE STOMACH, SALT RHEUM, HEADACHE, HEARTBURN, DRYNESS OF THE SKIN,

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

GOLD MEDAL, PARIS, 1876.

BAKER'S Breakfast Cocoa.

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

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

SALESMEN

Wish a few more to sell for us in your territory. We will pay you \$3 per doz. for each article sold. Large territory. Send for circular. Sentinal Manufacturing Co., Cincinnati, Ohio

VIRGINIA FARMS AND MILLS SOLD

and exchanged by the Ontario and Quebec Land Co., 100 King St. W., Toronto, Ont.



1529 Arch Street, Philadelphia, Pa. CANADA DEPOSITORY

Chas. G. King, 58 Church St., Toronto.

No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.

A WELL-TRIED TREATMENT

For Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

Treatise on Compound Oxygen free on application to CHAS. G. KING, 58 Church St., Toronto, Ont. Beware of worthless imitations. Telephone 286.

GEN KEER'S HIMALAYAN TEA

TORONTO. Telephone No. 286.

COITRE, or THICK NECK.

It has a Positive, Cleanly & Harmless Cure. Come or write to me. 128 Arlington Court, Cleveland, O. It is no iodine cure. Testimonials furnished. Cure made permanent. DR. J. CASKEY.

MOTURNET'S TABLETS

D. McINTOSH & SON SCULPTORS 510 YONGE ST. TORONTO

40 DECADES

HAVE COME AND GONE SINCE THE FIRST WILD CHERRY WISTAR'S BALSAM FOR COUGHS, CROUPS, AND ALL THE TROUBLES OF THE THROAT AND LUNGS. USE OF BALSAM OF WILD CHERRY, AND YET IT TIES NOT OF CURING. SEE THAT "I. BUTTS" IS ON THE WRAPPER.

WISTAR'S BALSAM

FOR COUGHS, CROUPS, AND ALL THE TROUBLES OF THE THROAT AND LUNGS.

SEE THAT "I. BUTTS" IS ON THE WRAPPER.

THE CANADA PRESBYTERIAN.

VOL. 18

TORONTO, WEDNESDAY, APRIL 17th, 1889.

No. 16.

Notes of the Week.

THE Irish Presbyterians desire that the Rev. R. J. Lynd of May Street Presbyterian Church, Belfast, should succeed Dr. Porter as president of Queen's College, Belfast. Cork College is presided over by a Roman Catholic, and Galway by an Episcopalian, and it is thought reasonable that Belfast should have a Presbyterian. Mr. Lynd, who is an eminent pulpit orator, has taken a very prominent part on the Unionist side, although previous to the Home Rule departure an ardent supporter of Mr. Gladstone.

THE *Christian Leader* says: The pulpit buffoon is not likely to have a long lease of life in Scotland. At the settlement last week of Mr. Hugh, in the Livingstone Church, Blantyre, no heartier applause was heard than that which Dr. Fergus Ferguson elicited by his allusion to a line which he saw the other day on a newspaper bill: "New departure in preaching: Funny fellows in the pulpit." The pulpit, said Dr. Ferguson, was not the place for mere jocular and buffoonery. It was said the pulpit was dying of dignity; but he said, Let it die if it cannot be kept alive by any other means than jokes.

THE New York *Independent* used to be accurate in its statements concerning Canadian matters. What has come over it of late? The announcement made at the close of the following paragraph will simply amuse Canadians: We have mentioned that the party bonds are drawn so tightly in Canada that of the two parties only thirteen men voted to request the Government to veto the Provincial Act of Quebec, giving \$400,000 to the Jesuits, if the Pope approves, as indemnity for property sequestered more than a century ago. Of these thirteen one has felt it necessary to resign and appeal to his constituency for an approval of his act. They have sustained their member.

THE New York *Independent* says: The women voted by the thousands in Kansas last week, the number far exceeding those of 1887. Over 2,360 voted in Topeka, and corresponding numbers elsewhere. The one issue now, as then, was decent municipal government, and our readers do not need to be told which side the women were on. It made very little difference to them whether the ring candidates were Democrats or Republicans; their votes went for pure government every time. Oskaloosa has re-elected its feminine rulers, and two other small cities, Cottonwood Falls and Rossville, have put their government into the hands of women. Not less than 40,000 women voted, and the policy of female suffrage, like that of prohibition, has apparently come to stay in Kansas.

THE *British Weekly* says: One of the most powerful, influential, and original of German theological thinkers has been withdrawn by the lamented death of Professor Ritschl, of Gottingen. No one since Ewald in his zenith has more deeply impressed the young mind of his country; few, indeed, have brought to the study of theology a mind so well furnished, so candid and so keen. Ritschl is a man very difficult to classify. He took his own path, and led rather than followed. His position cannot be fully understood from the English translation of one of his books. His literary activity was continued to the end, and he did not live, like Ewald, to see his lecture room empty. It will not be easy to forget that clear, serene face, with its look of unstudied dignity—not unlike that of the author of "Ecce Homo."

THE writer of the "Welsh Notes" in a Welsh periodical, states that no reference is made in "The Memoir of the late Dean of Bangor" to the interesting debate on "Episcopalianism versus Nonconformity," which took place many years ago between the Rev. Dean and Principal Edwards, in the columns of the *Gleaner*. "Many a time did the Dean," says the writer, "come to the office of the *Gleaner*, evidently with a consciousness that he had met with his stronger. But," proceeds the writer, "what gave us much amusement at that time was the way in which the Dean tried to account for the

ability of his opponent's contributions. 'His father writes them for him, he said, 'and he signs his own name to them!' That," says the writer "is the strongest acknowledgment I heard that the Dean felt he was floored."

AT the annual meeting of the Toronto Mission Union, held last week, these gentlemen were elected on the general committee. Hon. S. H. Blake, R. P. Dixon, Rev. J. Salmon, William Gooderham, G. E. Gillespie, W. H. Houston, Henry O'Brien, R. Kilgour, W. H. Howland, R. Hall, Elias Rogers, J. Munn, A. H. Brace, E. Taylor, H. B. Gordon, H. C. Dixon, E. Berkinshaw, J. D. Nasmith, W. Ferguson, Arthur Burson, J. J. Gartshore, secretary; A. P. Brace, assistant secretary and A. Sampson, treasurer. The reports for March showed that good work had been done during that month. A special committee was named to make arrangements for the annual public meeting to be held in Sackville Street Hall in May: The treasurer reported that the receipts for the past month amounted to \$200. In addition to this, \$1,000 has been received towards the erection of a new hall in the central district.

THE following appears in the New York *Independent*: As it fell to the lot of Dr. Rand to organize the free school systems both of Nova Scotia and New Brunswick, he speaks with authority on the subject in the following note to us: Contrasting "British Canada" and "French Canada," Mr. Goldwin Smith, in the *Independent* of March 28, says: In British Canada the Roman Catholic Church has managed to secure for herself separate schools. This is true of Ontario and Manitoba. The gallant and successful struggle of New Brunswick, from 1872 to 1876, to maintain her non-sectarian system of education against the combined influence of the Roman Catholic Church throughout Canada, despite the attempted interference with the constitutional rights of New Brunswick by the majority of the Dominion House of Commons, is notorious in Canada. New Brunswick, Nova Scotia, Prince Edward Island and British Columbia—all parts of "British Canada"—maintain each a most efficient system of non-sectarian public schools.

SPEAKING at the annual meeting of the Glasgow Prison Gate Mission, Professor Henry Drummond pointed out that the mistake in the present criminal system was that almost nothing was done to change the nature of delinquents, and develop it in a new direction. Until something in this way was effected, prison gate and other missions must be upheld throughout the country. The community at large was implicated in the crime of every man or woman who was not sent to prison. Society was half to blame for it, and the least they could do was to give a helping hand to enable those persons to start afresh or lead a new life. By-and-by, he hoped, the time would come, when society was educated up to the point of trying to deal with the masses before they had committed sin, that such organizations as that one would be unnecessary. It would be much less expensive to keep people straight from the start; but the strange thing was that while any amount of money was given to help people after they had gone down the hill, very little money indeed was available to prevent them from getting there.

EVERY Saturday afternoon there is a notable gathering of Sabbath school workers at Crescent Street Church lecture hall, Montreal, under Dr. A. B. Mackay. The opportunity is seized by a very large number to perfect themselves in their great work. At a recent meeting, the subject was "Reviewing," and was introduced in a fifteen minute address by the Rev. W. R. Cruikshank, of Point St. Charles, who insisted that the teachers, in recapitulating the Bible lesson of the previous quarter, should studiously keep in mind the purpose and manner of the review. He spoke warmly in favour of the system of reviewing adopted with so much success in our Sunday schools, because it emphasized the Scriptural truths brought before the scholars during a series of previous Sundays, and impressed them with clearer distinctness upon their memories. The teacher, he urged, should seek to make a lasting impression on the mind of

the child, and then to fix the truth as a living conviction in its soul. Reviewing compelled a recognition of old truths by different methods, and the work of preparing for review must not be intermittent or spasmodic, but continuous on the part of the teacher. He also advocated verbal and written examinations as the best method of ascertaining the exact measure of knowledge which the child has acquired.

AT one of a series of Free Church Conferences in Edinburgh, on the conduct of public worship, Dr. Walter C. Smith presided. In his opening remarks he directed attention to the sermon. It passed as an axiom with many, he said, that people do not go to church to hear a sermon, but to worship God; and there were some clergymen, he understood, who allowed an interval for worshippers to leave, so as to escape the sermon. He hoped he was not uncharitable in thinking that in their case the sermon was pretty much of a superfluity. Whether it should be so was another matter altogether. It was emphasized that in the early days of the Christian Church the sermon was absolutely everything, because there could be no common worship until there was a common faith. He admitted the pulpit was not all it should be, but it was not so weak as some of its critics were fain to represent it. There were various reasons for this, some attributable to the ministers, and others to customs that were not easily changed. They must make conscience of their preaching, doing it in no perfunctory manner. What they had to do was to preach the Christian doctrine in its relation to Christian life and character, and it was only the constraining love of Christ that could produce a Christian man. Our Church arrangements made too many demands on the minister, and consequently he could not do his work as he ought. The minister had too much preaching to do, and that was what spoilt it all, for he had no time for proper study, or energy for fresh thought. Something must be done if the sermon was to hold its own against the press. He advised young ministers not to read their sermons, but to look their audiences in the face.

THE Rev. Josiah Leslie Porter, D.D., LL.D., D.Lit., President of the Queen's College, Belfast, died on the 16th ult. The college he served so ardently and faithfully, and the Presbyterian Church, of which he was a devoted and loyal son and minister, have sustained a great loss by his removal. He was born in October, 1823, at Burt, County Donegal, and was the youngest son of Lieutenant William Porter. He was educated at the University of Glasgow, and graduated B.A. in 1842, and M.A. in 1843, and afterwards studied at the University of Edinburgh and the Free Church College. He was ordained in 1846. In 1849 he married the youngest daughter of Rev. Henry Cooke, D.D., LL.D., of Belfast, and the same year went out as a missionary of the Irish Presbyterian Church to Syria. His books, "Five Years in Damascus," "Handbook for Syria and Palestine," and "The Giant Cities of Bashan," which have been read widely and with great delight, established his reputation. On his return to Ireland he was appointed professor of Biblical Criticism in the Assembly's College, Belfast, in 1859, and subsequently Secretary of the Faculty. He wrote "The Life and Times of Dr. Cooke," his renowned father-in-law, and furnished articles to important encyclopedias and reviews in Britain and America. The Church conferred upon him the highest honour in its gift by placing him in the Moderator's chair of the General Assembly in 1875, and during his year of office he originated a manse fund, which has been an immense benefit to many of his ministerial brethren. He was appointed by Parliament one of the assistant commissioners under the Intermediate Education Act in 1878, and resigned his professorship in the Assembly's College, and in the following year, when Dr. Henry quitted his post of President of the Queen's College, he was nominated, by the Crown, President of the college and Senator of the Queen's University. He was appointed Senator of the Royal University in 1880. He received the honourable degrees of D.D. from the University of Edinburgh in 1864; of LL.D. from the University of Glasgow in the same year, and of D.Lit. from the Queen's University in 1831.

Our Contributors.

CONCERNING THINGS WE ARE NOT USED TO.

BY KNOXIAN.

An English journal contains a lively description of Mr. McNeill's first appearance as pastor in the pulpit of the Regent Square Church, London. After describing the crowd that struggled to get into the church, the appearance and manner of the preacher, and saying some things about the singing, the prayers and the sermon, the writer adds: Then followed

AN AWKWARD SILENCE

while the collection was being taken up.

Why did that writer think the silence awkward? Most likely because he was not used to it. He had perhaps been accustomed to a voluntary or something of that kind while the plates were being passed around. Possibly he needed music to stimulate him to give a good contribution. Perhaps he kept time to the music as he put his hand into his pocket and took out a sovereign. He may indeed have felt the silence to be so awkward that he forgot to put anything in the plate. He was not used to contributing in silence.

Another man might have thought a voluntary as awkward as this writer thought the silence. Indeed some people do think voluntaries worse than awkward. Whether you like or dislike a voluntary or ten thousand other things may depend very much on whether you are used to them.

Some years ago a Canadian Scotchman—a Canadian Scotchman is a citizen that was born in Scotland but is domiciled in Canada—worshipped in a Presbyterian Church in a city in the Western States. The preacher gave a rather lively description of the Patriarch Jacob setting out on a journey with his carpet bag in his hand. The patriarch was pictured as travelling very much as people travel on Western prairies. The Canadian did not greatly admire the picture. He took the liberty of doubting whether Jacob owned a carpet-bag. On his return home he told his minister how the sermon struck him, but was careful to add: "Now I am not finding fault, mind. It may have been all right—it may have been all right to preach that way, but I wasn't used to it."

Yes, there is a great deal in being used to a thing. Quite likely that preacher's own congregation liked the picture very well. Perhaps the lessons of the sermon were more vividly impressed because they saw the picture. Perhaps some of them remember the sermon to this day. The final account may show that much good was done by that sermon. The Scotchman, being an intelligent, sensible Christian—all Christians are not sensible—knew all this, and was careful not to condemn harshly a style that was a little too free for him. So like a good, sensible man, he added, "It may have been all right. I am not finding fault. But I wasn't used to it."

Are there not many things that we dislike and condemn simply because we are not used to them? The old-time Methodists used to shout "Amen," "Glory," "Hallelujah" when they were moved by a rousing sermon. Presbyterians never could stand that kind of thing. They like a quiet, orderly service. Is it not possible that one reason why they don't like a hearer to shout "Amen" is because they never were used to it? Had they been brought up that way a vigorous response from the Amen corner would never have annoyed them. They are not used to it, and we hope they never will be.

It is to be hoped that the practice of applauding preachers when they say things that the people like will never become general in Canada. Such conduct is utterly irreverent and altogether out of place in the house of God. It is inconsistent with the day, the place and the purpose for which the people meet. But there is no use in denying the fact that one reason why a Presbyterian congregation would feel horrified at a round of applause is because they are not used to it. Nobody is shocked at seeing half a dozen people soundly asleep during public service. A writer in a Detroit journal recently stated that he saw the occupants of seven pews asleep in a Presbyterian Church in Toronto not long ago. Possibly that writer has forgotten that hatchet story that is related about the Father of his country. Be that as it may, one vigorous round of applause would shock an average Presbyterian congregation more than the snores of a score of sleepers. And why? Mainly because most of us have seen a good many people asleep in church, but comparatively few have ever heard unseemly applause. Viewed on their merits, applause is less disrespectful than slumber. The man who claps his hands at the end of an eloquent sentence is at least taking an interest, if not a very reverent interest, in what is going on. The man who is soundly asleep is—well, he is simply asleep, and sleeping is not even remotely connected with worship.

The introduction of responsive reading into the Presbyterian service would undoubtedly create an agitation. No reasonable man will seriously contend that there is any question of principle involved in responsive readings. No amount of ingenuity can show that there is anything wrong in the minister and people reading sentence, "verse about," or sentence about. Granted that the few Presbyterians who favour responsive readings have the most exaggerated notions about the amount of attractiveness responsive readings give a service. Some churches that have responsive readings are not as well attended or prosperous as the Presbyterians. There is nothing in responsive readings either to help or hinder a church. The fact, however, is, we dislike responsive readings mainly because we are not used to them.

Many good people dislike hymns for no other reason in the world other than that they are not used to them. Hundreds hate organs for exactly the same reason.

We might all do well to examine ourselves on this question: How many things in the Church and in the world do I declare wrong simply because I am not used to them—and for no better or higher reason?

THE JESUITS.

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

MARIOLATRY OF JESUITISM.

In the most solemn manner have the Jesuits sworn allegiance to the cause of Mary. They address her by the most blasphemous titles and laud her in the most extravagant terms. She is styled Mother of God, Advocate and Refuge of Sinners, Morning Star, Gate and Queen of Heaven. Bonaventura, a saint in great repute, published an edition of David's Psalms, in which the name of Jehovah is invariably exchanged for that of Mary. In the eleventh edition, printed at Rome so recently as 1840, we find such sentences as these: "We prefer our praises to thee, O Mother of God. All the earth shall reverence thee, the spouse of the Eternal Father. To thee angels and archangels, to thee thrones and principalities humbly bow themselves. To thee all choirs, to thee Cherubim and Seraphim exalting worship around. To thee all angelic creatures sing praises with incessant voice, Holy, Holy, Holy, Mary, Mother of God. The heavens declare the glory of the Virgin, and the firmament showeth her handiwork. In Thee, O Lady, have I put my trust. Unto Thee have I cried, O Mary, when my heart was in heaviness. Come unto Mary all ye that are weary and heavy laden, and She shall refresh your souls."

St Alphonso de Liguori, who was canonized in 1839, whose life was written by Cardinal Wiseman, and who is at present one of the highest authorities amongst the Jesuits, particularly in Rome, has similar statements in his "Glories of Mary." He gives the narrative of a vision of two ladders, the one red, the other white. Like Jacob's, they reached from heaven to earth. At the head of the one was Christ, and all who ventured to ascend by it invariably fell back. At the top of the other was Mary, and all who took advantage of it received her helping hand, and as invariably succeeded. The same is depicted in an altar scene at Milan.

A Jesuit connected with one of the principal colleges in Rome, informed Mr Seymour, a respected Church of England clergyman, in the course of a conversation a few years ago, that the worship of the Virgin Mary was a growing worship in Rome, that it was increasing in depth and intensity of devotion, and that there were now many of their divines (and he spoke of himself as agreeing with them in sentiment) who were teaching that as a woman-brought in death, so a woman was to bring in life; that as a woman brought in sin, so a woman was to bring in holiness; that as Eve brought in damnation, so Mary was to bring in salvation.

Another distinguished Jesuit professor informed Mr Seymour that it was his own opinion and that of many of the fathers that Mary was more gentle and tender than her Son, and that God "hears our prayers more quickly when they are offered through her than when offered through any one else." And be it always remembered this is the doctrine of the Roman Church in her collective capacity as well as of those accomplished men who have always constituted her most efficient light-infantry. What saith the Breviary or Prayer Book? "If the winds of temptation arise, if thou run upon the rocks of tribulation, look to the Star, call upon Mary. If thou art tossed upon the waves of pride, of ambition, of detraction, of envy, look to the Star, call upon Mary. If anger, or avarice, or the temptations of the flesh top the bark of thy mind, look to Mary. If disturbed with the greatness of thy sins, troubled at the defilement of thy conscience, affrighted at the horrors of the judgment, thou beginnest to be swallowed up in the gulf of sadness, the abyss of despair, think upon Mary."

And what saith Pope Pius IX., the recent infallible occupant of St. Peter's chair? In an encyclical letter, having all the authority of a Bull, dated February 2, 1849, the Virgin is described as "raised by the greatness of her merits above all the choir of angels, up to the throne of God," and as having "crushed under the head of two virtues, the head of the old serpent." "The foundation of our confidence [continues he] is in the most holy Virgin, since it is in her that God has placed the plenitude of all good in such sort that if there be in us any hope—if there be any spiritual health—we know that it is from her that we receive it, because it is the will of Him who hath willed that we should have all through the instrumentality of Mary."

These are the very words of Pope Pius IX. What need we any further witness in favour of the fact that idolatry in its most repulsive form, is branded on the brow of a Jesuit and of the Church to which he belongs? And does not this realize in part that feature of the great Apostasy drawn by the pen of ancient prophecy, "She shall change laws." The First Commandment in heaven's moral code is made virtually a nullity. The second has been blotted out altogether.

Most of what we have already advanced goes to show that the Third Commandment also has been directly infringed upon. The extracts we have given from the most approved Jesuit authorities contain the very essence of blasphemy and profanity. Surely it is "taking the name of the Lord our God in vain" to give it to frail and fallible creatures; to have a woman in heaven in the person of the Virgin, and a man on

earth in the person of the Pope, receiving the titles and the homage which are due to Deity alone. To address Mary as "Holy, holy, holy," and his Holiness as "our Lord God the Pope," and to regard every superior as standing in room of Christ, bearing His spotless character and adorned with His incomparable gifts is certainly to tarnish the lustre of Him who is jealous for His great name and who will not give His glory to another.

JESUIT TREATMENT OF SABBATH.

Respecting the systematic breaches of the Fourth Commandment, no doubt exists. Jesuits and Romanists generally know no Sabbath. It is almost universally admitted that when the hours of service are over, anything may be done. The following extract from Dr. Reilly's Catechism (published in Dublin in 1834) whose poetry is about equal to his piety, may serve to show how in their esteem the days appointed by human carry it over the day appointed by the divine authority:

1. Sundays and holy days mass thou shalt hear,
2. All holy days sanctify through the year,
3. Lent, Ember days and vigils thou shalt fast,
4. Fridays and Saturdays flesh thou shalt not taste,
5. In Lent and Advent, nuptial feasts forbear,
6. Confess your sins at least once every year,
7. Receive your God about great Easter Day,
8. And to His Church neglect not tithes to pay.

The service of the mass, short at best, is often rendered shorter by being divided into four parts, each of which is assigned to a separate priest, so that the audience are expected to stretch their minds over the four divisions of the one theme at once. There is no difficulty in this, for often there is no audience to listen, and oftener still the mind is everywhere rather than in the service. It is not unusual on a Sabbath evening beneath the mighty dome of St. Peter's to witness a Cardinal or Bishop at the head of a regiment of priests ministering to half a dozen, and sometimes, especially in the afternoons, there is not a solitary soul! And as for the kind of worship required, why Father Barry, in his "Devotion Made Easy," secures salvation to every one (even though he live on in the grossest sin), if he regularly twice a day salute the holy Mary with "good-morrow" and "good-night," or if that be too troublesome, should he simply wear a chaplet in the form of a bracelet on his arm, or a little image of the Virgin in his pocket. It could not be expected then when salvation can be got on such easy terms that men would be very particular about keeping the Sabbath or attending the sanctuary.

Advancing from the first table of the law to the second we find that love to our neighbour is no more regarded by the Jesuit than love to God.

Brotherly kindness and charity are to be cherished only in so far as they may be found convenient, and there is nothing wrong in cherishing the very opposite feelings when any end we deem good may be accomplished. Father Tambourin declares it "altogether certain that there is no obligation to love him (i.e., our neighbour) by any internal act or motion expressly tending towards him. Father Baumy goes still further, affirming that we may "wish harm to our neighbour without sin, when we are pushed upon it by some good motives."

