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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 nasal tubes. The eminent scientists—Tyndall, 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 often, 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 one cent in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

WHAT THE CARBOLIC SMOKE BALL

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. E. 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. E. BENTLEY.

Free Test at Room C.,
YONGE ST. ARCADE.
Full treatment \$3, which lasts for months.
By Mail 8 cents extra.

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To THE DEAR.—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 McDougall Street, New York.**

"Best cure for coughs, colds, consumption is the old reliable Pulmonary Balsam. Cutler Bros., 177 McDougall St. For \$1 a large bottle sent prepaid."

SUFFERING HUMANITY read Carbolic Smoke Ball advertisement. Cures diseases of the Nose, Throat and Lungs. See page 322.

THERE ARE MANY GOOD PAIN KILLERS, but only one Allen's Long Balsam is it.

A TRUSTY FRIEND—Jerry Davis' Pain Killer. 3/12 keep and to use in every household.

CAUTION!—In our changeable climate, coughs, colds, and diseases of the throat, lungs and chest, will always prevail. Cruel consumption will claim its victims. These diseases, if attended to in time, can be arrested and cured. The remedy is Dr. Wistar's Balsam of Wild Cherry.

We think it high time that people came to their senses and stopped using the cheap, trashy, injurious, health-destroying Baking Powder. Imperial Cream Tartar Baking Powder is pure, reliable and the best article.

THE PERFECTIVE is considered to be at once the most delicate and most enduring—"Lotus of the Nile."

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

The Difficulty Experienced in taking Cod Liver Oil is entirely overcome in Scott's Emulsion of Cod Liver Oil and Hypophosphites. It is as palatable as Milk, and the most valuable remedy that has ever been produced for the cure of Consumption, Scrofula and Wasting Diseases. Do not fail to try it. Put up in 50c. and \$1 size.

DRESSING FOR SPONGE CAKE ROLL.—Take the pulp and juice of three lemons, extracting the seeds; use the yellow rind of one, grated. Two table-spoonfuls of butter, six eggs, yolks and whites beaten separately, sugar to taste and a scant half teacupful of cold water. Put all together on the fire and stir until it thickens, but do not let it boil. When it is cold spread it on the roll in place of jelly.

SARATOGA POTATOES.—Pare potatoes and cut them in very thin slices over a bowl of cold water, so that each slice will fall in it, soak ten minutes, then take out a few pieces at a time, and dry on a soft towel. Have ready a pan of boiling lard. Throw in the slices a few at a time, when a light brown take them out, and lay them on brown paper, dredge with salt, and stand in the open oven to keep warm until all are ready.

Significant Advertising.
S. R. Niles is now sending an advertisement of the celebrated Bon Marche of Paris, to all the principal cities in the United States. This is a very suggestive fact to all business men. After having regularly advertised many years, they have now doubled the appropriation for this season. The proprietors of this enterprising store show that it pays to advertise, and the intelligent manner in which Mr. Niles has conducted the business, has abundantly produced the best results in this country.—Boston Globe, April 26.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all those and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

GRAPE FRUIT AND SHADDOCK.—Between grape fruit and shaddock in outward appearance, there is very little to determine a choice, but even those who have not experimented to their cost on the latter, may take the native judgment between the two pale yellow globes where they grow. Down in Florida the shaddock is regarded as of no value, but the grape fruit or pomelo, which resembles it in outward appearance, but grows in clusters, is preferred even to the orange for eating before breakfast with sugar.

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



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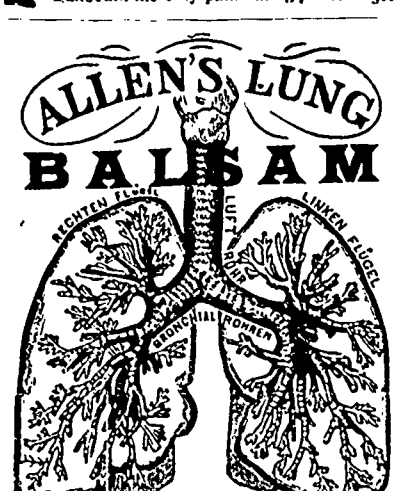
NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

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

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

28 Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. 29

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 30c.



(This diagram represents the Lungs in a healthy state)

THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP,

ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

BY ITS FAITHFUL USE
CONSUMPTION HAS BEEN CURED

When other Remedies and Physicians have failed to effect a cure

Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by every body who has tried it a good trial. It never fails to bring relief.

AS AN EXPECTORANT IT HAS NO EQUAL. It is harmless to the Most Delicate Child. It contains no OPIUM in any form.

PRICE 25c. 50c. AND \$1.00 PER BOTTLE.

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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.

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We wish a few men to sell our...
Seattle, Wash. Territory...
National 25,000 Commercial...
center of Puget Sound...
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SEEDS GIVEN AWAY...
Mixed Flower Seeds 500...
kinds, GUMS, and 10c. Certificate for...
Seeds, your choice, all for 2 stamps, (4 cts)...
Every flower lover delighted. Tell all your...
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Send at once. This notice may not appear again.

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NOT A DRUG
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CANADA DEPOSITORY:
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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 236.

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Coughs, Colds and Consumption
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GOITRE, or THICK NECK.
I have a Positive, Quickest and Harmless Cure. Come to my home, 29 Arlington Court, Cleveland, O. It is no ordinary cure. It is permanent. Cure made permanent.
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Chimes, Bells for Churches, Colleges, Town Halls, etc.
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WEST TROY, N.Y., BELLS
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Notes of the Week.

ALL the powers represented at the Samoan Conference, have virtually agreed in regard to the restrictions to be imposed on the importation of firearms and the sale of intoxicating liquors in the Samoan Islands. The selection of the king is to be left to the Samoans themselves, who, it is to be hoped, may choose Malietoa; but there is likely to be debate regarding the form of this monarch's control by the conferring Powers.

ACCORDING to the *Archives Judaïques*, of Paris, there are in the world altogether 6,300,000 Jews; 5,400,000 of these are in Europe, the rest being distributed thus: Asia, 300,000; Africa, 350,000; and America 250,000. Of those in Europe nearly 3,000,000 are in Russia; Austria has 1,644,000; Germany has 562,000; Roumania, 263,000; Turkey, 105,000; Netherlands, 82,000; France, 63,000; and Italy, 40,000. Their original home, Palestine, has only 25,000.

THE ancient Solons of government, says the *New York Independent*, would doubtless be mightily amazed could they step into Kansas to-day. Five cities of this State are under the government of women. Five women are serving as mayors, and twenty-five on city councils. Three are performing the duties of police judge. A dozen women are county superintendents of public instruction, and several are acting as city clerk or treasurer. In addition to these a large number, probably 200, are acceptably serving on school boards.

THE English Presbyterian Synod held its meetings in Regent Square Church, London. The retiring Moderator, Principal Oswald Dykes, preached a thoughtful and suggestive opening sermon on 1 Timothy vi. 20. He was succeeded in the Moderator's chair by Dr. Alexander McLeod, of Birkenhead whose opening address was worthy of the man and the occasion. The various reports relating to the practical Christian work of the Church were encouraging, and in the debates a new force has been introduced by the presence of Rev. John McNeill, who speaks tersely and tellingly on whatever subject engrosses his attention. The Synod at one of its sessions observed the communion of the Lord's Supper, and several appropriate addresses were delivered.

THE world's Sunday school Convention is to be held in London, July 2-5. The Cunard steamer *Bohnia* has been chartered for the exclusive use of American and Canadian delegates and is advertised to sail June 19. On the 1st July the Lord Mayor of London is to give a reception to the delegates in the Mansion House. An interesting and comprehensive programme has been prepared, embracing a report of organized Sunday school work throughout the world, the work examined, the work improved, and the work extended. The proceedings are to close with a gathering of the delegates in the grounds of Dollis Hill, Willesden, by invitation of Lord and Lady Aberdeen.

DR. PRESSENSE, of Paris, is a firm and consistent opponent of Boulangism. In a recent letter he says: Last week a new journal, called *Le Boulangiste Catholique*, has been sold at the doors of all the Catholic Churches. It contains such statements as the following: "We have unparalleled chances of success with General Boulanger as leader, and for our army all the intelligent Catholics of France." There can be no doubt that the Clerical party is rallying more and more round the man who personifies all that is immoral and false. One of the things which I find it hardest to understand is the amount of sympathy with which Boulangism is regarded by Liberals in other countries. They must altogether fail to realize that its triumph would mean the loss of all liberty, and such disgrace to France as I blush even to think of. I am not afraid from time to time to touch on this question, because it is far more than one of mere politics, and involves the

deepest interests and the cherished honour of France.

IN an editorial commenting on the recent Union Conference held in Toronto, the *Belfast Witness* says: If Protestantism is to hold its own, and to make progress in bringing the world to the feet of the Redeemer, it is clear that Protestants must cease to spend their strength and vigour in denouncing one another, and magnifying, as matters of indispensable moment, things unknown to the Church in the days of the apostles. Ephraim must cease to vex Judah, and Judah cease to vex Ephraim. We hope and trust that here, as in Canada, there will soon be a drawing together of all that is living and sound and true in British Protestantism. The time is ripe for it, and the circumstances demand it. There should be great searchings of heart for the present divisions, and all those who love and believe the truths of Evangelical Protestantism should not only keep the unity of the Spirit in the bond of peace, but should promptly and wisely consider, as the Canadian Protestants are doing, what steps should be taken to gather into one the scattered forces of our common Protestantism.

THE *New York Herald* says: He was a railway switchman in greasy overalls. There was nothing remarkable about him as he stood at his post in the Pennsylvania depot in Jersey City yesterday—an ordinary, grimy workman, the bread-winner of a wife and seven children. A ten-year-old child stood in the track. Within a few feet of him was a moving train. Death was certain unless some hand snatched the child away. Without a moment's hesitation, Patrick McAtamney leaped forward and pushed the little one out of danger. Then the train rolled on, and the headless corpse of the brave switchman was found. There is no heroism nobler than this, no higher type of manhood or martyrdom. Probably the switchman never had any idea that he was a hero. It was a plain duty he saw before him. His mind was made up at once. One fierce bound, a quick thrust at the child, a sudden thought of home, wife, and the babies. Then the sound of crunching bones, a dying shriek, a spray of blood, and it was all over. The rarest marbles of Carrara are not too pure for the monument of this heroic man.

EVERYTHING in Germany says a contemporary, is bound to the chariot of the State. Dr. Geffcken, who, a few months ago was imprisoned by Prince Bismarck, for his suspected share in the publication of the late Emperor's diary, writes a bitter article in *The Nineteenth Century* for May on the subjection of the Evangelical Church. For political reasons the dependence of the Church on the State was increased in 1876, so as to practically deprive it of all share in its own government, and though the special reasons then existing have passed away, the dependence still continues. The Ministry, placed between the King and the Synod, can pervert purely ecclesiastical measures merely for reasons of political opportunity. As an instance, Dr. Geffcken tells how the superintendents of the Evangelical Church were forbidden to issue pastoral letters for Sunday repose because the Chancellor is opposed to it. Dr. Geffcken tells that the independence of the Evangelical Church is the only counterpoise to that of the Catholic hierarchy. At present the friendly personal relations between Prince Bismarck and the Pope preserve a delusive truce, but the Vatican has abandoned none of its pretensions, and when either Chancellor or Pope passes away, hostilities will probably again break out.

REFERRING to the opening of a new building for the historic Barony Church, Glasgow, the *Belfast Witness* has the following kindly words: The opening of the new Barony Church in Glasgow is an event of interest to far more than Scotch people. Norman Macleod made the plain, dingy, old building which served the parish in his day famous the world over, and the great traditions of the place have been more than maintained by his distinguished successor. The new Church is one of the finest ecclesiastical structures not only in Glasgow, that

city of Churches, but in the world. We most sincerely hope that Dr. Marshall Lang may be long spared to minister in the magnificent new Church, which owes its erection to his zeal and abounding labours. The Barony has had its pulpit filled by many notable men during its long history—men like Zachary Boyd and Donald Cargill, in the olden days, and Norman Macleod and Marshall Lang in recent times. The last is certainly not the least eminent on the brilliant list. More than perhaps any other man north of the Tweed, he has drawn the Churches together by his large-hearted and living Christianity—the Churches of Scotland, and their Irish sister too. He is as much loved on our side the Channel as on his own, and many will say Amen! to the prayer of the Moderator of the Irish Presbyterian Church, that the glory of the latter house may far exceed that of the former. Men like Dr. Lang are the true strength of a Church.

A British contemporary says: The present Lord Advocate of Scotland, Mr. Robertson, like his political opponents, Mr. Balfour and Mr. Asher, is a son of the manse who has turned Episcopalian. But, unlike them, he is believed to have a strong leaning to High Church, and indeed sacerdotal episcopacy. Of course this does not come out when he goes down to his constituents in Bute. But it apparently comes out in the proposal in his new Education Bill to devote a part of the probate duty to paying the fees of those attending, not the public schools in Scotland, but all the State-aided schools. Our English readers ought to know that denominational schools in Scotland are few and small, and that the Liberal policy hitherto has been to encourage their dying out. The Education Board, on the other hand, and the Conservative Government, have been said, rightly or wrongly, to favour the Episcopalian schools outside the public system. In any case the present step is one of reaction, and the only excuse for it is that in the public schools of Scotland it is permitted—though by no means enjoined—to have Presbyterian teaching of religion. We have a strong impression that if the concurrent endowment of Protestant and other teaching thus proposed is to be pressed, Scotland will revise its present attitude on education. Looking to the position of the question all over Europe, there is much to be said for the policy of the State making itself responsible only for secular education—leaving religion for the church to teach outside, or, at the most, to teach inside, but at separate hours, and at their own expense and responsibility.

WE do not need, says the *Christian Leader*, to go far from our own doors to see that the priests of Rome would be content to let the poor of their flocks lie unrelieved in the direst poverty were they not provoked to aid them by the danger of losing their hold of the people through the benevolent institutions of the Protestant churches. The little that is done by Roman Catholicism for its own orphans and waifs in such a city as Glasgow, for example, would never have been done but for Mr. Quarrie's work. So, in the matter of popular education, in every country where the Roman clergy have everything their own way they do nothing whatever to provide schooling for the masses, but are quite content to let them remain in the densest ignorance. This is illustrated in the one or two petty states where they still hold undisputed sway. As soon, however, as a Roman Catholic country becomes politically free, as has been the case with Italy, and the "infidel" rulers begin to establish schools, the priests suddenly become interested in education, and clamour for the right of directing and controlling it. In short, their policy is this: as long as the people can be kept quiet in ignorance, let them so remain; but if they break their fetters and insist on education, they compel them to accept such an education as the priests please to provide for them. These are facts which Cardinal Manning must know as well as he knows that the religious freedom which he lauds in Britain is a thing which his own church never dreams of conceding in countries where it is invested with the power to do as it pleases. And yet there are some Protestants who would consider us bigots if we hinted a doubt as to the moral integrity of Dr. Manning or Dr. Newman.

Our Contributors.

CONCERNING DENOMINATIONAL UNION.

BY KNOXIAN.

Once upon a time a minister was making a speech in the General Assembly upon a somewhat difficult question. Again and again he urged the Assembly to send it down to the Presbyteries. *Send what?* quietly interjected Dr. Reid. The speaker gradually slacked off. There was nothing before the Assembly that could, in its existing shape, be sent down to Presbyteries for consideration. Strictly speaking there was nothing to send. The little question, "Send what?" threw a flood of light on the situation, as wise little questions often do.

Here is an orator dealing out sonorous sentences on "union." Supposing some practical man should ask, "Union of what?" "Union of the religious denominations," the orator would reply with an air of superiority and union sentiment. Union of the denominations is a good phrase, but it has been worked so hard at tea meetings lately that it has lost its freshness. If it is anything more than a mere phrase it means union of the *people* who compose the different denominations. There are no denominations apart from the people who belong to them. Now when, where, and in what manner did the people of the different denominations in Canada ever say that they want organic union? Have the Episcopalians, Baptists, Methodists, Congregationalists, Presbyterians and other religious bodies of this country ever given the slightest indication that they wish to sink their distinctive characteristics, and become one large body without any distinctive characteristics? What meetings have been held? What resolutions passed? What steps of any kind have been taken by the people in the direction of organic union? Union without the people would be union on paper, and would be worth just the paper the basis of union was written upon. Merely that and nothing more.

Willingness to make doctrinal views conscientiously agree with opposing views conscientiously held by our neighbours, may soon become the supreme test of piety in this country. Paul could not have stood this test. Nor could Luther, nor Calvin, or Knox, or Chalmers. Spurgeon does not stand it now. But probably these men did not give sufficient attention to the cultivation of "street acquaintance" and union sentiment. There is little reason to believe that the great majority of the Presbyterians of this country are ready to stand it. Our people have never been much noted for bending their convictions to make them fit into the convictions of their neighbours.

Let it be assumed that the Episcopalians, Methodists, Congregationalists and even the Baptists are ready and ripe for union. The assumption is a good deal larger than the foundation on which it stands, but let it stand—if it can. If piety is to be measured by union sentiment, it is nothing more than courteous to assume that our neighbours have religion enough to surrendered everything that need be surrendered to form an organic union.

But where are the Presbyterians? Have they always shown such readiness in forming unions, even with each other, that they can be safely depended on to unite with Arminians whenever the basis is ready. In many localities there are two small struggling Presbyterian congregations that should be made into one, but they won't unite, nor can the Presbyteries unite them, and yet some people are sanguine enough to suppose that they would unite with Methodists or Episcopalians. Instances could be given in which ministers travel every Sabbath right through neighbouring Presbyterian congregations to preach in their second church and yet the Presbytery cannot re-organize the field because the people refuse to be re-organized. We could name one case in which a minister passes two Presbyterian Churches on his way to his second service. The Presbytery has for years been trying to re-organize the field, but it is not yet re-organized, and may never be. Those who know anything about it know that it is often impossible to unite two small mission stations, though both are sustained by the Church, and may not be more than two or three miles apart. The number of Free, U.F., and Kirk congregations that have been united since the bodies to which they belonged became one, might almost be counted on one's fingers. Some of those that did unite did not get on very well. In the face of these facts is there any reason to hope that people who so frequently refuse to unite with each other would rush lovingly into union with other denominations? It is easy for a Presbytery to pass a resolution saying that two congregations or mission stations are united, but supposing the people don't go. It might be easy for a union conference to draw up a basis of union for a number of denominations, but supposing the people should prefer to remain as they are. There can be no union without the people, and there is not one outward and visible sign at the present time that the people want organic union. The fact that the people are building churches in which the doctrines they believe are to be preached; endowing colleges in which ministers are trained to preach distinctive doctrines, sending missionaries to every corner of the Dominion to found congregations that are to have a distinctive creed and a distinctive form of government, may be taken as presumptive evidence that the people do not want organic union.

There is another point that deserves special attention. The best men in every congregation—the men who work best, train their families best, pay most, make most sacri-

fices, attend public worship and prayer meeting most regularly, and are most influential for good in the community—are, without exception, the men most attached to the doctrines and polity of their own churches. This is true of every denomination. The men who have most influence in the community, the men who have most influence in other churches are invariably the men who work best on their own denominational lines. Over against this undoubted fact put the other undoubted fact that the man who never has any influence for good in his own church or in any other is the rounder who gushes about union.

Denominationalism cannot be such a bad thing if it produces the best men we have.

HERESIES.

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

The Holy Land was very early visited by Christian pilgrims. The supposed discovery of the sacred sepulchre, with all the miraculous legends of the Emperor's vision, the disinterment of the true cross, the magnificent church built over the sepulchre by the devout Helena and her son Constantine were but the consequences and manifestations of a pre-existent and dominant enthusiasm. The lives of the saints teem with accounts of their pious journeys. Pilgrims were taken under the protection of the law; they were exempt from toll, and commended by kings to the hospitality of their subjects. Milman, Vol. IV. p. 18. During the rule of the Arabs, Christian pilgrims to the Holy Sepulchre had enjoyed ample protection. But under the reign of the Fatimites, at the commencement of the tenth century, persecutions commenced, and under the Dominion of the Seljookian Turks, from 1070, they greatly increased. At length the afflictions of the Christians found a voice which awoke indignant Europe. Peter the Hermit in scathing language portrayed to Pope Urban II. the sufferings of the Christians. He recounted a vision in which Christ Himself had charged him with the commission to rouse Christendom for the delivery of the Holy Sepulchre. The Hermit traversed Italy, crossed the Alps, his appearance commanding attention, his austerity respect, and his language instantaneous and vehement sympathy. Milman, Vol. IV. p. 27. A council was summoned at Piacenza in 1095, where this cause was pled, and with still greater success at the Council of Clermont (Auvergne) in the same year. Never, perhaps, did a single speech of man work such extraordinary and lasting results as that of Urban II. at the Council of Clermont. Vol. IV. p. 29.

One of the most startling effects of this monkish delusion was the crusade of the little children. A band of 50,000 children from Germany and France set out in 1212 to redeem the Holy Sepulchre. A peasant child of Vendome first assumed the cross in France, and soon an increasing throng of boys and girls gathered round him as he passed from Paris to the south, and with a touching simplicity declared that they meant to go to Jerusalem to deliver the sepulchre of the Saviour. Their parents and relations in vain endeavoured to dissuade them; they escaped from their homes, they wandered away without money or means of subsistence; and they believed that miracle would dry up the Mediterranean Sea, and enable them to pass safely to the shores of Syria. At length a body of 7,000 of the French children reached Marseilles, and here they met with a strange and unlooked-for doom. At Marseilles were slave-traders, who were accustomed to purchase or steal children in order to sell them to the Saracens. Two of these monsters—Ferrers and Porcus—engaged to take the young crusaders to the Holy Land without charge, and they set sail in seven ships for the East. Two of the vessels were sunk on the passage with all their passengers; the others arrived safely, and the unhappy children were sold by their betrayers in the slave markets of Alexandria and Cairo. Other large bodies of children came from Germany across the Alps. Many perished from hunger, heat, disease; a few were enabled to die on the sacred soil of Syria; and it is estimated that 50,000 of the flower of European youth were lost in this most remarkable of the Crusades. By these expeditions Europe lost nearly five millions of men. In the end every hope and purpose cherished by the Crusaders was frustrated. Still the consequences of these expeditions proved of deepest importance, and their influence extended to all departments of life both ecclesiastical and political, spiritual and intellectual, civil and industrial.

NINTH GENERAL COUNCIL.

In the feudal ages ecclesiastics who, in virtue of their ecclesiastical offices, came into possession of the lands attached to such offices, were regarded as feudatory to the suzerain of those lands; and the suzerains thought themselves entitled to claim in reference to these ecclesiastics the same rights which they enjoyed over the other feudatories of their domains. Among these rights was that of granting solemn investiture. In the case of bishops, abbots, etc., the form of investiture consisted in the delivery of a pastoral staff or crozier, and the placing of a ring upon the finger; and as these badges of office were emblematic—the one of the spiritual care of souls, the other of the espousals, as it were, between the pastor and his church or monastery—the assumption of this right by the lay suzerains became a subject of angry complaint on the part of the Church. The contest continued for more than a century, and was finally adjusted at the Concordat of Worms in 1122, when the Emperor agreed to give up the form of investiture with the ring and pastoral staff,

and to give it only by the touch of the sceptre. The Lateran Council, held at Rome during the Papedom of Calixtus II., in 1123, ratified this arrangement, which became the law of Christendom, closing one period of the long strife between the church and the empire.

SECOND LATERAN COUNCIL (1139)—INNOCENT II.

Never had Rome or any other city of Christendom beheld so numerous a council as that held by Innocent II. in the Lateran Palace on April 4, 1139—a thousand bishops (five from England), countless abbots and other ecclesiastical dignitaries. The oration of the Pope is remarkable as distinctly claiming a feudal superiority over the whole clergy of Christendom. Every ecclesiastical dignity is held of him as the great spiritual liege lord. A remarkable statute inhibited the prevailing usage of monks and regular canons practising law and medicine; the law, as tending not merely to withdraw them from their proper occupation of psalmody, but as confounding their notions of right and wrong, of justice and iniquity, and encouraging them to be avaricious of worldly gain. The same avidity for lucre led them to practise medicine, the knowledge of which could not be reconciled with the severe modesty of a monk. At this council the works of the famous Abelard were condemned, and the scene which took place while the objectionable parts of his books were being read is somewhat amusing. The bishops, as evening drew on, grew weary, and relieved their fatigue with wine. The wine and weariness brought on sleep; the drowsy assembly sat, some leaning on their elbows, some with cushions under their heads, some with their heads dropping on their knees. At each pause they murmured sleepily "damnamus," we condemn, till at length some cut short the word and faintly breathed "namus."

Arnold of Brescia, a pupil, or, as he has been called, the armour bearer of the giant Abelard, met a similar fate at the hands of this council. His fervent oratory was chiefly directed against the secular power of the church and its possession of property—views based on a more spiritual conception of what the Church really was. "He would reduce the clergy," etc.—Milman, Vol. IV. p. 230.

Arnold was formally condemned, but his appeals to the people had found an echo in many breasts.* In 1154 he fell into the hands of Frederick I., Barbarossa, who surrendered him to the Pope. The reformer was hanged, his body burned, and his ashes cast into the Tiber (1155).

At the third Lateran Council (11 Ecum.) in 1179 it was decreed that in future a majority of two-thirds of the votes of cardinals should be required to render a papal election valid.

The fourth Lateran Synod (12 Ecum., 1215, was largely attended. The chief topics discussed were: a new Crusade, the condemnation of the Albigenses, the doctrine of Transubstantiation, and the coronation of Frederick II.

PRISON REFORM.

MR. EDITOR.—The Prisoners' Aid Association of Canada is asking the co-operation of all ecclesiastic organizations in the cause of prison reform. Judges, wardens of prisons, governors of gaols, and inspectors of prisons agree that our penal system is faulty in the extreme, and that our county gaols instead of being reformatories, as they should be, are in most cases, actually schools of vice. In opening the Criminal Assize in Toronto recently, Hon. Mr. Justice J. E. Rose spoke of our penal system as follows: "Young men are often convicted of offences which do not really show moral guilt. In the gaol they consort with hardened criminals and so are educated in crime. If the degraded and vicious were to meet to devise a scheme for the propagation of crime, they could adopt no system to serve their purpose more fully than the present gaol system. I note with pleasure that a society has been formed in Toronto to improve our prison system. I heartily wish them God-speed."

The association has memorialized the Government on the subject, and it is desirable that organized societies, and private citizens as well, should join in this endeavour to effect this most needed reform. The Ontario Government has been asked to appoint a Commission of competent gentlemen to collect information regarding prisons, reformatories, houses of correction, workhouses, etc., with a view to the adoption of the most approved methods of dealing with the criminal classes. They are also suggesting to the Government the propriety of erecting sufficient prison and reformatory accommodation in the Province to completely relieve the gaols of criminals convicted of crime and under sentence. When the gaols are relieved of this class of prisoners, there will then be room for classification, and for the isolation of persons under custody and awaiting trial.

We are appealing to the Church courts of the Province to join us in this request. Circulars are being sent out to Presbytery Clerks, chairmen of districts, etc., asking the co-operation of Presbyteries, district meetings, etc. Our object is to awaken a more general interest in the cause of prison reform, as well as to influence the Ontario Government favourably to the cause.

We are also asking the influential co-operation of the religious press. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me." On behalf of the Prisoners' Aid Association. A. M. ROSEBROUGH, M.D., *Chairman Prison Reform Committee.*
Toronto, May 10, 1889.

*He fled beyond the Alps and took refuge in Zurich. It is singular to observe this more than Protestant sowing, as it were, the seeds of that total abrogation of the whole hierarchical system, completed in Zurich by Zwingle, the most extreme of the Reformers in the age of Luther.

THE JESUITS.

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

PRACTICES OF THE ORDER.

We must not, however, anticipate. Our province hitherto has been expository, it is now historical. We have been discussing the principles of the Jesuits. We have now to describe their practices.

There are two ways by which we may judge of a tree. We may peel off its bark and penetrate into the interior. Or we may examine its branches and see what they produce. And so of a system. We may remove its outer coating, and lay bare what is beneath and within. But the most easy and effectual method after all is to come to the infallible standard "By their fruits ye shall know them." We cannot expect a corrupt tree to bring forth good fruit. As little can we expect when the principles of the Jesuits are so bad as we have found them to be, that their practices would be otherwise. It would be absurd to look for grapes from thorns, or figs from thistles.

On the present occasion, we shall view the practices of the Jesuits only in two aspects, a religious, and a political.

Viewed religiously, the Jesuits appear before us in the double character of missionaries and confessors. In nothing do they glory more than in their missionary achievements. Romanists, in general, point to the field of Jesuit missions as that in which the noblest triumphs of their Church have been won. Examine them closely, and what do they amount to? Absolutely nothing worthy of the name. They are not for a moment to be brought into comparison with those peaceful triumphs which tracked the footsteps of the illiterate Galileans and encircled Christianity with a halo of glory during the primitive period of her history. Glowing pictures have been drawn of the self-denying labours of Xavier, and the conversions he was instrumental in accomplishing. Sentimental stories have been told of the model government in Paraguay, and the happiness and prosperity the simple minded natives enjoyed under Jesuit rule. Xavier has been held up as another Paul, and Paraguay as an earthly Paradise. But when an appeal is made to the tribunal of impartial history, a different verdict is given. We cheerfully admit the indomitable energy and amazing powers of endurance evinced by the heroic Francis. But in the 800 odd baptisms which crowd the twelve years of his missionary life, we discover nothing but the bodily service which profiteth little. A few drops of water are sprinkled on the face, a piece of useless wood or string, of beads suspended round the neck. Certain mechanical forms are gone through, but on the hearts and habits of the converts no change is wrought. And as for the sunny region in the South, which has been always pointed to as the pet spot on the field of Jesuit missions, we must acknowledge that the face of the country, and the circumstances of the people were partially improved; but then on the other hand, every ray of light was studiously excluded, and every spark of liberty crushed beneath the heel of the most absolute court and ecclesiastical despotism that ever existed. Xavier being the person, and Paraguay the place that stood highest in the annals of Jesuit missionary enterprise, we may form some idea of those standing lower in the scale.

While as missionaries, the Jesuits were busy with the "poor heathen" abroad, as confessors, they were no less so in courts and cabinets at home. In taking this view of them, we must again declare that it is by no means our intention to reveal those hidden practices by which they gained such power over their crouching penitents and so grievously polluted their professedly sacred character. We shall altogether pass by those things which were done of them in secret, of which it would be a shame even to speak. Easy would it be to lift the veil of "putrifying sores" that would startle the most abandoned, but we would be bidding defiance to decency and catering to a morbid appetite. We glance merely at the outward appearance. The confessors were really the most influential members of the order. They were instructed to pay special attention to those in the higher walks of life. In an age when feudalism had not altogether lost its iron hold, it was felt that to gain the prince was the most effectual mode of gaining the people.

Princes and persons of distinction everywhere, must by all means be so managed that we may have their ear, and that will easily secure their hearts, by which way of proceeding all persons will become our creatures. In directing the consciences of great men, it must be observed that our confessors are to follow the opinions of those who allow the greater latitude, in opposition to that of other religious orders, that their penitents being allured by the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and council. Finally, let all with such artfulness gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready at our beck, even to sacrifice their nearest relations and most intimate friends, when we say it is for our interest and advantage. Most exactly did the practices of the father confessors agree with the principles embodied in the above instructions. Out of the extensive catalogue, take three as a specimen. Fathers Cotton, La Chaise, and Latellier. Father Cotton figured at the court of the famous King Henry of Navarre. He was his favourite confessor, and at one time exercised unlimited influence over him, so much so, that it was quizzically said he had "Cotton in his ears." Cotton was a thorough specimen of the finished Jesuit. He combined the captivating airs and winning affability of the courtier with the shrewd tactics and far reaching aims of the subtle statesman. Most dexterously did he gloss over the peculiar dogmas of his Order, to render them palatable to his lord. The following dialogue took place one day. It gives a very fair idea of the ease wherewith the confessor got over difficulties and smoothed a pathway to the confidence of his victim. "Would you reveal the confession of a man who resolved to assassinate me," asked Henry. "No," was the skilfully constructed reply, "but I would put my body between him and you." "Could the Pope excommunicate and dispossess a king of France," was Henry's next question. "Ah! the king is the eldest son of the Church, and he will never do anything to oblige the Pope to proceed to that extremity," was the confessor's adroit evasion. "But are you not of the same opinion with your General, who attributes that power to the Pope?" How exquisitely accommodating is the velvet lipped Cotton. "Our General [says he] follows the opinions of Rome where he is, and we, those of France, where we are." And yet it was not long till with the connivance of this polite and plausible man, the unsuspecting Henry fell beneath the blade of the assassin.

SYNOD OF TORONTO AND KINGSTON.

SYNODICAL CONFERENCE.

The Conference in connection with the Synod of Toronto and Kingston, met in St. Paul's Church, Bowmanville, on Monday evening week, Rev. D. D. McLeod, Moderator of the Synod, presiding. The devotional Conference was opened with the usual exercises. Home Religion was the subject for consideration for the evening. Mr. McLeod introduced the subject by giving expression to a few practical thoughts. Home religion is the best test of the reality of religious awakening. There must be the family altar. True revival elevates the tone of home religious life and sweetens and purifies all its relations. Family worship is a feature of Presbyterianism. Mechanical religionism is to be avoided. It ought to be made interesting. The impressions made by home religion are abiding.

Rev. J. A. R. Dickson, of Galt, spoke upon helps to family worship as the sheet anchor of family life. It is a grand confession of faith. Catechising in former times was helpful. Family worship is in a measure the fulfilment of parental vows. It sweetens and harmonises family life. It is not so common as it ought to be. He considered several objections to its observance. The family plan should be so arranged that family worship may be regularly maintained. The devotional exercises should be suitable, short, interesting. Neglect of home religion is one reason of the decay of filial respect and obedience.

Rev. Messrs. J. Carmichael, Norwood; I. McAlpine, Chatsworth; J. Somerville, Owen Sound; J. McEwen, Lakefield; W. Percival, Richmond Hill; J. W. Michie, Fort Hope; W. Frizzell, Leslieville, and Alexander Jackson, Galt, spoke briefly and interestingly on the theme under consideration.

At the Conference on Tuesday morning, the Rev. Dr. James B. Fraser, presided, opening the meeting with devotional exercises. After a brief introduction, Rev. Alexander Jackson spoke on "Bringing to Decision for Christ." It meant more than decision in favour of any creed or Church polity. There is a current opinion that we need specialists to promote revival meetings. There were some in the evangelistic ranks whom it would never do to imitate. It is our privilege to use the means which which God has provided us, and most important results may with certainty be expected. The best preparation is personal to ourselves. Immortal souls under our care are in peril of everlasting death. If we don't work, these souls without our instrumentality may go down to eternal ruin. In the history of the Church we learn that souls have not been brought to Christ without instrumentality. If we use our endeavours to rescue men and lead them to decide for Christ, we shall have our reward. God always gives the reward. We want to make a personal impression on men. We must give instruction and use persuasion. The work must ever be accompanied by prayer for the Holy Spirit's influence. The ministry ought to use their own efforts. This will be better than the employment of outside agencies. Get the whole Church to work with unity of effort. We want an educated ministry, a wise eldership and a united membership. The work must be done orderly and with co-operation. Quarrelling and fault finding do an immense injury. Every one can do something to help others to Christ.

Rev. Robert Wallace gave several results of his own experience. There must be direct personal dealing and urging to immediate decision for Christ.

Rev. J. McEwen thought that an important matter, but personal dealing ought to be less subjective than it is usually made. It ought to be a full and clear presentation of Christ.

Rev. S. H. Eastman thought that inquirers should be brought face to face with God's truth. Let the Bible speak directly to the souls of men.

Rev. J. Carmichael, Norwood, said there is a very general opinion that it is the duty of the ministry only to seek for the conversion of the undecided. It is the duty of the parents and of all Christians to aid in this work. There is not enough of adaptive preaching to the young. In his own congregation, a large proportion of the young were in the fellowship of the Church.

Rev. J. McAlpine said there is a distinction to be made between the instrument our Saviour has given us and other means that we sometimes employ. The great instrument is the Word of God. There is a difference between revival and excitement.

Rev. J. M. Cameron then addressed the Conference on "How to Develop and Utilize the Working Power of Church Members, Old and Young." The fact that all Christians ought to be engaged in the work of Christ is now generally recognized. Pray for the sending forth to the work, and then get these workers to pray. When they are prepared to work they do it for the Master's sake. There are certain lines of work that may be selected. Some have the gift of song. Our Church has not by any means utilized this power. How much might be done by means of this gift at the bedside of the sick and the dying. For use in his own congregation, he had drawn up a plan by which each individual member might select the line of work for which he is best suited. People like to work, and they will work cheerfully if we assist them to make a start, and follow them up with a kindly oversight, and keep before them the grand motive and a sense of individual responsibility.

Rev. Dr. Parsons detailed several of his ministerial experiences, which showed how Christians might be incited to work, and the excellent results which followed. The power that is effective is the personal power of Christ.

Mr. T. Yellowlees thought that ministers were sometimes to blame in not encouraging those who might be employed in Christian work. Give everyone something to do. Is there not a work also for women to do? He believed in utilizing all the talents that God has given.

Rev. Alexander Gilray thought that a word of encouragement was needed by the eldership. Ability to lead in public prayer is not, in all cases, indispensable, if they were endowed with other qualifications. The young ought to be encouraged. Professor Patton followed in the same strain.

Rev. Dr. Wardrope introduced the next topic, "Development of Missionary Spirit in Our Congregations." Giving due prominence in our preaching to the command of Jesus, "Go ye into all the world," is most essential. It is also necessary to impart all possible information respecting missions. Missionary literature ought to be disseminated. The papers in connection with our Church are doing excellent work in this respect, and are well worthy of support. Women's Foreign Missionary Societies and Mission Bands are doing much to develop the missionary spirit throughout the Church. This movement has been greatly blessed. We need a fuller and more abiding conviction that the purpose for which the Church exists is the universal dissemination of the Gospel of Christ. Our efforts and prayers must not be limited by personal and congregational prosperity. To seek the extension of Christ's kingdom always brings prosperity.

Rev. J. Wilkie, of the Central India Mission at Indore, met with a cordial reception. He found that wherever Woman's Foreign Mission Associations existed a deep interest was taken in missions, and thought that missionary meetings should be better advertised. There should be no antagonizing of the various departments of Church work. There is no need of representing those who devote themselves to mission work as making great sacrifices. There is no undue extravagance in the management of mission work in India. There were never such grand opportunities nor such great responsibilities in connection with mission work as there are to-day. Society in India is in a transition state. There is a growing antagonism between the past and the present. Native religions are losing their hold, but the priesthood is intensely in earnest. Looking for immediate results has been injurious to the cause of missions. Sow-

ing is needed as well as reaping. A loud call comes to the Christians of to-day for the evangelization of India. There is thorough harmony among the workers in our mission fields there.

Rev. J. McEwen moved the thanks of the Conference to Mr. Wilkie for his address and assurance of sympathy and support. Rev. J. McEwen seconded, and the resolution was carried with a standing vote.

The afternoon session of the Conference was presided over by Dr. McLaughlin, M.P.P. After devotional exercises he called upon Mr. D. Fotheringham, who introduced the subject, "How Shall We Increase the Efficiency of our Sabbath Schools?" One of the first requirements was more thorough supervision of our Sabbath school work. This has been too much neglected. Superintendents and other officers are generally alive to the importance of this duty. Inspectors should be employed to see to it that the schools are conducted wisely and efficiently. Teachers should be wisely chosen. When material for teachers is scanty it should be taught and trained. Statistics of Sabbath school work are very incomplete. No Presbytery has yet been able to give full statistics. The Church does not know the extent of the field nor the amount of the work done. Sabbath schools are not sufficiently fostered by congregations. The teachers should be properly qualified. There has been far too little care bestowed on securing suitable teachers. A first requisite is that teachers should be professing Christians. There ought to be some means for the special training of Sabbath school teachers. They ought to be trained in the distinctive principles of the Church and should have some practical training. The Sabbath school should itself, through its successive grades, be a method of training. The teacher should have a profound conviction of the world's claims upon the Church. There ought to be training classes for teachers. Teachers' meetings are not so well kept as they ought to be.

Rev. J. McAlpine stated that it was unlikely that from average congregations a sufficient number of teachers with special aptitude could be obtained. He would prefer a grouping of large classes under the care of thoroughly qualified and enthusiastic instructors. Rev. Messrs. Carmichael and Robert Wallace and Dr. Parsons having spoken, Mr. McEwen thought that there ought to be more intelligence in the management and presbyterial supervision of our Sabbath schools. There ought to be a thorough inquiry into their condition. Had it not been for the Sabbath school the spirit of worldliness in the Church would be greater than it is now. The Sabbath school is helpful, not substitutionary, in relation to religious instruction in the family.

Dr. Parsons then introduced the discussion of the question, "How Shall We Adapt Our Pastoral Work to Present Social Conditions?" In large centres of population pastoral visitation as hitherto understood is no longer possible. Personal contact is, however, a necessity in all successful ministerial work. The pressure of the times with regard to religious services allows little opportunity for meditation and family religious conference. The superficiality of life is reflected in the eagerness to see what is reported in the daily newspapers. All this diverts the mind from spiritual truths. Visitation of the sick must always be maintained. By personal contact only can you come to know the spiritual state of the people. The church building should be the centre of social life. There should be a conversational Bible class instead of a second sermon on the same Sabbath. It would afford opportunities for ascertaining the spiritual state of the people better than any other method. Division into districts and visitation by elders and others are very helpful. Dr. Wardrope, Mr. Sutherland, Dr. J. B. Fraser, Dr. McTavish and Mr. S. H. Eastman spoke on the questions raised.

Principal Caven then addressed the Conference on "Endowment with power for Christian Work." The power for spiritual work is not in ourselves. The renewed man has not this power in himself. He has the power in virtue of his relation to God through Christ. The power does not lie in collective impulse or in organization. The power is in God and in God only. When the blessed Lord was about to ascend His throne, He said, "All power is given to me in heaven and in earth," and the disciples were to wait till they were endued from on high, and when the promise was fulfilled they were in a measure fitted for their work as witnesses for Christ. The abiding characteristic of this dispensation is the presence and power of the Holy Ghost with Christ's people. The moral and spiritual effects of Pentecost are abiding. The Holy Ghost is given, yet we need to exercise special care, watching and prayer for the presence of the Holy Spirit.

The last half hour was occupied devotionally, when the Conference came to an end.

THE SYNOD MEETING.

The Synod of Toronto and Kingston met in St. Paul's Church this evening. The opening sermon was delivered by Rev. D. D. McLeod, of Barrie, the retiring Moderator. He took for his text 1 Cor. i. 29. He said:

There is an apparent insignificance in the forms and ceremonies of the Christian religion, where it is presented in its original simplicity, which seems unworthy of its divine character. Where there is some pomp and elaboration in its services, it appears to present a more attractive aspect, and to be a more satisfying religion as to its form. Man imagines that a religion whose ritual is so capable of being embellished by human art, should not be left to seek expression in forms so very simple as are those appointed for it. And the question is suggested, Why is it so? Why is it that this wonderful religion so exalted in its spirit, and in its design, and destined to bring about results so sublime, should be deprived of all that pomp and circumstance as to its ceremonies that would have been to it a fitting accompaniment and thrown around it a becoming dignity. The "Star in the East," "the angelic hosts," "the glory of the Lord shining round about the shepherds," these were the heavenly attestations of its divine origin. But its earthly surroundings, the stable of Bethlehem, the village home of Nazareth, the lowly disciples, the simple ritual, these seemed to indicate an absence of power. Why should the weak things be chosen to confound the mighty as appears in these to be the case. That the founder of a religion should proceed in this manner is opposed to all our ideas as to the methods by which great results are to be brought about. Why should not the things which are plainly mightier in appearance confound the things which are mighty?

This would be in harmony with man's method of procedure. He would therefore take the liberty of adding some imposing pieces of ritual to these bare forms, to give this religion more weight and power in the eyes of men. Why should he not employ his ingenuity and ability to adorn and support this weak-looking Gospel, and to help it to make its way in the world? This is the old idea of the Jews of Christ's day. Man is just as desirous to-day, as they were in their day, to have his God and Saviour come in richer garments, and with more of the fashion of this world as to his methods, and with more visible tokens of his power. And in the same spirit man would venture to modify the teaching of the Gospel in order to give its doctrines more acceptance with men. He would hang some ornaments of his own inventing around the cross to cover its bleeding sacrifice, and to adapt its tragic teaching to the tastes of a cultivated age. He would mitigate the severity of its statements and soften the voice of its judgments and threatenings.