O! what a license is here given to every species of wrong!

INDIAN MISSIONS IN MANITOBA.

The following letter from Rev. John McArthur, dated Beulah, 25th March, 1889, is forwarded for publication by the Woman's Foreign Missionary Society: I have delayed my report in order that it might be more complete when I sent it, I hope it will be in time for your annual report. The clothing sent from Stratford and a small box from willing workers, Fergus, last October were all divided among the Indians on the 10th and 11th of the same month. Most of the clothing sent from Guelph last winter was left at the Indian school in Birtle according to orders from Revs. Professor Hart and Baird, the clothing was much needed by the school at the time, some of the clothing I brought home for the old men and women on the Reserve. Some of these people are very helpless and needy, and they desire to thank the kind friends that sent them the clothing. In the future I think it would be well to try and get all who are able to work to do something for the clothing they get, and in this way teach them self-reliance. The best help that we can give the Indians is to teach them to help themselves. It would be less troublesome to give them what we have to give and then be done with it, but by giving our gifts in that way we are likely to do more harm to the Indian than good, on the other hand by discriminate help we will protect the Indian from suffering and from falling into the ranks of those who are a curse to society in all nations, by teaching him to work for his living. On the Beulah Reserve many of the Indians do very well in this respect. Last summer many of them had good crops, one man had 300 bushels of wheat, others one and two hundred bushels. They contributed to the schemes of the church \$31; and the Woman's Foreign Missionary Society sent to Toronto \$20 as acknowledged by your kind letter to the society, making in all \$51 from this reserve for the past year. In answer to your request to state the kind of clothing that should be sent, I may say that all kinds and all sizes can be used to advantage, all clothing for children of school age should be sent to the Birtle Indian School, by sending it there I will be relieved of the responsibility of keeping it from them if they should refuse to send their children to school; we have some difficulty in getting the children on this reserve to school, but I hope we will get over this difficulty before long. There are about sixteen

at school now, and Indians are coming in from the different reserves around Birtle to see about getting their children to school; for the short time that the school has been opened those attending it have made good progress, the older girls appear to get on well. In learning to do house-work Mr. and Miss Maclaren take great pains in doing all they can for the children. There were nine baptisms during the year, four of these were adults, very often the minister has to find a name for the person that is to be baptized. The first child was baptized by Professor Hart on the 12th of August, the child was called Thomas Wardrope Ben, (called after the Assembly Foreign Mission Convener), one of the adults baptized was a young woman named Essie Winona Hunter. She was married in about three weeks afterwards to John Thunder, our organist, who is also a good interpreter. He is now at Indian Head helping Rev. Mr. McLean. Another of those baptized was an old man about sixty-five years of age. When I visited him first last spring I found he had never been much at church. I read and expounded a part of John iii., he listened very attentively; after engaging in prayer I asked him if he would come to church, he said he would, and came next Sabbath and continued to come, but not very regularly; on the 28th of December I was visiting on the reserve and was informed that this old man was dying and wanted to see me. When I got to that house, I found he was unconscious. I asked his wife why did they send for me? She said that for some time back her husband talked a great deal about the Christian religion, and about two weeks before he got sick, he expressed a desire to see me, that he might be baptized and received into the Church, but neglected to let me know of his desires then. She then told me that he had taken ill a week ago, and since then on several occasions, expressed a desire to see me, and to be baptized, but they neglected, to send me word. I live about eight miles from the Reserve, and have five stations, besides the Reserve. I then tried again to waken this man, who appeared to be in his death sleep. He opened his eyes and appeared quite clear in his mind. I asked him if he wanted to be baptized. He answered, I do. I asked him if he believed in Jesus. He answered, I believe Jesus is the only Saviour. I then asked him if he believed that Jesus was his Saviour. He answered that he did. I then spoke to him for a little, showing that while it was the duty of every believer in Christ to be baptized, it is the blood of Christ, and that only that can cleanse the soul. I baptized him then, and next morning he died. There have been ten deaths on the reserve during the year; four of these were professing Christians, including the one just mentioned. Early in the fall, a Christian woman and a heathen Indian were buried the same day. At the funeral of the Christian woman, her friends and relations were quiet and resigned, and laid their loved one in the grave, in the hope of a glorious resurrection. After the funeral, Mr. Burges and I went to see the heathen family who had been bereaved also, but before we were within a mile of the place, over the hills of the Bird Tail Creek, we could hear the wail of the dead man's brother. This cry of woe echoed by the hills and woods, as it reached our ears in the valley of Bird Tail. It appeared to bespeak the despair of the man, and all like him who are without God, and without hope. As we got up to the top of the hill, we met an Indian who although he attended church, was not a professing Christian. He said the Indians did not feel so sorry for the Christian woman because she was prepared to die, but they felt very sorry for the man who was not prepared to die. This Indian was baptized this winter and gives good evidence of being a sincere Christian. Before reaching the house of mourning, the noise changed, and when we got there the head of the household had gone out somewhere to weep for his brother and could not be found. On the 18th of June, a widow woman named Mrs. Eastman died; sometime before her death I asked her what she intended to do with her four young children, she said: I leave them with God, and I know they will be taken care of. In answer to questions in regard to her own future, she said she was prepared to die. On the evening of her decease she said to the friends around her in the tent, I would like to go home to-night, and in a short time afterwards she called out, O, I am going now, and I see the big house, and the door is open already, and then passed away, we believe, to wear a spotless robe in the mansions that Christ has gone to prepare for his people. There were nine received into this Church on profession of faith during the year. We now have twenty-seven on the communion roll. I preach on this reserve once every two weeks. Last summer I had a service on Friday evenings every two weeks. The Sabbath I am not there, the elders conduct a service, and every Tuesday evening hold a prayer meeting. This meeting was stopped in the winter, but now is started again. They have also a Young Men's Christian Association. They meet every Saturday evening. The average Sabbath attendance will be about thirty-five; it is difficult to give the average attendance of the week evening meetings. Sometimes these meetings are well attended; at other times the attendance is so small that it is difficult to keep the meetings up. At other times the workers go away to hunt, especially in the early summer and fall, and week evening meetings are not held for weeks at a time. If they are not too far away they generally come home on Saturdays for the Sabbath services. The Woman's Foreign Missionary Society are supposed to meet once a week to sew. Before beginning work they read a portion of the Scripture and engage in prayer. I read your kind letter sent to Mrs. Big Hunter, to the women before the service last Sabbath. They were pleased to receive it. One of our Church members has stopped coming to church during the

winter, and joins the heathen Indians in their dances. I was talking to him about it. He says he knows he is doing what is wrong, and would think about what I said to him, but he has not come back yet. He is offended at some of the Christian Indians, and now I will close. I have given you as full a report as I can. There is much in the Indian work to try our faith and patience, but it is not by any means a hopeless work. On this reserve, as you will see by this report, we have much reason to thank God and take courage. I hope that from the different mission fields of our Church you will have such a report for your annual meeting as will greatly strengthen the hands and encourage the hearts of the Woman's Foreign Missionary Society. May your annual meeting be a season of great blessing to the members of your society. May the great Head of the Church be with you in your deliberations, and guide you in adopting such measures as will be best to advance His kingdom. With kind regards from Mrs. McArthur and myself, yours very truly in the Master's service,
JOHN MCARTHUR.

A STUDENT'S GRIEVANCE.

MR. EDITOR, —I desire to ask your readers if any Presbytery of our Church is at liberty to exercise its pleasure to an unlimited extent in prescribing examinations to students, and if not, what refuge students have from the sometimes capricious pleasure of a certain Presbytery? The students of Queen's consider themselves aggrieved by the Presbytery of Kingston. In order that your readers may see this is not a mere whim on the part of the writer, but a genuine grievance in which the Church students share as a body, I submit a number of facts bearing on the subject. There are three examinations to which the students are subjected by this Presbytery, and in connection with each of these are features wherein the Presbytery exceeds its prerogative.

The first of these is the examination of students going out to the mission field for the first time. At the late examination in this department a paper was set by the Convener of the "Committee in charge of students," the first half of which was upon a series of lectures on Bible History and geography delivered by him during the winter in the lecture room of his church, which lectures such students as found their regular college studies insufficient to occupy their time were privileged to attend. Not only so, but the students knew absolutely nothing beforehand about their being examined on these lectures. They do not simply imagine that they were examined on this course of lectures, for the fact was very plainly indicated when a student, on asking explanation of a certain question, received, as the introductory part of his answer from the examiner, the reply that "if he had attended these lectures during the winter he would know what the question meant." Several students who did not come up to the standard in this examination—what that standard is no one knows—had their names actually struck off by the examiner from the list of students applying to the Home Mission Committee for summer appointments. But not only were the students applying for mission work for the first time summoned to appear for examination; but those who had done mission work for the first time last year, and had been duly certified to the college by their respective Presbyteries, were also made to undergo this examination; and a certain student of this class who failed to appear at this examination had his name struck off the list. I ask if the ready answers to such questions as:

"Compare the size of the Old Testament world with the Dominion of Canada."

"Name the Bible lands on the Mediterranean Sea."

"Give the points at issue between Paul and the Judaizing teachers."

"Mention the churches that Paul founded in Europe on his second missionary journey," etc.

are the best tests of a student's fitness to minister to the spiritual needs of a congregation during the summer? I can find no regulation in the Book of Forms demanding that students undergo a rigorous examination of this kind, much less any regulation requiring students, who have once done mission work, and have been duly certified to the college to be re-examined on resuming mission work. If such regulations exist on the statute books of the Church, it is unfair that they should be hidden in such dark corners that students have no access to them. It is a noteworthy fact that in connection with this examination, so exhaustive in the matter of Bible facts, there was absolutely no examination of the candidates as to moral character or personal religion.

The second examination to which students are subjected by this Presbytery is on the occasion of their entering Divinity Hall. The Theological Faculty of the college prescribes a matriculation examination in Hebrew, Greek, Confession of Faith, etc., at which most of the students entering Theology present themselves. As soon as the session has fairly begun all entrants on Theology are summoned before the Presbytery's examining committee and there, matriculants and non-matriculants alike, have to undergo examination on the matriculation work. This, in itself, I do not regard a grievance. But a year and a half ago at this examination two students who had passed the matriculation examination and who each had the degree of B.A., were actually plucked in Greek. The examination on that occasion, however, was not on the matriculation Greek but on work which the candidates had never read. These students were certified to the Theological Faculty as to their moral character but were refused certification as to their "general fitness" until they had submitted to another examination in Greek. Section 133 of the Book of Forms

reads: "It is the duty of Presbyteries to examine all persons presenting themselves as entrants on the study of theology, respecting their moral and religious character, their motives, and their general fitness to study for the ministry, and if satisfied to certify them to the college which they propose to attend." I maintain that none of the above requirements is fulfilled by plucking graduates in Arts in passages of the Greek Testament which they have never read.

The third examination is that of students making application for license. The examination of this year is a fair sample of those usually prescribed. In addition to all the proper theological subjects set down in the Book of Forms there were prescribed by the examining committee fifty Psalms in the Vulgate, the lectures in metaphysics of the junior class in Queen's University, and Plato's Republic, as well as a comprehensive examination in Biblical history and geography. In order that a student may pass a satisfactory examination on this last subject, it is necessary either that he attend the lectures previously mentioned or that he read a prescribed textbook bearing on the subject. One student, at least, was plucked on this subject this spring and had to undergo re-examination.

The fear of being plucked, and the disgrace and inconvenience attending such a misfortune, the laborious exactions of the committee over and above regular college work, and the time required for this last examination—parts of four days during the college Session—materially hinder the students in their regular college duties. So far as the students' experience testifies, the action of the Presbytery's Committee is in direct opposition to the instructions given in the Book of Forms, according to which Presbyteries shall "encourage students in the arduous course of study by which the Church has wisely determined that her ministry should be reached." The discontent of the students, which has been increasing of late, has at last taken definite form in a resolution passed by the students' Missionary Association, expressing dissatisfaction with this system of examinations.

It must not be supposed that I am one of the dissatisfied students manifesting my resentment because of severe treatment received from the committee at one time or other. As a matter of fact, I have had no connection with the Presbytery's Committee for more than two years, and my connection with the committee up to that time happened to be satisfactory. The prospects at present are that I will not have any further connection with this examination committee. Thus I am not influenced by any personal motive in rehearsing the grievances of the students, but only by a desire to see the interests of the Church students advanced rather than hindered.

In view of these facts, I repeat the questions with which this letter opens. Is a Presbytery at liberty to exercise its pleasure to an unlimited extent in prescribing examinations for students? If it is, we must patiently submit. If it is not, what course should be pursued by students coming under the jurisdiction of the Presbytery of Kingston? Yours, etc.

STUDENT.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met on the evening of the 8th inst. in Zion church, Brantford, and was opened by the Rev. Dr. James, of Walkerton, the retiring Moderator. The attendance of ministers and elders was large, and the congregation represented all the denominations in the city. Dr. James, who preached an able and appropriate sermon, took for his text Revelations v. 14.

After the sermon the Synod was constituted and the roll called by Dr. Cochrane, the clerk. The Moderator then asked for nominations for his successor. On motion of Dr. Thomson, of Sarnia, seconded by Dr. Proudfoot, the Rev. George Cuthbertson, of Wyoming, was unanimously elected. On taking the chair he returned thanks in a characteristic speech.

The Moderator of the Synod of Hamilton and London, the Rev. George Cuthbertson, of Wyoming, is a native of Kilmours, Ayrshire, Scotland, where he received his preliminary education. After attending at Glasgow University, he came with his parents to Canada, settling in Ayr, Ontario. He completed his training for the ministry in Knox College. His first charge was Winterbourne, whence he was called to the pastorate of the Presbyterian Church, St. Thomas. From St. Thomas he was called to his present charge of Wyoming and South Plympton, where he has done excellent work and where his services are highly appreciated. Mr. Cuthbertson is a faithful, manly, and evangelical minister, and his election to the Moderatorship of his Synod is a worthy tribute to genuine worth.

The clerk read the list of nominations for the committees on commissions of elders, on licenses of students, on Presbytery records and for preparing the business of the synod, which were adopted.

Arrangements were made to hear a fraternal deputation from the Methodist clergymen of the city, and to hear Mr. J. K. Macdonald, of Toronto, on behalf of the Aged and Infirm Ministers' Fund.

Notice of motion was given by Mr. Caswell, of Oneida, for a committee to prepare a deliverance on the Jesuit question.

On Tuesday morning after routine business on motion of Rev. A. K. Caswell, of Oneida, seconded by Mr. W. S. Ball the following committee was appointed to prepare a deliverance on the Jesuit Estates Bill and report at a future sederunt: Revs. Dr. James (convener), Dr. D. C. McIntyre, W. S. Ball, J. S. Henderson, Dr. Laing and A. K. Caswell; Mr. A. I. Mackenzie and Dr. T. M. MacIntyre, elders.

A petition was read from the Maitland Presbytery, asking the Synod to transfer to the said Presbytery a portion of the mission field under the Presbytery of Bruce. Messrs. McQuarrie and Ross were heard in support of the petition. It was moved by Dr. Cochrane and seconded by Dr. Thomson! That the Synod recommend the Presbytery of Maitland to confer with that of Bruce, and also, if they see fit, with the Presbytery of Owen Sound, in the Synod of Toronto and Kingston, in the matter of dividing the mission field now under the sole care of the Bruce Presbytery, and report the result of their negotiations to the next Synod, and also, if they deem it needful, to the Home Mission Committee at any of the meetings during the year. —Carried.

A letter was read from Principal Dymond, of the Blind Institute, inviting the members of the Synod to visit the institution. The letter was acknowledged with thanks.

A petition was read from Rev. Mr. McPherson, of Stratford regarding the annuity still unpaid him by the congregation of Knox Church, of that town, and in regard to which the Synod had already taken action by the appointment of a committee to confer with all parties with a view to amicable settlement. The petition was also sent from the Stratford Presbytery, together with minutes of meetings of the committee. Dr. Proudfoot presented the petition and spoke to it, followed by Dr. Laidlaw. On motion the report of the committee was received and the thanks of the Synod tendered them for their diligence. Mr. McPherson was then heard at length, in support of his petition and it was finally moved by Dr. James, seconded by Dr. Laing, and agreed, that a small committee be appointed along with Dr. Proudfoot and Dr. Laidlaw to bring in a deliverance on the report submitted by the committee on the Stratford case.

Dr. McMullen reported on behalf of students seeking license, and leave was given to their respective Presbyteries to license Messrs. Hutt, McMillan, Pettinger, Hossack, Jansen and Needham, lately students of Knox College.

The report on Temperance was presented by Mr. William Martin and its recommendations adopted. Among these recommendations are the following: That regular instruction should be given in the public schools in the text book on temperance, authorized by the Education Department, and that the Minister of Education should be urged to allow value for the examination on this text book, as is the case with other subjects; that the subject of temperance be prominently set forth from the pulpit and otherwise, and that the quarterly temperance lesson be used in all the Sabbath schools, and that, despite the late repeal of the Scott Act in so many counties, the friends of temperance should never relax their efforts until prohibition is obtained.

The report on Sabbath schools was presented by Mr. T. W. Nisbet, received and adopted and special thanks given him for his labours as Convener, in preparing such an interesting and elaborate report.

The Synod received a deputation from the city Methodist ministers. Rev. Dr. Young, and Rev. John Kay, representing also the Niagara Conference, were introduced by Rev. Dr. Cochrane, in felicitous terms. He reminded the Synod that Dr. Young had attended Thomas Scott, when executed by Riel during the Northwest Rebellion, and had done all he could to save him from death. The deputation addressed the Synod most happily, and the Moderator conveyed the congratulations of the Synod to the brethren of the Methodist Church in a cordial and humorous manner.

Rev. W. J. Dey, of Hamilton, presented the report on Sabbath Observance, which was followed by speeches from Dr. Laidlaw, Mr. Young, Mr. Morley, Dr. McMullen and others. Strong resolutions were passed on the subject, and the Moderator and Clerk were instructed to address the Dominion Government in the name of the Synod.

In the evening the Synod visited the Young Ladies College, where an address was read to the members of the Synod by Miss Shortreed, of Toronto, on behalf of the students, and responded to by the Moderator, Mr. Cuthbertson. The beautiful grounds surrounding the college, and the homelike buildings, were much admired by the visitors.

In the evening, when the Synod returned to the church, the report on the State of Religion was given in by Dr. Fletcher, and addresses given on evangelical work and workers by Dr. Battisby, of Chatham, and Mr. Wright, of Stratford. Dr. Robertson, of Winnipeg, also addressed the Synod on North-West Missions.

On Wednesday, leave was given to transfer the congregation of Fordwich and Corrie from the Maitland to the Sauguen Presbytery, subject to the sanction of the Synod of Toronto and Kingston.

Dr. Cochrane presented a lengthy report from the directors of the Young Ladies' College, giving details of the efforts made during the year to increase the efficiency of the institution. He followed up the report in a vigorous speech, in which he claimed for the college a more generous support at the hand of the Synod and Presbyterian families than it was receiving. He denounced the practice in some Presbyterian families of sending their daughters to Roman Catholic institutions, and spoke also of others who sent them to colleges other than Presbyterian. Dr. Laing, Dr. Thomson, Mr. D. D. McLeod, of Barrie, Mr. McQuarrie, Mr. Kenneth McDonald and Mr. John Gray took part in the discussion. It was admitted by all that the college was a credit to the Church and deserved extended support. Finally, on motion of Dr. Cochrane, the following was carried unanimously: The Synod expresses pleasure at the good work done by the college and the efforts of the Board of Directors to increase its efficiency and make it every way worthy of the Presbyterian Church by increasing the attendance during the ensuing

college year, commend it heartily to parents and guardians as an institution where young ladies may have not only thorough Christian training, but a Christian home, and appoint the Rev. Hector McQuarrie visitor for 1889.

Dr. Laidlaw presented the names of the standing committees with the following Conveners, which were all adopted: State of Religion, Dr. Fletcher; Sabbath Schools, Mr. Nisbet; Sabbath Observance, Mr. Dey; Temperance, Mr. Martin.

It was agreed to hold the next meeting of Synod at Windsor on the third Monday of April, 1890, at half-past seven p.m. It was also agreed that the present system of providing homes for the ministers and elders at the meetings should henceforth be discontinued.

Mr. J. K. Macdonald, Convener of the Committee on the Aged and Infirm Ministers' Fund, was heard in behalf of its special claims upon the Synod for a more generous support. Mr. Macdonald's address was a splendid effort in behalf of a fund which he has so much at heart. After discussion, on motion of Dr. McMullen, seconded by Dr. Thomson, a resolution of thanks was carried to Mr. Macdonald, the Synod at the same time expressing its gratification at the arrangements made for the raising of the proposed \$200,000 as an endowment fund.

Dr. Proudfoot presented the report from the Committee on the Stratford case, recommending that a commission of Synod be appointed to proceed to Stratford, at such time as they might fix, to endeavour to arrive at a final settlement of Mr. McPherson's claim against Knox Church there. The recommendation was agreed to and the following commission appointed: Drs. Proudfoot, Laidlaw, Laing, James, Cochrane, Thomson and McMullen, Messrs. A. D. Macdonald, F. McCuaig and Alexander Henderson, ministers; and Messrs. D. D. Wilson, T. W. Nisbet and T. M. McIntyre, elders.

The afternoon session was taken up by the Jesuit Estates Bill discussion. A report from the special committee was submitted by Dr. James and the following resolutions, proposed by Dr. Laing and ably supported by himself and others, were enthusiastically carried:

Whereas, in an Act passed in July, 1838, in the Legislature of the Province of Quebec, entitled "An Act respecting the settlement of the Jesuit Estates," there are statements which accord to the Bishop of Rome, otherwise styled the Pope, and his authorized agents, certain civil rights within the Dominion of Canada, and which recognize him as head of the Romish Church, and so possessed of authority to interfere in the administration of civil affairs and give validity to legislation left dependent on his sanction.

Whereas, by the said Act, the sum of \$400,000 is taken from the public funds of the Province and placed at the disposal of the Pope without any restrictions, except that the money "shall be expended exclusively in the Province."

Whereas, this money is expressly declared to be a compensation for the alleged loss of certain property known as the Jesuit Estates, which were escheated to the Crown, while the Act expressly declares that the Government does not recognize any legal obligation, but merely a moral obligation, to make such compensation, and this is avowedly done, in consideration of the Pope's "granting permission unto the government to sell these public lands."

Whereas, the said Act expressly recognizes as existing between the Province of Quebec and the See of Rome a "glorious concordat—that is, that the establishments of the Jesuit Fathers in this Province are always allowed in accordance with their deserts and if they ask for it, to participate in the grants which the Governments of this Province allows other institutions to encourage teaching, education, industries, arts and colonization."

Whereas, by way of commemorating in the political history of the country that glorious concordat, said Act provides that all the rights of the Province, in and to the Laprairie Common be transferred to the Society of Jesus, which is confessedly an alien society.