For as in the simple forms of our religion there is no room left for man to display his abilities, so is it in its doctrines. Man is met at the outset with the statement that he is a creature wholly without merit in the sight of God. His wealth, his rank, his learning, his goodness are of no importance in commending him to the Almighty. It is as a creature without merit, as one who is on the way to destruction, that God loves him and seeks him. Man's view naturally is that his greatness and goodness should give him favour with God, that great and gifted as God has made him, his merits, his

opinions, his actions are entitled to great consideration from the Almighty and should go far to give him acceptance. That his need is not so great nor his case so dangerous, as to require atonement by the shedding of blood, or a righteousness higher than his own, that he is a lost and guilty creature as our Lord and His Apostles teach, is a truth which he hears unwillingly. It seems to derogate from his dignity. It does not appear to do him justice. But the Holy Spirit in His grace teaches us this truth not to make man think meanly of himself, or of the nature God has given him, not to lower man, but to lead him out of his errors, and away from wrong methods of seeking glory for himself, and to open before him the way to true dignity and glory, by the development of all the beauty and nobleness of his human nature in the only way in which this can be done. There is no need to aggravate man's condition, to describe him as worse than God describes him. But it is needful in order to his true exaltation that he should first of all have a true knowledge of himself, that he should be taught that man can only be glorified as he is redeemed from the power of evil, as he is dwelt in by the Spirit of Jesus Christ, and so is brought into union with God. Then by the knowledge of God, and in the ways of God, by the path of obedience and humility he will rise to the full stature of his perfected humanity, and to the glory which is prepared for him. To all this questioning then of the natural man, to this apparent anomaly in our religion, its sublime truths, its meagre ritual, its Divine Saviour clothed in appearances so lowly, its exalting of man to glory, and its humbling of him on the way to glory, to answer to explain we have this statement of our text, "That no flesh should glory in His presence."

In considering the truth here set forth there is suggested for our consideration in the first place, The tendency of the flesh to glory in the presence of God or the tendency of the natural man to rely upon and glory in his own ability and righteousness in the presence of God. And in the second place, How this tendency of the flesh to glory in His presence is opposed in God's method of redemption, or, How God secures to Himself the glory in the work of human redemption.

It is not necessary to define here the term flesh with that precision which will meet every instance in which it is used. Because in the passage before us it is used in an easily understood and general sense, and means simply the creature man in his fallen condition, as in 1 Peter 1:24, where we read, "All flesh is as grass, and all the glory hereof as the flower of grass." The term, therefore, is to be taken in a wide sense as signifying the creature man, whether in his unregenerate or regenerate condition. For this tendency of the flesh, like every other evil disposition of it, is found in man after, as well as before, his conversion. It is always true of the children of God that "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would" (Gal. v. 17). Hence we find some of God's noblest servants, men and women distinguished for their services in the cause of Christ, and for their Christian attainments, deploring even in their dying hours this tendency of the flesh to seek a ground of confidence in works of their own rather than in their divine Saviour, and their testimony corresponds with that of the apostle when he says: "I know that in me, that is in my flesh, dwelleth no good thing." "He is not two persons, but one, and in Him is this nature which is opposed to the divine Spirit in him, and so continues to the end." Hence I say the term here includes the creature man in all his earthly relations and conditions. He is not to glory in the divine presence—that is, is not to rob God of that glory which belongs to Him alone. Understanding the words of the text in this sense, I remark, (1) That God is not opposed to man, whom He has so richly endowed with intellectual and other gifts, obtaining glory from his fellow-men. He may be crowned with glory and honour and power at the hands of his fellow-men without offending against God, but on the contrary with the accompanying favour and approval of his God. This earthly glory we find the saints in all ages have had their share of. Joseph reigned in honour amid the corruption and idolatry of Egypt. Daniel rose to the summit of power amid the corrupt politicians of pagan Babylon, and from these distant days onward in the highest places of honour, on thrones of this world, in politics, in arms, in art, in science, in literature are found the servants of Jesus Christ. And they are thus honoured because they excelled in all the elements of a noble manhood, and they excelled because they sought the highest excellence. We cannot have too strong a desire to do our best for God and for man wherever our post or whatever our work in life may be. And for those who do so there is always (or at least as a general rule) a throne of honour even in this life, be it lower or higher.

It is not, therefore, this principle of an honourable ambition to be at the front in the work and in the battle of life, because that is the point of difficulty, and the place that demands heroic qualities and conduct, that is spoken of here. It is a spirit and disposition quite distinct from that. The disposition spoken of here is that which prompts man to place too high an estimate upon his own worth and ability as a moral being, which would lead him to enter into the holy presence of God in the pride and impenitence of his heart, and point to his self-made righteousness as though it were of high value, and as though it were fit to wear in the place of the holiest, and among the holy inhabitants of heaven. It is a spirit which was not first exhibited in the flesh. It was found in the angelic nature as well as in human nature. So far as we can learn it is the same spirit which prompted the insurgent angels to defiant war against the majesty of heaven, and through which they fell from their high estate. And it has appeared in man from the beginning, and is conspicuous in every after step of his history. It has been building its towers of Babel in every age. It has been hurling defiance at heaven in every form of idolatry. It has given birth to every form of rebellion against the divine authority, and it has not been unjustly described when represented as willing rather "to reign in hell than serve in heaven." We have a striking illustration of it in the case of the King of Babylon, who said, when looking forth on the creations of his power, "Is not this great Babylon that I have made by the might of my power, and for the honour of my majesty?" That is a very frank display of this proud spirit, none the less so because made by one who knew little of the true God. But we do not need to go so far back to find it. It is seen everywhere to-day, as in other days. Christianity appreciates all human progress, all triumphs of art and science, and does always prompt and lead man on to higher achievements, but does not omit to give God the glory.

But this spirit ignores God and points to this great Babylon of modern civilization with high laudations of man's greatness and independence. "This that I have built for the might of my power," as though all this were done without God, as though to acknowledge God as the source of all power, were to take away from man's glory.

The same spirit is manifested in the infidelity and agnosticism of the age. Let man apply his philosophy and his social science, and he will accomplish the regeneration of society in a more rational manner than can be done by teaching the doctrine of the cross and the resurrection. Let us have a Gospel without a divine Christ, and a Bible without a divine spirit inspiring it, and a world marching heavenward without a presiding personal God, kept in its course by law, the nations upon it governed only by law, while God is thrust back so far behind law that He is not found at all—He is not known. He is not to have the glory in creation or in redemption. The divine is to give place to the human, the Creator to the creature, and a world in which we should see the glory of God shining round about us in the heavens above, and in the earth beneath, is regarded as a world in which no trace is seen of the wisdom and glory of God, and which is only the theatre in which the little creature man, or the great creature, as you choose to regard him, is to display his power and find his amusement. This world—so glorious a temple, not of

the living God, but of man. From this same source arises also the impatience and protest with which man receives God's estimate of him, and the readiness with which he substitutes his own works for the righteousness revealed in the Gospel.

From this also that the error so widely spread, and so easily taken up has arisen that man has or should have some share in the work and glory of procuring his own salvation. That man is in a safer position, a more rational position, one that does more justice to him when he places his reliance upon his own will, rather than upon the will and purpose of God. That it is a more rational and satisfying doctrine that man should withdraw his hope from the sovereign grace and purpose of God, who has given His Son for man's redemption, and place it in his own power to take salvation when he pleases from a God that is at his disposal. These forms of error, and others of a kindred nature, wherein man is exalted above God, or his work is substituted for that of God, are the offspring of "the flesh" seeking "to glory in His presence" and this spirit is one which as it caused strife among the disciples in Christ's own presence, so it is a main cause of the strife and divisions that are found in the Christian Church to-day. So long as this spirit rules in the heart, and in the church, there can be no real unity among Christians. Only as we are enabled to give due prominence and honour to the divine element in the church, only as we ascribe all the glory of redemption to God alone, and all the power of the church, and all the work which the church has done, in all the ages, and in every land, and in every life to Him alone, will the separate branches be drawn closer together, until their pride and their traditions being swallowed up in love, and loyalty, and consecration to their divine Redeemer, they find themselves to be one. Made one by the spirit of God. Made one because by exalting and honouring God, they themselves are exalted above all self-seeking and are brought more into sympathy with the undivided church in heaven, where there is perfect unity of spirit. There the little pedantries, and points of doctrine, in which men glory and for which they fight, the baubles of human art and pride, which they now regard as part of that church which is God's workmanship, are no longer found. The Sovereign Lord and King who alone is worthy absorbs the devotion of all hearts, and every crown is cast at His feet.

Whatever therefore may be done by our church, or any other branch of the Presbyterian Church in regard to our Confession of Faith, a document that seems to some to be falling behind the requirements of modern theology, and a document also which many believe will stand a great deal of examination before any material part of it is found to be out of date, or out of line with scripture, it is to be hoped that this aspect of revealed truth which makes prominent the divine sovereignty will not to any extent be eliminated from it. Standing on the high level to which it has ever helped to lift the church, we may through honouring this truth, and keeping it in the forefront of our teaching, rise to a clearer conception of God's gracious purposes toward men, and to the unfolding of a Gospel, which is not narrow or limited in its world embracing offers of mercy, but a Gospel, which, because it gives glory to God, because it gives man his true place, because it lifts high in all its teaching the supremacy of the eternal God, therefore lifts up along with that, the supremacy of conscience, and of divine truth, and of divine worship, and of all things divine, is therefore a Gospel fitted to be a rallying point, a place of meeting and uniting, of all who love the Lord Jesus in sincerity.

It is no empty claim that is made for this distinguishing feature of our creed, which men object to so much, and of our church teaching in former days, that it trained up a generation of men and women, whose lives were distinguished for strong and noble qualities, who were a people of reverent spirit of patient endurance, and of heroic courage—who, when they entered into conflict with kings or princes, did not give up the battle until they had obtained the victory for themselves and for the world—and we can seek no higher honour for our church, and our theology, and our creed than this, that it should continue to set in the forefront, and lift high before men the truth that the glory of God is the end for which man was made, and for which he is redeemed, and that God's gracious purpose in all His revelations of His will is that man may be redeemed from the power of evil, and may be made holy, and have the perfect image of God restored in him, and so be enabled to reach a height of glory, infinitely far above anything he could attain to by any method or ambitions of his own. The Sovereign God, therefore, does not conceal but manifests his love in making righteousness the basis of all his dealings with and for mankind.

But in the second place consider how this tendency of the flesh to glory in His presence is opposed in God's method of redemption, or how God secures to Himself the glory in the work of human redemption. And I observe that this end is secured by the prominence which God gives to His own sovereignty in the method of redemption. In the work of creation God designed to show forth his glory. The Church redeemed is represented as casting their crowns before the throne, and saying, "Worthy art Thou, our Lord and our God to receive the glory and the honour and the power: for Thou didst create all things and because of Thy will, they were and are created" while the church on earth is taught to sing "All Thy works shall praise Thee O Lord and Thy saints shall bless Thee" (Ps. cxlv. 10.), while of man it is said "I have created him for My glory, I have formed him, yea I have made him." Whatever theory of creation men may hold, man himself claims no part in it. So in the work of redemption it is the glory of God that is the end, "The glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. xl. 5.); "All Mine are thine, and thine are Mine, and I am glorified in them." (1 Jo. xvii. 10.) It is to the praise of the glory of his grace wherein he hath made us accepted in the beloved. "In whom having also believed ye were sealed with the Holy spirit of promise which is an earnest of our inheritance unto the redemption of God's own possession unto the praise of His glory." And in redemption as in creation all is the work of God. It originates with Him, and it is revealed and bestowed by Him. All that man has to do, if it can be expressed in one word, is to receive the blessings which God in His free grace has prepared and provided for him. This truth is made prominent then in the manner of Christ's coming. We find that the whole mission and work of Christ was so arranged that, to the eyes of men, the weak things confounded the mighty. The character and appearance of Jesus Christ, the Messiah, had been for ages before the Jews on the page of prophecy, and although every feature of the Saviour when he appeared corresponded with the lines inscribed by the Holy Spirit on the prophetic page, yet the Jews could not recognize their Messiah in the humble Galilean. The lowly manner of His coming and of His life excited their enmity, as much as His doctrine. No trace of royal or heavenly majesty was visible to them in the humble garb of Him of Nazareth, who presented Himself to the world as its Teacher and Redeemer. Whatever may draw followers to the cause of this Messiah it cannot be the attraction of earthly glory, or the hope of worldly honour. Whoever recognizes in Jesus Christ their Saviour must dismiss all carnal expectations, and join themselves to scorn and reproach. His own chosen twelve were slow to learn this. Even James and John, while the mind of their Lord was occupied with His approaching death were thinking of the seats of power and honour they might be elevated to in His kingdom, while there was a dispute among the twelve which of them should be accounted the greatest. Their delusion was, however, soon dispelled, and the great law of His kingdom was written upon their hearts, that he that was greatest among them should be servant of all. The career of Jesus Christ was one of conquest, but how humiliating to His disciples were the conditions of His victory. Power did lie under that humble exterior. He did not sweep obstacles from His path by the word of omnipotence, as he could have done, yet no opposition has been able to stand before Him. He did not arrest the world by the manner in which he set forth his claims, "His voice was not heard in the streets," yet

He has brought it about that all nations bow before Him. Three years of thankless toil, of weary journeying, of patient suffering; three years of privation, of fruitless labour, of dishonour and reproach as the world would judge, and the infuriate Jews crush His enterprise in death. So they believed. But was it so? Did He not rise again from the dead? Did He not triumph over death and the grave? Has He not gained the throne? And in contrast to this hopeless picture of His life work, this apparent defeat and baffling of His design, what shall we place? Surely results altogether too great to attempt to describe. Against the weak and base appearance of that life and work, we must place a world reconciled to God, and the redemption of that innumerable throng that throughout eternity fill the courts of heaven with their songs of victory—and in all this mission and work of Christ there has been no room for the flesh to glory. Through the garments of earthly humiliation appears the power of God. And all that he did, and has been doing since, by His life and by His suffering and death, attests that it is from beginning to end the work of God, and that the work has been done in a way of God's own appointing. In all this there is no room for the flesh to glory. Again (2) the Divine Sovereignty is made prominent in the work of the apostles.

When they were sent forth to preach the Gospel to a world sunk in Paganism, from a human point of view, their resources were quite inadequate for the work. Yet in how short a time do we find John writing to the churches in Asia, while within the same time the people of western Europe have been reached with the Gospel. And in that short period the religion of the Roman Empire has been so weakened and shaken by this new Gospel, that it must soon give way and pass away before it. In a very manifest manner the weak things have confounded the mighty, and these mighty changes that have taken place have not been the work of man, but of the truth which God put into the hands of man to be declared by him, and of the almighty Spirit who accompanied the declaration of the truth with power. And so the work of His disciples has gone on from age to age with like results. Jesus Christ, the crucified, has by these humble and despised instrumentalities subdued kingdoms under Him, has brought to nought the counsels of the wise. He has taught us how human hearts are to be won, how human life is to be lifted up out of the depths of heathen degradation, and ennobled with a new spirit and clothed with a new and Christ-like character. He has established for Himself a name that is above every name. So that there is none spoken of among men to be compared with Him, and no work to be compared with His work. And in all this great moral revolution that has been going on through the ages, there has been no place in which man could say that the merit of the work belonged to him. Even all the usefulness he had as an instrument was of God. Nor has there been any disposition on the part of His most honoured servants to make that claim. His mightiest servants sit most lowly at His feet. And in the great day when all this work of man's throughout the ages passes under review, when we stand with the adoring throng beholding the spoils which Jesus Christ has taken from the mighty, then the language of His highest and worthiest servants shall be, "Not unto us, O Lord, not unto us but unto Thy name give glory."

And further, there is a striking analogy between the method of redemption in its outward history, and its course in the spiritual life of the people of God. As we have seen all through Christ's work in the Church, little is made of earthly agents or accompaniments, but always the Divine is made prominent. And so we find that in the message which the Gospel brings to man, he is not approached as if he deserved anything of God. What the Gospel brings it brings in the freeness of Divine grace to one who has no claim on God. His earthly rank or position is not taken into account. The wide embracing whosoever of the Gospel invitation sweeps all ranks and classes of mankind into one common condition, and the first step toward the new kingdom is to recognize this truth, and the first confession of the soul that recognises the truth is that of the king of old of whom I have before spoken—"I who did aforesetime honour and extol and praise myself, now praise and extol and honour the King of Heaven, all whose works are truth and His ways judgment, and those that walk in pride he is able to abase." There is no room anywhere in the Gospel for the sinner's pride. He knows he has deserved nothing. He knows he was dead spiritually when the voice of divine power reached his soul: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—(Eph. v. 14.) And the instrument through which this message of life came has often been one of no power in itself, one conspicuously weak, for example, as the preaching of the Gospel. No one will say that as that has been done and is done, there is anything in it of power except in very rare instances. And even when it has been done in the best manner possible, done with all the highest gifts of oratory, it has not in such cases been conspicuously used in the work of conversion. We are not encouraged to look for spiritual results from preaching that is distinguished merely for eloquence, although there is abundant room for a larger use of that kind of preaching in the churches of Christ. It is not the intellectual power that is present, but the spiritual power that is present in it to which we are to ascribe any results it may produce. And we find that God is pleased to make use in many cases of very simple and apparently weak instruments to accomplish his mighty ends. A captive maid may direct the proud Syrian to the healing waters of the Jordan. A pole of any kind, rude and unpolished, as well as one that has been varnished in colleges, may serve to lift up the brazen serpent before the eyes of the wounded Israelites. And as the King Himself was pleased to enter Jerusalem riding upon an ass's colt, so by humble instruments He makes His royal progress to the throne of the sinner's heart. Again, His mode of carrying forward His work is further seen in the class of people He gathered round Him as His first disciples. Not many mighty, not many noble are called. So it has been in the wider circles gathered in throughout succeeding ages. Beginning His work among the lowest strata of society, he so reaches the highest. And only by this method can the world be regenerated. Reformation must begin at the lowest point of degradation. If that be not touched, all work on a higher level is in vain. The world is learning very slowly the method of Christ. To follow Him in this is what is needed now, if we only knew how to do it. He gathereth His jewels out of the dust. He raiseth up the poor out of the dust. His sovereign grace shineth in the lives recovered from the haunts of sin, and litteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people. The Church to-day spends too much time on the respectable sinners, and too little on those who most need her help. These respectable sinners can contribute more largely to her pecuniary revenues and appear to contribute more to her weight and influence before men, but the souls rescued from sin contribute more to her glory before God, and add more to her real strength. And only as she is filled more with the spirit of her Master's will, seeking only His glory, will she learn how to do His work. And this method of procedure does not conflict with man's interest, nor detract from His dignity. Nor does the Christian ever complain that God has not sufficiently recognized His dignity or merit, or that it was God who made all the expenditure necessary to secure His salvation. Nor will those who have given great gifts, or rendered great service to the cause of God, or made great sacrifices, complain that their services were undervalued. Who may speak of the reward He has in store for His servants? He will make a full display of the riches of His grace; he will make manifest the value of the blood of Christ in the glory of the inheritance prepared for His people.

Be it ours to fall in with his method of the divine economy, placing ourselves at His disposal for His glory. Seeking to live in the spirit of the chosen redeemed. Thine was the grace and Thine the sacrifice. Thine be all the glory.

This subject, which our time has only permitted us to touch upon, suggests some practical applications that are worthy of consideration. 1. And this first, that only that teaching which exalts and magnifies

the grace of God, in the work of man's salvation, is in harmony with the spirit and doctrine which is prominent throughout the whole of Scripture. And any teaching which detracts from the glory and sovereignty of God in the work of man's redemption is not in harmony with the teaching of the Scriptures. This is a valid test of doctrine: does it magnify God, or does it take away from His sovereignty? And it is a test which, if borne in mind, would tend to keep the Church free from error.

To keep this truth prominent is to lift up to a higher plane the whole work of the Church. In the great evangelistic movements of the day, as well as in the small ones, there is a tendency quite to bring God's work of grace within the bounds and measure of man's arithmetic, to reduce His working to methods and times which man has prescribed. It would appear from some teaching, as if it were man who was conferring a favour on the Almighty by listening to and accepting his terms. It is the presence and ability and originality of man that makes meetings interesting and profitable. It is man that is offended with God, and judges God, and puts aside God as seems good to him, while the Almighty is presented as a powerless candidate for the suffrages of sinners. Evangelism or public teaching that encourages such views, that encourages irreverent thoughts of God, or of His worship, or of His house, or of His ministry, or of His Word, no matter what good it may seem to do, is only demoralizing and injurious and to be condemned. In the second place, in regard to worship—which is an act of the soul and a duty which is made too little of, indeed, seems to be lost sight of altogether, and to give way to something in the nature of a popular entertainment. It is the claim of an infinitely great and holy God which brings the worshipper to His house. "Let us magnify His holy name together. Let us praise Him for His mighty acts, praise Him according to His excellent greatness." That is the grand conception of worship presented to us in the Church of old. The whole service is to help us, to teach us, to give us an opportunity to praise and glorify God. This should be the inspiration of it. Man dedicating his genius, dedicating his instruments of music, dedicating his powers of mind and speech, not to provide an hour's entertainment to his fellow creatures, but to speak of the glorious honour of His majesty, and of His wondrous works. So would all our worship be elevated in its character, and the irreverences of our modern modes of worship be cast out. And herein probably more than we suspect is found a reason why the Church of God has lost its attractive power. It is because it has so much ceased to be the Church of God, and become something less than that. Let us give God the place which He claims in our worship, let the mighty eloquence of a loving heart, a heart filled with the love of Christ shine in the pulpit, let the Christ inspired music of kind words fall from consecrated lips on the hearts of weary, burdened men, let us invite men not to exhibitions of human ability but to behold the beauty of the Lord and to enquire in His temple, and the deserted temples of the Christian Church will be frequented with eagerness. Because the most ignorant will recognize as Jacob did that the spot upon the mountain side, where the angels came: "This is none other than the House of God and the gate of Heaven."