Therefore, resolved, that this Synod utters its condemnation of this Act, and protests determinedly and earnestly against such enactments, and more particularly against the claims of the Pope and the acknowledgment of them, against the recognition by the Legislature of civil rights as if possessed by him, against the alleged concordat, and against the gifts of money and lands to the Pope and to the Society of Jesus, as (1) contrary alike to the letter and spirit of the laws of the British empire generally and of this Dominion in particular; (2) subversive of the civil and religious liberty which has been secured to us as British citizens and derogatory to the sovereignty and supremacy of the Queen; (3) inconsistent with and destructive of that religious equality and freedom which are understood to obtain throughout this Dominion, bestowing on the Church of Rome an excess of privilege beyond the favour conceded by the king at the time of the conquest to the inhabitants of Canada, viz., to profess the worship of their religion according to the rites of the Romish Church as far as the laws of Great Britain permit; (4) a malversation of the public funds and public domain; (5) unjust and oppressive to the Protestant minority in the Province of Quebec, who are conscientiously opposed to the endowment and maintenance by taxation to a great extent upon them of what they regard as deadly error; (6) endangering the liberty, peace and prosperity of our country and tending to deprave public morals and destroy personal independence, inasmuch as the Society of Jesus, thus established and endowed, has by its well known principles, aims and practices invariably proved an intolerable evil in all countries in which it has been established.

Whereas, the Dominion Government has decided to leave said Act to its operations, and has been sustained by an overwhelming majority of the House of Commons in refusing to disallow it:

Be it resolved, That this Synod urge all the Christian people under its care to inform themselves fully regarding this matter, to rise above all party considerations and unite in defence of our civil and religious liberty, and to see that only such men be returned to represent them in Parliament as will not be found wanting in the conflict which the persistent aggressions of the Romish hierarchy is forcing on our country.

Further, in regard to the recent incorporation of the Society of Jesus, the Synod expresses its regret that a society which in every country, Roman Catholic as well as Protestant, it has been found necessary to suppress in the interests of the public welfare, peace and morality, and which is not tolerated in Great Britain or any other part of the empire, should have been re established and granted corporate existence and rights in one of the Provinces of this fair Dominion, and also expresses the hope that in some way the constitutionality of this Act may be tested so as to secure its annulment or repeal.

In order to give effect to the above resolutions, the Synod authorizes the Moderator and Clerk in its claim to sign such petitions and other documents as they may deem to be of service in securing the disallowance of the Jesuit Act, and appoints the following ministers and elders, along with the Moderator and Clerk, a committee to watch the whole matter and do what may be found necessary from time to time, viz., Dr. Laing, Dr. McMullen, Mr. Ball, Dr. Battisby, Mr. McAdam, Mr. McQuarrie, Mr. J. S. Henderson, Dr. James, Mr. R. Hamilton, ministers; Mr. J. Charlton, M.P., Mr. E. H. Ford, Mr. T. W. Nisbet, Mr. Thomas Gordon and Mr. D. D. Wilson; and resolves to call the attention of the General Assembly to this matter, praying the Supreme Court to adopt whatever measure it may judge proper so as to afford direction to the people generally in the grave and momentous crisis which is upon us.

Pastor and People.

AS THE HART PANTETH.

PSALM XLIII. 1.

My soul pants after Thee,
Thou glorious One in three,
To Thee I come.
I long thy face to see,
Thy loving child to be
Reveal Thyself to me,
O, holy One.

Let me hear thy voice,
My spirit shall rejoice
In Thee, alone.
Then healing power shall roll
O'er this poor sin-sick soul
And make me truly whole,
Indeed Thine own.

Now make me more like Thee
More of Thy truth to see,
More light within.
Lo! on a cross I see!
One, dying there for me,
Whose blood doth set me free
From reigning sin.

All glory be to Thee,
Mysterious One in three,
Thy light has come:
Through Christ the crucified,
I now am justified,
My spirit satisfied
In God, the Son.

O! let my soul abide
Thus ever near Thy side,
Jesus, my King!
And anthems loud proclaim
Through faith in Thy dear name,
Thou wilt to all the same
Salvation bring.

FOR THE CANADA PRESBYTERIAN.

LIVING FOR JESUS.

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

There is such a thing,—though not among professing Christians so common as it ought to be,—as living with a clear, well-defined purpose of honouring God. So ordering the ordinary affairs of our life as that God shall be glorified in them and through them. Seeking first the kingdom of God and His righteousness. This, wherever it is done, sets the doer above his fellow-Christians who are living a sort of haphazard life, without the influence of any fixed law or guiding principle to direct them in their course. This makes him a happy man, because he has the testimony of a good conscience, and it makes him a powerful man, because he is working together with God. His life is a magazine of gracious and Christly forces, that go forth continuously, and whose action is unspeakable in their beneficence.

Those Christians who have no great, over-ruling purpose Godward, whose religious life hangs at loose ends, whose prayers have no specific object, whose Bible reading is largely a form, whose hearts are unkept for the higher offices of religious duty, and the nobler privileges of sacred service and devotion—these surely do not order their business life as they do their religious life. Oh, no! In their commercial concerns, in their monetary transactions, in their speculative land interests, in all their enterprises they are thoughtful enough, and careful enough to act under law. They know this maxim, "Keep your business and it will keep you;" and this, "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." They act with a certain end in view, an end that lies in the clear sunlight of their minds, an end which governs and controls all they do. Now, why should they not act in the same way in their religious life? Why? Evidently they think very differently of a religious life, from what they do of a business life. The one must be thought of, planned for, carried out in keeping with definite principles, while the other may do well enough without any serious thought or attention. It would be exceedingly interesting to know whether the treatment of the religious life was carried on under some thought hidden away in the heart, such as, "God will look after my interests," "Once a believer, safe for ever;" or, "I have given myself to Christ and he will take care of me,"—or under perfect vacuity of thought. Some deceptive lie or some false principle is surely underlying this course of action. Constituted as we are, we must have some ground for our action, whether it be right or whether it be wrong. We fear that in the great majority of instances where the religious life is a name merely, there is no thought about it. All is in the heart, dead, a corpse, and on the outer surface formal as a puppet show.

How different it is where there is life and purpose. There, there is an action, and an atmosphere which tell of the spiritual condition in an unmistakable way. It is said that Lord Peterborough, who was more famed for his wit than his religion, once visited Fenelon, the Archbishop of Cambrai, and that he was so charmed by his piety and beautiful character that he said to him at parting, "If I stay here any longer, I shall become a Christian in spite of myself." Is that not beautiful? The sweet odour of the heart is emitted in the life of godliness. The love of the Saviour flows out into the smallest acts and makes them full of charm and blessing.

The Rev. Charles Simeon enjoyed somewhat of the same gracious atmosphere in the home of Sir Thomas Fowell Buxton. And this is no matter of surprise when we learn that he could write in this way to his wife of "a remarkably comfort-

able Sunday" he had enjoyed at Hampstead in December, 1818. "We went to Wheeler Chapel where Mr. Pratt gave us one of his best sermons. . . . S. Hoare and I stayed the Sacrament, which I entered into more, I think, than I ever did before. When I returned to my seat I went through a kind of service of prayer, which I by practice have formed; first for myself, that I may press forward towards the mark for the prize of the high calling of Christ, and that I may be enabled to count all things but loss in comparison; next, that I may be led to useful objects, that I may be allowed to do something for the service of mankind; then that my motives in this may be cleansed and purified, and that I may act as unto the Lord and not unto men. . . . The point, however, which has been all day most upon my mind is a desire that I may work for others in Christ; that is, that His spirit may actuate me to do what good I can, that I may have the high privilege of being his servant and that the performance of His will, and not the applause of men, may be the wages I seek."

This is the right ring, "for Christ, for Christ." A life for Christ is one that most amply meets every other claim. He who sincerely devotes himself to Christ will, in doing that, embrace his brother also. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his own brother whom he hath seen, how can He love God whom he hath not seen?"

Dr. Thomas Guthrie gives us this interesting and suggestive reminiscence of Robert Murray McCheyne, "I remember Dr. Anderson, of Morpeth, telling me how, when he was minister of St. Fergus, which he left at the Disruption, McCheyne had spent a day or two at his manse; and not only while he was there, but for a week or two after he had left, it seemed a heavenlier place than ever before. Associated with McCheyne's person, appearance and conversation, on the walls of the house and everything around seemed to be inscribed, "Holiness unto the Lord."

What an influence there is in a holy man for good; he hallows places, and makes them possess a measure of sacredness. He causes them to be clothed, like a vine branch, with clusters of beautiful and gracious associations in which there is stimulus to the best that is in us.

Archbishop Leighton had a supreme reverence for the Sabbath and the house of God. Upon one occasion when he was indisposed, the day being stormy, his friends urged him, on account of his health, not to venture to Church. But what did he say? "Were the weather fair, I would stay at home, but since it is otherwise, I must go, lest I be thought to countenance by my example the irreligious practice of allowing trivial hindrances to keep me back from public worship." But, observed James Aikman, who writes his life, perhaps the highest eulogium that can be passed on the uniform holiness of his character is the effect that it had on his brother-in-law, who, upon daily beholding it, exclaimed, "If none shall go to heaven but so holy a man as this, what will become of me?" and became so deeply impressed with a sense of the importance of pressing forward unto perfection that he relinquished a profitable business, lest it should too much entangle him, and devoted his remaining years to the care of his soul.

Did McCheyne, Fenelon and Leighton reach the highest heights of holiness? No. But they were far in advance of the ordinary Christian people about them. They had yet limitless reaches before them. They might say to each other, "Let us go on." "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for a prize of the high calling of God in Christ Jesus." And if that is the feeling of good men, what shall be the feelings of those lower down, and more, of those professing godliness who have no thought as to their duty, and no conception, even the most meagre, as to their privilege. Living for Jesus is one of the most positive experiences. It finds its spring in the heart, and its directive force in the will, and its guiding light in our Lord's example and Commandments, the example illustrating the Commandments and the Commandments explaining the example. It is an intensely reasonable life—not a "sanctified common sense," as some so unworthily name it—for there is much in it that the best common sense of men never could reach even in the loftiest flights of their imagination, but a life in harmony with the best in us, yet going out into reaches of divine revelation and grace which lie altogether in God. It is not the life of a hermit. Archbishop Leighton's brother-in-law had no need to retire from business that he might cultivate holiness. Holiness is a spirit, and it is to sanctify everything, and to adhere to everything the godly man touches. The business life of the world is to put the graces of the character to proof, and to show them forth in their beauty and attractive loveliness. There they are to shine. "Let every man abide in the same calling wherein he is called." "He that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye servants of men. Brethren, let every man wherein he is called, therein abide with God" (1 Cor. vii. 20, 22-24).

The great object of every Christian is, or must be, to live for Christ. Listen: "The love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead; and that He died for all, that they who live should not henceforth live unto themselves but unto Him who died and rose again" 2 Cor. v. 14, 15. This object must be kept clearly before the mind, and felt as a formative force. It will humble us, but it will exalt Him who alone should be exalted. It will make us ask in reference to our action, Will this honour Christ? Will this show forth His praise? Or, Is this according to His will? Is this what He commands me to do? Does He promise me His presence in this? So Christ shall become to us

A living bright reality;
More present to faith's vision keen
Than any earthly object seen,
More dear, more intimately nigh
Than e'en the closest earthly tie.

Our Young Folks.

KEEP NOTHING FROM MOTHER.

And they spun the fine, white thread,
One face was old and the other young—
A golden and a silver head;
They sat at the spinning together.

At times the young voice broke into song
That was wonderfully sweet,
And the mother's heart beat deep and calm;
Her joy was most complete.

There was many a holy lesson
Interwoven with silent prayer,
Taught to her gentle, listening child,
As they sat spinning there.

"And of all that I speak, my darling,
From older head and heart,
God giveth me one last thing to say;
With it thou shalt not part:

"Thou wilt listen to many voices,
And oh, that these must be!—
The voice of praise, the voice of love,
And the voice of flattery.

"But listen to me, my little one,
'There's one thing thou shalt fear—
Let ne'er a word to my love be said
Her mother may not hear.

"No matter how true, my darling one,
The words may seem to thee,
They are not fit for my child to hear,
If not indeed for me.

"If thou'lt ever keep thy young heart pure,
Thy mother's heart from fear,
Bring all that is told to thee by day
At night to thy mother's ear."

As thus they sat spinning together,
An angel bent to see
The mother and child whose happy life
Went on so lovingly.

A record was made by his golden pen;
This on the page he said:
The mother who counselled her child so well
Need never feel afraid:

For God would keep the heart of the child
With tender love and fear,
Who lisps at her mother's side at night,
All to her mother's ear.

WHAT THE ROSE TAUGHT LITTLE ALICE.

That is a lovely rose, deep in colour, rich in perfume. Little Alice saw it. Soul light came into her eyes, the colour heightened in her cheek; she pressed forward to make it her own, but paused as the rose said: "You see me, child; I do not make myself; I am a thing made. Light and heat, air and rain come together, I know not how and I was made, powers of heaven and earth joined together, and here I am. I am not like the roses in shop windows. We look much alike, but we are not. Smell—I have fragrance, they have none. Touch—I have life lingering in me, though I have been plucked, they have none. We are like our makers—they come from ever-dying workers, I from the ever-living! And mark, Alice, I am not a last year's rose, this season brought me forth, I am fresh from the Maker's lands, He lives and works to-day, and in such fair creations he delights. He means to win a child's love by charms like these.

"I am what I am by growth. Many improvements have brought me to what you see. My ancestors were wild, single-leaved, growing in hedges and on "banks and braes." But I have been cared for and loved, grafted and grafted again, and so have become the rose you see. Florists say I am not perfect yet, they have never seen a perfect rose, yet they fully expect such a rose will be seen some day. I am like you, child, and you are like me. You will grow, because great things lie in you. God will do great things for you, but the perfection and crown of your life the future alone can reveal.

"I am easily hurt, Alice. Things fair and fragrant are usually also frail. An untimely frost will do it, a breath of cold wind, too much rain or too little. London smoke will do it, and tiny insects which the eye, unaided, cannot see. And you may be hurt by little things, you are more likely to be hurt by these than by the big things you dread so much. You can help yourself, you can watch and pray, as for me I have only to bear what comes. Watch against little faults, and you will be in small danger from greater ones.

"Alice, you have a soul, a something in you which beasts of the field have not. I can give no pleasure to horse, or dog, or cat; if offered to an ox he might think me good, but good would mean good to eat. Lower down the scale I am nothing. I am a world to you. Your face lights up, your eye brightens, your heart beats high with delight, you find joy in form, colour, perfume, in my whole being. Your sense of beauty is appealed to, and responds to the appeal. The sense belongs to the soul, exists where soul exists, and nowhere else. You have a soul, child, and that soul has a Friend and Saviour, one of His names He takes from me, 'I am the Rose of Sharon.' Make Him yours, my beauty and fragrance are types of His.

"God made me and loves me, Alice; He means you to love me, yet nobody can keep me long. Every rose has its

season, and the season is brief. To fade, and droop, and die is set down in my lot. This also is good, and not evil. I have a mission, a little work to do, and I do it. In the garden, the sick-room, the ward of a hospital, I do my little part, and when I drop, careful people gather up my leaves and keep them, for there is fragrance in them still. Go and do likewise my child: 'the memory of the just is blessed.'"

Here the lesson ended. Alice loved the rose and made it her own. There was fragrance without and within—without, the fragrance of the lovely flower; within, the fragrance of holy thoughts and tender love.

HELPFUL THOUGHTS FOR THE YOUNG.

Words are very much like Spring blossoms. They stand for something that is to come after them, and if the fruit never appears the blossoms are of very little worth.

If good deeds never appear after good words have been uttered, our lives are like the apple tree which has beautiful blossoms in Spring, but never has any fruit in October. Now words are very nice things in themselves. "Kind words can never die," the little song says, yet words without thought or action are vain. Jesus Christ, our Master, did not save the world by the beautiful words which he uttered, but by the deeds which he accomplished.

There was once an old German father who tried to make something good and useful out of his boy. But the son was an artist, and liked to dream and paint, and skip his day's work on the farm whenever he could do so. At last, just before his son left him to go to Paris, where he was about to study art, the old father said to him: "Tony, my son, remember this last advice of your old father. Our passions are our greatest enemies. What we want to do is to be able to command them. The discipline of the human will is the secret of durable conquests and long happiness. Tony, I have always loved the crowing of the cock. It announces the day, and and chases away the phantoms of the night. The sound resembles a war cry. It admonishes us to spend our lives in fighting against ourselves."

A year or two after this, when his father had died, Tony, now a rising artist in Paris, was tempted by his companions to join a band of gamblers, who were making money at the expense of foreigners in Paris. One night when he was lying awake thinking whether or not he should go with these companions, he heard a cock crow. Like the crowing of the cock which brought to Simon Peter's memory the words of Jesus, the sound of the crowing brought back to Tony the last words of his honest old father. That morning crow sounded to him like a voice from his father's grave, and it turned the scale of his will. He said no to his tempters, and gained the victory over the evil passions within him.

The older I grow, my dear children, the more truly I feel that it is always better, wiser, and happier for us to be honest and straightforward in everything we do, than to be tricky, underhanded, and deceitful. There is always a reward about honesty, there is always a curse about deceit.

It is a great comfort to us when we start out on a long voyage or a long journey, to feel that we will be safely brought through to our journey's end. It is a great comfort to feel that those who have the charge of the ship or train know what they are about, and are able to fulfil the contract and bring us safely through. And that is what St. Paul had in mind when he said of our Lord: "He is able to keep that which I have committed to Him against that day."

When we feel our own weakness, our feebleness, and sin; when it seems to us as if we never should be able to overcome the temptations which are about us, and get safely through at the last, there is no such comfort in all the world like that which comes to us when we feel that the Lord Jesus Christ has carried other people through, and will do the same for us if we only are true and faithful to Him.

PUT IT LOWER.

It is told by one who has spent much time in Sweden that in the course of a series of revival meetings, there came to the church a young man, in appearance unkempt, ragged in clothing, uncombed in hair, bare of foot. He placed himself in front of the pulpit. The preacher was most earnest in his sermon. The face of the young man was constantly turned up to the preacher.

At the close of the service the deacons passed the plates for the offerings. The young man seemed so poor that no one ventured to offer him the plate. As the deacon passed near to him, with impetuosity he ejaculated, "Put it lower, down."

The deacon hardly understood the remark at once.

The young man repeated, "Put the plate lower."

The deacon held the plate near his hand.

"Lower yet," he said.

"Still lower."

"Lower down yet," he cried.

The deacon at last put the plate upon the floor. Then the young man quietly, but earnestly, placed himself upon his bare feet in the plate. He had no money to give but he gave himself.

This story illustrates the great truth that the most important offering we can give to God should be service in the gift of ourselves. If giving Him money, we withhold ourselves, the gift of money is of small consequence. If giving money, we give ourselves, the value of the money is greatly increased. If, having no money, we give ourselves, we are fulfilling the command of Jesus Christ.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Company.

AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum in advance.

ADVERTISING RATES Under month, 1 cent per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

MR. DONALD GAY is the authorized Agent for the CANADA PRESBYTERIAN. Any assistance our friends can give him in his work, will be gratefully appreciated by the Management.

The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 17th, 1889

THERE are four Presbyterian elders in President Harrison's Cabinet. That is a good thing for the Cabinet and for the American nation but we are not so sure that it is a good thing for the elders.

ONE of John Bright's greatest orations was delivered in favour of the North during the American War. He stood almost alone among the public men of England when the Republic seemed likely to be dismembered. He dared to breast the billows of English public opinion when the aristocracy and many of the middle class were either non-committal or in favour of the slave-holding confederacy. The Senate of the United States refused the other day to consider resolutions expressing regret at John Bright's death! Quite likely any other nation except the one Bright served would have done the same thing. If public men ever get any reward for good public service it must either come from their own consciences or must be given them in the next world. Certainly the people they serve never give them any reward here.

GOOD people who complain about the technical terms of theology might do worse than give a moment's calm reflection to the following questions laid before a class of medical students the other day in Toronto.

Medical. (1) In a case of acute or subacute bronchitis give the alterations in appearance of (1) the epithelium, (2) the basement membrane and (3) the internal fibrous layer and mucous glands of the affected bronchial tubes. (2) Give the various causes of thrombosis; what are secondary thrombi? (3) Describe from the commencement the course of lardaceous degeneration; state facts which seem to indicate its source.

Surgical.—(1) Name the Carcinomata, and give their physical and chemical diagnosis (2) Where may Diarthrodial Psoudarthrosis occur? Briefly describe the process of its formation. (3) Give the morbid Anatomy of Strumous Arthritis.

Just fancy what the feelings of a sick man would be if his medical adviser told him he was suffering from an attack of Diarthrodial Psoudarthrosis.

THE mild winter which has just passed and the early, genial spring we are now enjoying, are nature's compensation for the short harvest of last year. In many parts of Ontario the supply of food for cattle, visible last autumn, was a long way below average. Many farmers were exceedingly anxious in regard to the coming winter and would have disposed of part of their stock for anything they would bring. Had the winter been as long and as severe as any one of the last five, farmers who suffered from the drought of last summer would have had great difficulty in bringing their stock through. But He "who tempers the wind for the shorn lamb" dealt kindly with the people. The winter was unusually short and unusually mild. We have heard of no special inconvenience even in those localities in which the drought was most severe and the straw and hay so short that they could scarcely be harvested. Once more the fears of the people have been disappointed and their hopes exceeded. May they all feel grateful and show their gratitude in some tangible way.

WE occasionally hear something about the lack of culture from which "mere colonists" are supposed to suffer. Is there a public man in Ontario who would have been guilty of such a gross violation of the laws of good taste as Mr. Joseph Chamberlain committed in the British House of Commons, when that great body was paying a parting tribute of respect to the character of John Bright.

Mr. Chamberlain found a place in his speech to state the momentous fact that when Mr. Bright entered a house the *dogs and cats always went to him to be fondled*. If a Canadian had made such an observation, what homilies we would have about the lack of culture displayed by colonists. If an American had brought in the dogs and cats in that way, what criticism would be published about "Yankee Vulgarity?" If some tender hearted sister had stated the fact at some woman's meeting, her speech would be quoted as undoubted evidence that women were not adapted to public duties. But Mr. Joseph Chamberlain does it in such oratorical company as Salisbury, Gladstone, and Justin McCarthy, and it is all right. It is a great thing to be a very ordinary man, with plenty of irony and assurance.

SOME Boston man has been attempting to move the imaginary "deadline of fifty" back to forty, and by so doing has provoked Dr. Cuyler to come down upon his theory with the following facts:

If this preposterous theory should gain a foothold among the churches, two things would soon happen; the ministry would become extinct, and the churches would die in disgrace. Happily this new theory is so false as to facts that it ought to be hooted out of existence. If any one will run over the names of the ministers who to-day are attracting the largest congregations, doing the greatest work and commanding the widest influence in the Christian world, he will find that, with scarcely a single exception, they are the men who have passed the ridiculous "dead-line of forty." For example: Mr. Spurgeon is fifty-five; Dr. Joseph Parker, fifty-nine; Newman Hall, seventy-two; Dr. Farrar, fifty-eight; Dr. John Hall and Dr. William M. Taylor, each in his sixtieth year. Dr. Alexander MacLaren sixty-three. Dr. Talmage, fifty six, Dr. Phillips Brooks, fifty-four, Dr. Kittredge, fifty-five, and Mr. Moody, fifty-two. If you have any promising youths under forty in New England who can outdraw, outpreach and outwork the above-mentioned veterans, I hope that Mr. Beal, of the Boston Bureau, will kindly furnish their names.

Dr. Cuyler himself is about seventy, a little on the shady side of that figure if our memory is not at fault. If there is any young man in America who can preach better, or build up a congregation better, or write more and better contributions for the press every week, many vacancies with large salaries would be delighted to hear from him. Putting Talmage sixteen years over the dead-line is not a bad joke. The "dead-line of fifty" theory is pure rubbish. The dead-line comes to a man when he ceases to study and grow in mental power and in adaptation to his work. It may come at thirty, or even twenty-five, and it may never come.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

THE delegates to the Woman's Foreign Missionary Society's annual meeting have come and gone. Most of them by this time are back again in their accustomed fields of labour and there is nothing extravagant in the belief that they have, by reason of the cheering intelligence communicated, the sympathy of large numbers from different parts of the country having kindred thoughts and purposes, been greatly strengthened and encouraged in the noble work in which they are engaged. That there was a call and a place for such work as theirs within the fold of the Church has been amply demonstrated by the phenomenal growth and development of the Woman's Foreign Missionary Society. From its inception it has gone steadily forward year by year, not with spasmodic leaps and bounds, but with that unobtrusive yet healthy advance which is characteristic of Presbyterianism. It has from the beginning enjoyed the full confidence of the Church and received cordial co-operation and encouragement in all departments of the work in which it has engaged. It is also worthy of note that while human nature in woman is much the same as it is in man, its progress hitherto has in no degree been marred by the cropping up of unseemly jealousies and rivalries. The best and most cordial feelings have prevailed. The spirit of consecration and earnest devotion to the Master's work has been so predominant that little room and opportunity have been afforded for feelings that would conflict with the lofty purposes for which the society has been organized. This is well brought out in a paragraph which appears in the report submitted by the Board of Management, to which is appended a statement of the present numerical strength of the organization, as follows:

In drawing attention to such features of the year's work as form more distinctly the connecting links of the organization, your committee would refer with great satisfaction to the spirit of unity and concord which characterize the Woman's Foreign Missionary Society. This Society is not a solar system, having the Board as its centre and all its branches—Presbyterial, Auxiliary or Band—as revolving satellites. It is rather a vital organism instinct with life and energy, of which no one part

can say to another, "I have no need of thee," and although there are diversities of operations, "Christ is all and in all." It is most gratifying to note from year to year the successful working of the organization in all its departments. The steady advance by natural growth from small things to greater, from uncertainty and timidity to stability and self-reliance, the ready adaptation of methods to local surroundings and circumstances while maintaining in essentials a strict uniformity, are characteristic of the system under which great results are already visible, and greater results are to follow in the future. Total membership in Mission Bands, 4,085; members in Auxiliaries, 10,144; members of General Society, 2,749; Total membership, 14,356; New Presbyterian Societies, 4; New Auxiliaries, 57; New Mission Bands, 44; Total Presbyterian Societies, 25.

The work of extending the organization has been carried on steadily during the year. There are now very few Presbyteries throughout the Church where a Presbyterian Society is not in operation, and it is certain that a long time will not elapse before this circle of the work will be complete. It is also certain that the ladies will not relax their efforts till there is an Auxiliary and a Mission Band in every congregation and in every mission station in the Church. Every Presbytery in Ontario has now a Presbyterian Society, as well as in the Presbyteries of Montreal, Winnipeg, Brandon and Columbia. The fact is recorded that on the Sioux reserve, near Beulah, there is an Auxiliary "which has sent to the general treasury this year through its president, Mrs. Big Hunter, \$20."

The work in which the Society is engaged has enlisted the sympathy of old and young. Many ladies of advanced years take a lively interest in the prosperity of the undertaking and are at all times ready to cheerfully do their part in its advancement. The young in ever-increasing numbers are being enrolled in their Bands and are obtaining a training and receiving impressions that will abide with them through all their after years. When the young people throughout the Church, now members of Mission Bands, come to take their places in the ranks of full-grown workers there will be an access of liberality and activity that will throw the generosity and effort of the present generation into the shade.

Mrs. MacMurchy, the foreign secretary, in her report, gives a succinct and lucid view of the work in which the Presbyterian women of Canada are specially interested. It is carried on by the direct preaching of the Gospel by conversation with all to whom the missionaries have access, by means of schools, and educational institutions, medical aid, visits to zenanas, etc. The mission fields are the New Hebrides, Trinidad, British Guinea, West Coast, Formosa, and Honan in China, Indore, Oojain, Rutlam, Neemuch, and Mhow in Central India. It is not to be forgotten that in Canada itself, there is a field for missions to the heathen. In the great North-West, there still linger, though in diminishing numbers, those who roamed the illimitable plains and claimed the country as their heritage. Civilization is rapidly rendering their nomadic life impossible, and in the Christian community it is thought that justice, to mention no other motive, ought to impel the churches to use their efforts in giving them the Gospel, and in training them to industrial and settled habits of life, that they may be enabled to adapt themselves to the altered circumstances in which they now find themselves. In missions to the Indians of the North-West, the Woman's Foreign Missionary Society have taken a deep interest, and during the year that interest has been manifested by regular correspondence with the missionaries, and by timely and generous contributions for the material, moral and spiritual welfare of the Indians.

The contributions obtained by the society for the promotion of Foreign Missions, like the general work in which it has been engaged, has shown a like expansion. The treasurer, Mrs. James MacLennan, was able to report that the income of the year reached the handsome sum of about \$29,000. They are confident that in future years this will be greatly exceeded, and that a corresponding advance will mark the activity and liberality of coming years, as it has characterized all the operations of the society since its commencement thirteen years ago.

The interest and enthusiasm evoked by the society was well exemplified by the large assemblage that filled St. Andrew's Church, West, at the annual public meeting. It was presided over by Dr. Ward-roppe, Convener of the Assembly's Foreign Mission Committee, and suitable addresses were delivered by Professor McLaren, Principal Caven; Rev. John Wilkie, missionary at Indore, and Rev. D. J. Macdonnell. The speeches were earnest and direct. Several of the speakers made reference to the feeling that finds expression in some quarters that there may be undue devotion to the cause of Foreign Missions, at the expense of Home Missions. It was shown that contributions to all the more prominent Schemes of the Church had increased at the same, and in some instances even at a greater ratio, than

had the funds placed at the disposal of the Foreign Mission Committee. Mr. Macdonnell put the matter well when he showed that all Christian effort was in reality one, and that Christian people know their obligations to Home Mission work, only, many had not come to realize them as the claims of the heathen in foreign lands were now realized.

The annual public meeting in connection with the Woman's Foreign Missionary Society is unquestionably a power for a good, potent means for the advancement of the work. In numbers attending it, too, has shown a steady increase. The audience present this year filled one of the largest churches in Toronto, and no doubt the most capacious of the Hamilton churches will be taxed to accommodate those who desire to be present, when next year it meets in that city. Most people will say amen to the prayer reiterated by most of the speakers at the public meeting, "God bless the Woman's Foreign Missionary Society."

A CRITIC OF SUNDAY SCHOOLS.

IN the current issue of the quarterly *Presbyterian Review* there is a paper by Dr. Hutton, of New Jersey, on what he denominates the "American Sunday School." He apparently fancies that the Sunday school, as it exists in the United States, is essentially and characteristically different from the same institution in other lands. As his excellent paper discusses the strength and the weakness of the Sunday school, so this assumption of a distinctively American, that is, a United States, Sunday school, is a weak point in an otherwise well-timed and sensible estimate of the importance and present condition of one of the most valuable forms of Christian activity in connection with the modern Church. The difference between a Sunday school in an English and American city would no doubt be most noticeable in the matter of dialect and other minor peculiarities in which the two branches of the Anglo-Saxon race differ from each other. The United States visitor to a Canadian Sabbath school would find a wonderful resemblance in the appearance and methods to be seen in the schools on both sides of the international boundary. But then the average American has a vividly realizing sense of the relative superiority of all things American. It is just possible that in some cases it is neither more nor less than an amiable delusion.

That the importance of the Sunday school as a valuable religious educational agency has been realized by the people of the United States is cheerfully conceded. Dr. Hutton refers, in proof of this, to the fact that nearly the half of the children attending the Sunday schools of the world are to be found in the United States. This much also may be freely conceded. In the United States the Churches have fully recognized the value of the religious training of the young by its means with a cordiality that has sometimes been wanting in other countries. The clear and well-defined relations of Church and State in the neighbouring Republic have, to a large extent, freed the American mind from the contentions and complexities that have beset the question in older lands where the relics of feudalism and the arrogance of dominant State Churches have repressed the elastic activities of the Christian Church. The national educational system in the United States has been, and will continue to be, free from clerical interference, from the ecclesiastics of any Church. They have wisely kept clear of recognizing sectarian schools of any kind, and now that Roman Catholic dignitaries are officiously intermeddling there, as they do everywhere else, with national education, they are beginning to find out that they need neither expect the establishment of separate schools nor a controlling influence in the public schools of the States. In these circumstances, therefore, the religious education of the young becomes an imperative duty, and imposes an obligation on the Church which she dare not neglect. It is thus no wonder that the Sabbath school has become an institution of vast importance and of such acknowledged efficiency as it has in the United States. Yet the methods in operation there are to be found in all English-speaking countries, establishing the fact that there is a wonderful degree of catholicity attained by the Sabbath school movement.

In the opinion of Dr. Hutton the catechetical form of instruction is more generally adopted in United States schools than in those of any other land. Of course it needs a wide experience to be able to reach a complete and accurate generalization. It may be that Dr. Hutton is in a position to speak with entire accuracy as well as with authority, but Canadian teachers are tolerably familiar with what he calls the Socratic method. At all events many who have

grown old in the service can distinctly remember how departures from the time-honoured custom of teaching by questions were stigmatized as the adoption of "the lecture system." The catechetical mode is certainly most valuable both for teacher and scholar. If questioning elicits the extent and accuracy of a pupil's knowledge, it also renders a teacher's preparation more or less imperative. It might easily be extended a little further, and the scholars encouraged at a specified time during the school hour of asking for explanations of what they do not understand, or of difficulties they may meet with in their study of the lesson. If any apprehend that an extension of such liberty to the children is certain to be abused, they may be assured that anyone with true teaching aptitude will be able effectively to prevent its abuse and make it a most valuable means of instruction.

Dr. Hutton points out that the failure of the Sunday school to impart systematic instruction in Bible truth is one of the weaknesses of the institution. In proof of this he appeals to the remarkable degree of any thing like correct Bible knowledge which people who have had the advantage of Sunday school training occasionally exhibit. There are indications that this weakness is in process of removal. The labours of the committee who prepare the International Lesson series have endeavoured thus far at least to overtake as far as possible a systematic study of certain portions of the Scripture, and to direct special attention to all the essential truths of evangelical Christianity. It is nevertheless well that the defect should be pointed out, and when once it is clearly perceived, the sanctified intelligence devoted to the best interests of the Sabbath school will endeavour to find a remedy. The next weakness specified is the lack of grading the pupils in Sunday school. The necessity of classification is apparent, and has been applied with most satisfactory results in common schools; its adoption in the Sunday school is merely a question of time. Connected with this is the training and qualification of teachers. This also is receiving something like the attention that the necessities of the case require. Then also the question of the age of teachers is considered, the pros and cons are candidly stated and the almost universal employment of youthful instructors is rated amongst the weaknesses of the existing system.

The tendency to exalt the Sabbath school to a position of independence, or of superiority to the Church, is among the weaknesses Dr. Hutton feels called upon to record. In Canada, this overweening estimate of the place and power of the Sabbath school is not by any means prevalent, though it may be occasionally met with. Those who do make the claim forget the proportion of means and the real unity of all Christian effort. The Sabbath school is an important means of cultivating the devotional nature of the pupils, but the character of some of the prayers offered and some of the hymns and music used, are by no means best suited for this high and holy purpose. The paper concludes with a number of excellent remarks on the character of Sabbath school literature. That its current quality meets with the unqualified approbation of Dr. Hutton, or for that matter of intelligent, common sense Christian people is what could hardly be expected. He discerns the need for a fuller consecration of sanctified intellect to the task of providing healthy, instructive and elevating reading matter for Sabbath school pupils. There is, no doubt, visible improvement in this department in recent years, but there is still room and urgent need for much more. Dr. Hutton is a friendly critic of the Sabbath school, and the earnest, outspoken critic whose aim for the removal of weaknesses from our most cherished institutions is not properly to be regarded as their enemy, but is to be reckoned in the number of their best friends.

NOT A TEMPORARY EXCITEMENT.

BY some the impression is entertained that the feeling aroused in opposition to the incorporation and endowment of the Jesuit Order in Quebec is an evanescent impulse which will speedily subside. In a certain measure it is true that popular opinion is at times impulsive. Like the wind it may blow strongly in one direction for a time, and gradually veer round till it sweeps in force from the opposite point of the compass. This variation in public opinion on Romish aggression is what some are beginning to predict. The results of past experience, to a certain extent afford a colourable pretext for entertaining doubts as to the firmness of attitude at present assumed by those who profess to be the friends of civil and religious liberty. Yet there is behind this movement a degree of conviction and a resolute determination to resist the insidious and stealthy infringements on the freedom of Canadian

citizens which the instruments of the Papacy are ever ready to make. Were the matter one used merely as a shuttlecock by political rivals it might readily be supposed to be a momentary and simulated indignation for electioneering effects, but others beside the gentlemen who deal in practical politics are taking a deep and earnest interest in promoting the movement for disavowal of the Jesuit Estates Act. Principal Caven for instance is not a politician. He is one not easily moved by the cross-currents in the atmosphere of political contention. Moreover he takes a calm, dispassionate and conscientious view of a question before he declares his position in relation to it. Thus in discussing the legislation affecting the Jesuits he stands on the firm ground of clear and well-defined principles. He says nothing to excite religious rancour; he makes no inflammatory appeals to bigotry and passion; he voices the deep convictions of a large number of solid and thoughtful people throughout Ontario who do not parade their feelings, but who can even after a wave of excitement has subsided, be depended upon at the proper time to say what they mean, and to mean what they say. Hence also the well-expressed resolution passed by Presbyterian women last week, and the resolutions of the Synod of Hamilton and London, both of which appear elsewhere in this issue. The other Synods and the General Assembly will doubtless speak the same words and mean the same thing. Besides, the other evangelical churches are putting themselves on record in a manner not open to doubt that those who look for the early and final disappearance of protests against Romish aggression in Canada will have reason to distrust their forecasting of the future.

Books and Magazines.

HOW WE ARE SAVED. By Rev. James A. R. Dickson, B.D. (London: Religious Tract Society.)—The indefatigable and devoted pastor of Central Church, Galt, by this little volume, will doubtless be the means of helping many inquirers. It is clearly, concisely and plainly written. There is nothing in it to bewilder or perplex those seeking an answer to the question, "What must I do to be saved?" The truths taught are thoroughly scriptural. Its wide circulation will doubtless prove a spiritual boon to many.

POEMS BY DORA GREENWELL. Selected with a biographical introduction by William Darling (London: Walter Scott; Toronto: W. J. Gage & Co.)—Dora Greenwell's poems possess many attractive qualities. They are pure, clear and beautiful. The spirit they breathe and the emotions to which they appeal exercise an elevating and a refining effect. The selection here presented in this recent issue of the *Canterbury Poets Series* is made with excellent taste and judgment. The biographical introduction is reasonably short, admirably written, and full of just the kind of information a reader of Dora Greenwell's poems would like to possess.

GOETHE'S FAUST. With some of the Minor Poems edited by Elizabeth Craigmyle. (London: Walter Scott; Toronto: W. J. Gage & Co.)—This neat little volume, another of the *Canterbury Poets Series* opens with a well written biographical account of Goethe's literary labours and a just and comprehensive estimate of one who occupied so high a place in the intellectual and literary life of his country, and in every country where genius is appreciated. The translation of Faust is Bayard Taylor's, one of the best that has yet appeared. Only a few of Goethe's minor poems appear, but those given are well selected and give an idea of the various moods of the great poet. A number of interesting notes are appended.

BLACK BEAUTY. The Autobiography of a Horse. By A. Sewell. (Toronto: Williamson & Co.)—Mankind are very wise no doubt, but they have not a monopoly of wisdom. We know comparatively little about our fellow-citizens on this earth, who though they walk prone and do not raise their heads to the stars, nevertheless have their own proper share of intelligence which the Almighty Maker has conferred on them. In the equine as well as in the human world there are great diversities of intelligence. In this most fascinating little work we have a specimen of a very superior literary horse. True he did not pen his biography with his own forefoot but he managed as many in these days manage to do, to find in the gifted author a most competent and sympathetic amanuensis. In England this work has had a remarkable popularity which it fully deserves. It has the recommendation of the Royal Society for the Prevention of Cruelty to Animals. The lessons it teaches are of the best. Young people will find it a charming and instructive book.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XXIII. (Continued.)

Jacob Strong! John told his mother long afterward, that the Bible had been searched from end to end to find a good name for a good man, none better than that could have been found for their new friend. Not that either of the patriarch's names fitted him exactly. He was not a "supplanter," and though he was on the right side, as no one who knew him well would deny or even doubt, yet if one had wished to tell his character in two words, it would not have been as "a soldier of God" that one would have described him. But he was in many ways very like the patriarch, as we see him in the Bible story. He was wise, he was wily, he was patient. He could bide his time, and secure his chance, and when it came to that, that he had to yield, or to humble himself, to meet loss, or to dispense beyond what was pleasing to a man who took reasonable satisfaction in getting and in holding, he could yet do it without wincing visibly. He was fortunate in being in the hands of two good women, his mother and his wife, who knew him well, and loved him well, and who were jealous for his honour before men, and for his singleness of heart before God.

Of course John's knowledge of his character came later, and by slow degrees. But even on this first night he was greatly interested in his talk, which was at once "worldly wise and heavenly simple," as he afterward heard one of his neighbours say. And Jacob was strong in nature as in name. He could "hold on." He had paid every dollar which his farm had originally cost him, by the work of his own hands on other men's farms. And with the help of his mother first, and then of his wife, "who each carried a good head on her shoulders," as he told John, he had made it pay. By and by he added another hundred acres to the first hundred, and later, when "the Western fever" set in, and people began to talk about prairie lands, and great wheat farms to be made out there in the far West, one of his neighbours sold out to him, and Jacob's two hundred acres became four.

"And that is about as much as I want to have on my hands, till labour comes to cost less, which won't be for a spell, as things look now," said he.

All this he told to John while a second heavy shower kept him waiting. Before the rain was over, Willie Bain was at rest for the night, in Mrs. Strong's south chamber. Then John told all that was necessary for them to know about the lad,—how, though he had known friends of his at home, he had never seen the lad himself until he had met him by chance on the lake shore. Finding him alone and ill, he had taken him home and cared for him. Bain was better now, and would soon be well. Yes, he meant to stay in the country. As to himself, John could not say whether he would stay long or not, the chances were he would remain for a time.

Then when the rain seemed over, John rose to go. The folk where they lived might be troubled about them. He had something to do in the morning, but in the course of the day he would come back for his friend. And with many thanks for their kindness to the lad, he took his departure.

Since William Bain had acknowledged his name, John thought it right that Mr. Hadden should be informed of his arrival in the town, and next morning he went again to see him, at his place of business. He was a good deal surprised at the manner in which Mr. Hadden received him. It was not at all as one receives a stranger, he thought, but the reason was soon made clear to him.

John Beaton was not altogether a stranger to Mr. Hadden. His name had been mentioned in both letters which Allison had written, as one who had been willing to befriend her brother while he was in prison, and who wished to still befriend him since he was set free. John told of his meeting with the lad, of his illness and his good fortune in falling into the hands of the kind people out at the farm.

"It must be the Strongs you are speaking of. Certainly he could be in no better hands, if he still needs to be taken care of. And the longer he is there, the better it will be for him."

"I would like well to leave him there for a while, if they were willing to keep him. I will see how things look when I go out for him to-night."

Of his own affairs or intentions John said nothing. He spent the rest of the morning in looking about him, in order to ascertain what sort of work there was to be done in the town, to which he might put his hand with a hope of success. There was building going on, and he came at last to a wide yard, where stone-cutting was done, and he said to himself, that if they would but give him a chance, he would fall to, and do his best for a while at least.

But he did not go to inquire at once. He stood thinking of the day when he first tried his hand on the granite of Aberdeen, and earned his shilling before he laid the hammer down again.

"I might have done better, but then I might have done worse," he admitted with not unreasonable satisfaction. "And if I take it up again, it need not be 'for a continuance,' as auld Crombie would say. I must see the lad fairly set to honest work, and then I may go my way."

He offered himself at the place, and was taken on at once. His wages were to be decided upon when his first day's work should be done, and it need not be said that his wages were of the best.

When he went to the Strong farm that night, he found that Mr. Hadden had been there before him. Willie Bain's first word to him was.

"Why did you never tell me that ye had seen our Allie?" "Do ye no' mind that, till last night you never told me your name? How was I to ken?" added John, as Willie hung his head. "I did ken you as soon as ever I saw your face. Yes, I have seen your sister. She is safe where she is. No evil hand can touch her, and in a while she is coming out here to you."

Poor Willie was but weak yet, and the tears were running down his cheeks, while John told him in few words what his sister had been doing, how she had won the respect of all who had known her, and how she had now gone away from Scotland with a good friend, but was looking forward to the time when

she might join her brother, so that they might have again a home together.

"And, Willie, my lad," added John, gravely, "if I had a sister like yours, I would make a man of myself for her sake."

"You are a man already," said Willie, with a sound which might have been either a laugh or a sob. "As for me—yes, I ken I have been taking right care of myself for a while. I fell into ill hands down yonder. But now I have you, and I will be a man for Allie's sake."

They had been tokens visible of the fact that the young man had not been "taking care of himself," but John had spoken no word which betrayed his knowledge.

They were in the garden at this time, sitting in a wide, green walk, between high rows of currant bushes, a great apple tree making a grateful shade around them. By-and-by they rose and walked up and down, John lending his strength to help his friend's weakness; and he asked.

"Would you not like to stay here a little while?"

"Till I get my strength back again? Yes, I would like it well. I mean sometime to have land of my own, and could begin to learn here the new ways that are needed in a new country. Yes, I would like well to bide here for a while."

He spoke eagerly and hopefully.

"I wish Allie were here. There would be no fear then, said Willie, looking up at John with Allie's wistful eyes.

"She cannot come for a time. It is likely that she might be sought for here—in Mr. Hadden's neighbourhood, I mean. But, Willie man, I think it is as well that she should not come just now, even for your sake. It is you who would be looking up to her, because she is wiser than you, and maybe stronger. She would lead, and you would follow. That might be well in a way. But it would be better, it would be far more manly for you to learn to stand by your own strength—to walk by your own wisdom. Of course, I mean by the help of God, in all things," said John, gravely.

"Do ye ken Allie well?" asked Willie, looking up into his friend's face.

John hesitated a moment.

"I cannot say that I have known her long, or seen her often. But I know that she has borne much trouble well and bravely, and that she must be strong. And I know that she has walked warily and done wisely in difficult places, so that all those who do know her well, respect her, and some few people love her dearly—my mother among the rest."

"You must tell me all about her some time," said Willie, with glistening eyes.

"Yes," said John. Then he paused before he added:

"I think, Willie, in speaking of your sister to any one here, you should say nothing about her marriage, since it has not been a happy one."

Willie withdrew his hand from John's arm, and turned upon him with a face white with anger.

"Married! Happy! I'll swear that he has never touched her hand, nor looked in her face since that cursed day. Call you that marriage?"