But last. In the life of the world God is ignored. It is man and mammon that are worshipped, the creature rather than the Creator. God is not acknowledged as having any practical influence in human affairs. His words, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed," are regarded as an obsolete utterance, with which practical men have nothing to do. Railway corporations, commercial companies, the magnates of society and commerce, the worldly-wise men in the governments of the nations leave God out of account in all their calculations, as if this could be done with entire impunity. As if His laws were out of date and unworkable. As if God had not foreseen the requirements of this age, nor made laws that could be adjusted to the gigantic operations of modern commerce. But those who act in this spirit are walking in the footsteps of the nations that have perished. The only remedy for this state of things, the duty that remains to us, is to lift high the claims of God before the people, to proclaim His sovereignty in all the work of man's redemption, as in all the ordering of human affairs. To adopt and to retain, as the basis of the life and worship and doctrine of the Church, as of the individual, that truth which we learned in our youth, which is the truth of this text, and which is a noble foundation upon which to build the lives of men and nations, Man's chief end is to glorify God, and to enjoy Him forever.

The Rev. Stephen Young, of Clifford, was appointed Moderator of the Synod. Mr. Young briefly and modestly acknowledged the honour conferred upon him. He also referred to the loss sustained by the death of Professor Young. Principal Caven moved the thanks of the Synod to the retiring Moderator for the efficient manner in which he has discharged the duties of the office and for his excellent sermon, and requesting the publication of the latter. Dr. Middlemiss seconded the motion, which was unanimously carried.

Rev. J. Somerville presented the report of the Conference held previous to the meeting of the Synod, and a committee, composed of Rev. J. M. Cameron, Rev. W. G. Wallace and J. K. Macdonald, was appointed to arrange for a similar conference next year.

A letter was read from Mr. Van Horne, stating that the desire of the C.P.R. officials was to lessen as much as possible Sunday labour on their lines, and Mr. Somerville moved that the letter be acknowledged with an expression of the Synod's appreciation of the Company's efforts to reduce Sunday labour.

The Synod was opened on Wednesday morning with devotional exercises led by the Moderator, Dr. Wardrope, and Rev. Robert Wallace. Applications from several Presbyteries to take students who have completed their theological course on trial for license were granted.

A communication from the Diocesan Synod of Toronto respecting religious instruction in public schools was read, recommending that a compendium of Christian truth be drawn up by the various denominations and sanctioned by the Government for use in the schools, and that steps be taken to have the Scripture lessons restored to their place in the public readers.

Dr. Caven thought the last suggestion was an excellent one. The first was more difficult. The proper course seemed to him to be to hand over the communication to the General Assembly, who have the subject under consideration.

Rev. A. A. Drummond favoured the restoration of the feature referred to in the Irish national readers, but he was decidedly opposed to seeking Government sanction to a doctrinal abstract.

Rev. J. Somerville recalled the fact that the people in the East as well as in Manitoba had expressed unwillingness to raise a question that in their Provinces had been settled. Rev. J. McMechan and Dr. Gray related their experiences in giving religious instruction in the schools of their respective districts.

The following motion by Dr. Caven, seconded by Rev. J. Mutch, was carried unanimously: The Synod acknowledges the receipt of the communication from the Synod of the Diocese of Toronto, expresses its sense of the great importance of the subject to which the communication refers, and its desire to co-operate with other Churches in securing an entirely satisfactory solution of the question of religious instruction in the public schools, and resolves to transmit said communication to the General Assembly, so that the matters brought forward may be carefully considered and dealt with by means of the Committee on Religious Instruction in Schools, which the Assembly will doubtless reappoint.

Mr. J. K. Macdonald, Convener of the Committee on the Aged and Infirm Ministers' Fund in addressing the Synod on this subject in introducing regretted that the proposals made to secure an adequate endowment fund had not met with a very encouraging response. The sum of \$14,000 had been apportioned among the Presbyteries. Only two Presbyteries have raised the sum for which they were assessed—Whitby and Brandon.

From the Presbyteries of Toronto and Kingston \$5,730 had been asked and only \$4,012 28 had been received. The congregations in the rural districts are scarcely doing their full duty in relation to this fund. The Church should come to the conclusion either to support the fund properly or abandon it altogether. Ministers and elders have not fully realized the necessity and importance of this fund. Why are the members of the Church so ignorant of the facts of the case? The ordinary fund should be brought up to the proper level before the endowment fund can be raised. For the ordinary fund \$8,811.11, instead of \$14,000, is this year's contribution. Ministers will have to speak more fully and plainly concerning the claims of the fund. He was satisfied that when the people understood the actual state of matters they will respond with liberality.

Rev. J. Carmichael moved that the Synod tender its thanks to Mr. Macdonald for his excellent address and his valuable efforts on behalf of the Aged and Infirm Ministers' Fund, expresses its sense of the great importance of the scheme which he has presented, and pledges itself by bringing the matter before its congregations, and in other suitable ways, to do what it can to make the efforts towards improving the fund successful.

Mr. T. Yellowlees seconded the motion. He felt that the elders should do more in commending the claims of the Aged and Infirm Ministers' Fund to the confidence of the people. The motion was unanimously carried.

It was agreed that the next meeting of the Synod be held at Orillia on the second Tuesday of May, 1890.

In the afternoon, after devotional and routine business, the next matter of interest was the Galt holiness case. Parties were called to the bar and the papers read, the latter taking up much time, as the documents were both numerous and lengthy.

Mr. J. K. Cranston spoke in support of the appeal from the decision of the Presbytery of Guelph, and was followed by Mr. J. D. Cranston. Both speeches repudiated the imputation of holding and teaching absolute and perfect holiness.

Rev. Dr. Middlemiss, in defence of the action taken by the Sessions of Knox Church, Galt, and the Presbytery of Guelph, said that the agitation of this question in Knox Church is fraught with danger, if not disaster. Dr. Middlemiss gave an account of the successive steps taken in dealing with the appellants by the Session of Knox Church, Galt.

At the evening meeting the report of the Sabbath School Committee was presented by the Convener, Mr. D. Fotheringham, from which the following is gleaned:—Four thousand officers and teachers are reported for 1888, in charge of nearly 36,000 scholars, old and young, whose average attendance is 23,668, or 66 per cent. From among these about 1,200 professed faith in Christ—that is, one in thirty became communicants. The contributions of about 200 schools reported as giving to missions, out of 235 from which reports were received, were \$5,601, while \$21,308 were collected for all purposes. That is, 42 per cent. of the collections went for missions, 8 per cent. was given for other objects, while half was expended in support of the schools or diverted into other channels. One officer or teacher in eight is an elder. The report concludes with a number of practical suggestions intended to secure more complete organization and greater efficiency of Sabbath School work. Mr. Fotheringham moved that the report be received, its recommendations considered and with slight alterations they were adopted, and the thanks of the Synod given to the Committee.

Consideration of the Galt case was then resumed by the continuation of Dr. Middlemiss answer on behalf of the assessors to the Galt Session. He held that the doctrinal standards are directly opposed to the theories of the appellants. He concluded by indicating the undesirable practical results that are likely to flow from the ideas of the appellants.

Dr. Torrance addressed the Synod in defence of the action taken by the Presbytery of Guelph. He showed from the sixth and other sections of the Confession of Faith that the views of the appellants were contrary to the doctrines of the subordinate standards of the Presbyterian Church. He concluded by referring to the teaching of Scripture on the nature of sin, with which the opinions of the appellants are at variance, and asked that the Synod dismiss the appeal and reaffirm the decision of the Presbytery of Guelph.

Rev. Alexander Jackson spoke in answer to the appeal on behalf of the Session of Knox Church. Messrs. J. K. and J. D. Cranston briefly replied, and questions were put by several members of the court.

After devotional exercises and routine on Thursday morning, consideration of the Galt case was resumed, and a number of questions were asked in order that the appellants might more clearly define their position.

Rev. John Somerville moved that the appeal be dismissed and the action of the Presbytery be sustained. This was seconded by Dr. J. B. Fraser.

Professor McLaren was of opinion that substantial justice had been done in the proceedings by the Presbytery. The objection that specific charges had not been formulated had no great weight, as it was only when the process is by libel that specific charges were required. In cases of a doctrinal character, the method of procedure followed in this case is the usual one, and is sanctioned by the forms and practices of other churches. The appellants had full opportunity for the statement of their views. The two points were:—Do the appellants hold and teach doctrinal errors? and have they followed divisive courses? The teaching of the Church on the question was clear, and it was in harmony with Scripture. When they came to what the appellants taught they were found to repudiate certain expressions implying sinless perfection, but they claimed that for greater or less periods they are not conscious of having sinned, and therefore, at these times, they had no occasion to make confession of sin. There were times when they were not conscious of sin. This implied either that they were sinlessly perfect or that the conscience may have become so deadened that it has ceased to perform its functions. Perfect holiness or spiritual blindness is the logical outcome of the position they assume. The doctrine professed by the appellants is substantially the same as the Romish doctrine concerning sin, and it has an important bearing on fundamental truth. Had the appellants remained quietly and orderly they might have been allowed to continue undisturbed. If they came forward as leaders and teachers, then they should be dealt with as other Christian teachers were. For the reasons given he could see no other course open to them but to sustain the action of the Presbytery.

Professor Gregg, though in harmony with what had been stated by Drs. Middlemiss and McLaren, thought specific charges should have been preferred.

Dr. Reid regretted that answers to the questions touching fundamental points in the controversy had not been given. He regretted that reflections on the integrity of the parties had been mixed with the doctrinal matters.

Principal Caven was of opinion that the Synod had no option but to sustain the action of the Presbytery. It was clear that from the appellants' declining to answer some of the questions put, they had not fully meditated on the doctrines that had been familiar to theologians for hundreds of years. He had no intention to say anything harsh of the appellants. They were, no doubt, sincere and well-intentioned. If they will now acknowledge that they have not yet thought out this matter sufficiently, let them state this.

The vote was then taken on the following deliverance, moved by Rev. John Somerville, seconded by Dr. J. B. Fraser, and carried unanimously. The Synod, recognising the fact that the appellants have had a full opportunity of defining their position before the Session of Knox Church, Galt, and before the Presbytery of Guelph, and have also had a full opportunity of stating their case before the Synod, and further recognising the fact that the doctrinal position of

the appellants is not in harmony with the teaching of the subordinate standards of the Church and the Word of God, and that they declare that they are determined to teach the doctrinal views they at present hold, therefore the Synod resolve that the appeal be dismissed and the action of the Presbytery of Guelph sustained.

When the Synod again assembled in the afternoon, the Rev. W. G. Wallace presented the Synodical Committee's report on Temperance. In introducing the subject, he stated that the reason why the Church had appeared indifferent in this matter was, that it has been too much left to outside organisations. Efforts have been made to give the subject a more important place in Sabbath School Instruction. The report says: The repeal of the Scott Act may not, under present circumstances, be a retrograde movement, but it is very significant that almost all, if not quite all of the Sessions in counties that have returned to the license system, report change for the worse, and agree in attributing it to the repeal of the Scott Act.

Rev. W. Frizzell moved and Rev. Donald Tait seconded the motion that the report be received and its recommendations considered. Mr. Tait urged that while much had been done in various ways to advance the cause of temperance as a matter of expediency all Christians should practise total abstinence. The recommendations were then taken up and adopted as follows:

1. That the Synod make an earnest appeal to the people to sink political differences and unite in pressing towards the total prohibition of the liquor traffic which is the most effective form of Temperance legislation, and to seek to foster Temperance sentiment in this direction.

2. That, whereas in order to make Prohibitory legislation effective, there must be a strong abstinence sentiment behind it, and, as there are many possessed of inherited weakness or of acquired taste for intoxicating liquor, or exposed to peculiarly strong temptations, we urge upon all to discountenance in every way the use of strong drink as a beverage.

3. That we express satisfaction that the Minister of Education has decided to allow value for examination in the public schools on the subject of Scientific Temperance, which we believe to be the best means of securing faithful, constant instruction in these important principles; and, further, that the Synod again urge ministers and people to use all diligence, that the authorized text-book on this subject be introduced into every public school.

4. That we record our gratitude to God that although there have been reverses, there has been during recent years great advance made in the cause of Temperance, and that, believing that "no drunkard shall inherit the Kingdom of God," we give ourselves with renewed earnestness to holding up the Lord Jesus Christ as the only Saviour from the sin of intemperance, as he is from all sin.

Rev. E. F. Torrance presented the report on the State of Religion, which gave a view of the services rendered by the eldership, attendance at the religious services, Sabbath observance, the cultivation of religious life in the family, the increase of the missionary spirit, evangelistic services, special efforts to bring the young to Christ, Young Men's Guilds and Societies of Christian Endeavour, Temperance Organization, hindrances, etc. On motion of Rev. J. A. R. Dickson, seconded by Dr. MacTavish, the report was received and its recommendations adopted.

Rev. J. Somerville submitted the report on Sabbath observance. Among its recommendations were: The importance of direct instruction on the subject of Sabbath observance. It is advised that the meals on the Sabbath, except in cases of necessity, should be discontinued; that the Synod draft a petition to be forwarded to Dr. Armstrong, Ottawa, Secretary of the Sabbath Alliance, for presentation next session of Parliament; that Presbyteries be recommended to exercise more careful supervision of congregations in regard to Sabbath observance, and that a given Sabbath be devoted to special sermons on the subject.

Rev. J. McKay having called attention to the growing prevalence of Sabbath milk traffic, and moved that the Synod recommend that our people in all practicable ways endeavour to discountenance this form of Sabbath desecration:

Overtures were received from the Presbyteries of Guelph and Kingston praying that action be taken to secure disallowance of recent legislation in favour of the Jesuit Order.

Dr. Torrance supported the overture from the Presbytery of Guelph. The Church ought to speak out on this subject. The teaching of the Jesuits is antagonistic to the progress of evangelical truth. He said nothing against the Jesuits personally, but their system is antagonistic to personal, civil and religious liberty. Our liberties are in danger. The resistance of the community and the Church should have been begun before this. These acts are but the beginnings of further aggressions. The supreme Court authority ought to be invoked if need be. Jesuit missionaries did noble service as missionaries in early days, but their maxim was the Church rules the world, the Pope the Church, and the Jesuits the Pope.

Rev. Alexander Young spoke in support of the overture from the Presbytery of Kingston. He cordially endorsed the remarks of Dr. Torrance.

Principal Caven thought it would be best simply to transmit the overtures. He had not met with one who endorsed the Jesuit Acts. The only objection that has been urged is that agitation might jeopardize provincial authority. But surely remissness to maintain the civil and religious rights of the people would be fraught with still greater dangers to the perpetuity of the Dominion.

Mr. Yellowlees seconded the motion, which was unanimously and enthusiastically adopted. It is as follows: The Synod receives the overtures, recognizes the exceeding importance of the subject to which they relate, as well as the special obligations which the history of the Presbyterian Church lays upon all its adherents to be zealous in the defence of the principles of civil and religious liberty—principles which, in our judgment, are flagrantly violated by the Jesuit Estates Act, as well as by the Act incorporating the Jesuit Society. The Synod transmits these questions to the General Assembly, to meet in Toronto next month, fully persuaded that the Superior Court of our Church will give earnest and adequate expression to the convictions of our people upon a question which has so important a bearing upon the fundamental relations of civil and ecclesiastical power, the just rights of the minority in the Province of Quebec, and the tranquillity and well-being of the entire Dominion.

A petition was presented asking permission to organise a Synodical Evangelistic Association for the purpose of organising and conducting evangelistic services. Rev. J. W. Mitchell thought that owing to the late stage at which the petition had come up, it would be better to lay it on the table.

A communication from Dr. Rosebrugh, chairman of the Prison Reform Society, was read, suggesting that the Synod might take some steps to forward the work undertaken by the Society.

A motion was adopted expressive of sympathy for Dr. Fraser and his congregation, because of his illness, and pleasure at learning that his health is improving.

The customary votes to the officers of the church in Bowmanville, the families who have entertained the delegates, the press, etc., were cordially given. It was a subject of general remark that much of the pleasure and comfort of the delegates was due to the care of the local committee, whose arrangements were so successfully carried out by the active and untiring efforts of Mr. Peter Murdoch. It was felt that the Synod meeting was a pleasant and profitable one.

On Thursday evening, the Rev. J. Wilkie, Missionary from Indore, delivered a most interesting address, filled with information as to the actual condition of the people to whom the missionaries in connection with the Presbyterian Church are seeking to impart the blessings of the Gospel. He told of some of the difficulties that had to be encountered in the prosecution of the evangelistic and educational work in which they are engaged, and spoke in a hopeful vein of the future prospects of the mission.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 22nd, 1889

THE appellants in the Galt heresy case write a letter to the *Globe* in which the following sentence occurs:—

We gratefully acknowledge the general Christian courtesy and fairness of the members of the Synod at the late investigation, and if a satisfactory result has not been reached we admit that it is from no lack of time and painstaking on their part.

Men who have lost their case do not usually leave court in such good humour. This happy ending in the Synod, so far as feeling is concerned, is no doubt largely due to the wise, dignified patient and kindly way in which the appeal was dealt with. If all judicial business could be entrusted to men like Drs. Caven, McLaren, Reid and others who took part in issuing this case ecclesiastical litigation would not leave as many scars as it oftentimes and even difficult cases might be issued without anybody going over to the Methodists.

COMMISSIONERS to the General Assembly, who are likely to be asked to draw up reports might do a worse thing than paste the following in their hats. It is the advice given by the *Interior* to the chairmen of committees in the General Assembly of the American Church, now in session in New York.

A good rule for every chairman, in preparing a report, is to dispense with preliminaries, avoid all glittering generalities, state vital facts without bias, draw conclusions or offer advice briefly, reject all temptation to laboured argument—and then stop. Such a report will be received with applause; better still, with understanding.

These rules are certainly good, so good that none but a man skilled in drawing up reports could use them. Still a high ideal is a good thing even when it is not always reached. Most deliberative bodies might also improve the literary character of motions and amendments without incurring the charge of being word brokers. Just how many motions and amendments are put into decent dress by long suffering secretaries and clerks the world can never know.

ARCHDEACON FARRAR closed a sermon on John Bright the other day with the following eloquent sentences:—

We have lost him; and may God make us mindful to follow all that was good and all that was noble in his example! We have lost him, and may God raise others like him to our needs! God give us men! A time like this demands great hearts strong minds, true faith, and willing hands—

Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy,
Men who possess opinions and a will,
Men who have honour, men who will not lie.

—above all, men who are true Christians as well as eminent politicians, men who can live pure lives, as well as make able speeches, men who, whatever their mistakes or their limitations, yet fear God, and do righteousness, and therefore, whatever they may be called, are acceptable with Him.

Well, Gladstone is a man of that kind. The lust of office does not kill him, the spoils of office cannot buy him, he certainly has opinions and a will of his own, he is a man of honour and does not lie; he is a Christian, lives a pure life, fears God and does righteousness, but about half the electors of England would turn him out of parliament if they could. A majority of about seventy, composed of Liberals and Tories, keep him out of power. "God give us men," is a very appropriate prayer but when he does give good men sometimes the gift is not valued highly.

THE *Christian-at-Work* is strongly in favour of candidating and thinks that in preaching as candidates ministers are required to do nothing more than men in other professions do every day:

Here is a part of the discipline of life to which men in all other professions and trades are subjected; and why should

the minister refuse to take his share? Everywhere else outside of the pulpit, places of usefulness are sought—sought by personal application, by letters of introduction, by calling in the aid of friends, and by exhibiting a record of good work done. Merchants, lawyers, doctors, mechanics, have often to try hard to obtain a commanding position; and often, too, they have to endure whatever humiliation and disappointment there may be in failing to get the position they aim for.

The comparison made between lawyers and doctors seeking business and preachers in search of a call is not happy. Who ever heard of a lawyer addressing a jury in presence of four or five hundred prospective clients in order that they might see how well he could conduct a case. Is there a respectable lawyer on the face of the earth who would exhibit himself in that way? When did any doctor treat a patient in public in order that the public might see how skilfully he could prescribe? Candidating may be the right way or the wrong way but certainly it cannot be defended by analogies drawn from other professions. The thing it resembles most is the effort made by a public man to get a seat in Parliament, or some other representative body. He, too, is a candidate.

THE descriptive report is not an American idea, as many suppose. The editor of the *Pall Mall Gazette* says:

My idea of a good report is this: Whatever the meeting, whatever the incident, the report, written in simple, familiar, even colloquial language, should be lucid, terse, almost dramatic in its form and intensity; that every point of importance, and only points of importance, should be conveyed in the briefest language, and to these points of importance there should be wedded language and ideas which would make the whole article piquant and picturesque, so that the reader of the journal might be almost compelled to read it even against his will. For these reasons I am dead against any longer life being granted to the old stereotyped form of framing reports of public meetings. The report of the future will be more of a picturesque panorama, a microcosm of the speeches and resolutions, no suggestive incident being omitted, and the spirit of the proceedings, down even to its undercurrents, being clearly and decidedly delineated.

It will be seen from the foregoing that the editor's idea of a good report is one written mainly to interest readers. The speaker is almost ignored. His most important points are to be given, but there must be "wedded language and ideas which make the report piquant and picturesque." But supposing the speaker were neither piquant nor picturesque. He may be exactly the reverse, but the report must be readable. That is the main point. The stenographer of the future must be a descriptive writer. The journal of the future will pay more attention to the million who buy papers and read them than to the one man who speaks. If the public want very much to know what he says, he will be taken *verbatim*, but not otherwise. We should like to see one of the dailies try a first-class descriptive report of the next meeting of the General Assembly.

THE Chicago *Interior* thinks our contributor Knoxonian displays "sound sense" when he contends that a movement in favour of organic union must come from the people, and work upward, if it works at all. The *Interior* says:

Knoxonian, writing in THE CANADA PRESBYTERIAN on some problems of perpetual motion—such as how to prepare and deliver sermons, how to dispose of the pews, how to fill vacant pulpits, etc.—adds the problem of organic union to the list. This union idea is being agitated to some extent over the border, as was disclosed by a correspondent of the *Interior* recently. We remember that it was proposed by an Episcopal body two or three years ago, debated by a joint meeting of Presbyterians, Methodists, and others this year, in Toronto, and then held open to await the results of further prayer and Conference. It appears to us that Knoxonian is right, in classing this among the movements which can never be brought to a definite result, by the methods at present adopted. "Any union movement," he declares, "even if desirable, to be successful must begin with the mass of the people and work upwards. When the body of the people are ready and anxious for union, union will come, if ever, and not till then." This is sound sense, we verily believe. When the laity of the churches begin to feel hampered by denomination boundaries, and astonish the pastors by asking for the frequent holding of union or fraternal services, and for the common use of compromise forms of worship and statements of doctrine—when that occurs, something in particular is liable to happen. How is it in Japan? Did not the preachers there have it forced on their attention, that the people in Presbyterian and Congregational churches were anxious to coalesce, and could see no reason for continued separation? We answer, Yes; and hence arose the plan of union in Japan. In a similar way, if at all, must come about a union of Christian denominations in Canada, or in the United States.