"Thank God!" said John; "and may he never touch her hand, nor look upon her face. Gently, my friend, she is safe from him now."

Then he led him back to the shadow of the apple tree, and told him more about his sister. He told how she had lived at the manse, and how they had valued her there. He told of little Marjorie, whom her father and mother had entrusted to Allison's care, and of the child's love for her and how Allison had been helped and comforted through her love for the child. She was quite safe now, so far away in the South, and no one would harm her while she was in Mrs. Esselmont's care. John talked on till the lad had grown quiet again, and then they were called to tea.

"The first words that Grandma Strong said when they came in together were—"

"You don't think of taking that boy back to that hot place to-night, do you? I don't think you had better—for a day or two, at least."

It was all very easily settled after that. John was glad to agree with the dear old woman. Willie was to stay at the farm till he was a little stronger.

"We're glad to have him stay. Don't you say a word about it," was the younger Mrs. Strong's answer, when John tried to thank her for all their kindness to his friend, for whom he felt responsible, he said, until he should be strong and well.

"You had better stay and help us through with haying and harvesting. You could pay your way and his too, and have something over," said Mr. Strong.

But John had his own work laid out before him, and intended to make long hours, so that he could hardly hope to come out to see his friend for a while.

"Come Saturday night and spend Sunday. You can go to meeting here as well as there."

And John answered.

"Yes, I will be glad to come."

Does this sudden friendship, this acceptance of utter strangers, without a word spoken in their behalf, except what they spoke for themselves, seem strange, unlikely, impossible? It did not seem strange to John, till he came to think of it afterward as he walked home. Face to face with these kind people, their mutual interest seemed natural enough. In thinking about it, as he went swiftly on in the moonlight, he did not wonder a little. And yet why should he wonder? he asked himself.

"Honest folk ken one another, with few words about it. It has happened well, and—not by chance," added he, reverently, recalling many a one at home who would have him often in their thoughts at the best place and thinking especially of two, who in all quiet moments, would be "remembering" both him and his friend there.

It must not be forgotten that all this happened many years ago, before all the nations of the earth had turned their faces toward the West, in search of a refuge from poverty and tyranny, disgrace or despair. There was room enough, and land enough for all who were willing to work and to live honestly. Every strong and honest man who came, while he bettered himself and those who belonged to him, did good also to his neighbours, and to the county at large. And so in those days, as a rule, new-comers were well received. But beyond this, John and his friend were liked for their own sakes, and might well rejoice at the welcome which they got at the farm-house, for a great many good things and happy days came to them through the friends they found there, before all was done.

It is possible that if John had not met in with William Bain in those circumstances, he might have travelled about

for a while till he was strong again, and then he might have turned his face homeward. If he had found the lad well, and doing well, he might have contented himself with leaving him to the kindly care, or to the unobtrusive supervision of Mr. Hadden, who had known his family, and who had promised to befriend him. But John could not quite free himself from a sense of responsibility with regard to Willie Bain. He must keep sight of him for a while. He liked the lad from the first, and soon he loved him. He would not be losing time by remaining a few weeks. He meant to travel by-and-by, and see the country, and in the meantime he might do something toward helping Willie to make a man of himself for Allison's sake.

So he went to the stone-yard, and did his day's work with the rest. It was hard work for a while. He had got out of the way of it somewhat, and he had not got back his strength altogether. The day was long, and he was glad when night came. After the first week, however, he was himself again, and then he grew strong and brown, and was as fit for his work as ever he had been, he told his mother in the second letter which he sent her, after he began.

He told her about William Bain. But that was for herself alone. As no one else in Nethermuir had ever heard of the lad, it was not necessary to speak of him there, lest his name might be mentioned in the hearing of some who might not wish him or his sister well. He did not write to Allison about her brother. Mr. Hadden did that, and the story of John's kindness to the lad lost nothing in being told by him.

Before the summer was over, John had begun to consider the question, whether, after all, it might not be as well for him to stay where he was, and take up a new life in a new land. His mother had more than once in her letters assured him of her willingness to come out to him should he decide to remain in America. But there was to be no haste about it. He must be quite certain of himself and his wishes, and he must have won such a measure of success, as to prove that he was not making a mistake, before she joined him. It might be better for him to be alone for a while, that he might be free to come and go, and do the very best for himself. The best for himself, would be the best for his mother. And in the meantime she was well and strong, in the midst of kind friends, and content to wait. And she would be more than content to join him when the right time came.

And so John followed his mother's counsel. He kept his eyes open and "worked away," and by the end of the first year, he began to see his way clear to "the measure of success" which his mother desired for him. He had proved himself, as a workman, worthy of the confidence of those who had employed him, and as a man, he had won the esteem of many a one besides. That he worked with his hands, did not in that country, at that time, necessarily exclude him from such society as the town of Barstow offered. But it made him shy of responding to the advances of some of the people who lived in the big white houses among the trees along the street, and who went to the same church in which, after a few weeks of wandering, here and there, John settled down.

The only people whom he came to know very well during his first year, were the Strongs at the farm, and the Haddens. Mr. Hadden was friendly with him from the first, because he was a fellow-countryman, and because he was a friend of William Bain's. Afterward, they were more than friendly, for better reasons. Mr. Hadden had no cause to feel surprise in finding in a skilled workman from his native land a man of wide reading and intelligence. He had found many such among his countrymen who had come to seek a home in his own adopted country. But John Beaton was different from most of those with whom he had come in contact, in that it was not necessary in his case, that allowance should be made for unconscious roughness of manner or speech, or for ignorance of certain ways and usages of society, which are trifling in themselves, but of which it is desirable that one should be aware.

But at this time John did not care much for society of any kind. He never had cared much for it. In Nethermuir he had "kept himself to himself," as far as most of the townfolk were concerned, and it must be owned, that beyond his own small circle of friends in the manse, and in one or two other houses, he had not been a very popular person. He had no time to give to anything of that sort, he had always said, but he might have found the time, if he had had the inclination. He had not much leisure in Barstow. Still, in the course of the first two years, he came to know a good many people in the way of business: and in connection with the work undertaken by the church to which he belonged, he also made friends whom he valued, but his first friends were his best friends.

All that need be told of the first three years of his residence in Barstow, may be gathered from a letter which he wrote to his mother about that time.

"You ought to be a happy woman, mother, for you have gotten the desire of your heart. Do you not mind once saying to me, that you desired for me nothing better in this life, than that I should do as my father had done, and make my own way in the world? Well, that is just what I am doing. There is this difference between us—that I have got 'a measure of success' on easier terms than my father did. I am not a rich man, and I have no desire to be one—though even that may come in time. But I stand clear of debt, and I see a fair way to success before me. I have 'got on' well, even for this country, where all things move more rapidly than with us at home."

"I have had two friends who stood by me all these years. They have helped me with their money, with their names, and with their influence. I might, in the course of time, have gotten on without their help, but they have taken pleasure in standing by me, like true friends."

"Yes, I have liked my work, and my way of life, though to you I will own that I have sometimes wearied of them—and of everything else. But one's life must go on till God's will brings it to an end, and I know of no other way that would suit me better now. And between whites, as I have told you before, I find higher work which I am able to help along."

"And now, dear mother—when are you coming home?—For this is to be your home, is it not? You say you are able to come alone. But if you can wait a few months longer I will go for you. I have building going on in different parts of the city, and the foundation of your own house is laid, on the knove (knoll), which I have told you of, beneath the maple trees, and full in sight of the great lake into which the sun sinks every night of the year. In six months it will be ready for you, and I shall be ready to cross the sea to bring you home."

"I long with all my heart to have my mother here. I think I shall be quite content when that time comes."

"William Bain had told me about his sister before your letter came. He was wild with anger, and said some things which he has taken back since then. I heard from Mr. Hume and from Mrs. Hume, as well. I cannot blame them for their advice—or rather, for their silence. And I cannot blame Allison Bain for what she has seen right to do. God bless her—Amen."

And so the letter ends, without even his name.

(To be continued.)

IN THE WOODS.

What is a stir where the shadows are dense?
 Something that baffles the curious sense;
 Something that shimmers and whispers and sighs;
 Something that glimmers to far-reaching eyes;
 The shape of a song, or the soul of a stream,
 Or a being awake from a beautiful dream
 Is throbbing and glancing and making prelude
 In the reverent heart of a reverent wood,
 Is it a word that I never have heard?
 Is it a hint of a jubilant bird
 That never was hinted before?
 Oh! what can it be that is new in the wood,
 That thrills with its meaning, but half understood—
 A rapture, and more?
 A sound is created that never the breeze
 Has carried till now through the city of trees;
 Fresh tidings from God; a new message is sent
 Through I know not what delicate instrument.

And I would I had senses as fine as a sprite
 To hear and interpret the message aright;
 But I think, oh, I think, as I fall on my knees,
 God is walking and talking again 'mid the trees.

—*Danske Dandridge, in the New York Independent.*

THE POETRY OF COMMON THINGS.

One of the differences between eighteenth century culture and the culture of the nineteenth century is the advantage which the latter has of being able to see more deeply into the poetry of common things. And by this I do not mean that sentimental reflectiveness over daisies, primroses, dandelions and peasant children which Wordsworth found necessary to employ in his endeavours to bring us back to nature, nor that the eighteenth century was without its interpreters of this kind of poetry. For the eighteenth century had a Cowper who saw deeply into the poetry of common things, and there were certain Essayists then also who could preserve for us the very atmosphere in which a simple country gentleman, Sir Roger de Coverley by name, moved and displayed his little peculiarities. But in saying that the culture of the nineteenth century has the advantage of being able to see more deeply into the poetry of common things than the culture of the eighteenth, I merely mean that science has so widened the bounds of knowledge about common things, and deepened the interest in them, that the ordinary all-round culture of to-day, even when not particularly or very consciously poetical in its spirit, is more deeply imbued with the poetry of common things than the best culture of the eighteenth century. An excuse for quoting a paragraph from Herbert Spencer which has already been quoted almost to death should be sound; and my excuse for transcribing it here is that it places the subject in words which are not likely to be paralleled for some time.

"Think you that a drop of water, which to the vulgar eye is but a drop of water, loses anything in the eye of the physicist, who knows that its elements are held together by a force which, if suddenly liberated, would produce a flash of lightning? Think you that what is carelessly looked upon by the uninitiated as a mere snow-flake does not suggest higher associations to one who has seen through a microscope the wondrously-varied and elegant forms of snow crystals? Think you that the rounded rock, marked with parallel scratches, calls up as much poetry in an ignorant mind as in the mind of a geologist, who knows that on this rock a glacier slid a million years ago? The truth is, that those who have never entered upon scientific pursuits are blind to most of the poetry by which they are surrounded. Whoever has not in youth collected plants and insects knows not half the halo of interest which lanes and hedgerows can assume. Whoever has not sought for fossils has little idea of the poetical associations that surround the places where embedded treasures were found. Whoever at the sea-side has not had a microscope and aquarium have yet to learn what the highest pleasures of the sea-side are."

Spencer is here pleading for a rational scientific culture, but the paragraph illustrates in a clear way the greater advantages which are afforded by nineteenth century culture for seeing into the poetry of common things. It was not given to the man of culture in the eighteenth century to know the thousandth part of the interest which lies in the commonest objects—a drop of water, a snow-flake, a glacier—rounded rock, a fossil, a plant or an insect.

A primrose by a river's brim
 A simple primrose was to him

and it may have been this much more that by the power of memory and association it suggested thoughts which were denied, perhaps, to the very next observer. But to the man of all round culture to-day—the man of insight as well as knowledge—in the commonest weed or clump of moss there lies a mine of historical and poetical wealth. And to the study of the commonest objects what guidance

he has! A Kingsley to teach him the way to study the pebbles of the street, the slates of the roof and the coal in the mine; a Darwin to show how the earthworm has contributed to agriculture; a Faraday to make the common candle shine more wonderfully than the genii's lamp; a Lubbock to observe the ways of the ant, and a Huxley to surround the cray-fish with the deepest intellectual interest. And to the list of science popularisers may we not add the Canadian names of Sir William Dawson and Grant Allen?

But if the nineteenth century has these advantages it must be remembered that only culture—the literary culture which, according to Matthew Arnold, acquaints itself with "the best that is thought and known in the world" and the scientific culture which, according to Mr. Huxley, is simply "common sense at its best"—receives the full measure of the poetic interest which lies in common things. The man of science only who is satisfied with merely dissecting and classifying a flower misses as much as the man of sentiment only to whom a flower may or may not suggest thoughts through memory or association. Perhaps one of the best examples we have of the happy combination of literary with scientific culture—where literature has been studied for its own sake and where science has been studied for its own sake—is to be found in the philological works of Max Muller. Max Muller has studied words in much the same way as Agassiz studied fish bones or as Boyd Dawkins hunted English caves. He has analysed them and traced them to their roots "dead from the waist down," but by the power of literary culture, the power of knowing the "best that is thought and known in the world," he has been able to associate the barest skeletons of words with man's history—with his struggles, his development, his achievements, his hopes, his fears and his religions.

There is scope for unlimited development of this wider culture in Canada. In our history there is much of scientific interest, and our geological formations as well as our wild flowers have still something to tell of the near and distant past. And our universities will assist the recognition of the poetry of common things by developing the spirit of a wider—a more literary and a more scientific—culture. *J. C. Sutherland, in the Week.*

SOMETHING YOU SHOULD KNOW.

Many of our readers have often asked "What is Bright's Disease of the Kidneys, about which we hear so much?" To answer their question we have secured the following explanatory article, written by a competent authority:

The symptoms of Bright's Disease (which is but an advanced form of Kidney Disease) differ in different individuals, but generally the patient presents a flabby, bloodless look, is drowsy and easily fatigued, has pain in the back, vomiting and febrile disturbance. The urine is reduced in quantity, is often of dark, smoky or bloody colour, and exhibits to chemical reaction the presence of a large amount of albumen, while under the microscope blood corpuscles and casts are found.

There are several forms of the malady, but their common prominent characteristic is the presence of albumen in the urine, and frequently also the co-existence of dropsy. These associated symptoms, in connection with Kidney Disease were first described in 1827 by Dr. Richard Bright, an English physician, who first investigated them. Sometimes there is a degeneration of the tissues of the kidney into fat, thus impairing the excreting powers of the organ, so that the urea is not sufficiently separated from the blood. The flow of the blood, when charged with this urea, is retarded through the minute vessels, congestion ensues, and exudation of albumen and fibrin is the result. The disease is often accompanied by eruptions of the skin, as boils, etc., and is frequently associated with enlargement of the heart.

The causes of this terrible malady are: indulgence in too much ice-water as a beverage, strong drink, high living, indigestion, exposure to wet and cold, various kinds of fever, malaria, pregnancy, and other bodily derangements, such as a complication of certain acute diseases, like erysipelas, diphtheria, and especially scarlet fever (of which it is one of the most frequent and serious after effects), diseases of bones and other serofulous affections.

Common-sense treatment of Kidney Disease of the character referred to necessarily involves removal of the causes, rectification of other secretions and increase in the number of blood-red corpuscles, by the administration of Warner's Safe Cure. It is a specific even in the advanced stages, when the blood has poisoned the nerve centres, restoring the secretion of healthy fluids, and relieving the congestion of the brain. It speedily arrests the inflammatory action, which is marked by an increased amount of urine. The albumen gradually disappears, the dropsy subsides and the patient recovers. There is no standstill in advanced Kidney Disease, those who are afflicted with it are either constantly growing better or worse. How important, therefore, that this terrible disease be taken in hand in time and treated with a known specific.

EDINBURGH Presbytery, on the motion of Dr. Scott, agreed to overture the Assembly to provide a fund out of which to defray the expenses of trials by libel inasmuch as such trials are conducted for the Church's good and not for the benefit merely of the members of Presbytery.

MANCHESTER claims to be one of the best missioned places in the United Kingdom, and one of the most effective of its missions, conducted on temperance lines in connection with the great engineering works of Crossley Brothers, has in a few years wrought a wonderful transformation in the densely populated district of Openshaw.

British and Foreign.

THE new edition of "Hymns Ancient and Modern" has been issued.

THE spinsters of Salford congregation have borne the expense of re-upholstering the church cushions.

THE Rev. R. D. Scott, of Robertson, has retired from active duty on account of failing health after a ministry of forty-four years.

THERE are 4,429 members in the Midland Railway Temperance Union, and the Great Western has 3,000 men in its Temperance Union.

THE Rev. H. C. Grieve, M.A., was inducted on April 2, to the pastorate of Queen's Road Church, Liverpool, vacant by the death of Dr. H. T. Howat.

FOR the projected new parish church of Oban one gentleman has subscribed \$500 and another \$250, and it is expected that the entire sum required will soon be in hand.

OVER 200,000 French tracts and leaflets have been forwarded by the Stirling Tract enterprise to Paris to be circulated there by the city mission and other agencies.

THE hall at Mumbles, Swansea, which was opened for worship by a few residents, is now well filled every Sunday, and the Presbytery have recognized it as a preaching station.

THE Rev. A. F. Forrest gave his closing lecture of the fourth series to young men in Renfield Street Church, Glasgow, lately. As on other nights, the church was completely crowded long before the hour of service.

THE venerable father of the Free Church, Dr. Beith, has completed the ninetieth year of his age and the sixth-sixth of his ministry. A congratulatory address was presented to him on the occasion by the Presbytery of Stirling.

ERSKINE congregation, Arbroath, express their gratification at the honour of D.D. having been conferred by Aberdeen University on their pastor, Rev. Henry Angus, M.A., by giving him a two months' holiday and a gift of upwards of \$500.

THE annual sermon in connection with the society of the sons of the ministers of the U. P. Church was preached in Ross Street, Edinburgh, by Rev. James M. Scott, Leith. Last year \$2,270 were distributed among forty-three widows and families of ministers.

MR. JERDAN carried a motion in Greenock Presbytery to overture the Synod that all reports on standing and special committees, together with all proposals arising therefrom, should be printed and distributed to the members of Synod at least ten days before its meeting.

DR PENTECOST has closed a very successful mission at Bethany Hall, Glasgow. The meetings were well attended during the fortnight, the week-night audiences numbering 1,000; and on the Sabbath the hall was filled long before the advertised hour. A large number professed to accept Christ.

DR. CULLEN, West Church, Leslie, at the annual meeting of his congregation, said this was their ter-jubilee year, the congregation having been formed in 1739. The U. P. and Free Churches represented the outcome of that movement set agoing by the Seceders of 1738, and the last act in the drama was not far off.

A PROCESSION of Socialist Jews in London, headed by a brass band, sought to enter the synagogue on a recent Saturday while service was being held, with the object of inducing Dr. Adler, the chief rabbi, to preach on the Jewish unemployed; but the gates were guarded by sixty policemen and they were refused admittance.

MR. MACKAY, the elect of the McCrie-Roxburgh Church, at a temperance demonstration in Glasgow, said he never had admitted, and he never would admit, a drink seller to Church membership. He would say to the drink sellers, "Make your choice, stand inside the Church with Christ and his people, or go outside with the devil and drink."

MR. WALTER WILSON moved in Glasgow town council that the Presbytery be approached for the purpose of getting the ministers of the City churches confined to their ministerial duties, and he made pointed reference to Dr. F. L. Robertson's holding a plurality of offices. The motion was lost by twenty-seven to eleven, five declining to vote.

THE Rev. James Patterson, B.D., late of Ballater Free Church, and at one time of Warrender Church, Edinburgh, was inducted recently in presence of a large and fashionable congregation to Belgrave Church, Pimlico, as successor to Dr. Adolph Saphir. Dr. Walter Morison, of Westbourne Grove, introduced him, and Professor Elmslie was the leading preacher.

DR. HUTCHISON STIRLING, in his seventh Gifford lecture, said that how Darwin could have ever fancied that Aristotle had established necessity as the principle of nature in its action, and then applied that same principle to organization, it was impossible to perceive. Pericles, 444 years before Christ, anticipated every theory that had been built on the survival of the fittest.

MR. W. F. HOLT has been at work as an evangelist at Birmingham for the past four years. Part of the time he worked under the vicar of the parish, but owing to his superior's dislike to his teaching he received his dismissal. His friends, however, rallied round him, built him a chapel, and he and his congregation have now preferred a request to be admitted into the Presbyterian Church.

DUMBAKTON Free Church Presbytery has, by fourteen to six, after a long and spirited discussion, adopted an overture proposed by Mr. Barrie for a simpler creed or a less stringent formula of subscription to the Confession. The minority supported an overture by Rev. George Macaulay, of Bowling, calling for an instruction by the Assembly to ministers to preach in strict conformity to the Confession.

A PRESBYTERIAN Church in South Australia, that of Millicent, has distinguished itself by adopting a new method of paying its debt. Having got the loan from a friend of sixty acres of good land, the minister, Rev. T. Cunningham, and some twenty of his flock, ploughed and sowed the ground; and the crop, which found a purchaser as it stood, realized \$775, sufficient to meet the bank overdraft.

Ministers and Churches.

The Presbyterian congregation, Omeme, of which Rev. J. Irving has been pastor for forty years, erecting a handsome and commodious new brick church in a most convenient site.

MR. E. W. RATHBUN, of Deseronto, contributed \$10,000 to the jubilee fund of Queen's College. Other contributors of large amounts were: Jane J. Stewart, Hamilton, \$2,500; Messrs. M. Leggat and James Stewart & Co., Hamilton, \$1,000 each.

THE Rev. Dr. Moffatt, the Secretary of the old Upper Canada Religious Tract and Book Society, had the following letter sent on Friday from some unknown friend, containing \$25. - I request that you will apply this money where you think it will forward the Master's cause the best. A FRIEND OF THE GOOD CAUSE. - Sincere thanks in the name of Jehovah Jireh.

A SHORT time ago a meeting was held at Hillsburg at which an address giving expression to the warmest feelings of admiration and respect for the personal worth and devoted labours of the Rev. Mr. Armstrong who recently retired from the pastorate of the church there was presented. Mr. Armstrong who carries with him the cordial well-wishes of his late flock, made a happy response in acknowledgment.

At the opening services of Chalmers Church, Dovecourt road and Dundas street, Toronto, large congregations were present. On the morning of Sabbath last the Rev. D. J. Macdonnell preached a fervent practical discourse from Eph. iv. 11, 12. The pulpit was occupied in the afternoon by the Rev. Dr. Stafford who preached an able and forceful sermon. Dr. Parsons was the preacher at the evening service. His discourse, one of great interest, was heard by the large assemblage with sympathetic attention. The collections for the day were remarkably liberal.

THE second series of opening services at Oak Street, Toronto, Presbyterian Church, last Sabbath, were attended by large congregations. In the morning Prof. McLaren, of Knox College, preached from the text, Hosea xii., 4, "We found Him at Bethel and there He spake with us." At the afternoon service Rev. K. P. Mackay, of Parkdale, delivered a capital sermon from the words Rom. xiii. 14, "Put ye on the Lord Jesus Christ." Rev. John Neil preached in the evening from the text, "I am alive for evermore." Rev. i. 18. On Friday evening a tea meeting for the Sabbath school children was held, and there were 600 present. Rev. F. T. Johnston of Last Toronto, gave a chalk talk on the Parable of the Sower.

THE ministers of the Presbytery of Owen Sound have organized themselves into an association for mutual encouragement and help in study, and in the work of the Church. Rev. Jas. F. McLaren, B.D., President; Rev. E. W. Waits, B.A., Vice-President; Jas. B. Fraser, M.D., Secretary-Treasurer; J. Somerville, Librarian. The association will meet at the quarterly meetings of the Presbytery, read and discuss papers, analyze texts, and deal with such practical questions as may be helpful in the work of the ministry. It is the purpose of the members to have a book and magazine bureau for their benefit. At each meeting there will be a review of some new book. The constitution adopted shows the association is organized for work.

MONDAY, April 5th, being the twenty-fifth anniversary of the marriage of the Rev. Geo. and Mrs. MacLennan, the Manse Camlachie, was made the occasion for the presentation to them of a beautiful silver cake basket by Mr. H. A. Currie, Collingwood, Mrs. MacLennan's brother; and a magnificent silver service valued at \$75 by the members of their family. Rev. C. A. MacLennan, B.A., and lady, Comber; Mrs. MacLennan, Mrs. Currie MacLennan, University College, Toronto; S. Fraser MacLennan, Principal, Comber P.S.; Misses Janet F., Flora A., and Master Arch. H. MacLennan. After the presentation, an unbroken family, they sat down to a sumptuous dinner, the courses being interspersed with pleasant conversation and good wishes.

AFTER the adjournment of the W. F. M. S., on Wednesday last, several hundred ladies convened a separate meeting, Mrs. Robertson of Collingwood in the chair, for the purpose of expressing their sentiments regarding the incorporation and endowment of the Jesuits and also regarding their own duty in connection therewith. The result of considerable discussion was the hearty adoption of the following resolution. That we, a gathering of Presbyterian women, hailing from many parts of the Province of Ontario, now in conference assembled, desire to express our appreciation and admiration of the course pursued by the thirteen Members of Parliament who voted for the disallowance of the Jesuits' Estates Act. Further, we resolve, more earnestly than ever, to instil into the minds of our children those great principles of civil and religious liberty bequeathed to us by noble men and women, and in all the relations of life to seek to influence those with whom we come in contact zealously to resist the encroachment of a power which threatens to deprive us of this precious legacy.

A VERY pleasing event took place on the evening of the 7th inst., at the manse, Pinkerton. A large number of friends gathered—with well-filled baskets and cheerful countenances—and, after calling Dr. Douglass to the chair, presented Miss Eadie with a beautiful gold watch and casket. Engraved on the inner case was "Presented to Miss Eadie, by her friends. Pinkerton, March 1889." The presentation was made by Miss Douglass, and an address was read by Miss Spence. The address was signed on behalf of the community by J. G. Douglas, M.D., Albert Pinkerton, Mary Spence, Mrs. K. W. Geary, Fanny Douglass, K. L. Kidd, A. A. Young, Robt. W. Geary. Mr. Eadie replied on behalf of his daughter in a few suitable words expressing his sorrow at parting from so many sincere friends, and thanking them heartily for their very generous gift and the kind wishes contained in the address. Mr. K. W. Geary was called on and made a short speech, extending the sentiment of the address to Mr. and Mrs. Eadie and the other members of the family, and remarked that, though leaving here, they would still be residing in the Banner County of Bruce, so we no doubt would often have the pleasure of meeting them again. This was followed by a short programme of music, recitations, etc., concluding with the consumption of the contents of the aforesaid baskets. The remainder of the evening was spent enjoyably in numerous games and amusements.

MINUTE adopted by Toronto Presbytery in relation to the loss sustained by the death of Professor Young: That the Presbytery desires to record its sense of the great loss the Church and country has sustained by the death of Professor George Paxton Young, I. I. D., and its appreciation of the important services he rendered the educational interests, not only of our Church, but of the whole Province. The first three years of his residence in this country were spent as minister of Knox Church, Hamilton, whilst the remaining thirty-five years were devoted to the work of teaching. For eleven years he conducted theological classes in Knox College; for three years more he taught in the preparatory department of the same institution. He was for four years inspector of grammar schools for Ontario. The last seventeen years of his life he was Professor of Logic, Metaphysics and Ethics in University College, Toronto. Dr. Young in all these spheres, and especially in the capacity of a teacher, discharged his duties with unusual fidelity, and with conspicuous ability. Professor Young was ardently devoted to the ascertainment of truth, and was eminently appreciative of the intellectual difficulties of students, and singularly patient and wise in dealing with them. He was remarkable for his modesty, humility and spirituality of character. He not only filled with rarest distinction various spheres of duty in this country, but he especially to mathematical work has made contributions which have secured the admiration and gratitude of those most qualified to appreciate the most difficult undertakings in that

held of scientific research. It is a matter of devout thankfulness that such a man as Dr. Young exerted a marked educational influence in this country, at such an early and formative period of its history; that his teaching in an age too largely materialistic in its thinkings were eminently spiritualistic, and that in a marked degree he showed that the highest learning and the humblest piety may be tenants of a single breast.

FOLLOWING is the deliverance of the Toronto Presbytery on the Jesuit Estates Act: That the Presbytery of Toronto expresses its emphatic condemnation of the Jesuit Estates Act passed by the Legislature of Quebec. This Act, as we believe, is in violation of the principles of civil and religious liberty and equality, while in some of its features it seems to be unconstitutional. More particularly the Presbytery protests against the Act on the following grounds. (a) It diverts to a great extent from the purposes of education the proceeds of certain lands which were accepted in trust by the Province of Quebec and by Canada for such purposes exclusively. (b) It permits the direct application to ecclesiastical and sectarian uses of public funds—a thing which does not appear to be contemplated by the Act of Confederation as ultra vires either of the Dominion or of the Provinces. (c) It is specially to be condemned that this Act recognizes the right of the Pope to interfere in our civil affairs in direct contravention of Imperial statutes and in derogation of the supremacy of the Queen. (d) The distribution of the sum of \$400,000 being by the Act left entirely to the discretion of the Pope, it is well understood that a considerable part of this money will be applied to the endowment of a society which was disqualified to hold property by Imperial Act in 1774, though in the face of that Act it has recently been incorporated by the Province of Quebec—a society which has been suppressed by nearly all European nations and by the Roman See itself in the interests of public tranquility and morality. The Presbytery regards it as the duty of all good citizens, irrespective of creed, to oppose legislation which threatens the peace of the Dominion, and must regard the responsibility for stirring up discord and strife as resting entirely upon those who defended this unjust, sectarian and disloyal measure. It is matter of deep regret that the Dominion Government has not seen fit to disallow the Jesuit Estates Act nor to take any steps to prevent its coming into effect; and still more is it to be regretted that the House of Commons should not have intervened in any form for the protection of interests of which it should be the especial guardian. The Presbytery further puts on record its admiration of, and sense of gratitude to, those members of the House who, with so much ability, courage and integrity, have lifted up their voices in vindication of justice and of perfect religious freedom and equality; they may be assured that when the true significance of the legislation, which they have manfully opposed, the extent to which freedom is endangered by the forces which had secured this legislation, come to be fully recognized, the services which they have rendered will not be forgotten.

PRESBYTERY OF COLUMBIA. This Presbytery held a *pro tem* meeting on the 26th ult. in the first Church, Vancouver, Rev. Donald MacRae, Moderator. The Rev. Mr. Jamieson reported having moderated in a call to a minister at Richmond, and that the call was unanimously in favour of Rev. John A. Jaffray, B.A. Stipend, \$1,000 and a manse. The call was sustained and accepted by Mr. Jaffray, and his induction appointed to take place in the church on Lea Island on Tuesday, August 6, at three p.m., Rev. Messrs. Jamieson to preside, McLaren to preach, Tait to address the minister and W. R. Ross the congregation. The Moderator having obtained six months' leave of absence and the Clerk two months at last meeting of Presbytery, Mr. D. Fraser was appointed to act as Moderator *pro tem*, in the absence of Mr. MacRae, and Mr. E. D. McLaren to act as Clerk in the absence of Mr. Thomson. The Clerk was instructed to telegraph to the Home Mission Committee to appoint an ordained missionary to Spilliam been instead of Mr. Jaffray. T. G. THOMSON, Pres. Clerk.

NOTE. -All correspondence with Presbytery of Columbia during June and July to be sent to Rev. E. D. McLaren, B.D., Vancouver, B.C.

PRESBYTERY OF SARINIA. The Presbytery of Sarinia met in St. Andrew's Church, Sarinia, lately, Rev. Mr. Hume, Moderator, in the chair. Rev. Mr. McCutcheon asked and obtained leave of absence from the middle of April to the end of September, with a view of visiting Scotland. He intimated that he had made ample provision for the supply of his pulpit during his absence. The Presbytery granted the request, expressing the hope that Mr. McCutcheon would be benefited by his transatlantic trip. An extract minute was read from the Presbytery of Renfrew and Lennox, intimating that they had agreed to a translation of Rev. Mr. Graham from his charge of Bristol to that of Watford and Main Road in this Presbytery. It was agreed to appoint Rev. Mr. Graham's induction to take place at Watford on the 27th inst., at 4.30 p.m. Rev. Mr. Pritchard to preach. Rev. Mr. Macadam to address the minister, and Rev. Mr. McKibbin to address the people. The edict to be served in due time. Rev. Mr. Currie, Convener of the Home Mission Committee, read the half yearly report, from 1st of October, 1888, to the 31st of March, 1889. The claims from the various stations and aid-receiving congregations were submitted; also a petition for continuation of services at Page's school house, in connection with Marthaville. The report was received and its recommendations considered. It was agreed to recommit the petition and inform the petitioners that out of justice to the people of the Tenth Line, Brooke, services be discontinued at Page's school house, and that the labour of Rev. Mr. McRobie be confined to Marthaville, directing him to give two services there each Sabbath. Rev. Mr. Currie was instructed to communicate with the parties in terms of this decision. In terms of the reports from the deputations visiting aid receiving congregations, the following sums were agreed upon: - Corunna, grant continued; Point Edward, \$200. Oil Springs and Oil City, \$150; Guthrie's and Black Creek, \$5 per Sabbath, or \$300 on settlement. The Presbytery received with great satisfaction the announcement that Forest had become self-sustaining. Log Church, Brooke, was granted \$1 per Sabbath. The committee was instructed to procure students for the supplying of these stations. Rev. Mr. Hume asked advice in regard to differences in Arkona congregation, arising from the introduction of an organ into the church on a recent occasion. Having considered the matter, it was agreed to appoint a deputation, consisting of Messrs. Pritchard, Macadam and Anderson, ministers, and Mr. Leitch, elder, to visit that congregation and endeavour to harmonize matters. Mr. Tibb, minister, and Mr. Maylury, elder, were appointed members of the Synod's Committee on Bills and Overtures. Rev. Mr. Tibb submitted, on behalf of the committee for that purpose, a motion in regard to the mode of electing delegates to the General Assembly. The clauses were considered *en bloc*, when it was recommended to the committee till next ordinary meeting. The following delegates were appointed to the General Assembly: Ministers—Messrs. Beamer, R. W. Leitch, John Anderson, in Order of Roll; and Mr. Cuthbertson and Dr. Thompson by ballot; elders by ballot, Hon. Alex. Vidal, D. L. Leitch, T. A. Maylury, P. A. McDermaid and David Miller. Messrs. Macadam, Pritchard and Henderson, ministers, and D. L. Leitch, elder, were appointed a committee to consider remits, and submit draft resolutions in regard to the same at the meeting in April next. Mr. Tibb, on behalf of the committee on Sabbath Schools; Mr. Johnston, on behalf of the committee on Temperance, and Mr. McLennan on behalf of the committee on the State of Religion gave in full and excellent reports on these various subjects. After consideration of the same the Conveners were instructed to transmit their reports to the Conveners of the Synod's Committees on their respective questions. The next ordinary meeting was appointed to be held in Sar-

nia, in St. Andrew's Church there, on the second Tuesday in July, at 2.30 p.m. There was laid on the table and read a report of the annual meeting of the Presbytery's Woman's Foreign Missionary Society. The report was received and considered with much interest. The Presbytery continues to feel interested in the progress of the society, and reaffirms its resolution of December last in regard to the formation of auxiliaries throughout the bounds. Principal Grant was nominated Moderator of the next General Assembly to be held in Toronto in June next.—GEO. C. HERRISON, Pres. Clerk.

PRESBYTERY OF TORONTO.—Met on the second inst., Rev. Walter Amos, Moderator. Rev. I. A. Grant reported that he had met with the congregation of Streetsville and moderated in a call, which was given unanimously in favour of Rev. K. J. M. Glassford, minister of Wauhaushene A.S., in the Presbytery of Barrie. The call was found to be signed by 198 members, and concurred in by 74 adherents. The stipend promised is \$1000, together with a manse. After hearing Dr. Thom and Messrs. Madill and Wyhe as commissioners, the Presbytery approved of Mr. Grant's conduct in the matter, sustained the call, and ordered the same to be transmitted with relative papers to the Presbytery of Barrie. Also the Moderator and Mr. Grant were appointed to appear before said Presbytery, and to act for the Presbytery in prosecution of the call. A petition was read from 111 members and 19 adherents of St. Andrew's Church in the city, who worship in St. Mark's Mission Church, praying the Presbytery to organize them as a regular congregation. In connection therewith a document was read, signed by 69 of the persons aforesaid, and others, promising that in the event of their being organized they would give weekly in support of services among them, the sums opposite their names, amounting in all to \$17.50 per week. After hearing Messrs. John Joss and R. F. Dale as commissioners the Presbytery resolved in the meantime that the neighbouring Session of West Church be notified of the foregoing, and be requested to express their mind thereon at next meeting. A minute in relation to the late Professor Dr. Young, of University College, was submitted and read by Rev. G. M. Milligan, who also moved the adoption of the same: the motion was seconded by Rev. D. J. Macdonnell, and was unanimously adopted (see another column). Rev. Dr. Caven, as convener of another committee, submitted and read a deliverance on the Jesuits' Estates Bill. The deliverance was also unanimously adopted, and was so disposed of by all the members standing, (see the deliverance in another column). A petition was read from 101 persons, representing themselves as holding the principles of the Presbyterian Church, and as meeting for religious services in St. George's Hall, Toronto, asking the Presbytery to organize them as a congregation in connection with our church. In support of the petition Mr. W. Colville and Mr. J. J. Kennersey appeared as commissioners, and were severally heard, who also answered several questions put to them. It was moved and agreed, that the neighbouring Sessions of East Church, Cooke's Church, Knox Church and Leslieville be notified of the foregoing, and be requested to express their minds thereon at next meeting. It was stated by Rev. D. J. Macdonnell that he wished to amend in some measure the overture of which he had given notice at the previous meeting. He accordingly read the overture as amended by him, and moved the adoption of the same. The motion was seconded by Mr. Massie. Considerable discussion ensued thereon. When this discussion came to a close, the question was put by the Moderator Shall this overture be adopted, yea, or nay? and 4 voted yea, while 8 voted nay, quite a number not voting at all. Rev. Joseph Johnstone tendered the resignation of his pastoral charge; and thereupon it was resolved to cite his congregations (Hornby and Omagh) to appear for their interests at next meeting. Notice was given by Rev. W. Frizzell that at next meeting he would move the adoption of the following overture: Whereas sections 3, 4, 6 and 7 of chapter III. in the Confession of Faith discuss the views of many of our most worthy and faithful members and office-bearers, whereas, said sections are sometimes distorted and used by non-presbyterians to the injury of our Church, therefore be it humbly overtured to the venerable, the General Assembly to appoint a committee to revise said sections of chapter III, and that said revision be sent down to presbyteries for their consideration. Messrs. G. Needham, B.A., Thos. Nattress, B.A., J. A. Marten, L. C. Emis, Wm. Neilly, Dugald McMillan, Jno. Robertson, James Gilchrist, M. C. Rumball, M.A., D. C. Hossack, I. L. B., A. J. Jansen, P. J. Pettinger, T. R. Shearer, B.A., J. McI. Scott, W. P. McKenzie, M. N. Bethune, K. Johnstone, A. E. Mitchell, M.A., and J. McD. Duncan, B.A., all of them students of Knox College, appeared before the Presbytery and underwent preliminary trials for license; the said trials were sustained; and it was agreed to ask leave of the Synod of Toronto and Kingston to take the said student on public probationary trials. As convener of the Presbytery's committee on Temperance Rev. P. Nicol submitted and read a report, as also a number of relative recommendations. The recommendations were considered *en bloc*, and after some alterations made thereon, were approved of, and ordered to be sent along with the report to the Synod's committee. In terms of application duly made, authority was given to Rev. W. Frizzell to moderate in a call from the congregations of Queensville and Ravenshoe. Next meeting of Presbytery is to be held on the 7th of May, at 10 a. m.—R. MONIRATH, Pres. Clerk.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

THIRTEENTH ANNUAL MEETING.

The largest meeting yet of this important organization was held in Toronto last week. The members of the Society assembled for business in St. James Square Church which was well filled by a large number of delegates from every part of the Province.

The first meeting was held on Tuesday morning, Mrs. Ewart presiding. After devotional exercises, Mrs. Kellogg, on behalf of the members of the city branches of the society, delivered the address of welcome to which Mrs. Rogers, of Desboro, responded. The president's address outlined the work of the past year, and by its showing encouraged the members to renewed exertions during the present one. Letters of greeting were read from the following societies: The Philadelphia Board of Foreign Missions, the Presbyterian Board of United States Northwest Missions, the New York Board of Foreign Missions, the Canadian Women's Board of Missions, Montreal; the Missionary Association of St. John's, Newfoundland; the Brandon Presbyterian Society. The reports of the various Presbyterian societies were presented.

The annual report of the foreign work was submitted by the foreign secretary. It contained reports from the following stations: The New Hebrides, Trinidad, British Guiana, China, Central India, Indore City, Ojsem, Kuitlan, Neemuch and Mhow. The medical work is progressing satisfactorily and the outlook for the future is hopeful. The report dealt with the missions to the Indians of Canada or the home department. It includes reports of the establishment of schools and churches among the various tribes and records the advancement of the labours of the missionaries as successful as could be expected.

From the report presented by the foreign secretary it is learned that \$2,211.40 over the sum required by estimate have been realized, and the average per member, including even the lately formed and juvenile branches, is about \$2. This success has been brought about by each live member at her post, painstaking and not easily discouraged. Besides the money, over 25,000 pounds weight of clothing were forwarded for the outward comfort of the Indians in North-West last season, a larger proportion than usual of which was new material. These were distributed in all the reserves and schools where mission work is being done by our church among the Indians. The new organizations since last annual meeting are:—Four Presbyterian societies, fifty-eight auxiliaries, and forty-five mission bands,

107 in all; nearly an average of nine per month. The state of the society at present is as follows.—Three auxiliaries and two mission bands must be dropped off our list, one of the former to join a sister society, with the consent and best wishes of the Board, and one of the latter to go on with mission work, also with good wishes; the three others appear to be dead at present; but branches in the same condition have hitherto generally revived. A few others are in a languishing state, but with hopes of improving. With these exceptions the condition of the society at the present moment is more hopeful than during any of the previous twelve years, as has been proved by the correspondence carried on throughout the whole year without a break or a lull, from the Pacific Coast to Ormstown in the East, showing love, sympathy, and self-denial in giving to missions, and which has cheered the members of the Board who were privileged to hear the letters. The number of Presbyterian societies is twenty five, of auxiliaries 402, and of mission bands 164. Total, 566 branches. An increase of eighty-eight over last year.

Mrs. MacLennan presented the financial statement for the year. It showed a balance in hand on March 31, 1888, of \$25,019 51; amount on special deposit in Dominion Bank for boarding school at Indore when required by Foreign Mission Committee, \$3,500, and amount received after audit \$335 40, making a total of \$28,854 91, to which was added several hundred dollars of miscellaneous receipts and the following contributions from Presbyterian societies, auxiliaries and mission bands: Barrie, \$615 44; Brandon, \$414 15; Brockville, \$575 00; Bruce, \$359 46; Chatham, \$751 53; Glengarry, \$1,599 10; Guelph, \$1,226 03; Hamilton, \$2,401 24; Huron, \$1,174 22; Kingston, \$1,151 70; Lanark and Renfrew, \$2,415 24; Lindsay, \$817 46; London, \$1,526 19; Maitland, \$820 00; Orangeville, \$578 09; Ottawa, \$780 03; Owen Sound, \$176 00; Paris, \$1,503 23; Peterborough, \$1,439 75; Sarnia, \$337 72; Saugeen, \$364 65; Stratford, \$570 00; Toronto, 5,011 89; Whitby, \$1,118 06; Winnipeg, \$124 40; Ormstown, Quebec, \$150 52; Chilliwhack' B. C., and Columbia Mission Band, New Westminster, B. C., \$22 55. The total receipts of the year amounted to \$58,048 75. The expenditures amounted to \$29,726 47, leaving a balance in the hands of the society April 1, 1889, of \$28,322 28.

The recording secretary, Mrs. G. H. Robinson, read the report of the Committee of Management. Following are extracts from it. Total membership in mission bands, 4,085; Members in auxiliaries, 10,144; Members of general society, 2,749. Total membership, 14,356; New Presbyterian societies, 4; New Auxiliaries, 57; New Mission Bands, 44; Total Presbyterian societies, 25.

Auxiliaries are coming more and more into touch with their Presbyterian officers, and are gradually being trained to self reliance. They are learning, too, by experience the wholesome truth, that it is not always by the "stirring up" of eloquent addresses from ladies at a distance that the most lasting effects result. The missionary address is a valuable agency, no disparagement of it is here hinted at, but the true element of strength must continue to lie in the earnest, persevering efforts of individual members filled with the love of Christ their Lord.

Another pleasing feature in connection with the returns is the constant recurrence of the words, "All contributions are voluntary." There are fewer and fewer special efforts by means of entertainments or appeals for outside help. The sum contributed this year amounts to \$29,006 40. Of this amount \$27,735 50 was contributed by auxiliaries, \$5,630 38 by mission bands and \$724 52 from other sources.

Mrs. Campbell having resigned the office of home secretary, it was moved by Mrs. Gordon, of Harrington, seconded by Mrs. D. J. Macdonnell, that the society desires to place on record its high appreciation of Mrs. Campbell's valuable services and its deep regret at her retirement.

The nominating committee's report was presented by Mrs. Smellic, and the following members will be the Board of Management for the ensuing year: The presidents of all Presbyterian societies, auxiliaries and mission bands; hon vice presidents, Mrs. Topp, Mrs. J. Jennings, Mrs. W. Reid, Mrs. J. McLachlan, and Mrs. John McMurrich; Mrs. J. M. Alexander, Mrs. Bryce, Miss Bruce, Mrs. J. L. Burns, Mrs. Hugh Campbell, Mrs. H. Cassels, Mrs. W. M. Clark, Miss M. A. Cooper, Mrs. Creelman, Mrs. A. T. Crombie, Mrs. T. Ewart, Miss Fullerton, Miss Haight, Mrs. J. C. Hamilton, Mrs. W. C. Harris, Mrs. I. L. Harvie, Mrs. A. Jeffrey, Mrs. Leslie, Mrs. D. J. Macdonnell, Mrs. D. Mackay, Miss Millar, Mrs. James MacLennan, Mrs. A. MacMurchy, Mrs. J. McCracken, Mrs. T. McCracken, Mrs. H. H. McMcLachlan, Mrs. G. M. Milligan, Mrs. J. A. Patterson, Mrs. Parsons, Mrs. F. Pierce, Mrs. Playfair, Mrs. J. V. Reid, Mrs. G. H. Robinson, Mrs. Shortreed, Mrs. A. Telfer, Mrs. James Tennant, Mrs. J. H. Thom.