The energy and liberality displayed by the people, especially by Methodists and Presbyterians in building churches, endowing colleges and doing various kinds of denominational work shows, we think, very clearly that whatever mere talkers may be saying, the people who are doing the work and paying the money are not giving the slightest attention to questions of Union.

TORONTO AND KINGSTON SYNOD.

THE popular impression that a Synod is more of a formal than a real necessity to the completeness of Presbyterian organization was not borne out as a result of the meeting at Bowmanville last week. By most who were in attendance it was reckoned one of the best meetings held since its formation. Certain it is there were no expressions of disappointment heard from those who commented on the proceedings. Presbyteries manage to do excellent work in the interests of the Church, and now that they have increased in number much that was formerly neglected or overlooked is now attended to. The supervision of congregations and mission stations is much more complete and effective than it was in earlier days. There can be no doubt that Presbyterianism suffered much from the want of opportunity and the limitation of resources unavoidable in its earlier history in Canada. There are whole sections of country where in early days Presbyterians settled for whom no ordinances were provided by the Church of their choice. They felt it to be their duty, and rightly to avail themselves of whatever services were within reach. Thus many who to-day are active workers in other churches owe not a little of their usefulness to the advantages received from the church they did not leave but which virtually left them.

It would be ungrateful and unjust to the memory of the pioneer Presbyterian ministers, some of whom remain but a large number have fallen asleep, to imply that they were negligent. They laboured with a zeal, energy and self-forgetfulness, amid difficulties, discouragements and privations that cannot be surpassed. They laid the foundation for the prosperity that now characterizes the Presbyterian Church wherever it has been planted. The old Presbyteries have been able to consolidate the congregations under their care and to meet all requirements as they arise. The more recently formed Presbyteries have done a praiseworthy work in providing the supply of ordinances in hitherto neglected localities and done much to advance the interests and influence which the Presbyterian Church is fitted to exert.

Synods have been able to contribute their share to the more complete organization of the Church's machinery. It may be that all that was expected from them has not been fully realized. In judicial cases it may be that parties are sometimes unwilling to accept Synodical decisions as final, yet numbers of such cases are settled satisfactorily without going further. In such cases as find their way to the General Assembly, they are all the more satisfactorily disposed of because of the consideration and sifting they have received in the intermediate court. Their merits have been fully canvassed, and all their bearings are more properly understood. The Synod also affords an opportunity for the discussion of those questions that from time to time engage popular attention, and thus to some extent help to shape public opinion from a Christian standpoint.

What may now be considered as an inseparable adjunct of the Synod is the Conference on practical Christian work that usually precedes its regular meetings. That such conferences can become eminently helpful and profitable, none who attended the one at Bowmanville can reasonably doubt. The arrangements previously made, the subjects chosen for consideration and the speakers appointed evidenced wise and judicious management on the part of those entrusted with shaping the work of the Conference, which throughout was admirably managed. The work was well apportioned, the speaking was apt and stimulating, and, what is not always attained, it was admirably well-timed. No one transgressed by indulging in profuse and protracted verbosity. The subjects discussed were of the most practical kind. From certain remarks made, it is clear that solicitude for the maintenance of that essential part of home religious life, family worship, was not mistimed. Decision for Christ, claims of the Sabbath school, development of the working power of the Church, pastoral visitation, foreign mission work, and the animating spirit and power of all religious activity were themes that properly engaged the attention of the Conference, and the fervour that their consideration evoked was a hopeful sign of the earnestness of purpose by which the members were animated. Excellent as the Conference was, there is an obvious improvement that can yet be made. The speaking should not be confined almost exclusively to the ministry, as is the present practice. The fault is not theirs, for there was more than one direct appeal for the eldership to speak out. The actual condition of the Church would be more fully understood did the elders take a more active part in the Church courts.

The opening sermon gave the key-note to the

Synod. Readers can form their own judgment of the excellence of the retiring Moderator, Rev. D. D. McLeod's discourse as it appears in another page. It made a most favourable impression on all who heard it, and only words of commendation were heard on every hand. What is known as the Galt case occupied for a lengthened period the earnest attention of the Synod. Its investigation was entered on in a serious and earnest spirit. It was evident that the members felt that a grave responsibility rested upon them. There was throughout a spirit of fairness and consideration for all concerned that was gratifying to see. The holiness theory to which the appellants from the decision of Guelph Presbytery appear to be passionately attached received more than a superficial consideration, and gave opportunity for a clear and comprehensive statement of the doctrine concerning sin and sanctification as taught in the Word of God, and summarized in the subordinate standards. Since the brethren who claim to have experiences of exalted holiness have appealed from the unanimous deliverance of the Synod it would be improper to comment on a case that is still *sub judice*, but there is no impropriety in acknowledging that the consideration of the question in the Synod occasioned several addresses demonstrating that the speakers were no novices in the exposition of Christian doctrine. The comparatively brief addresses of Drs. Middlemiss, Torrance, McLaren and Caven would not have been out of place in the Pan-Presbyterian Council. The theology of the doctors is sound, massive, logical, and highest merit of all, scriptural.

The only other question of interest apart from the ordinary work of the Church was raised by the presentation of overtures relating to the Jesuit Estates Act. On these there was not much speaking, but it was vigorous and to the point, and it apparently voiced the unanimous feeling of the members.

The beauty and restful appearance of the town of Bowmanville, the generous hospitality of its inhabitants and the excellent spirit that pervaded all the proceedings will live in pleasant memories with all who attended the Synod of Toronto and Kingston in 1889.

THE FORM OF THE CHRISTIAN TEMPLE.*

ONE of the studies pressing most earnestly upon the attention of the religious world in these days is Ecclesiology. The claims of the Anglican and Romish Communions, as well as the movement towards union among evangelical bodies, are bringing forward the serious question, "What is the Church?" Prof. Witherow discusses the outward form of the Church, holding that "we cannot be indifferent to the purity and polity of the Church without endangering less or more the treasures, which that system is meant to enshrine." He has a strong conviction that Church polity is an important portion of Christianity. If he is reminded that the Church, as an organization, began at Pentecost, and was not established by our Lord while on earth, he grants all this, but claims that He made preparations for the organizing of such a Society.

The main department of discussion in this book are Temporary Agencies—Permanent Elements—Human Additions.

Under Temporary Agencies, the author places apostles, prophets, evangelists and charisms or gifts of the Spirit. He has no sympathy with the doctrine of Apostolic Succession. "The Church had no command to continue it (*i.e.*, the apostolic office); there is no record of its continuation, the attempt at its perpetuation in an inferior class of officers was an after-thought of subsequent ages."

Under Permanent Elements, the Church (or local congregation) claims first consideration. The author's study of the Acts leads him to reach this conclusion. "All who believe the Gospel and reside within convenient distance of each other, should enrol themselves in a religious society under the authority of Christ, and should meet stately in one place for the worship of God, for the observance of Christian ordinances and for mutual edification." In discussing the advantages of the church meeting, there are some words of practical wisdom. "It is possible that on a given day a man might not be so much edified by hearing a feeble discourse in church as by reading Guthrie or Spurgeon at home. But the question is not whether any particular day can be spent more profitably at home or in church. The real question, which every person has to decide upon his own responsibility is this: "Is not the

church meeting an institution intended by its Divine Author for the good of man? Is it not the divine will that my household and myself should gather to such meeting and take advantage of its ministrations?" The congregation is based upon association, the ministry, which is a distinct class, a divine and permanent institution, is founded on necessity, the diaconate had its root in sympathy for the poor. The author seems quite convinced that there was no distinct and separate office of "deacons."

On the eldership the author supports Lightfoot as to the identity in the New Testament of bishop and elder: but, with Lightfoot also, he takes issue with many writers in denying the distinction made to-day between elders, who rule, and elders, who both rule and teach, and contends that in the first century, there was no distinction of office, the only distinction being one of gifts and labour and honour.

After chapters on "presbytery" and "popular election of Church officers," which is with him the only divine plan, the author passes on to the subject of *ordination*. He discusses at length the ordination of Saul and Barnabas at Antioch, it was not ordination to the apostleship, for Barnabas was never an apostle in the official sense, nor could Paul have affirmed so strongly (Gal. i. i) that his apostleship was not "from man" or "through man." The author claims this to be ordination to the office of evangelist, which is co-ordinate with that of the minister or pastor. The men who laid hands on Saul and Barnabas were not apostles. Niger, Lucius, Manaen have no place on the list of the twelve. They were not deacons, for they are otherwise described as "prophets and teachers." They were Presbyters, and therefore in this act we have a strictly Presbyterian ordination. Ordination with our author does not impart grace, it imparts nothing to any candidate which for sufficient reasons may not be taken away—it "only invests with office and imparts ecclesiastical authority to discharge certain duties."

With some ingenuity he argues that in apostolic times there was only one church in each city. He feels that the greatest difficulty lying against his view is in regard to the Church at Jerusalem, and he seeks to deal with the objections on the ground of numbers and difference in language. He concedes that there were minor meetings for prayer at Jerusalem, but these were only sectional, there was but one general meeting in each town. These churches in different places were "so united to each other by bonds of faith and love and sympathy, as in reality to constitute one universal Church—an aggregate of believers—the different parts of which were kept asunder only by the conditions attached to human life." Arguing from the reference to the Assembly at Jerusalem of a question of doctrine from the Church at Antioch, the author successfully establishes the principle of synodical jurisdiction.

The portion of the book headed "Human Additions" deals with the "series of ecclesiastical growth, entirely human, opposed to the divine model, corrupting the purity of the Church, obscuring the faith, and so pernicious in themselves as to justify the great movement known as the Reformation."

After dealing with "priesthood" and "penance" and thoroughly and exhaustively discussing "prelacy," the author takes up the subject of apostolic succession" again, shows its want of scriptural basis, contends that the succession mentioned by the early fathers is not apostolic succession, claims that an unbroken line of valid ordination cannot be proven, and then quotes Anglican opinion on the subject, "The best test of a Gospel minister is not his ordination, but the message which he carries to men. . . . By all means let the bearer of the message be orderly appointed to his office, but if the message which he delivers be 'another Gospel,' it makes little matter that the prelate who ordained him can trace up his ecclesiastical lineage to Peter."

The author closes his chapter on the "papacy" with reference to the doctrine of papal infallibility, and concludes with these words of awful import: "In fact the recent dogma opens in future at the Vatican, a great spiritual manufactory, from which an exhaustless supply of doctrine, precepts and regulations can be procured as they are required, and every one of them bearing on its face the stamp of that one man whose very dictum, in the estimation of those who believe the infallibility, is sufficient of itself to make an article of faith."

Professor Witherow has done his work well, and the book is well worth reading. It is a fair, exhaustive treatment of an important and in some senses a living question, and one cannot but admire the spirit of the author in seeking to know not simply what expediency prompts, but what Scripture teaches on these matters. The book is a valuable contribution to the study of church government.

Books and Magazines.

ECCLESIASTICAL AMUSEMENTS. By E. P. Marvin, Lockport. Introduction by Rev. Drs. Hall and Crosby. Fourth Edition Enlarged. (Lockport, N. Y.)—This tract of thirty-two pages presents an array of facts, reasoning and Scriptural statement that ought to receive most careful attention by all who have the best interests of the Church at heart. It deals plainly with certain present tendencies that if they come to prevail will deaden Christian life and spirituality.

PETER VS. THE POPE. Romanism in the Light of the Bible. (Baltimore: By Pastor A. C. Dickson.)—This is the first of an excellent series of tracts in cheap form, on "Roman Catholicism in the Light of the Bible." The first, "Peter vs. the Pope," has just been issued. The Douay Bible, accepted by Roman Catholics, is the standard of appeal, and the teachings of Peter, who is claimed as the foundation of their Church, are compared with the dogmas of their Church as taught to-day.

BROWNLEE'S MAP OF MANITOBA. (Brandon Manitoba: J. H. Brownlee.)—This pocket map of Manitoba, printed with care on serviceable paper by the Canada Bank Note Co., tells at a glance its own tale of rapid railway progress with the attendant flouring mills and grain elevators, and the liberal postal and school facilities of the young province, all of which are plainly located and named. Another feature is the names and boundaries of all municipalities and counties, electoral divisions, etc.; also the height above sea level of all lakes, mountains, cities, towns, etc. All this information is plainly indexed in about fourteen pages.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—A new serial story by Edwin Lasseter Lynner opens the *Atlantic Monthly* for May. It is called "The Begum's Daughter," the scene of the novel is laid in old New York, about 1689. This is followed by a paper on "Temperance Legislation, its Uses and Limits." Mr. Fiske contributes one of his valuable historical papers on "Brandywine, Germantown, and Saratoga." Mr. W. H. Bishop writes a graphic sketch of "The Paris Exposition in Dishabille," giving its appearance when the buildings were just being completed. An amusing article on "The Philosophy and Poetry of Tears" is contributed by J. T. L. Preston; Mr. Frank Gaylord Cook writes about "The Lawyer in National Politics." Josiah Royce contributes the first of two papers on "Reflections after a Wandering life in Australasia," another paper of a lighter kind, also having to do with travel, is "At Sesenheim," by Bliss Perry. The short story of the number is contributed by Elizabeth Stuart Phelps, "The Bell of St. Basil's," and Mr. James continues his novel "The Tragic Muse" with his usual art. In poetry, there are some extremely bright verses, called *La Merveilleuse Américaine, 1793-1889*. "Palinode, By a poet brought to Book," has all the grace of lines by T. B. Aldrich, although signed only by the initials T. B. A. Reviews of Motley's Correspondence, etc., and the usual departments close the number.

ROME IN CANADA. The Ultramontane Struggle for Supremacy over the Civil Power. By Charles Lindsey. Second edition. (Toronto: Williamson & Co.) If many Canadian Protestants have been too long regardless of the fact that Ultramontane Romanism under Jesuit direction has been making audacious usurpations on the liberties of the people in the Province of Quebec, there are some who with clear and intelligent eyes were able to discern the successive stages by which an arrogant spiritual despotism has reached that degree of power that civil government is no longer able to resist its impious demands. The author of this ably and carefully written book is one who for years could read aright the signs of the time. He has done his work in an excellent spirit. It is no hastily prepared treatise compiled chiefly for the purpose of catching the public ear and reaching the public pocket at a time of unwonted excitement. The work is the result of intelligent observation, keen insight, recourse to the best and most trustworthy sources of information, a spirit of candour, yet with a keen appreciation of the dangers that menace the free institutions that alone guarantee the peace, happiness and progress of this fair Dominion. This new edition of a work in itself intrinsically valuable, appears at a most opportune time. It has a compactly written introduction bringing the narrative connectedly down to the stirring events of the immediate present, and to increase its usefulness and facilitate reference a full index of topics has been added. For all who love their country and who prize the principles that can alone make a nation prosperous "Rome in Canada" will afford very profitable reading.

*THE FORM OF THE CHRISTIAN TEMPLE: Being a treatise on the Constitution of the New Testament Church. By Professor Witherow, Londonderry (Edinburgh: T. & T. Clark; Toronto: D. T. McAinsh.)

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XXVII.

Wherefore, Oul, despan thou never
God liveth ever

Brownrig was better in mind and in body than when Allison first came, but he was far from strong. His mind was far from clear, and it was not easy for him "to put this and that together," in a way to satisfy himself, when the doctor went away. He was already "muddled," as he called it, and he did the best thing he could have done in the circumstances, he shut his eyes and fell asleep.

Before he woke Allison came in, and when he looked up, he saw her sitting with her work on her lap, and yesterday's newspaper in her hand, reading and smiling to herself as she read.

"Weel, what's the news the day?" said he.

Allison did not start or show the surprise she felt at being thus addressed.

"Will I read it to you?" she asked.

She read about the markets and the news of the day, but whether he were getting the good of it all or not, she could not say. When she thought she had read enough, she laid down the paper and took up her work as usual.

That was the beginning. All the days passed like this day for a while, except that a book took the place of a newspaper sometimes. And by and by, the best of books had a minute or two given to it—rarely more than a minute or two. Brownrig listened to that as he listened to the rest, willingly, and sometimes with interest, when she chanced to light on a part which had not been quite forgotten in the long careless years which had passed since the time his dead mother used to read it with him and his little sisters, when they were children at home. When he looked interested, or made a remark on any part of what she read, Allison went over it again, and now and then took courage to speak a word or two of Him who "bore our griefs and carried our sorrows," and who died that we might live. He listened always in silence. Whether he was ever moved by the words could not be told, for he gave no sign.

While all this went on, summer was passing, and the dull November days were drawing near. Allison had her own thoughts, and some of them were troubled thoughts enough. But she waited, always patiently, if not always hopefully; and even at the worst, when she had little to cheer her, and when she dared not look forward to what the future might hold for her, she still strove to live day by day, and hour by hour, waiting to learn God's will, whatever it might be.

Little change came to the sick man as far as Allison could judge, or any one else. Was he getting better? If so, his progress toward health was more slowly made than had been hoped. At times he was restless and irritable, and spared neither nurse nor doctor which was taken as a good sign by some who were looking on. But for the most part he was quiet enough, taking little heed of the passing hours.

When Mr. Rainy came to speak to him on any matter of business, he seemed to rouse himself, and gave tokens of a clear mind and a good memory with regard to those matters which were put before him, whether they pertained to his own private business, or to that of the estate of Blackhills. But of his own accord he rarely alluded to business of any kind, and seemed, for the most part, forgetful of all that had hitherto filled his life. His friends came to see him now and then, and while any one was with him he seemed moved to a certain interest in what they had to tell, in the news of the town, or in the events which were taking place in the world beyond it, but his interest ceased when his visitor left him.

Except from weariness, and restlessness, and inability to move, he suffered little, and he had been so often told that the best hope for him, the only chance for restoration to a measure of health in the future, lay in implicit obedience to all that doctor and nurse required of him, that he learned the lesson at last, and was obedient and patient to a degree that might well surprise those who knew him best.

It did not always come easy to him, this patience and obedience. There were times when he broke bounds, and complained, and threatened, and even swore at his man Dickson, nor did Allison herself escape from the hearing of bitter words. But Dickson took it calmly, and bore it as part of his duty and his day's work.

"I'm weel used with it," said he. "His hard words maybe ease him, poor man, and they do me nae ill."

And they did Allison "no ill" in one way. She was too sorry for him to be angry on her own account, and listened in silence. Or, if he forgot himself altogether and gave her many of them, she rose quietly and went out of the room. She expected no apology when she returned, and none was ever offered, and his ill words made her none the less patient with him, and none the less ready at all times to do faithfully the duties which she had undertaken of her own free will.

But they made her unhappy many a time. For what evidence had she that her sacrifice was accepted? Had she been presumptuous in her desires and hopes that she might be permitted to do some good to this man, who had done her so much evil? Had she taken up this work too lightly in her own strength which was weakness in her own wisdom which was folly? Had she been unwise in coming, or wilful in staying? Or was it that she was not fit to be used as an instrument in God's hand to help this man, because she also had done wrong? She wearied herself with these thoughts, telling herself that her sacrifice had been in vain, and her efforts and her prayers all alike in vain.

For she saw no token that this man's heart had been touched by the discipline through which he had passed, or that any word or effort of hers had availed to move him or to make him see his need of higher help than hers. So she grew discouraged now and then, and shrunk from his anger and his "ill words" as from a blow. Still she said to herself:

"There is no turning back now. I must have patience and wait."

She had less cause for discouragement than she supposed.

For Brownrig did, now and then, take to heart a gently spoken word of hers; and the words of the book which his mother had loved, and which brought back to him the sound of her voice and the smile in her kind eyes, were not heard altogether in vain. He had his own thoughts about them, and about Allison herself, and at last his thoughts took this turn, and clung to him persistently.

"Either she is willing to forgive me the wrong which she believes I did her, or else she thinks that I am going to die."

Dickson did not have an easy time on the morning when this thought came first to his master. When Allison came in she had utter silence for a while. Brownrig took no notice of the newspaper in her hand, and looked away when she took up the Book and slowly turned the leaves. But that had happened before, and Allison read on a few verses about the ruler who came to Jesus by night, and who, wondering, said, "How can a man be born when he is old?"

"Ay! how indeed?" muttered Brownrig. "Born again. Ah! if that might be! If a man could have a second chance!"

And then his thoughts went back to the days of his youth, and he asked himself when and where he had taken the first step aside from the right way, and how it came about that, having had his mother for the first thirteen years of his life he should have forgotten her. No, he had not forgotten her, but he had forgotten her teachings and her prayers, and his own promises made to her, that he would ever "hate that which is evil, and cleave to that which is good," and that he would strive so to live and serve God that he might come at last to meet her where she hoped to go. Was it too late now? He sighed, and turned his head uneasily on the pillow. The angry look had gone out of his eyes, and they met Allison's with a question in them. But he did not speak till she said very gently:

"What is it? Can I do anything for you?"

"Has the doctor been saying anything to you of late?" he asked. "Does he think that my time is come, and that I am going to die?"

Allison's face showed only her surprise at the question.

"The doctor has said nothing to me. Are you not so well? Will I send for the doctor?" and she laid her cool fingers on his hand. But he moved it away impatiently.

"What I canna understand is that you should have come at all. You must have thought that I was going to die or you wouldna have come."

"Yes, I thought you might be going to die. I didna think I would have come but for that. I was sorry for you, and I had done wrong, too, in that I hadna withstood you. But I wished to be at peace with you, and I thought that you might be glad that we should forgive one another at the last."

"Forgive—at the last? There's sma' comfort in that, I'm thinking," and not another word was spoken between them that day. And not many were spoken for a good many days after that.

But one morning when Allison had been detained among her "auld wives" a little longer than usual, she came softly into the room, to find, not Dickson, but an old man with clear, keen eyes and soft white hair sitting beside the bed. His hands were clasped together on the top of his staff, and his face, benign and grave, was turned toward the sick man.

"He seems to be asleep," said Allison softly, as she drew near.

"Yes, he seems to be asleep," said the old man; "but I have a message to him from the Master, and I can wait till he wakens. And who may you be? One who comes on an errand of mercy, or I am greatly mistaken."

"I am a nurse here. And—I am—this man's wife."

She said it in a whisper, having had no thought a moment before of ever uttering the words.