PUBLIC MEETING.

On Tuesday evening St. Andrew's Church West was crowded by the lady delegates and their friends to hear addresses on foreign mission work. On the platform gaily decorated with flowers were, Rev. Drs. Wardrop, Convener of Foreign Mission Committee, Gregg, Reid, McLaren, D. J. Macdonnell, John Wilkie, and Mr. Hamilton Cassels, Secretary of Foreign Mission Committee. Rev. Dr. Wardrop presided and, after welcoming the society, introduced Rev. Prof. McLaren. The professor showed that in 1876 the amount raised by the Church for home missions and augmentation fund was \$25,947, and in 1888, twelve years later, \$96,794. For foreign missions the amount raised in 1876 was \$24,626, and in 1888 the sum realized was \$82,800. The amount raised by the Woman's Foreign Missionary Society in 1876 was \$1,000, while last year the total sum was \$29,093.

Rev. John Wilkie, missionary, from Central India, Indore, gave some interesting facts regarding the progress of the cause in the mission field there. He urged the necessity of a training school for women, having in connection with it a boarding school, where children and widows could be received.

Rev. Principal Caven followed, and in his address contended that attention to foreign work did not result in any weakening of the efforts in home mission work. All statistics would show that a large increase in both departments had resulted.

Rev. D. J. Macdonnell concluded, and in his address said he believed the reason why the interest in foreign work was so intense was because the field was so illimitable. The work of the Church in all its branches was a united work. He called attention to the evil of sending Protestant girls to Roman Catholic seminaries, and urged ladies present to discourage the practice.

On Wednesday morning the election of officers took place, which resulted as follows: President, Mrs. T. Ewart; first vice-president, Mrs. J. Harvie; second vice-president, Mrs. H. M. Parsons; third vice-president, Mrs. J. C. Hamilton; fourth vice-president, Mrs. Hugh Campbell; the presidents of the Presbyterian societies, auxiliaries, and mission bands, honorary vice-presidents, viz.: Mrs. Topp, Mrs. J. Jennings, Mrs. W. Reid, Mrs. J. McLachlan, and Mrs. J. McMurrich; recording secretary, Mrs. G. H. Robinson; home secretary, Mrs. Shortreed; foreign secretary, Mrs. MacMurchy; secretary of supplies, Mrs. H. Campbell; treasurer, Mrs. James MacLennan.

In the afternoon Mrs. Watson presented a very interesting report of the delegates of the society to the World's Missionary Conference, held in London last June. Mrs. McLaren also presented to the society a message from ladies in Great Britain, in regard to arranging for a woman's meeting in the year 1892.

The following resolutions as to the disposal of money were then adopted:—

(1) Moved by Mrs. Macdonnell, seconded by Mrs. McCrae:—That the sum of \$26,885 called for by the Foreign Mission Committee by their estimate, and which includes the sum of \$2,215 for the extra salary allowed foreign missionaries who are married, be paid to Dr. Reid. (2) Moved by Mrs. Ball, Vanneck, seconded by Mrs. Hay,

Ottawa.—That in answer to request of Prof. Hart an additional grant of \$1,525 be made for the purpose of completing the school building on Crowland reserve. (3) Moved by Mrs. Roger, London, seconded by Mrs. Grant, Hamilton:—That the sum of \$400, required by the Foreign Mission Committee for the purchase of a building at Portage la Prairie, be paid to Dr. Reid for that purpose. (4) Moved by Mrs. Gunther, of Toronto, seconded by Mrs. Ure, of Goderich:—That the sum of \$581 88, being the balance of the funds in the hands of the treasurer of the society, be reserved for expenses. (5.) Moved by Mrs. MacMurchy, seconded by Mrs. Wm. McMurrich:—That \$200, being half of the amount of the estimates for Trinidad schools, be sent through the usual channel to Mrs. Morton for her schools, and the remaining \$200 be sent to Mrs. Grant in the same way for her schools. (6) Moved by Mrs. MacMurchy, seconded by Mrs. Ross:—That \$100 each be sent through the usual channel to Mrs. Annand, Mrs. Robertson and Mrs. McKenzie out of the \$600 voted for schools in the New Hebrides, to be used by them for teaching purposes.

A cordial invitation was presented to the society by Mrs. Grant, of Hamilton, to hold its next annual meeting in that city. The invitation was accepted.

The intervals of business were enlivened in various ways. The Toronto ladies entertained their visiting sisters to lunch in the Y. M. C. A. parlours, and the ladies of St. Andrew's Church, West, hospitably entertained the delegates in the church parlours, handsomely decorated for the occasion. Several ladies possessed of eminent musical ability gave their services, and at the public meeting St. Andrew's Church choir, under the leadership of Mr. E. Fisher, sang with fine effect. Before closing votes of thanks were cordially tendered to all who deserved them.

OBITUARY.

JAMES MACKAY, MONTREAL.

At the funeral services held in Crescent Street Church, Montreal over the above, who died abroad, and whose remains were brought to Montreal for interment, Principal Macvicar, who, along with the pastor, Rev. Dr. Mackay, conducted the services, said:

James Mackay, whose mortal remains we this day bear to the tomb, was a member for many years of the firm of Mackay Brothers, so well known for ability, commercial enterprise and integrity in this city and throughout the Dominion. It has been my happy lot for more than a quarter of a century to witness the successful career of this entire family circle. The memory of the late Joseph and Edward Mackay will never pass away in this land. Their associates and those who started with them in the battle of life are fast falling, or have already fallen, into the grave; but these two eminent merchants, in their lifetime, set up enduring monuments of their benevolence, philanthropy and earnest determination to promote Christian education. The same spirit has been admirably manifested by their successors. The late Mr. James Mackay, though long a resident in England, was always deeply interested in the welfare and progress of our city and country, and gave practical proof of his generosity in supporting the institutions, whose claims he readily recognized. He was naturally unselfish, friendly, kind hearted and hospitable, and delighted to manifest these qualities in a pre-eminent degree to those who visited him from this side of the Atlantic. His fidelity in business and personal worth, I have reason to know, were highly appreciated by a large circle in the fatherland, who with us to-day mourn his comparatively early removal.

While permitted, in the providence of God, to enjoy outward prosperity as the fruit of very diligent toil, he was far from being a stranger to the afflictions and sorrows which enter more or less into the lot of all. It is in these, brethren, that our Father in heaven, who afflicteth not willingly but for our profit, comes very near to our hearts and teaches us lessons which we cannot otherwise learn. And truly while we lovingly cherish the memory of the deceased, we have more need to think of ourselves than of him. His career is ended, but ours is still in progress, and that we may end it well we need to take heed to every lesson of providence and of divine truth. While we think of the patience and fortitude with which our departed friend discharged his duty and endured all the sufferings God was pleased to send, and while we lament his too early removal from his chosen scenes of activity, let us hear the voice which says to us now with special emphasis, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." O to be ready to welcome His advent, to hail with joy His glorious coming, to be able to say, "My Beloved is mine, and I am His." "Come, Lord Jesus, come quickly."

MRS. WILLIAM MILLIGAN, SHEFFIELD.

The day of death has lately come to a good woman—a sincere and humble Christian, one who having served her day and generation has fallen asleep in Jesus. Mrs. William Milligan, after a brief illness, passed away on Friday the 16th ult., at the age of sixty eight. A native of County Tyrone, Ireland, she came out with her husband to Canada forty-seven years ago. Having purchased land in Sheffield, they settled down to farm life. Here the subject of this sketch lived and died, being held in the greatest esteem by her many friends and neighbours. She was the mother of eight children, four sons and four daughters, all of whom, save one, the late Mrs. Smith Gilmour, survive her. Mrs. Milligan was a most devoted wife and mother, a truly exemplary Christian, and a kind neighbour, one who was always ready to lend assistance in time of sickness. Her word could always be depended upon, and she received the respect of both Catholic and Protestant in the community. She was a lifelong member of the Presbyterian Church, and was most regular in her attendance on divine ordinances. Seldom was she ever absent from the house of prayer. Our sister loved the house of God, and joyed to go up thither. The language of David at any time could be hers:

How lovely is thy dwelling place,
O Lord of hosts to me;
The tabernacles of thy grace,
How pleasant, Lord, they be!

My thirsty soul longs vehemently,
Yea faints thy courts to see;
My very heart and flesh cry out,
O living God, for Thee.

On the Sabbath following her decease, a memorial service was held in the eighth concession Church of Camden. The church was completely filled. Her pastor, to whom she was much attached, chose as his text Rev. xiv. 13, and discoursed on the "happiness of departed saints." In closing his sermon he said: "Death is in our midst again. Another of our members hath been taken hence, our beloved sister who lies before us in this casket, is all that is left us of a once Christian mother and Christian wife; she worshipped in our assembly two weeks ago to-day. I little thought when I saw her there, that her earthly course was so nearly run, and that she would meet with us no more for ever. But God's thoughts are not our thoughts, neither are His ways our ways. Though her illness was of short duration, and her end was sudden, thank the Lord, she was not unprepared for it. For her to live was Christ, and to die was gain. "If it is death," she remarked the day before the end came, "I am ready to die," and peacefully the following forenoon she left this vale of tears, to enter into the joy of her Lord. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 28, 1889. DESTRUCTION OF THE TEMPLE FORETOLD. Mark 13. GOLDEN TEXT.—But I say unto you, that in this place is One greater than the Temple. Matt. vii. 6.

SHORTER CATECHISM

Question 16. This covenant was not made with Adam as a private person, but with him as the root and representative of all mankind. Hence not only himself, but all his posterity equally with himself, were concerned in its terms. Adam's natural headship is the ground of his federal headship. If the question is, How, by what means, does it come to pass that every human being comes into the world with a depraved nature? the answer is that Adam and Eve, the natural root and origin of all men, corrupted their own nature, which corrupt nature is necessarily propagated to each new-born descendant by natural generation. If the question be why, on what ground of justice, God brings this terrible curse of hereditary depravity upon each new-born soul before he has personally done either good or evil? the answer is that each one of us, being represented in the holy new created Adam, had a far safer, fairer probation than we, any of us, could have had in our own persons after Adam's sin had corrupted the fountain from which we spring. The representative principle is grounded both in nature and in Scripture. Children do everywhere inherit the good or evil consequences of their parents' lives. "The free will of the parent becomes the destiny of the child" (Hugh Miller). Witness the declaration attached to the Second Commandment (Ex. 20: 5), the representative character of Christ the second Adam. He assumed the legal responsibility for our sins, and the reward of his righteousness is given to us. (See Rom 5: 12-21) The full penalty denounced upon Adam and Eve as the punishment of their apostasy has been continuously and rigorously inflicted on each of their descendants—death (Gen. 2: 17) a cursed earth, and the necessity of gaining our daily bread by the sweat of our brow (Gen 3: 16-19). Dr. A. A. Hodge.

I. The Temple's Destruction Foretold.—As the little company left the Temple enclosure, one of the disciples looking round, gazed with admiration on the magnificent structure, which was one of the grandest then to be found anywhere. It was the temple built by Herod the Great, and fully completed by Herod Agrippa II., so that its construction from the commencement to the finish occupied the time mentioned in John's Gospel. It was built of great blocks of marble, had spacious courts and enclosed colonnades, splendidly adorned. No wonder that the disciple, merely looking at the building itself, exclaimed, "Behold what manner of stones and what manner of buildings!" Jesus saw much more than was revealed to the eye of His disciple. The beautiful appearance of the Temple, its massive structure, its solid masonry, would, to all appearance, stand for centuries, and elicit the admiration of successive generations. Jesus saw far into the future, and says with the certainty of absolute knowledge that one stone should not be left upon another, all would be levelled by the destroyer. It was literally as He had said. Forty years later, in A.D. 70, the awful destruction overtook the sacred city, and after the cruellest siege recorded in history, Titus Vespasian swept the city, which lay a mass of ruin and desolation, and the splendid Temple was razed to its foundations.

II. Signs of Impending Destruction.—The Saviour's unexpected reply to the disciple's admiring observation seems to have overawed those that accompanied Him. After they had gained the eminence of Mount Olivet, where the company sat down, the magnificence of the view, and the historic associations connected with the holy city must have been very impressive. The four well-known disciples and first followers of Christ from Galilee, approach Him privately, and ask questions about the unexpected announcement made to them as they were leaving the city. Curiosity is inherent in the human mind. These disciples first wanted to know when these things should be—the destruction of the Temple, the coming of Christ's kingdom and the end of the age, and next, what would be the signs heralding their approach. The lesson refers principally to Christ's coming in judgment, in relation to the first-named event, and has no doubt a secondary reference to the final coming. As to the time that is nowhere specified in Scripture. Christ does not gratify a merely idle and speculative curiosity. He says, "Take heed, lest any man deceive you," and tells of several signs by which the discerning may anticipate the great approaching events. The first sign mentioned is the appearance of false Christs. Many of these, He says, shall come, and what ought to be noted, they will be able to deceive many. Wars and disturbing rumours of war were to constitute the second sign of the impending destruction of Jerusalem, as they will form a prelude to the second coming. Christ's disciples were not to be dismayed by these. Even then the end is not yet. The third sign is seen in earthquakes and famines. There are on record an unusual number of earthquakes occurring about the time of the destruction of Jerusalem, among them the overthrow of Pompeii and Herculaneum. These convulsions of nature and the physical sufferings they entail are described as the beginning of sorrows, to be followed by better and more blessed times. Persecutions of Christ's people are described as the fourth sign. These were terrible in the early ages of the Church's history, but these calamitous events were overruled for the furtherance of the Gospel. The universal proclamation of the Gospel is itself adduced as the last sign given of the near approach of the fulfilment of Christ's sayings to His disciples.

III. Danger and Deliverance for Christ's Followers.—He who is the Truth does not conceal from His people the dangers and difficulties that lie in their path. The dangers have to be met but He will protect His people in all times of trial if they only look to Him. They were to be despised and persecuted. The Acts of the Apostles tell how literally this was fulfilled before the destruction of Jerusalem. When for Christ's sake and for fidelity in His service they are brought before kings and rulers, they are exhorted to dismiss all unnecessary anxiety. The time of their special need will be the time of His most gracious help. " whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak but the Holy Ghost." One of the saddest trials of a young Christian must be opposition from members of his own family. In those first days of the Christian Church how terrible the feuds that divided the nearest and dearest of earthly relations. The very same thing is repeated still in India, China, and over all the world where the Gospel is making converts. Testimonies still exist that in many places throughout the Roman world the early Christians were maligned and hated; they were even described as enemies of the human race. The closing word is that "He that shall endure unto the end the same shall be saved." Patience must have its perfect work. It is related by the earliest church historian, Eusebius, that being thus forewarned the Christians who were in Jerusalem at the beginning of the siege that ended in such overwhelming ruin, escaped to Pella, in Decapolis, and the tradition is that not one of them perished.

PRACTICAL SUGGESTIONS.

Christ's words are certain to be fulfilled. The nation that will not serve Him shall perish. Christ does not reveal His truth to us to gratify our curiosity but to strengthen our faith and secure our obedience. We must be on our guard against deception; it has two sources: our own unbelieving hearts, and false teachers. Perseverance, Christian steadfastness is necessary to salvation.

THE MISSIONARY WORLD.

A SACRED CITY.

The "sacred," or rather loathsome, city of Benares lies on the north side of the Ganges, at a place where the bank slopes high above the stream and bends crescent-shaped to the north. Wide flights of stairs or ghats lead down to the brink, and succeed each other in rapid succession for a mile or so all along the river-bank. These lead to temples or to the huge caravanserais which have been built by the various rajahs of India, and which are the lodging-houses of the pilgrims who come from the raja's dominions. The river-bank, high naturally for the Ganges, has been made higher by the ruins of centuries, which have served for the foundations of the modern buildings. The whole place has that general look of disrepair which is common to all Hindu religious places, and which arises from the selfishness of pagan devotion. It is an act of merit to build a temple or caravanserai; but when these are once built, the succeeding generations prefer to win merit for themselves by building new temples to increasing the merits of others by keeping the old buildings from tumbling into ruins. The river has undermined the bank occasionally, and brought down the buildings standing near. Two large ghats have sunk and houses and temples on the high bank above have either disappeared bodily, or are represented by heaps of rubbish, or stand with huge cracks in the walls. At other places huge basements of pillars are seen, almost and wholly submerged. One wishes that, if the people were only safely out of it, the Ganges would make up its mind to it, and with one good "spate" sweep the whole abominable thing away bodily.

We got a boat, and went slowly along the river-bank a few yards from the water's edge. At the foot of each ghat wooden landing-stages stretched out into the river, supported on bamboo scaffolding; and from these, or from the lowest steps of the long staircases, the crowds of worshippers were bathing. Some took water in the hollow of the hand and threw it lightly on forehead, hair and breast, repeating the sacred formulae as they did so. Others were washing their clothes. Others, almost naked—the men with waistband only, the wo-

men girt with the ends of their saris—plunged forward in the water and threw up the soles of their feet to the surface, or ducked down in the water. All made a point of drinking the water. Young children squirmed and screamed as they were ducked by fond parents; the boys shouted and leapt from a height into the water. The religious rito was great fun to them. All along the banks, priests at the receipt of custom, sat on wooden platforms, under great umbrellas made of reed matting, ready to paint the sacred marks on the foreheads of pilgrims who had bathed. Some ghats are reserved for high-caste people, and there Hindu ladies and gentlemen are seen bathing in the same way, and vigorously drinking the water.

Three great spaces on the river-brink are used as cremation grounds. We saw the process in all its stages—the body lying on the bank, wrapped tightly in white or red cloth, while the pyre was building; oblong pyres of wood in flames, the head of the corpse barely visible; men raking the ashes of wood and human remains into the river. Most people are too poor to pay for wood enough to burn the body thoroughly; the poorest cannot afford to buy more than will only lightly scorch the corpse. In these cases the remains, slightly charred, are thrown into the stream. The set of the current continually carries these back to the side of the river. We saw at three different places a partially burnt human head floating where the people were bathing and drinking. The whole thing was so repulsive to me that I would gladly have thrust out into the middle of the river and got out of the neighbourhood; we had begun, however, and had to go through with it.

On our return voyage we floated down in mid-stream, and saw the distant effect of houses, temples and palaces crowded together from river-bank to sky-line. Hindu architecture repels me, and it did so especially at Benares. The meanest Moslem mosque is to my mind a more beautiful building than the costliest Hindu temple; and I confess that as my eyes wandered down the sky outline they rested somewhat complacently on the slender minarets of the mosque of Aurungzeb, rambling Hindu temples beneath it.

We landed and went to see the city. I had read and knew

something about the loathsome *arcana* of Hindu religion; but I did think that when I had privately warned the guide to keep us away from the worst, things would not have been so bad as they were. Our guide, a Moslem, obeyed gladly; but it was impossible to take six steps in that brutal, lustful place without being confronted with the most obscene symbols. The priests, sometimes repulsive-looking, at other times grave, noble-looking men, came round us, begging and inviting us to look now at this, now at that shrine. The streets were the narrowest of narrow lanes. Cows and dogs, monkeys and donkeys, all sacred wandered about, and added their share to the filth and to the smells of the place. We finished the day with the cow and the monkey temples. The former, which we entered, is a square, covered court, with the shrines in the middle, painted red. It is a huge byre without the stalls. The worshippers—men and women—when they entered, kissed the filthy threshold, then touched it with their foreheads, then bowed thrice to the shrine, then touched the tail and head of a cow and touched their foreheads with their fingers, and finally bowed to the brutes wandering about inside, while the priests sat serene above the filth and votive-offerings.

Crowds of women, mostly prostitutes, thronged the streets or appeared on the house-tops; old creatures, men and women who had come to Benares to die, sat in corners, or crept and crawled close to the wall; and at every yard or so little niches were cut into the walls to hold obscene emblems. I had read about all this. It is easy to read about it; to see it was so utterly loathsome that it made me quite sick. Yet, as I have said, we did not see the worst. This was the "sacred city" of Benares, this Gomorrah, where Satan's seat is.

The monkey-temple, to which I went somewhat unwillingly, was the cleanest and least objectionable. Near it is an ancient tamarind tree, within whose hollow trunk the sacred monkeys bring forth and nurse their young when not dislodged by cobras. The place swarms with these hideous brutes, which, luckily, have a salutary dread of a white face. The temple is small; but before it is a huge tank, in which the worshippers bathe, while the monkeys look on.

Benares, as we saw it, was not so bad as Corinth was in St. Paul's days. The religions of Greece and Rome, when stripped of all glamour, had sides as hideous as the darker recesses of Benares into which we did not penetrate. Yet Christianity conquered Rome in three centuries, and we have been at work in Hindustan scarcely a third part of the time.

Praise be to Him, who from the mire, through patient length of days, Elaborated into life a people to his praise.

R.R.R.—RADWAY'S READY RELIEF.

The Most CERTAIN and SAFE PAIN REMEDY.

In the World, that instantly stops the most excruciating pains. It never fails to give ease to the sufferer of pain arising from whatever cause. It is truly the Great

CONQUEROR OF PAIN

And has done more good than any known remedy. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, or any other external PAIN, a few applications rubbed on by hand act like magic, causing the pain to instantly stop. For CONGESTIONS, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, more extended, longer continued and repeated applications are necessary. AN INTERNAL PAIN, DIARRHŒA, DYSENTERY, COLIC, SPASMS, NAUSEA, FAINTING SPELLS, NERVOUSNESS, SLEEPLESSNESS are relieved instantly and quickly cured by taking inwardly 20 to 60 drops in half a tumbler of water.

Price 25 Cents a Bottle. Sold by all Druggists.

WITH RADWAY'S PILLS THERE IS NO BETTER CURE OR PREVENTIVE OF FEVER AND AGUE



THE ONLY APPLIANCES

HAVING

ABSORBENT QUALITIES.



A NEW LEASE OF LIFE—CURED WITHOUT MEDICINE.

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

READ OUR HOME REFERENCES:

Henry Conway, 44 Centre Street, cured of intermittent fever in ten days; one year's standing; used Actina and Belt. Mrs. S. M. Whitehead, 578 Jarvis Street, a sufferer for years, could not be induced to part with our Electric Belt. Mr. J. Fuller, 44 1/2 Centre Street, coughed eighteen months, cured in two treatments by Actina. J. McQuaig, grain merchant, cured of rheumatism in the shoulders after all others failed. Jas. Weeks, Parkdale, sciatica and lame back, cured in fifteen days. Wm. Nelles, Thessalon, cured of lame back, pain in breast and dyspepsia, after being laid up all winter. D. K. Mason, 11 King West, cured of catarrhal stomach, by Actina. Edwin Gale, Glencoe, cured of lame back in ten days; belt ordered by his physician. Mrs. C. M. Tyler, 273 Berkeley Street, cured of nervous prostration. D. K. Bell, 137 Simcoe Street, cured of one year's sleeplessness in three days by wearing Lung Shield and using Actina. L. B. McKay, Queen Street, tobacconist, cured of headache after years of suffering. Miss Annie Wray, Manning Avenue, music teacher, finds Actina invaluable. Mr. Green, Thessalon, cured of pain in the back and kidneys, said to be Bright's disease. E. Riggs, 220 Adelaide west, cured of catarrh by Actina. G. S. Pardee, 51 Beverley Street, cured of lame back after all medicines failed. Miss Della Clayton, Toronto, cured of paralysis after being in the hospital nine months. Mrs. Andrews, Thessalon, cured of rheumatism and hip disease; could not walk without a cane. John Thompson, 109 Adelaide west, cured of a tumor in the eye in two weeks by Actina. Miss E. M. Forsyth, 18 Brant Street, reports a lump drawn from her hand, 12 years standing. Mrs. Hatt, 342 St. Clarence Avenue, Toronto, cured of Blood Poison.