"Ay! Ay!" said the old man, in tones which expressed many things—surprise, interest, awakened remembrance. And then Allison turned and met the eyes of her husband.

"It is the minister come to see you," said she, drawing back from his outstretched hand.

"Stay where you are," said he, taking hold of her gown. "Hide still where you are."

"Yes, I will bide. It is Doctor Kirke who has come to see you."

"You have had a long and sore time of trouble and pain," said the minister gravely.

"Yes, but the worst is over now," said Brownrig, his eyes still fixed on Allison's half-averted face.

"Let us hope so," said the old man, solemnly. "If the Lord's dealing has been taken to heart and his lesson learned, the worst is over."

But he had more to say than this. He was by no means sure that in his sense, or in any sense, the worst was over for this man, who had all his life sinned with a high hand, in the sight of his fellow-men, as well as in the sight of his Maker. His heart was full of pity, but he was one of those whose pity inclines them to be faithful rather than tender.

"Man, you have been a great sinner all your days," he said, slowly and solemnly. Many changes passed over the face of Brownrig as the minister went on, but he never removed his eyes from the face of Allison, nor loosened his firm clasp of her hand.

Faithful! Yes, but yet tender. How full of pity and of entreaty was the old man's voice when he spoke of One who, hating sin, yet loves the sinner. One who is slow to anger, full of compassion and of great mercy, not willing that any should perish, but that all, even the worst, should come unto Him and live!

"And, O man! ye need Him no less that you may be going back to your life again. The Lord could do wonderful things for the like of you, if ye would but let Him have His will o' ye. Able! Ay, is He, and willing as able, and surely he has given you a sign. Look at this woman against whom, it is said, ye wofully sinned! If she, who is but a weak and sinful mortal, has forgiven you, and is caring for you, and would save you, how can there be doubt of Him who gave His life a ransom for you?"

A glance at Allison's face stayed his words. Then he knelt down and prayed—not in many words—not as if entreating One offended or angry, but One waiting, looking, listening, loving. One "mighty to save." And then he rose and touched the hand of each, and went silently away.

Had Brownrig fallen asleep? Allison slowly turned her face toward him. He lay with closed eyes, motionless, and there were tears on his cheeks. As Allison tried gently to withdraw her hand from his clasp his eyes opened.

"Is it true, Allie? Have you forgiven me?"

"I—was sorry for you long since, even before you were hurt. I never wished ill to you. I came when I heard that you were like to die, so that we might forgive one another —"

Allison had gone almost beyond her power of speech by this time, but he held her fast.

"Oh! Allie, ye might hae made a good man o' me, if ye had but had the patience and the will to try."

But Allison said:

"No, that could never have been. I wasna good myself, and I was dazed with trouble."

"Ay, poor lassie, ye hae much to forgive. But I will make amends, I will make amends. Yes, in the sight of God and man, I will make full amends."

Allison could bear no more. Where was it all to end? Surely she was in the net now, and is was drawing close upon her, and she could not bear it. For a moment it came into her mind to flee. But the temptation did not linger long, nor did it return.

In his accustomed place Dickson was waiting.

"Your master requires you," said Allison, and then she passed on to her refuge among the auld wives, and pun bodies in the wide ward beyond. But it was not a refuge to-day.

"And how is your patient the day, puir man?" said she who was bowed with rheumatism being "no' fifty yet."

"We heard that the minister had been sent for to see him," said another. "It is to be hoped that he will do him some good."

Allison answered them both quietly. "He is just as usual. Yes, the minister has been there," and moved on to someone else.

It was the hour which she usually spent among 'hem, and she went from one bed to another, saying and doing what was needed for the suffering or fretful poor souls among them, answering kindly and firmly, with never-failing patience, the grateful looks of some, and the dull complaining of others, till the time came which set her free to go her own way again.

She was the better for the hour which she had dreaded when she first came in. She no longer felt the touch of that hot hand on hers, or the gaze of the eager eyes, which she had met with such sinking of heart. She was herself again.

"To think that I should grow faint-hearted this day of all days, when for the first time he seemed to be touched by a good man's words. I should be rejoicing and thankful. And whatever else is true, it is true that he who brought me here, kens the end, though I do not."

And so she went home to her rest, and the next day was like all the days, except that the sick man, as Dickson put it, "wasna sae ill to do wi'." It became evident to both doctor and nurse, that Brownrig had at last taken in the thought that he might be going to die. He said nothing for a while, but he marked their words and watched their ways, and when Dr. Kirke came, which he did every few days, he listened with patience, which grew to pleasure as time went on. When at last he repeated to Dr. Fleming himself, the question which he had put to Allison, the doctor's rather ambiguous answer did not satisfy him.

"I see you have your own thoughts about it," said Brownrig. "I think you are mistaken. I do not mean to die if I can help it. I wish to live, and I mean to live—if such is God's will," he added, after a pause. "I'm no' going to let myself slip out o' life without a struggle for it. I have a strong will, which hasna aye been guided to good ends, ye'll say, and I acknowledge it. But 'all that a man hath will he give for his life,' the Book says. And I will do my best to live."

The doctor said nothing.

"It is not that I'm feared to die. If all is true that Doctor Kirke has been saying to me, why should I fear? 'More willing to forgive, than ye are to be forgiven,' says he. And I can believe it. I do believe it. If Allison Bain can forgive, surely He will not refuse, who is 'merciful and full of compassion. And I hope—I believe—that I am forgiven.'"

Looking up, Doctor Fleming saw the tears on the sick man's cheek. That was all he was permitted to say for the time, for his strength was not great though his will was strong. The rest of the day was passed between sleeping and waking, while Allison sat working in silence by the window. But he returned to his declaration in the morning.

"Yes, I mean to live, but for a' that I may as well be prepared for death. And you'll send Mr. Rainy to me this very day. He must just come while I need him—and when I'm at my best and able for him. I'll die none the sooner for setting all things in order to my mind."

So the next day Mr. Rainy came, and for a good many days, and went through with him many matters of business, which must be attended to whether he lived or died. He was quite fit for it—a little at a time—Mr. Rainy declared. But the doctor wondered that his strength held out through it all. There was no evidence of failure in sense or judgment in all he said or planned, though his memory sometimes was at fault.

There was much to do, and some of it was not of a nature to give either peace or pleasure to the sick man. But it came to an end at last, and there were a few days of quiet till he was rested. Then he began again.

"I may be going to die, or I may be going to live. Who can say? It must be as God wills. But I have settled with myself one thing. Whether I am to live or to die, it is to be in my own house."

This was said to Dickson, who was ready with an answer to please him.

"And the sooner the better, sir, say I. The fine fresh air o' the hills would set you up sooner than a their doctor's bottles is like to do. If it were only May instead of November, I would say the sooner the better."

"And I say the sooner the better at this time. Yes, its late, and its a lang road, and I have little strength to come and go upon. But there are ways o' doing most things when the siller (money) needna be considered, and where there is a good will to do them."

"Ay, sir, that's true. And I daresay the laird might send his ain carriage, and ye might tak' twa days to it, or even three."

"No, no. The sooner the journey could be gotten over the better. But that's a good thought o' yours about the laird's carriage. He'll send it fast enough, if I but ask it. But I'm done out now, and I'll need to lie still a while, to be ready and at my best, when the doctor comes."

(To be continued.)

AT SEA.

Beneath a moving canopy of blue,
With sunny clouds slow drifting from the west,
Or stars which strike their fires to ocean's floor,
We cleave a shining path the waters through.
Sometimes we see from out our gallant bark
The great round sun drop to his crimsoned rest;
Sometimes we see him, like a mighty spark
Of opal fire, upflash from seas of grey,
And through the chilly mists of dawn outpour
His saffron splendours o'er the azure day.
Great God, how glows Thy vesture in our sight!
How throbs at touch of Thine the gladsome sea!
These are the gleaming symbols of Thy might,
And speak Thy presence from eternity.
The sound of many waters soft and strong,
Are Thy sweet whispers breaking into song

—Theodore H. Raul, in *The Week*.

IN MUSSELBURGH, SCOTLAND.

Musselburgh was a burgh
When Edinbro' was name;
Musselburgh'll be a burgh
When Edinbro' is done.

So runs the old rhyme regarding this ancient town in which I had the good fortune to spend a couple of days this Spring. Whether this prophecy will be fulfilled or not may possibly become known to the toothless, hairless, one armed individual, who, say the scientists, is to be the coming man of the future. Musselburgh is about six miles from Edinburgh, and is situated on the Esk, a tributary of the Liddel, which forms the boundary between England and Scotland on the west. That river is thus celebrated, as what geographical point is not, in characteristic Scottish song:

Oh, the Esk was swollen sae red an' sae deep,
But shouter to shouter the brave lads keep,
Twa thousand swam ower to fell English ground
An' danced themselves dry to the pibroch sound:
Dumfooned the English saw, they saw,
Dumfooned they heard the blaw, the blaw,
Dumfooned they a' ran awa, awa,
Frae the hundred pipers an' a' an' a'.

The town itself is quiet, wide streeted, well kept, and has about it an air of solemn, self-conscious respectability as becomes one who was well known in the list of towns, long before that upstart Edinburgh had begun to spread herself round the foot of the castle rock, or about the knees of the couchant lion; or to assume to herself the title of the Modern Athens, forsooth!

Here in a field, named Pinkie-clough, a Scottish army was strongly posted to protect Edinburgh when Somerset the Protector marched into Scotland with an army of eighteen thousand men, to compel the Scots to wed their little girl queen to Edward VI.; a rough, if royal way of wooing. But though the Scots in their impatience to be up and at 'em, left their strong position at Pinkie, and paid for this blunder by being routed; and though Somerset wreaked his rage on the church of the Abbey of Holyrood, destroying it, and laying waste the country side, he did not succeed in his purpose, for the youthful Mary was removed to the priory at Inchmahome, and subsequently to France for safety.

Pinkie House is an old and interesting mansion standing in fine grounds just within the old town gates; and not far from it is Loreto College, one of the best Scotch schools, which is reported, however, to turn out more athletes than scholars.

On a hill above the town stands a grim, unprepossessing, old structure, as unlovely within as without, the ancient church of Inveresk. It is not without historic interest, however (I have yet to see the place that is), for in the churchyard here Cromwell planted his cannon; to bombard what, my informant could not tell—Edinburgh probably.

On the west side of the Esk, which runs through the town, the fisher part of the population are located in a lesser town of their own called Fisherrow, and there, un-influenced by the changes going on in the fashionable world at twenty minutes' railway distance from them, they work their own work and live their own simple lives, from generation to generation.

Musselburgh is a town of literary as well as historic interest. Here Dr. Moir, the gentle "Delta" of *Blackwood's Magazine*, author of many touching poems and the inimitable "Mansie Wauch," practised for many years as a physician, a "beloved physician" indeed; for he is remembered yet with reverential affection, and his self-denying labours in the old cholera times will never be forgotten. His grandson still practises in the town, and still occupies the old house in the High Street, with the beautiful garden sloping down to the Esk. Here were wont to foregather in genial conclave the choice spirits of the day:—Christopher North, De Quincey, who lived at Lasswade, and many other intellectual and kindred souls. Tom Hood once came here to visit "Delta" and the happy children in the house, who were all alert to see the man who wrote such funny things, were lost in wonder to see him so sad, a man who never smiled.

At Wallyford Farm, about two miles east from Musselburgh, Mrs. Oliphant, the well-known authoress, was born. On the occasion of a visit to "Delta" she revisited her native place with great interest and enjoyment.

Victoria Terrace is the name of a handsome row of houses, overlooking the Links and the blue river beyond, with its infinite variety of moods and of seagoing craft. In one of these houses, as happy as "twa doos in a doocot," live Annie S. Swan, the popular Scotch authoress, and her husband, Mr. Burnett Smith, a young physician.

This lady is, beyond a doubt, the most popular author of Scotch fiction, of a certain class, at the present day. Her popularity, indeed, is phenomenal; for the last few years the demand for her books has been steady and ever increasing, and her latest novel, "Over the Hills and Far Away"—a Crofter story, which is now appearing in serial form in the *Glasgow Weekly Mail*—has done much to increase the circulation of that paper.

Her stories are neither clap-trap nor sensational; they are quiet, faithful pictures of everyday, middle-class life, and they are painted with a sweetness and simplicity almost idyllic. No greater praise can be bestowed on her work than a statement of the fact that, at a time when newspapers hire, at high prices, literary hacks to resurrect from infamous graves the long-buried carrion of detective murder trials, wherewith to supply a morbid appetite for sensational reading, such pure and wholesome stories have not only held their own in the literary market, but have actually created a demand for a further supply from the same source.

During her recent visit to America and Canada, Mrs. Burnett Smith was in a state of profound wonder, from which she has not yet recovered, at the sublimity of *sang-froid* displayed in the appropriation of other people's literary property, and the earnest, business-like way in which trans-Atlantic newspaper folks set to work to make money out of what one has created and another paid for, but which they have simply laid their tarry fingers on. This system of condoned wholesale robbery is one of the things people here cannot understand, and the only way they account for it is that the standard of commercial morality in America must be very low indeed to permit such cribbing. You will see I have unwittingly in this manuscript written "condemned," instead of "condoned," and have drawn my pen through the former in order to cancel the word. I am not sure now that I ought to have done so. I feel that while the word "condoned" is true as regards the mild way in which such steps are viewed, still the other is the only proper way in which to indicate them; in fact, the briefer and more emphatic monosyllabic pronunciation of the adjective would better represent the feeling regarding such transactions in the literary world.—*Jessie Kerr Lawson, in The Week*.

A COMMON-SENSE LETTER.

To the Editor: I see that newspaper articles are again making their appearance calling attention to matters pertaining to health as well as to the means whereby disease may be removed and good health preserved. I am thereby reminded that I have received from time to time, pamphlet publications issued by the well known firm of H. H. Warner & Co., which dwell upon the history and growth of kidney diseases, show how such is the cause of consumption, heart, brain and nervous disorders, which can only be successfully treated by removing the primary disease from the kidneys. At the same time care is taken to remind the reader that Warner's Safe Cure is the only means whereby the physician or the individual can successfully prevent and cure this class of disease.

Whilst I have personal cause to feel grateful to Warner's Safe Cure, for the benefit which I derived from it when suffering from kidney troubles last spring, I cannot see, since that remedy is already so well known in every household, why the parties interested in its manufacture should continue to expend money in calling attention to what the public already knows so well. I am aware, Mr. Editor, that the members of the medical profession are seldom disposed to give due credit to proprietary medicines, but public confidence is likely to be even more shaken in those learned gentlemen since the startling disclosures in the Robinson poisoning cases were made in Somerville, Mass.

Here it was discovered, through the efforts of an insurance company, that eight cases of death from arsenical poisoning had occurred—seven of them in one family, and within five years, and the other that of a relative—where in the true cause of death had not been even suspected by prominent physicians who were in attendance, but who treated the cases for other causes, and finally, when death occurred, issued certificates for such causes as pneumonia, typhoid fever, meningitis, etc.

After such an evidence of the utter incompetency of those physicians who were regarded as experts in their profession, I cannot conceive why it will be longer necessary for further advertising to be done in behalf of Warner's Safe Cure, since I deem the Somerville disclosure to be the best possible endorsement of the good sense manifested by those who take matters of health into their own hands and use a remedy which experience has shown to be fully adapted for the purposes intended, instead of trusting themselves in experimental hands. EXPERIENCE.

The late Dr. Dio Lewis, in speaking of Warner's Safe Cure, said, over his own signature: "If I found myself the victim of a serious kidney trouble, I would use Warner's Safe Cure." He also said "The medical profession stands dazed and helpless in the presence of more than one kidney malady."

British and Foreign.

THE Greek Church is building a large place of worship in Tokio on a site granted to the Russian legation some years ago.

ALTHOUGH the printing presses at Beirut are working night and day they cannot supply the demand for the Arabic Bible.

A PRIEST at Bilbao has been sentenced to six years imprisonment for inciting his parishioners to vote for Carlist candidates.

MR. M. B. NARN, of Kirkcaldy, has granted a site of the value of \$2,500 to the Y.M.C.A. of that town, for their proposed new building.

DR. FERGUS FERGUSON, of Queen's Park, Glasgow, is to receive \$2,500 and three months' holidays in celebration of his semi-jubilee.

DR. JOHN WILLIAMS, of Bangor, compared by the *Cell* to Achan, has been awarded \$500 damages in an action against that journal.

THE minority of Prestonpans express their fixed determination to leave the church if the settlement of Mr. Smith is proceeded with.

A MOVEMENT is on foot in Pollokshields Church to present its pastor, Mr. Wells, with \$2,500 and to give him a three months' holiday.

CARRUBBER'S-CLOSE Mission, Edinburgh, has just closed the most successful year in its history, 1,171 new members having been enrolled.

THE Rev. George Gordon Macleod, M.A., widely known as a minister throughout the north and west Highlands, died of paralysis in Mull lately.

MORAY Free Church Synod, by eighteen to seventeen, resolved not to transmit any overture for change in the Confession or for a committee of inquiry.

A NEW Free Church is to be erected in the neighbourhood of Townhead or Carrick Road, Ayr. There are at present four Free Churches in the town.

SIR WILLIAM COLLINS laid the memorial stone of a new church at Dunipace lately; it will be seated for nearly 500, and is to cost \$9,000. Mr. Macnicol is the pastor.

A NEW colleague is about to be procured for Dr. Maclaren, of Manchester, who will, it is said, retire ere long from the pastorate, though he will continue as morning preacher.

MISS SCOTT, who bequeathed her Mansfield fees to the church of Leslie, has left \$7,500 to Rev. Dr. Cuilen, and \$250 each to three ladies of the congregation who preside in turn at the harmonium.

THERE is no trace of any document containing early temple or synagogue music, and not even a tradition on the subject, otherwise the melodies would not differ so much in the services of the Portuguese and the German Jews.

THE Church at Bombay has empowered the commission to proceed with a call to Rev. P. W. Mackay, of Prestonpans. Mr. Forgan, who has served the congregation so acceptably for more than three years, proceeds to Simla.

ARRANGEMENTS for the summer services at the continental stations are completed. Revs. James Wells and Alexander Andrew, of Glasgow, and Rev. James Spence, of Galashiels, are among the ministers appointed to officiate.

THE Rev. John McNeill does not go far for his illustrations. At a conference on open-air preaching at Clapham, he pointed out that their singing of the opening hymn to a tune that nobody knew was a fine example of how just not to do it.

THE Rev. William Balfour's charge of irregularity against Professor Drummond in the matter of the communion service in Oddfellows' Hall, Edinburgh, has fallen to the ground. The Professor took no part in it, and did not even make the arrangements.

A ROMAN Catholic Church, to be dedicated to St. Margaret, the eighth centenary of whose death falls in November, 1893, is to be erected at a cost of \$25,000 at Dunfermline, where her remains were enshrined. The Archbishop of St. Andrews thinks the work may bring about the return of Scotland to the faith.

DR. FERGUS FERGUSON, of Queen's Park Church, Glasgow, preached the annual sermon in connection with the anniversary meetings of the Scottish Temperance League to a crowded congregation in St. Andrew's Hall, Glasgow. Sermons were preached the same day in upwards of fifty pulpits in Glasgow and its neighbourhood.

THE Rev. J. G. Cunningham, preaching in St. Luke's Edinburgh, on the opening of the Botanic Gardens on Sundays, strongly condemned the lewd and irreverence of those who defend the opening, and complained that the new regulation must have brought every one of the officials to face the alternative of resignation or Sabbath labour.

MR. RANDOLPH, at a Ruridecanal Conference at Saffron Walden, complained of the Bishop of St. Albans frowning upon Mr. Gace, author of the notorious catechism, and asked what attitude they should assume towards Dissenters, who were a downright nuisance and an evil in a parish? It was agreed to discuss the question at the next Diocesan Conference.

MANY members of the United Presbyterian Church express the desire that steps should be taken at the approaching Synod to give expression to the respect cherished by his old communion for Principal Morison, of the Evangelical Union; and it is suggested that Dr. Joseph Brown, who is in sympathy with this feeling, might appropriately take the lead in the matter.

IN Galloway Synod Rev. John Brownie, of Portpatrick, proposed an overture to the Assembly ancient union, which was carried by ten to seven. That in the interests of Christ's kingdom in our land the time has now come when the question of union with those sections of the Presbyterian Church with which union is possible should be considered with a view to its speedy and definite settlement.

MRS. GAMBIE, formerly of Gourrock, on the Clyde, has offered a very handsome contribution towards the erection of a spire of a new church at Ballywalter if it be opened free of debt. Her husband was minister of the congregation from 1861 to 1865. It is one of the oldest Presbyterian Churches in Ireland, its first pastor having been Rev. James Hamilton, nephew of the Earl of Clancuboy, who was ordained in 1626.

Ministers and Churches.

THE Rev. M. P. Talling, B.A., has sailed for Europe.

THE Rev. Robert Stewart is appointed for one year to Bay of Islands, Newfoundland. Mr. Stewart is a man of experience and a faithful worker.

THE Rev. Alfred Gandier, M.A., B.D., has accepted the call tendered by the Presbyterian Church at Brimpton. He expects to take charge in September.

PRINCEAL GRANT preached thoughtful discourses to large congregations last Sabbath morning in St. Andrew's east, and in the evening in St. Andrew's west.

MR. John Sharp, student of Queen's College, has been appointed to the charge of the Presbyterian mission field of Chalk River and Point Alexander for this session.

THE Rev. Dr. Wandroppe, Convener of the Mission Board, lectured in the Presbyterian Church, Hespeler, on Friday evening week on Missions. The choir of the church furnished music.

At a meeting of the Presbytery of Mantland, held on Tuesday week, a resolution condemning the Quebec and the Dominion Governments for aiding the Jesuits in their encroachments was carried.

A PRESBYTERIAN Church in the State of New York has shown its appreciation of the religious press by furnishing each family of its congregation, not already supplied, with a religious paper. The subscriptions for these papers are paid out of the regular church funds.

THE Rev. Neil McKay has addressed an open letter to the people of Northumberland, in which he contends that the Scott Act has not been a failure, and that it has had the effect of reducing very largely the volume of the liquor traffic in that northern section of New Brunswick.

THE Canada Presbyterian Mission to Northern Formosa now embraces fifty-one native preachers. They are described as the "sharpest, brightest and most learned class of men in Northern Formosa." There are fifty churches and a college with twenty students—all Christians.