"Your Belt and Suspensory have cured me of impotency," writes G. A. "I would not be without your Belt and Suspensory for \$50," writes J. McT. "For general debility your Belt and Suspensory are cheap at any price," says S. M. C. These letters are on file. Mr. McClinchy, Thessalon, cured of rheumatism in back and legs; very bad case; laid up a long time. Many more such testimonials on file.

Catarrh Impossible Under the Influence of Actina.

Actina will cure all diseases of the eye. The eye treated while closed.

Actina specially prepared for the throat and lungs.

Send for Illustrated Book and Journal FREE. Name this paper.

COMPARE OUR GOODS IN PRICES TO ANY OTHERS.

W. T. BAER & CO.

155 QUEEN STREET WEST, TORONTO.

MENDELSSOHN + PIANO + COMPANY,

— MANUFACTURERS OF —

37/52 HIGH-CLASS PIANOS.

Unequaled in elegance of construction, beauty of finish, easy and sympathetic touch, fineness and pure of tone.

AMERICAN PIANOS, CANADIAN AND AMERICAN ORGANS.

Second-hand Pianos and Organs on small weekly or monthly payment.

91 & 93 KING STREET WEST,

TORONTO

10/52 For Liver Disorders

And for all affections of the Stomach and Bowels, prompt relief and cure are afforded by the use of Ayer's Cathartic Pills. They easily correct slight derangements of these organs, and are of incalculable benefit in chronic cases.

I have been using Ayer's Pills, in my family, for over three years, and find in them an effective remedy for Constipation and Indigestion. We are never without these Pills in the house. — Moses Grenier, 72 Hall St., Lowell, Mass.

For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of medicine, I have become convinced that Ayer's Pills are the best. They have never failed to relieve my bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried. — H. S. Sledge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Complaint. I have never known them fail to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver.

And Stomach Troubles.

Ayer's Pills are prompt and mild in their action; they gently stimulate the liver, and always leave the bowels in a natural condition. — Philip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Bilious Colic, I took Ayer's Cathartic Pills. In half an hour the pain in my stomach and bowels subsided, and I quickly recovered. — R. S. Heathfield, 63 Chestnut St., Providence, R. I.

For nearly five years I was a confirmed dyspeptic. During the last three months of this time, my life was a burden to me. I had no appetite, became pale and emaciated, and was unable to work. I tried various remedies, but found no relief until I began taking Ayer's Pills. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food now digests perfectly. — Ernest Lewis, 43 Main St., Lewiston, N. Y.

Ayer's Pills have cured a case of Chronic Dyspepsia, here, which resisted other remedies, and had become a very serious affliction. The cure is remarkable, and has created a sensation in this locality. — S. K. Jones, M. D., Brighton, Mich.

For a number of years I was greatly troubled with Dyspepsia. I became weak, nervous, had no appetite, and there were but few kinds of food my stomach would bear. After taking a number of remedies, without obtaining relief, I began to use Ayer's Cathartic Pills, and, at the same time, commenced dieting. This treatment effected a complete cure. — Jeremiah W. Styles, Fort Madison, Iowa.

AYER'S SUGAR-COATED CATHARTIC PILLS,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

CURE FOR ALL!

4/52 HOLLOWAY'S OINTMENT

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

For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS.

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 87 New Oxford St., London;

And sold by all Medicine Vendors throughout the World.

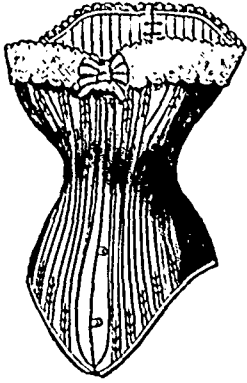
N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

"FITS LIKE A GLOVE."

THOMSON'S LONDON MADE



GLOVE-FITTING



CORSET

PERFECTION! BEAUTY!! COMFORT!!!

Approved by the whole Polite World.

5,000,000 ALREADY SOLD.

MANUFACTURED BY W. S. THOMSON & CO., LONDON, ENG.

Supplied by all first-class Dry Goods merchants in the Dominion.

WHOLESALE AGENTS FOR CANADA, 22/26 Bloor

WHITE & WHITE.

SIGNS



Of every description, from the plainest to the most elaborate. Highest style of the Art, and equal to any other house in the City, as work which I have already executed will testify.

Those wanting this class of work will find it to their advantage to call and get prices and see samples, etc.

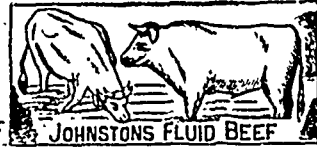
38/52 F. HEWSON, Temperance Street, Toronto.

WHAT EVERYBODY NEEDS

HEALTH, STRENGTH AND VIGOUR,

And the best means of securing these benefits is by taking regularly

JOHNSTON'S



FLUID BEEF

THE GREAT STRENGTH GIVER.

IT MAKES A WARMING, INVIGORATING AND PALATABLE BEVERAGE.

Confederation Life

TORONTO.

\$3,500,000 ASSETS

AND CAPITAL.

J. K. Macdonald,

SIR W. P. HOWLAND, President.

Managing Director.

W. C. MACDONALD, Actuary.

ON 30 DAYS' TRIAL.

EGGLESTON'S ELASTIC TRUSS. This new truss has a pad different from all others, in cup shape, with self-adjusting Ball in center, adapts itself to all positions of the body, while the padding compresses back the intestines, just as a person does with the fingers, with light pressure the Hernia is held securely in place, and a radical cure certain. It is easy to put on and cheap. Sent by mail Circulars free.

KNABE PIANOFORTES.

UNEQUALLED IN Tone, Touch, Workmanship and Durability

WILLIAM KNABE & CO., BALTIMORE, 22 & 54 East Baltimore St. NEW YORK 12 Fifth Ave. WASHINGTON, 817 Market Space.

LATEST LADIES' BOOKS.

NEEDLEWORK.

CROSS STITCH EMBROIDERY—CHOICE DESIGNS, alphabets, flowers, figures, birds, animals, etc.; price 25c.

DARNED LACE PATTERNS.—PRICE 25c. WOMAN'S Work Co., Toronto.

NEEDLEWORK. A MANUAL OF STITCHES IN embroidery and drawn work—by Jennie June; 200 illustrations; price, 50c.

KENSINGTON EMBROIDERY AND COLOUR OF flowers; explicit information for the various stitches, and descriptions of seventy flowers, telling how each should be worked, what materials and what colours to use for the leaves, stems, petals, stamens, etc., of each flower; profusely illustrated; price, 35c.

ARTISTIC EMBROIDERY—BY ELIA R. CHURCH, 128 pages; profusely illustrated; a splendid work, price 25c.

CROCHET AND KNITTING.

HOW TO CROCHET—EXPLICIT AND EASILY understood directions; illustrated; price, 15c. Woman's Work Co., Toronto.

MISCELLANEOUS DESIGNS FOR CROCHET work; price, 15c.

FANCY WORK GENERALLY.

MAMMOTH CATALOGUE OF STAMPING PATTERNS; 132 double-size pages; thousands of illustrations of stamping patterns for Kensington, Outline and Ribbon embroidery, Kensington and lustre painting, alphabets, monograms, braiding patterns, etc.; price, 25c.

LADIES' MANUAL OF FANCY WORK—500 ILLUSTRATIONS; a new book, by Jennie June; price, 50c.

LETTERS AND MONOGRAMS—BY JENNIE JUNE—over 1,000 illustrations; alphabets, monograms and initial letters for stamping; price, 50c.

CRAZY PATCH WORK—THIS IS THE BEST BOOK yet published on this branch of fancy work; price, 25c.

LADIES' GUIDE TO FANCY WORK—300 ILLUSTRATIONS; sixty-four large three-column pages; price, 25c.

LADIES' WORK—THE BEST BOOK ON THE SUBJECT ever published at this price; full descriptions of stitches in needlework, knitting, crochet, fancy articles, letters and monograms, etc.; fully illustrated; price 25c.

PAINTING.

KENSINGTON AND LUSTRE PAINTING—A COMPLETE Guide; price, 25c.

MISCELLANEOUS.

HOW TO KNIT AND WHAT TO KNIT—PRICE 25c. Woman's Work Co., Toronto.

KNITTING AND CROCHET—BY JENNIE JUNE—200 illustrations; knitting macrame and crochet, designs and directions; price, 50c.; mailed postpaid.

HOME AMUSEMENTS—THE COMPLETE BOOK OF Home Amusements—is handsomely illustrated, and is full of fun for the family; price, 25c.

BOYS' USEFUL PASTIMES—PLEASANT AND PROFITABLE amusement for spare hours; a good gift for your boy; price, \$1.

EVERYBODY'S PAINT BOOK—EVERYONE HIS own painter; full directions for all kinds of paint work; price, \$1.

TALKS WITH HOMELY GIRLS ON HEALTH AND Beauty, Their Preservation and Cultivation; price 50c.

USAGES OF THE BEST SOCIETY—A MANUAL OF social etiquette; price, 50c.

Sent postpaid on receipt of price; address

Presbyterian Printing & Publishing Co.

(Limited),

5 JORDAN STREET, TORONTO.

\$1. HOSPITAL REMEDIES. \$1. WILL GIVE YOU HEALTH! A NEW DEPARTURE IN MEDICINE.

The four greatest medical centres of the world are London, Paris, Berlin and Vienna. These cities have immense hospitals teeming with suffering humanity. Crowds of students throng the wards studying under the Professors in charge. The most renowned physicians of the world teach and practice here, and the institutions are storehouses of medical knowledge and experience. With a view of making this experience available to the public the Hospital Remedy Co. at great expense secured the prescriptions of these hospitals, prepared the specifics, and although it would cost from \$25 to \$100 to secure the attention of their distinguished originators, yet in this way their PREPARED SPECIFICS ARE OFFERED AT THE PRICE OF THE QUACK PATENT MEDICINES THAT FLOOD THE MARKET AND ABSURDLY CLAIM TO CURE EVERY ILL FROM A SINGLE BOTTLE. The want always felt for a reliable class of domestic remedies is now filled with perfect satisfaction. THE HOSPITAL REMEDIES MAKE NO UNREASONABLE CLAIMS. The specific for CATARRH cures that and nothing else; so with the specific for BRONCHITIS, CONSUMPTION and LUNG TROUBLES; RHEUMATISM is cured by No. 3, while troubles of DIGESTION, STOMACH, LIVER and KIDNEYS have their own cure. To these is added a specific for FEVER AND AGUE, one for FEMALE WEAKNESS—a GENERAL TONIC and BLOOD MAKER that makes blood and GIVES FORM AND FULLNESS, and an incomparable remedy for NERVOUS DEBILITY.



- NO. 1—CURES CATARRH, HAY FEVER, ROSE COLD.—The only authentic cure emanating from scientific sources known before the public. This is not a snuff or ointment—both are discarded as injurious. \$1.00. NO. 2—COUGHS, COLDS, BRONCHITIS, ASTHMA, CONSUMPTION—An incomparable remedy; does not merely stop a cough, but eradicates the disease and strengthens the lungs and restores wasted tissues. \$1.00. NO. 3—RHEUMATISM—A distinguished and well-known specific in this disease, who treats nothing else, built his reputation on this remedy. \$1.00. NO. 4—LIVER AND KIDNEYS, DYSPEPSIA AND INDIGESTION—A favorite slaughter-field for the quack who has ruined more stomachs than alcohol. Use a remedy sanctioned in high places. \$1.00. NO. 5—FEVER AND AGUE, DUMB AGUE, MALARIA—Few know what grave damage this does the system; it is treated to break it for a time. Use a remedy that eradicates it. \$1. NO. 6—FEMALE WEAKNESS, IRREGULARITIES, WHITES—Many women are broken down because they neglect these diseases until chronic and seated. Use No. 6 and regain health and strength. \$1.00. NO. 7—HEALTH, FORM AND FULLNESS depend on good blood and lots of it. If weak, if blood is poor, if scrawny, use this perfect tonic. \$1.00. NO. 8—NERVOUS DEBILITY, LOSS OF POWER—A quack cure-ridden public will hail a genuine remedy for an unfortunate condition. No. 8 is golden.

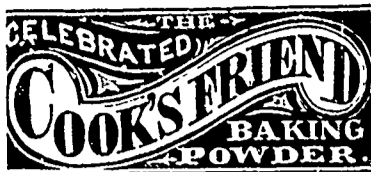
TO BE HAD OF ALL DRUGGISTS. Those who cannot procure these remedies from their druggist may remit price to us, and we will ship them direct.

ONE DOLLAR EACH.

We send a Circular describing above diseases and treatment on receipt of Stamp. Address all communications to

HOSPITAL REMEDY CO., 303 1/2 West King St., Toronto, Canada. SOLE PROPRIETORS FOR CANADA AND UNITED STATES.

Miscellaneous.



PURE, HEALTHY, RELIABLE

Retailed Everywhere

41/42



GREEN FLOUR, DESICCATED WHEAT, RYE MEAL, BARLEY MEAL, WHOLE WHEAT, etc.



A skin of beauty is a joy forever.

DR. F. FELIX GOURAUD ORIENTAL CREAM, OR MAGICAL BEAUTIFIER. Purifies as well as beautifies the skin.

IT PAYS TO The Best. And the attendance of over 300 students at the Canadian Business College, Chatham, during the past year proves that the Young Men and Women of Canada and the United States are alive to this fact.

W. H. STONE, THE UNDERTAKER, 317-349 - STREET. The Finest Heavens in the World. Phone 912.

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

NOTICE. The business of the late V. P. HUMPHREY, UNDERTAKER, is carried on by his widow, at the old stand, 309 YONGE STREET.

ELIAS ROGERS & CO'Y, THE BEST COAL. WOOD.

BRIDGE'S FOOD. The most reliable food for infants and invalids. Used by the British Army and Navy.

DR. LOW'S WORM SYRUP has removed tape worms from 15 to 20 feet long. It also destroys all other kinds of worms.

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

MARRIED.

At the residence of the bride's father, on Thursday, April 11, by the Rev. R. Pettigrew, M. A. Mr. Robert Watson, Pine Grove, Vaughan township, to Mary, eldest daughter of Mr. John Nasmith, North Dumfries.

MEETINGS OF THE PRESBYTERIAN

BRUCE. At Chesley, July 9, at one p. m. BARRIS. On Tuesday, May 29, at eleven a. m. QUINCE. At Richmond, July 9, at half-past seven p. m. LINDSAY. At Lindsay, Tuesday, May 8, at eleven a. m. PARIS. In Knox Church, Ingersoll, June 2, at two p. m. WINNIPEG. In the same place May 7, at half-past seven p. m. TORONTO. In the usual place, on Tuesday, May 7, at ten a. m. HURON. In Caven Church, Exeter, on May 14, at half-past ten a. m. MARIANA. At Wingham, on Tuesday, May 11, at quarter-past eleven a. m. STRATFORD. In Knox Church, Stratford, May 11, at half-past seven p. m. SARNA. In St. Andrew's Church, Sarna, on Tuesday, July 2, at half-past two p. m. GUELPH. In Chalmers Church, Guelph, on Tuesday, May 21, at half-past ten a. m. WHITBY. In St. Andrew's Church, Whitby, on Tuesday, April 16, at half-past ten a. m. MONTREAL. In Convocation Hall, Presbyterian College, on Tuesday, July 2, at ten a. m. KINGSTON. Adjourned meeting in Cooke's Church, Kingston, on May 21, at three o'clock p. m. Regular meeting in John Street Church, Belleville, July 2, at half-past seven o'clock p. m.

Advertisement for DR. PRICE'S CREAM BAKING POWDER. FULL WEIGHT PURE. MOST PERFECT MADE. Its superior excellence proven in millions of homes for more than a quarter of a century.

PRICE BAKING POWDER CO., NEW YORK, CHICAGO, ST. LOUIS.

CANADIAN PACIFIC RAILWAY. CALLAWAY'S POPULAR EXCURSIONS. 5/7 - TO - VANCOUVER, VICTORIA AND ALL POINTS IN OREGON WASHINGTON TERRITORY and California. LEAVE TORONTO ON FRIDAY, 12th APRIL 26th 10th MAY 24th. In the Celebrated Tourist Sleepers. Each party is accompanied to destination by special courier. Full particulars from any Agent of the Company.

ALWAYS FOR THE ESTERBROOK STEEL PENS. Superior, Standard, Reliable. Popular Nos.: 048, 14, 130, 135, 161 For Sale by all Stationers.

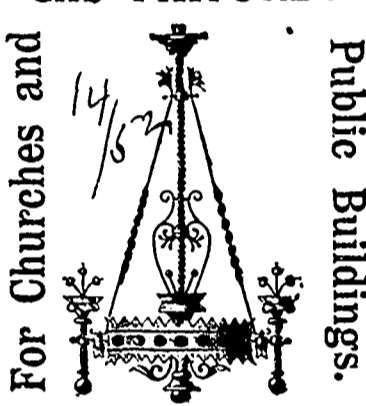
DR. LOW'S WORM SYRUP has removed tape worms from 15 to 20 feet long. It also destroys all other kinds of worms.

Miscellaneous.

Advertisement for ROYAL BAKING POWDER. Absolutely Pure. This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphorus powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

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

GAS FIXTURES



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

NOTE SYMPTOMS OF WORMS are: Fever, colic, variable appetite, weakness and convulsions. The infallible remedy is Dr. Low's Worm Syrup.



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

YOU MAY HAVE ONE!! Write to J. A. FLEMING, Principal, 111-113 Dundas Street West, Toronto, Ont.

AN INACTIVE or Torpid Liver must be aroused and all bad bile removed. Burdock Pills are best for old or young.

SYNOD OF TORONTO & KINGSTON

This Synod will meet in St. Paul's Church, Howmanville, on Tuesday, May 14, 1889, at half past seven o'clock, p.m., and in the same place the Committee on Ills and Overtures will meet on the same day at three o'clock, p.m. Railway certificates will be issued as in former years. A conference on Religious Topics, in connection with the meeting of Synod, will be held in St. Paul's Church, Howmanville, on Monday, May 13. All papers for the Synod will be sent to the undersigned at least eight days before the meeting. JOHN GRAY, Synod Clerk. O'Neill, April 4, 1889.

MINISTERS AND TEACHERS

To secure a Summer Vacation and a refreshing ocean breeze. Address: EXCURSION BUREAU, 5 JORDAN ST., TORONTO.

GERMAN AND ENGLISH Speaking Agents wanted immediately.

Good Wages, Steady Work. Address: R. L. HERRICK & COMPANY, Nurserymen, BRIGHTON, N. Y.

C. C. RICHARDS & Co. Gents. I was cured of a severe attack of rheumatism by using MINARD'S LINIMENT, after trying all other remedies for 2 years. Albert Co. N.B. GEORGE TINGLEY.

C. C. RICHARDS & Co. Gents. I had a valuable colt so bad with mange that I feared I would lose it. I used MINARD'S LINIMENT and it cured him like magic. Dalhousie CHRISTOPHER SAUNDERS.

M'MASTER, DARLING & CO., WHOLESALE

Woollen and General Dry Goods Merchants, 4 TO 12 FRONT ST. WEST, TORONTO.

OFFICES - 34 Clement's Lane, Lombard Street London, E.C. J. SHORT M'MASTER, HENRY W. DARLING, London, Eng. Toronto.

WANTED.

A Lady, thoroughly competent and practical, as Housekeeper in a large Hospital. One who has had experience in a similar position, or in a large institution of some kind, preferred.

Apply by letter, enclosing testimonials, to Box 100, Office of the Canada Presbyterian, 5 Jordan Street, Toronto.

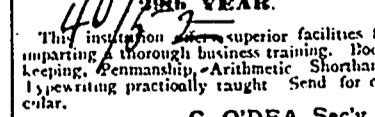
NOTICE!

A FEW EVENINGS' WORK CAN SECURE YOU A DELIGHTFUL SUMMER TRIP Without One Cent of Outlay. Address: EXCURSION BUREAU, 5 Jordan Street, Toronto.

BRITISH AMERICAN BUSINESS COLLEGE

ARCADY, YONGE STREET, TORONTO. 40th YEAR.

This institution offers superior facilities for imparting a thorough business training. Book keeping, Penmanship, Arithmetic, Shorthand, Typewriting practically taught. Send for circular. C. O'DEA, Sec'y.



ROYAL YEAST. Is Canada's Favorite Yeast Cakes. 10 years in the market without a complaint of any kind. The only Yeast which has stood the test of time and never made sour, unwholesome bread. All Grocers sell it. W. BILLET, M'P.R. TORONTO, ONT. & CHICAGO, ILL.



not an improvement in WASHING MACHINES? The Steamboat, Telegraph, Sewing Machine, all aids to cheap comfort which modern progress has devised, so with the "DOWS-WELL" Washer, the success of which has been unparalleled in labour saving inventions. It is simple to learn, very easy to operate, and gets through the work THOROUGHLY in one quarter of the time consumed in the ordinary process. If your Hardware dealer does not have it send direct to the manufacturers.

STANDARD MANUF'G CO. HAMILTON, ONT. 4/52 MANUFACTURERS OF: The Dowsell Washer, The Standard Wringer.



McSHANE BELL FOUNDRY. Finest Grade of Bells, Chimes & Vessels for Churches, Colleges, Tower Clocks, etc. Fully warranted, satisfaction guaranteed. Price and catalogue sent on request. HENRY McSHANE & CO., BALTIMORE, Md., U.S. Mention this Paper.

MENEELY & COMPANY WEST TROY, N. Y. Bells. Favorably known to the public since 1826. Church, Chapel, School Bells, and other bells; also, Chimes and Pells.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, etc. Fully warranted. VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY 216 TROY, N. Y. MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

Advertisement for J.A. SIMMERS RELIABLE SEEDS. Our Annual DESCRIPTIVE CATALOGUE is now ready, and will be mailed free on application. It contains all the leading and most reliable Varieties of Vegetable, Farm and Flower Seeds. Every farmer, market gardener, florist and amateur, should send for it before placing their orders. J.A. SIMMERS, TORONTO, ONT.

There is some satisfaction in FARMING when a farm produces a good living, a handsome profit and at the same time is making its owner rich by increase in value and on account of growth of town, building railroads, and other causes. In no part of the country is this so true as in the Niagara Farming. Soil is very rich, water is abundant, and the best of all, the climate is perfect. For more particulars, send for our circular. Address: C. M. BARNES, Land Commissioner, Lansing, Mich.

Advertisement for 9 Gords in 10 HOURS. Runs Easy NO BACKACHE. BY ONE MAN. Fully approved. Also TOOL for felling saws which the most experienced can not make a mistake. Send for circular. H. H. HARRIS, 100 Queen St. W., Toronto.

Advertisement for BEST STEEL WIRE GALVANIZED. WOVEN WIRE FENCING. 60 to 90 cts. PER ROD. JAMES M. MULLEN, Montreal.