THE Rev. D. McLeod, of Priceville, preached in the Presbyterian Church, Markdale, on Monday morning, 13th inst., and moderated in a call to a minister which resulted unanimously in favor of L. C. Ems; said call will be prosecuted before the Presbytery of Orangeville on the 21st inst.

THE installation of Rev. David Junor, the new pastor of Mount Olivet Presbyterian Church, Brooklyn, N. Y., took place on Thursday night, 9th inst. Mr. Junor is a brother of Rev. K. Junor, some time Missionary to Formosa, was a Canadian barrister, having practised in St. Marys and in the Western States.

THE Rev. J. L. Robertson, late of Strabane, but now of Wilmington, U. S., conducted the services of Duff's Church, East Puslinch, last Sabbath. Mr. Robertson was for a number of years pastor of the Presbyterian Church, at Strabane. He left there about five years ago, and is now spending a few weeks among his old parishioners there.

THE Rev. David S. Brown has finished his seminary course and has returned home to Chesterfield for a few weeks' vacation. He graduated from the Auburn Theological Seminary, May 9th, and was subsequently ordained by the Presbytery of Cayuga. After a few weeks vacation he will go west to Iowa to take a charge under the Home Mission Board.

THE Rev. Mr. Cormack was duly inducted to the Presbyterian Church at Maxville recently in presence of a full congregation and quite a number of clergymen. Mr. Cormack received the unanimous call of the congregation. He preached his first sermon last Sabbath week, which was both eloquent and instructive. Mr. Cormack fills a long felt want in the congregation.

MR. J. STODDART, leader for many years of the choir of the East Presbyterian Church, Toronto, has just received leave to take a three months' holiday. Mr. Stoddart, who is employed in the Post-office department, has been the recipient of several marks of the esteem in which he is held by the church, and he leaves with earnest wishes for his safe return from a pleasant journey.

THE unanimous call of St. Andrew's Church, Lindsay, to Rev. Robert Johnson, B.A., was received and sustained by the Presbytery of Lindsay, at a meeting held in Bowmanville on Wednesday of last week, during the sittings of the Synod of Toronto and Kingston. The call is signed by 259 members and 233 adherents. There is a guarantee of \$1,400 stipend, and an annual vacation of six weeks.

THE tea meeting held at Merrickville by the Presbyterian Church last week, may be said to have been a great success. There were speakers from Brockville, Smith's Falls, North Augusta, Kemptonville, and several other places. Rev. Mr. Potter's father, mother, sister and brother came all the way from Halifax, N. S., nearly 1,000 miles on purpose to see their son and brother ordained a minister of the Presbyterian Church.

DR. KELLOGG, last Sabbath evening, concluded a brief series of discourses in St. James Square Church, Toronto, on the differences between the authoritative teaching of the Roman Catholic and Evangelical Churches. The sermons were calm, dispassionate and charitable in spirit, while at the same time presenting in a clear light the departure of Rome's teaching from the simplicity of the evangelical doctrines taught in Scripture.

THE First Reformed Presbyterian Church, Carleton Street, Toronto, on the 13th made out a call in favour of the Rev. Stuart Acheson, M.A., Clover Hill, Ont. Rev. Nevill Woodside, Pittsburgh, officiated as Moderator and we understand the call is entirely unanimous, and good hopes are entertained that Mr. Acheson will accept the call and be settled in Carleton Street Church early in June. Stipend promised in the meantime \$1,000.

A SABBATH school in connection with the Presbyterian Church was opened Sunday week in Foster's hall, Hintonburgh, Rev. J. White presiding. The outlook was very promising to the organizers, there being seven teachers and thirty-five scholars in attendance. They look forward to grand results in connection with the undertaking. A week night meeting will be held every Thursday evening at eight o'clock to which all are cordially invited.

THE Rev. Brodenck McKay, B.D., the well known graduate of Queen's, was duly inducted pastor of the Presbyterian congregation of Bromley a few days ago. The pastorate has been vacant for some time, since Rev. J. C. Campbell, the recent pastor, had been transferred to Russell. The induction services were participated in by Revs. W. J. Drummond, of Alice; K. G. Laing, of Admaston; A. Patterson, of Eganville, and D. J. McLean, of Arnprior, all distinguished graduates of the same university.

THE Victoria Daily Time says Mr. George Lockhart, student in the Manitoba College, occupied the pulpit in the First Presbyterian Church yesterday morning in the absence of the Rev. D. Fraser, who conducted the communion service in St. Andrew's Church on account of the illness of the Rev. Mr. McLeod. Messrs. Lockhart and Knowles are the first of the Manitoba College students to visit British Columbia, and are in every way a credit to it. The former goes to Alberni on Friday, the latter succeeds the Rev. D. McKae.

MR. J. C. MADILL, of the Dovercourt Presbyterian Church, Toronto, lectured last week to an interested audience on "Shall Canada be Ruled from Ottawa or Rome?" The lecture was well received, and the speaker made many good points in favour of Ottawa, among them that the Jesuits, though small at the beginning, the

little leaven has leavened the whole lump. He called upon his audience to be true to their country and their God and never mind party, for if they were put into a box one by one there would be none left.

THE *Almonte Gazette* says:—Among the list of graduates at the last convocation of McGill University, Montreal, we are glad to see the name of Mr. James Whitelaw, formerly of Bennie's Corners, and son of Mrs. Whitelaw, of Almonte. Mr. Whitelaw has been studying for five years at Morrill College (which is affiliated to McGill University), and is taking a theological course, with a view to entering the ministry of the Presbyterian Church. He stood first in the order of merit among the Morrill College graduates, and took a high standing in Greek, physics, history, moral philosophy and Hebrew.

THE Foreign Mission Committee having failed to obtain an ordained missionary for Couva, have secured one of the students to proceed at once to Trinidad, and give his services to aid the present staff, so that the place may be kept supplied. Mr. Simon Fraser who has had experience as a colporteur and home missionary, is the person obtained. He sailed from New York, May 11, and will remain in Trinidad till the committee can secure a suitable occupant of the Couva station. This step is rendered absolutely necessary by the pressing wants of the field and the indifferent health of some of the missionaries.

THOSE who did not know the extensive alterations that St. Andrew's Church, Windsor, had undergone were astonished, when the doors were opened Sunday morning, at the extent of the improvements. Around the sides and front end of the building a capacious gallery has been built and the church has been frescoed and painted throughout, and it now equals in point of comfort and appearance any edifice in Western Ontario. The congregation is very large and numbers among its members many of the wealthiest residents of Windsor. The pulpit both morning and evening was occupied by Rev. Dr. Cochrane, of Brantford. Finer discourses have seldom been heard in Windsor.

THE rapid growth in the membership of St. Andrew's Church, Windsor, has compelled the congregation to secure increased accommodation by the erection of galleries. Frescoing and decorating internally and externally were tastefully carried out at the same time, so that the church as it now stands is exceedingly beautiful as well as commodious. The reopening services were conducted on Sabbath, the 12th inst., by the Rev. Dr. Cochrane of Brantford. The church was crowded at both services on Sabbath, and on Monday evening a large audience assembled to hear Dr. Cochrane's magnificent lecture "Across the Continent," and show their appreciation of the able and eloquent services he had rendered on the previous day.

THE Brantford *Courier* of a day or so ago referred to the fact that Principal McIntyre of the Young Ladies' College, announced to the pupils that he was about to sever his connection with that institution in order to enter upon the work of the ministry. It is understood that Rev. Dr. Cochrane has been earnestly urged by the trustees to become Governor of the College and although the rev. gentleman now has a multiplicity of duties to look after which would fully tax the time and attention of two ordinary men it is hoped that he will see his way clear to accede to the request. If this plan is adopted the rev. gentleman will have a lady principal associated with him in the management of the College, and there can be no doubt that he would enter upon the duties of the office with all the energy for which he is so well noted.

THE thirteenth Presbyterian Sabbath school Convention will be held in the Presbyterian Church, Lindsay, on Wednesday, May 29, 1889. All Sabbath school workers are cordially invited. Intending delegates are requested to give a few days' notice to Mr. A. Jackson, Lindsay, so that preparations may be made for their reception. Among the subjects to be discussed are the following: "Advantages and Disadvantages of Sabbath School Work in Country Congregations," by Rev. M. McKinnon, B.A.; "Reasons Why all Christians should take more interest in Sabbath School Work," by Mr. T. H. Armstrong; "The Training of Scholars in Christian Work," by Rev. A. G. McLachlan, B.A.; "The Relations of the Sabbath School to the Church," by Rev. D. C. Johnson; "Needs of the Sabbath School," by Rev. R. P. Mackay, M.A., of Parkdale.

ON Wednesday evening last the Presbyterian Church, Barrie, was crowded to hear Father Chiquiquy lecture on "Dangers ahead from Romanism." The Rev. D. D. McLeod occupied the chair and after opening the meeting with devotional exercises he introduced the aged gentleman in a few appropriate words. The lecturer gave a short and succinct account of his connection with the Church of Rome, the duty of Protestants and French evangelization in the Province of Quebec, told of the amount he had raised towards this work, gave the number of priests and the number of Catholics converted into Protestant faith, explained the customs and manner of worship in the Church of Rome from an experience of fifty years as a Catholic, twenty-five of which he was a priest. He pointed with pride to a medal he wore which was presented to him when a priest for faithful service. He is now eighty years of age and retains remarkable vigour.

AN Ottawa correspondent says:—With the exception of a few hundred dollars, the \$26,000 required by the Board of the Ottawa Ladies' College to add to the \$20,000 being secured by the French Board of Evangelization of the Presbyterian Church to pay off the \$46,000 debt on the College has been raised. On July 1st next the College will consequently be handed over to the French Board, who on September 1st will re-open the institution under the auspices of the Presbyterian Church. The arrangements of the French Evangelical Board are not definitely known, but it is stated on authority that the Principal will be a lady from Switzerland, and her first assistant an English speaking Canadian lady. While the College will be under the French Board, English will be taught, but the special aim of the Board will be to give to English speaking girls a thorough and high class French education, equal, if not superior, to that given at any other institution. The very best teachers in all branches will be secured.

THE *Port Hope Guide* says: The services in the First Presbyterian Church here Sunday week were of unusual interest. In the morning the Rev. John Wilkie, a missionary of the Presbyterian Church at Indore in Central India, preached to a good congregation. Mr. Wilkie has been engaged chiefly in educational work and has succeeded in establishing a High School and College in that city. He gave a most interesting and cheering account of the progress made by the cause of Christ and of the prospects of rapid advances in the future. The progress of education will make Hinduism untenable. Caste is rapidly breaking down and the fruits of Christian missions are increasing at a rapidly accelerating rate. Mr. Wilkie addressed the Sabbath school in the afternoon, giving a graphic account of the daily life of the Hindoos, their religious superstitions, etc., especially those that concerned the young. He has the art of putting what he has to say in a clear and attractive manner, and no doubt his visit will be fruitful.

THE Fenelon Falls *Gazette* says: In the Presbyterian Church, Fenelon Falls, on Tuesday evening last, a long and interesting lecture on the working of the Upper Canada Tract and Book Society was delivered by Rev. Dr. Moffatt, the secretary, and one of the most active members of that society. The subject was one in which a great many take but little interest; nevertheless there was a very fair attendance, and the speaker was listened to with marked attention. He devoted a good deal of the time at his disposal to the consideration of colportage work, which he said was surrounded with difficulties, and gave several instances of the good done by the liberal distribution of tracts. The past history of the society—now in

its fifty-sixth year—was reviewed, its present condition dwelt upon, and great hopefulness expressed as to its future. Rev. Mr. Lochead, pastor of the church, officiated as chairman, and a few remarks appropriate to the occasion were made by Rev. Mr. McAmmond. The music by the choir was highly approved of by Dr. Moffatt, who said he had not heard better in any church he had visited.

At the entertainment, May 13, held in Calvin Church, St. Helen's, for the purpose of presenting an address of cordial welcome to the newly installed minister, Rev. K. S. G. Anderson, B.D., the church was crowded to its utmost capacity, many standing in and about the doors who could not find room or seats inside. The proceedings were made still more interesting by the presence of the Rev. Dr. Anderson, from Glasgow, Scotland, father of the pastor, who gave a faithful evangelical address during the evening. Miss Anderson was also present. The address of welcome to Mr. Anderson was read by Mr. MacLennan, Moderator of the United Sessions, p. 1, during the vacancy, to which Mr. Anderson replied in suitable and felicitous terms. At the same meeting an address was presented to the Rev. F. A. MacLennan, of South Kintross, accompanied by a purse containing a certain sum in gold. It was read by Mr. Robert Harrison in the behalf of the United Sessions and congregations of St. Helen's and East Ashfield, expressive of their appreciation of his services during the vacancy, and remembrance of his endeavours to secure to them a permanent pastor, culminated on the induction of the Rev. Mr. Anderson that day.

THE augmentation committee, Eastern Section, met recently and found to their great satisfaction that the receipts for the year are likely to be quite equal to the expenditure. There are a few congregations yet to bind in their contributions. If these send forward their allotments the balance will be again on the right side. The payments this year were made in half-yearly instalments, 1st October and 1st April. It is doubtful if next year this can be done as the committee found that after cutting down the applications as much as possible they had voted for the year closing next March nearly \$9,000. The matter will come before Synod for advice as to which alternative to pursue—ask the congregation for \$9,000—draw on the accumulated balance, or pay according to the regulations—first letting up to \$500, and a raise and paying the surplus *pro rata*. Nearly all the applying congregations and there are over fifty of them—are now or will be soon settled. This makes nearly certain that if payment is made in full, not much less than \$9,000 will be needed next year. It was a source of much pleasure to the committee that some heretofore helped either ceased to ask for further aid, or greatly reduced their requests by reason of large increase of local support. This is what is wanted year by year to keep the fund in a vigorous and healthy condition.

LATELY the Presbyterian Church in Brandon was handsomely decorated with an assortment of beautiful house plants. The church was well filled with people, and happiness, contentment and enjoyment seemed to be the possession of all. The occasion for so much display and good feeling was the reception to the new pastor, Rev. Mr. Urquhart. The alternate seats on the side rows were turned so to leave two seats facing each other. After an hour had elapsed in pleasant talk, Mr. Whitelaw took the chair, and called upon the clergymen present to come upon the platform. Rev. Messrs. Flewellyn (St. Matthews), Wilson (Methodist), Best (Baptist), Fraser, Hodgins, Murray and McTavish (Presbyterian) at once responded, as well as the pastor, Rev. Mr. Urquhart. Able addresses were delivered, full of words of welcome to Mr. Urquhart, not because he was a new arrival from the royal city, but because he was now a co-worker in the hub city of the north-west. Between the addresses the choir sang suitable selections, Miss Belle Robinson singing a solo in a suitable manner. Refreshments were now served in the usual good style of the ladies of the church. Following this, Rev. Mr. Urquhart was called upon, and in a few well chosen words said that it afforded him a great deal of pleasure to meet the resident clergymen of Brandon, of the different denominations, on the same platform, and he trusted that they might go on harmoniously doing the work of the Master. The meeting was brought to a close by Rev. Mr. Fraser pronouncing the benediction. The rev. gentleman preached on the Sunday morning and evening to very large congregations.

At the closing exercises of the Presbyterian College, Halifax held in St. Matthew's Church there was a large attendance. Devotional exercises were conducted by Rev. R. Laing and Rev. T. Cumming. Dr. Burns presided. Dr. Curry read the report of the Senate. An additional Professor is required, and the college building needs to be enlarged. The attendance has so increased as to imperatively demand increased accommodation. The claims of the college on the church were concisely stated. Steady progress has been made by the students. Two, Messrs. Lewis and Smith, have qualified for B.D. Mr. Waddell has given instruction in Elocution. A course of lectures on Comparative Religion was given by a number of brethren and it is hoped the lectures will be published. Ten students complete their course. Dr. McKnight, the principal, gave the prizes—the McMillan prize \$25, to Mr. John Calder; the second prize, the Fort Massey, to Mr. Clarke, the St. Matthew's prize, \$25, to Mr. Harvey; the St. David's prize, to Mr. Fisher; the Hebrew prize, to Mr. J. K. Fraser, \$14, the second to Mr. Harvey, \$10. M. A. W. McLeod won the first elocution prize, \$15, and Messrs. Crawford and Clarke being equal were awarded equal amounts, \$7.50 each. The Wiswell Elocution prize, for the best reading of the Holy Scriptures, \$10, was awarded to Mr. Smith and Mr. Gow. The prize in Patriotic Greek was awarded to Mr. Lewis. Four book prizes were given by Dr. Pollak; Church History to Mr. Calder; two prizes in Gospel History, to Mr. Smith and Mr. Lewis; one in N. T. Greek to Mr. Lewis, one in Homiletics to Charles McKay. The B.D. diplomas were then given by the Principal to Messrs. Smith and Lewis. Certificates were given to the ten, viz., A. W. Lewis, James F. Smith, J. W. Crawford, G. A. Leck, John Calder, Gavin Hamilton, D. Wright, A. Boyd, J. M. McLennan, W. McLoud. The valedictory was given by Mr. G. Hamilton—a very excellent address. Rev. H. H. McPherson responded very appropriately. The Rev. E. D. Miller addressed the audience with regard to the interests of the college. He congratulated the Church on the prosperity of the college. He claimed that while the college is doing admirable work it has deficiencies. In this Province the first Presbyterian minister was ordained; here the first school of the prophets in Canada was organized. We have a record we must live up to it. We have three Professors; we need a fourth. The other colleges have made marked progress in fourteen years; we are where we then stood. With us the time is ripe for a forward movement. We need additions to the Library; another Professor; one or two scholarships of \$500 to be available after the completion of the curriculum. Where is the money to come from? Let the Alumni Association raise the \$10,000 for Library. The \$1750 required for the Professorship will be raised by our 180 congregations giving each an average \$10 additional every year. After a very beautiful anthem by the choir, Rev. Mr. Carruthers briefly addressed the meeting and the students, giving timely hints and racy hits. The proceedings which were of unusual interest were concluded with the benediction by Rev. G. Bruce.

PRESBYTERY OF STRATFORD.—A regular meeting of this Presbytery was held in Knox Church, Stratford, on the 13th inst., Rev. P. Wright presiding. A paper on the subject of "Perfectionism" was read by Rev. I. Campbell, of Listowell, and a conference was held thereon. Mr. Campbell was requested to publish his essay in the local and church papers. A committee was appointed to draft a resolution on the Jesuits Estates Bill and reported as follows:—1. The Presbytery hereby expresses its strong disapproval of the Act

incorporating the Jesuits Estates as calculated to endanger the peace and prosperity of the Dominion by giving legal status to a society which has so often proved itself to be the enemy of civil and religious liberty and by endorsing a religious body contrary to the recognized principle of equality of churches. 2. The Presbytery objects to this Act because it recognizes the right of the Pope to intervene in our national affairs, and because such recognition is in direct contravention of Imperial Statute, and derogatory to the supremacy of the Queen. 3. It also regrets that the Dominion Parliament has given its sanction to taking the property of the Crown in transferring it from its legitimate purpose and giving it to purposes antagonistic to the well-being of the Dominion. 4. The Presbytery expresses regret at the action of the great majority of the members of the Dominion House of Commons in voting against disallowance of the Jesuits' Estates Act, and approval of the members who voted for said disallowance. A call from the congregation of Portage la Prairie in favour of Rev. Peter Wright, B.D., of Stratford, was presented and considered. The call was placed in Mr Wright's hand, and it was agreed to hold an adjourned meeting of Presbytery in Knox Church, Stratford, at 10:30 a. m., on June 11, and that the call be dealt with at the evening sederunt commencing at 7:30. The matter of Mr. Stewart's resignation of Tavistock, and the re-arrangement of the fields was taken up, but owing to the fact that the congregation had not been cited, it was agreed to defer the matter until the adjourned meeting in June. Circular letters from the Presbyteries of Picton, Montreal, Toronto, Hamilton, and London were read, showing that application would be made to General Assembly for leave to receive Messrs. Murray, Beatty, Knowles, McKay, Cruikshank and Craig, respectively, as ministers of this church. Rev. Drs. Cochrane, Proudfoot, Laing, Laudlaw, McMullen and Mr. McQuig being present, were invited to correspond with the Presbytery. On motion by Mr. Hamilton, seconded by Mr. McKibbin, it was unanimously agreed to nominate Dr. Laing, of Dundas, as Moderator of the next General Assembly. The reports from General Assembly were considered. Dr. Proudfoot cited the Presbytery to appear before a commission of the Synod of Hamilton and London, at 7:30 p. m., in re Mr. McPherson's retiring allowance. The Presbytery agreed to appear as a whole. The case before the commission being finished, the Presbytery adjourned to meet again in Knox Church, Stratford, on the 11th of June next, at 10:30 p. m., and the meeting was closed with the benediction. — A. I. TULLY, *Pres. Clerk.*

PRESBYTERY OF WINNIPEG. The Presbytery of Winnipeg convened in Knox Church Hall, on the 7th of May. There were present ten ministers and seven elders. The committee appointed to fix the boundary line between the congregations of St. Andrew's and the North Church reported that they had met and agreed upon Pritchard street as the line north of which the North congregation should choose a site for a church building. Dr. Bryce reported on behalf of the committee appointed to examine students who wished to be employed in mission work under the care of the Presbytery. Seven students appeared before the committee and all of them were appointed and are now engaged at different stations. Mr. Richard Whiteman, a student in charge of Fort William congregation, having applied to be taken upon trials for license as a preacher, and proper documents being presented to show that he had completed his course of study, Messrs. Lawrence and Baird were appointed to prescribe subjects upon which sermons and other exercises are to be prepared by the applicant. Mr. McFarlane reported that he had moderated in a call at Stonewall, which had resulted in favour of Mr. W. J. Hall, a graduate of Manitoba College. The call was unanimous, and was signed by fifty-eight members and seventeen adherents of the congregation, and the people guaranteed a salary of \$550. Messrs. J. P. Matheson, R. Wier and A. Coulbrough, appeared as a deputation to support the call. Dr. Duval, seconded by Mr. Baird, moved that the action of Mr. McFarlane be sustained, and Mr. Hogg, seconded by Dr. King, moved in amendment that the call be laid on the table, in view of the fact that Mr. Hall is not eligible to receive a call, not being licensed as a preacher. After considerable discussion the original motion was carried. Dr. King and Messrs. Hogg and Spence claimed the privilege of entering their dissent against the decision. It was then agreed on motion by Dr. Duval that the call be laid on the table for future action. Dr. Bryce reported on behalf of the Home Mission Committee that it had been arranged that a missionary devote his whole services to Clandeboye and Selkirk, and that Sutherland and Prairie Grove, as one mission field, and Royal and Niverville as another, receive fortnightly supply. Mr. Hogg presented a report on temperance, which was adopted with a vote of thanks. Dr. Duval reported verbally on behalf of the committee on Systematic Benevolence to the effect that the committee has issued a circular to every family in the Presbytery encouraging them to contribute to the schemes of the church at the rate of five cents a week. Dr. Bryce presented a verbal report on behalf of the committee on theological education, indicating that only \$2,900 were provided of the \$3,250, which was estimated to be the expenditure of the year. Dr. Duval, Rev. Mr. Hogg and C. H. Campbell resigned the positions as commissioners to the General Assembly. Several members spoke of the desirability of at least one of the pastors of the large churches being represented in the Assembly, and the resignations of Dr. Duval and Mr. Hogg were laid on the table to be reconsidered at the meeting of the Presbytery to be held next week. Mr. Campbell pressed his resignation and Mr. K. Maitland, of Port Arthur, was appointed in his stead. Dr. King, seconded by Rev. Mr. Hogg, nominated Principal Grant, of Queen's College, Kingston, as Moderator of the General Assembly to be held in June. Rev. James Hamilton presented a petition from people living in the neighbourhood of Prairie Grove, asking for organization as a mission station. The prayer was granted and Mr. Hamilton was appointed to effect the organization. Mr. Richard Weir, of Balmoral, applied to be received as a student of theology. The case was referred to a committee consisting of Drs. Robertson and Bryce, and Messrs. Hogg, McFarlane, and C. H. Campbell, to confer with the applicant. The Presbytery then adjourned to meet again in the same place on the 23rd of July. — ANDREW B. BAIRD, *Pres. Clerk.*

PRESBYTERY OF TORONTO.—This Presbytery met on the 7th inst., Rev. Walter Amos, Moderator. There was read a copy of a resolution adopted by the congregation of Bloor Street Church, Toronto, authorizing their trustees to raise by way of mortgage on their property a sum not to exceed \$50,000, and appointing Messrs. T. McCracken, W. J. McMaster and R. J. Hunter to appear before the Presbytery and ask its sanction to such being done. Of these commissioners the two last named appeared and were duly heard, and the sanction asked was given by the Presbytery. The Presbytery took up the matter of Rev. Joseph Johnstone's resignation, as tendered by him at last meeting. It was learned that both of his congregations had been duly cited to appear for their interests at this meeting, but at this stage there were no delegates of the congregation present. Mr. Johnstone, however, was heard on his own behalf, when he urged the acceptance of his resignation, and his resignation was eventually accepted by the Presbytery, said decision to take effect on and after the 12th inst. An arrangement was also made to have the charge declared vacant on the 19th inst., and Rev. R. Haddow was appointed to act as Moderator of the Session during the vacancy. It was duly moved, and unanimously resolved, to nominate Rev. Principal Grant as Moderator of the approaching General Assembly. A report was read from the Session of West Church, Toronto, approving cordially of the petition received at last meeting from persons connected with St. Mark's Mission, praying to be organized as a regular congregation. A committee was then appointed, consisting of Revs. D. J. Macdonnell, R. Wallace, and Mr. J. Massie, to hold a meeting with said petitioners, to form them into a regular congregation of the Church, and report thereon at next meeting. Reports of a somewhat varied nature were received from the Sessions of Knox Church, East Church,

Cooke's Church and Leslieville respecting the petition brought up at a last meeting, from avowed members and adherents of our Church who meet for worship in St. George's Hall, and who wish to be organized as a congregation. A committee was appointed, consisting of Revs. Dr. McLaren, Dr. McTavish, G. M. Milligan, and Messrs. G. Smith, T. Yellowlees and R. J. Hunter, to consider the petition aforesaid and the returns of Sessions thereon, to visit the district especially in view, to confer with the petitioners and other parties that may be deemed necessary, and report at next meeting of Presbytery. It was stated by Rev. W. Frizzell that he wished to amend to some extent the overture of which he had given previous notice, and he read the overture as amended by him. Considerable discussion ensued thereon. When this discussion came to a close the question was put by the Moderator, Shall this overture be adopted and transmitted, yea? or nay? Nine of the members voted yea, fourteen others voted nay. A petition was read from the trustees and the major part of the congregation of Duvercourt for leave to dispose of their present church and site, and to purchase a lot on the north west corner of Northumberland Street and Westmoreland Avenue. There was also read a counter-petition from twenty five members and six adherents of said congregation, protesting against removal from the present site, and asking the Presbytery to rule that the present site be adhered to. After hearing supporters of both of these petitions, a committee was appointed consisting of Revs. Dr. Parsons, J. Neil, W. Frizzell, J. Mutch, R. P. Mackay, J. A. Grant, and Messrs Wm. Carlyle, (St. Thomas' Ward) and T. Yellowlees, to examine the whole matter, and report to next meeting. A letter was read from Rev. D. Camelon, representing his health as having declined for the two last years, and asking the Presbytery to recommend to the General Assembly that he be allowed to retire from the active duties of the ministry and a medical certificate relative thereto was also read. On motion made, Rev. Walter Reid was appointed to preach to Mr. Camelon's congregations on the 26th inst., and cite them to appear at next meeting of Presbytery and further Revs. J. Carmichael, D. J. Macdonnell and W. Reid were appointed to meet with the congregation on the 27th inst., to confer with them anent a retiring allowance to their minister, and report thereon to next meeting of Presbytery. The report on marriage from the General Assembly was duly read. Whereupon it was moved by Rev. Dr. Gregg, seconded by Rev. W. Frizzell, that the first part of this report, which has reference to the non-exercise of discipline, etc., be not approved of. In amendment it was moved by Rev. Dr. Parsons, seconded by Rev. Dr. Caven, that the first part of this report be approved of. The amendment carried over the motion. And from this decision Dr. Gregg entered his dissent. It was then moved by Rev. D. J. Macdonnell, seconded by Rev. G. M. Milligan, that the second part of the report—as to subscription of formula be approved of. In amendment it was moved by Mr. Frizzell, seconded by Dr. Gregg, that the second part of the report be not approved of. On a vote being taken, the motion carried over the amendment. A letter was read from Rev. A. Gandler, declaring his acceptance of the call from Brampton. arrangements for his settlement were left over. Notice of an overture was given by Rev. D. J. Macdonnell. Several other matters were taken up and disposed of, for reporting which there is neither time nor space at present. Next meeting of Presbytery in usual place on the 4th of June, at ten a. m.—R. MONTGOMERY, *Pres. Clerk.*

MONTREAL NOTES.

The Rev. Dr. A. B. Mackay, of Crescent Street Church, who has been on a brief visit to Scotland, is expected home by the *Vancouver*, which is due on Monday.

The Rev. J. Barclay, of St. Paul's Church, leaves on the 29th inst. for Britain, where he is expected to spend his holidays this summer. During his absence St. Paul's Church is to be thoroughly cleaned and re-decorated. The new manse is being rapidly pushed forward, so as to be ready for occupation in the fall.

The congregation of Valleyfield, vacant since the translation in February of the Rev. M. L. Leitch to Knox Church, Elora, have resolved to call the Rev. J. A. Macfarlane, B.A., a licentiate, who completed his theological course at the college here a year ago. Mr. Macfarlane spent a considerable part of last winter in attending lectures in Edinburgh and Glasgow.

Last summer the Rev. M. F. Boudreau resigned charge of the congregation, French and English, at New Glasgow, Que., to accept an appointment to a French congregation in Spencer, Man. The New Glasgow people have resolved to recall Mr. Boudreau, and a moderation is to take place there next week. Mr. Boudreau will receive a cordial welcome back to his former Presbytery and field of labour if he sees his way clear to return.

The Rev. I. P. Grant, of Dunbar, Presbytery of Brockville, has been invited to take charge of the Fort McLeod Mission in the Presbytery of Calgary, N.W.T. It is understood that Mr. Grant is considering the application favourably. This field has been heretofore worked without a grant from the Home Mission Fund, a friend having generously provided the amount necessary to supplement the amount given by the people in the field.

The congregation of St. Matthew's Church, Point St. Charles, are resolved to proceed no further in the erection of their new church, till the subscriptions on hand justify them in letting the contracts for the completion of the building. Mr. Warden King's handsome subscription of \$1,000 was conditional on the people raising \$3,000 over and above what they have already paid. The canvass of the church is not yet completed, yet the \$3,000 have already been subscribed. An additional \$6,000 or \$7,000 is still required to finish the church ready for occupation. A fortnight ago the Rev. W. R. Cruikshank, on the tenth anniversary of his induction as pastor, reported that in these ten years there had been 293 deaths in the congregation, 555 baptisms, 115 marriages and 662 communicants received. Few congregations in our Church can show such a record in a decade.

About the end of April the Board of Management of the Presbyterian College here found that there was likely to be a deficit on the year's operations of about \$1,500 caused in part by the action of the General Assembly in summarily abolishing the union college fund last June, and in part by exceptionally heavy expenditure in providing a new furnace, etc. A special effort to reduce this indebtedness was at once put forth, the result being that the debt is now down to \$300, with the prospect of its being entirely removed before the books close a few days hence. At a meeting of the board this week, the financial position of the college was considered at length, in view of an estimated deficiency of a considerable amount for the current ecclesiastical year. Proposals were made and action taken which it is hoped may help the finances of the institution. The determination was expressed to spare no effort to maintain the thorough efficiency of the college, its success being so marked in the past.

The Rev. R. V. Johnson, a minister of the Church of Scotland, who has been labouring for some months in the Pictou district, passed through the city this week on his way to Toronto. He is on application for admission to our Church.

The Rev. Dr. J. Munro Gibson, of St. John's Wood Presbyterian Church, London, England, and formerly of Erskine Church, Montreal, is to visit Canada this year. He is to be in the city in October, and has arranged to preach and lecture in Erskine Church that month.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

JESUS BEFORE THE COUNCIL.

GOLDEN TRUTH.—They hated me without a cause.—John xv. 25.

SHORTER CATECHISM.

Question 21, 22—This union of two natures in Christ is in some few respects like the union of the material body and of the spiritual soul in one person in each of us. The soul is the person, not the body. Yet in conception the soul takes the germs of the body into that person as part of itself; separates from it and lays it down at death; and takes it back into its person for ever at the resurrection. So the Person of Christ is His eternal Godhead, which eternally exists as the Second Person of the Trinity. The humanity is taken into this union for ever. The bond is in this order, the eternal Son is united directly to the human soul, spirit to spirit, and through the human soul to the human body. At his death the break took place for three days between the human body of Christ and this human soul, and not between the human soul and His divine spirit. The person of Christ. The same historical person was born, increased in wisdom and in stature, hungered, thirsted, slept, ate, drank, wept, suffered, and died, loved, talked, obeyed, held social intercourse as a man, and prayed, and nevertheless is declared to be the Almighty God, the everlasting Father, the Prince of Peace, commanding the elements, discerning the secrets of all hearts, breaking the bands of the grave, and sitting upon the right hand of God, assuming the reins of universal empire. He is evidently in all situations one and the same Person. Yet the divine and human natures are not mixed, but remain pure and entire. The same Person is and does all that is proper either to God or man. His human nature is finite, existing under the limits of time and space. His divine nature is eternal and omnipresent. His human nature is now locally present only in heaven. Nevertheless, he is virtually present to all His people with His sympathy, knowledge, assistance, and comfort as a man and brother who has suffered as they have, through His divine nature and through the co-operation of the Holy Ghost.—A. A. Hodge, D.D.

INTRODUCTORY.

To day's lesson is a continuation of that of last Sabbath. Jesus is in the palace of Caiaphas, the high priest, in the hall where the members of the Jewish council have hastily assembled, and the incidents narrated in the lesson took place at the first irregular trial early on Friday morning.

I. The Trial of Jesus—The arrangements for the dispensation of justice among the Jews were originally inspired by God. The principles on which they were based were righteousness and truth. God, who is no respecter of persons, designed that in the administration of justice all should have equal rights. The trial of the accused should be in public; he should have entire freedom of defence, and he could not be condemned by the testimony of one witness. Those composing the Sanhedrin were the chief priests, who presided over the courses of the Temple service, the scribes, those learned in the Mosaic law, and the elders, chosen by the people. The high priest presided over the council, and the full number of members was seventy-one. Before these judges then Christ appeared as a malefactor, guarded by the officers of the law. The purpose of this trial was not to find out the guilt or innocence of the accused. It is here plainly stated that "the council sought for witness against Jesus to put him to death." They were perverting the ordinance of God, that they might under its apparent sanction commit a grave crime. What they desired was not justice, but a judicial murder. They wanted witnesses to condemn Jesus, not to acquit Him. If truth and justice were what they desired they could have found any number who were able gladly to testify to the holy character, the merciful deeds and the gracious and inspiring teaching of the accused. That was not what they wanted. Around courts, especially in the east, there are disreputable persons who are willing to perjure themselves for pay, and testify to whatever they are paid for. Many such were ready to bear false witness against Him, but like themselves, their testimony was worthless. They could not tell a straight story, and the testimony of one would contradict the evidence adduced by another.

II. Accused by False Witnesses.—At last certain witnesses were found who had heard Him say in answer to the question asked of Him concerning His authority for casting out those who bought and sold in the Temple, "Destroy this temple, and in three days I will raise it up. . . . But, He spoke of the temple of His body." They did not repeat His words correctly, attaching an entirely different meaning to them. To speak against the Temple was considered a serious offence, and it was supposed that the distorted version of His saying would help to condemn Him. Even here the witnesses did not agree, and their testimony was therefore inconclusive. During the taking of this testimony, Jesus remained silent. He did not cross-question them. He did not contradict them. At length the High Priest rises up and appeals to Him to answer, still Jesus is silent. Then he asks "Art thou the Christ, the Son of the Blessed?" This was the title which the Jews understood to apply to their expected Messiah. The question was extremely cunning. If Christ said yes, then they could plausibly accuse Him of blasphemy; if He said no, He was open to the accusation of being an impostor and deceiver of the people. Silent while the frivolous and mischievous testimony of the false witnesses was offered, now in the most solemn and impressive manner He acknowledges His Messiahship. His answer is most direct: it is, "I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

III. Jesus Condemned and Abused.—With real or affected horror the High Priest rends his garments in token of the shock such words had caused him. He considered them blasphemous, and so did they all for "they condemned Him to be guilty of death." Even the worst and guiltiest criminals in such plight are usually treated with some degree of compassion and sympathy, but here it is otherwise. What contumely the holy and the innocent Jesus endured for us! Base creatures, now that the rulers had condemned Him, while waiting for the passing of the formal sentence, heaped upon Him the grossest possible indignities, spitting upon, blind folding and striking Him. To treat any one in this manner was most shameful, but no language can express the character of this mockery and abuse of Him who was holy, harmless, undefiled and separate from sinners. He who could by the word of His power have prostrated His wicked tormentors, endured all with a holy serenity that has never been equalled. He humbled Himself unto death, even the shameful death of the cross.

PRACTICAL SUGGESTIONS.

Unjust judges are the worst criminals.

It was sought to condemn Christ by false witnesses, but their testimony failed because it was false; still there are false witnesses against Christ and Christianity; they cannot prevail, yet how great is their guilt!

Though silent while falsely accused, Jesus makes distinct avowal of His Messiahship.

The despised Jesus is King of kings, and Lord of lords.

THE MISSIONARY WORLD.

THE RELIGIONS OF INDIA.

Sir William Hunter read recently a profoundly interesting paper before the Indian Section of the Society of Arts, in London, of which the following is a synopsis :

It has slowly come to be understood, at least by some, that Hinduism, though utterly incapable of being, like Christianity, a missionary religion for the world, or like Islam, for two parts of the world, or like Buddhism, for Asia generally, being absolutely territorial, is yet, within its own sacred land, not only a missionary religion, but the chief missionary religion, having annually, it is said, more accessions by far than either Christianity or Mohammedanism. After 4,000 years of occupancy, it has not yet by any means closed up its assimilation of aboriginal tribes. And according to Sir William Hunter, there are still in India fifty millions of human beings lying outside, or barely inside the pale of orthodox Hinduism and Islam. Here, he holds, is the line of least resistance, along which the Church is called to regard it as her principal immediate duty to advance. He says: "I believe that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England, whether they are chiefly incorporated into the native religions, or into Christianity." This shows, as Sir William remarks, that Christianity in India has a vast area of extension open before it, even if it should not for an indefinite length of time lessen the numbers, or even stay the advance, of Hinduism and Mohammedanism. One-fifth of the people of India is a prize worth trying for, even according to the canons of ordinary probability.

Islam has another fifth of the people of India, and these, both according to Sir William, and to the author of an article, only less important than his, published in the February *Contemporary*, are very far from having been principally won by the sword. Indeed, around the three centres of Mohammedan rule, Delhi, Agra, and Lucknow, the Mohammedans are under fourteen per cent. of the population, while in Lower Bengal they are thirty-one per cent. Islam, Sir William shows, while not forgetting its advantages of conquest, and its obligations to violent conversion of its Hindu subjects, did also what the Church is invited to do, plunged among the teeming millions of the lower races, "fishermen, hunters, pirates, and low-caste tillers of the soil, whom Hinduism had barely admitted within its pale." To these, he says, "Islam came as a revelation from on high. It was the creed of the governing race; its missionaries were men of zeal, who brought the Gospel of the unity of God and the equality of man in His sight to a despised and neglected population." And in this century a great religious revival has purged out the abject pagan superstitions and "fuliginous rites of low-caste Hinduism," amid which "the white light of Semitic monotheism had almost flickered out." But the author shows that it is unwarranted to suppose that Mohammedanism is advancing largely now in India. Of the five provinces outside the famine area of 1877, within which a religious census has been taken, the Moslem increase in one, from 1872 to 1881, has gained a good deal on the population, in two more has gained somewhat, in one has fallen behind, and in one has fallen a good deal behind. In Bengal, where Islam is strongest, the population has gained 10.89 per cent., the religion 10.96 per cent. Intellectually, it has made very rapid progress, of course, however, on lines laid out by Christian culture, within a generation, and Sir William declares, contrary to general impressions, that "Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world."

Though Christianity in India has been said to be advancing much less rapidly than Hinduism and in several provinces much less rapidly than Mohammedanism, yet regarded as gaining on its own numbers, it seems to be growing much faster than either. Passing over, though not with disparagement, the 1,600,000 Catholic and Syrian Christians, who do not seem to represent at present "the new disruptive force" of Christianity, the author dwells mainly upon the 600,000 Protestant Christians of India. Protestant Christianity was intro-

duced by Danish and German Lutherans, who are still, though now overshadowed by the missionaries of the governing race, going quietly and steadily on. "English missionary work practically began in the last year of the last century. It owed its origin to private effort. But the three devoted men who planted this mighty English growth had to labour under the shelter of a foreign flag, and the Governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampur missionaries reads like an Eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church; they gave the first great impulse to the native press; they set up the first steam engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college, which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared facade overlooking the broad Hugli River, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration of the faith of three poor men who dared to build on so noble a scale."



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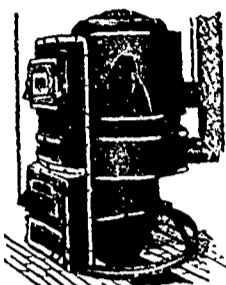
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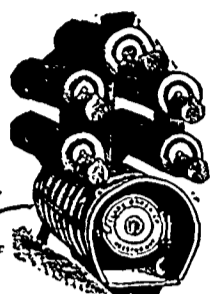


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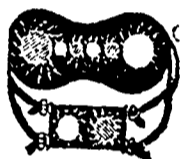


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Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. **I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored. - A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

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saparilla. It will restore health and vigor to decaying and diseased tissues, when every thing else fails.

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

Catarrh

is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

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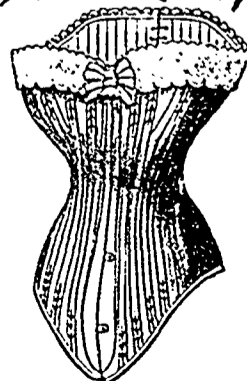
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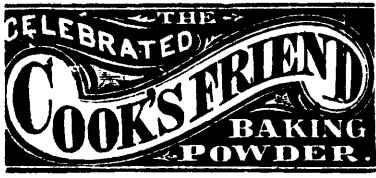
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BRUCE.—At Chesley, July 9, at one p. m. BARRIE.—On Tuesday, May 28, at eleven a. m. GLENGARRY.—At Alexandria, on Tuesday, July 9. QUEBEC.—At Richmond, July 9, at half-past seven p. m. LINDSAY.—At Lindsay, Tuesday, May 28, at eleven a. m. PARIS.—In Knox Church, Ingersoll, June 25, at two p. m. TORONTO.—In the usual place, on Tuesday, June 4, at ten a. m. WHITBY.—At Newcastle, on Tuesday, July 16, at half-past ten a. m. HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, May 21, at nine a. m. SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, July 9, at half past two p. m. GUELPH.—In Chalmers Church, Guelph, on Tuesday, May 21, at half-past ten a. m. PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, July 9, at nine o'clock. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, July 2, at ten a. m. QUEEN SOUND.—Next regular meeting in Division Street Hall Owen Sound, on June 24, at half-past seven p. m. CHATHAM.—At Windsor, on Tuesday, July 9, at ten a. m. Adjourned meeting in First Presbyterian Church, on Tuesday, May 14, 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.

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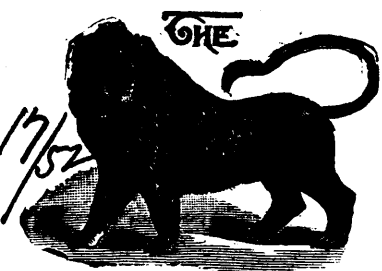
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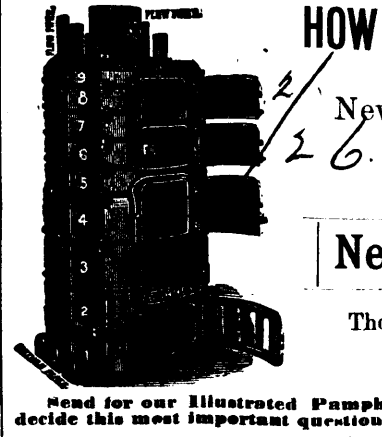
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