

PRESBYTERIAN REVIEW.

T H H
TORONTO, MAY 10, 1889.

VOL. V.

WHOLE NO. 220.

PUBLISHED EVERY THURSDAY
by
The Presbyterian News Co.
TORONTO (Limited),
Incorporated by Royal Charter:
W. MORTIMER CLARK, President,
HAMILTON CASSELLS, Vice-President,
GEO. H. ROBINSON, Managing Director,
25 AND 27 FRONT ST. W.

"THE KING'S DAUGHTER."
She wears no jewel upon hand or brow,
No badge by which she may be known of men;
But though she walk in plain attire now,
She is the daughter of the King; and when
Her father calls her at His throne to wait
She shall be clothed as doth befit her state.

Her Father sent her in His land to dwell,
Giving to her a work that must be done,
And since the King loves all His people well,
Therefore she, too, cares for the lowly one.
Thus when she stoops to lift from want and sin
The brighter shines her loyalty therein.

She walks erect through dangers manifold,
While many sink and fall on either hand,
She reads not sammer's heat nor winter's cold,
For both are subject to the King's command,
She need not be afraid of any thing,
Because she's a daughter of the King.

Even when the angel comes that men call
Death,
And name with terror, it appalls not her,
She turns to look at him with quickened breath,
Thinking, "It is the royal messenger."
Her heart rejoices that her Father calls
Her back to life within the palace walls.

For though the land she dwells in is most fair,
Set around with streams, like picture in its frame,
Yet often in her heart deep longings are
For "that imperial palace whence she came."
Not perfect quite as any earthly thing,
Because she is a daughter of the King.
—*Rebecca P. Utter.*

WOMAN'S WORK FOR WOMAN. SOME REMINISCENCES OF THE LONDON MISSIONARY CONFERENCE.

BY MISS H. M. PARSONS, TORONTO.
It has almost passed into a proverb that woman's influence has been a potent factor in the world's history since that fatal day, when, having tasted the forbidden fruit, "she gave also to her husband and he did eat." While remembering that exercise of power in Paradise lost, shall we not recognize its use and application when redeemed in woman's work for Paradise regained? She owes a great debt to the race that she has fulfilled, and everything to her Redeemer who, hunting her prison doors around, has proclaimed liberty to many a captive woman, and shed light into darkened eyes and souls. Is it not natural, that in the joy of a revelation like this there should be a grand and growing desire to love and serve Him and tell out to others the joy of our hearts, that they too may come into the glorious light and liberty of the Gospel. "Woman determineth the social condition of any country and any race. No race has ever risen above the condition of its women. The boy is father of the man, but the woman is mother of the boy, and she determines the whole social state, not only of her own generation, but of the generations that are to follow." So said Dr. Post, of the Syrian Protestant College, at the first meeting of the Conference. The importance of woman's work for woman in the eyes and minds of all the speakers there shone out in their words. Not a subject was discussed but "Woman's Work" bore upon some point, and was used with telling effect in almost every meeting. The meetings in which women read papers were so crowded that they were removed to the largest hall. They themselves were called upon at almost every meeting for their experience, advice, and facts. They spoke at all times with the utmost freedom, dignity, and modesty, and always roused the greatest enthusiasm. The old idea that no woman should be allowed to develop the powers that God has given her for His glory and her own happiness, for fear she should in some way turn the world upside down, or get outside of the womanly sphere which she was intended to live in, is fast being dispelled and will soon be reckoned among the relics of the dark ages. Dr. Gordon, of Boston, said that after Miss Field began to labour in Bangkok, the Board at home received all manner of complaints, and finally had to send for her to come home. When she came before the Board of grave and reverend gentlemen, one of the charges was this: "Miss Field, we understand that you have taken upon you to preach the Gospel; is that so?" She replied very meekly and modestly, "I will tell you what I do. I take a tent and a native woman and go off five, ten, or fifteen miles into the country and camp under a tree and gather the native women and read the New Testament to them and explain it. If you call that preaching, I suppose I preach." "Well, said one of the gentlemen rather troubled,—for this was a serious charge made by the missionaries against her—"Have you ever been ordained to preach?" She replied with the utmost dignity and gravity: "No I was never ordained to preach, but I was fore-ordained." Now, in those days this was a very rash statement, but the Bible revisers have come to her help,

and it now stands in Psalm lxxviii. 11, "The Lord giveth the Word: The women that publish the tidings are a great host."

Miss Rainy, of the Free Church of Scotland, in her able paper said, "Fifty years ago all that the few struggling Woman's Societies could plead in their own defence was the great and urgent work to be done, and no one was doing it." But those fifty years have left their record, and in the light of their history we say, "It is because the Lord would have it so." He has cleared away difficulties at home and abroad until the "little one has literally been 've a thousand."

Dr. Langford said some time ago, a rector complained to him that he could not awaken the least spark of enthusiasm about missions in his parish. He told him to get some woman connected with the Board of Missions who was thoroughly alive, and she would revolutionize the whole parish. In these busy times women know better how to gather information and write letters containing valuable and interesting incidents and particulars, so as to kindle and feed the fire of enthusiasm for missions.

It is now an established fact that in all heathen countries men may preach to men for years and see very little result, for they could only in a few countries reach the women. Shut up as they are in Zenanas, and secluded from the eye of man they will suffer torture and death before they expose themselves to his sight. The Bishop of Exeter calls the work of Christian woman, "The missing link." They alone can enter the homes of the women and minister to their necessities and teach them of a Saviour for perishing sinners. It will not be necessary for me to go into further particulars about the condition of heathen women. The bare fact that they are bought and sold as animals, that there is weeping when a girl is born and that their lives are of no more value than superfluous kittens and that they are as often drowned, (for the wretched mother realizes in a measure the horrors of the life before them,) is enough to move the heart of every Christian woman. Think of their saying to the missionaries, "Why do you talk to us? We have no souls, talk to the cows!" Bishop Baldwin said, "The Lord has given to woman alone, a key to unlock one of the great doors of the mission world." Dr. Somerville said, "Remember that the woman has the power on her head because of the angels, and let no man remove that power. Speak for the Lord Jesus and God will open the way." Rev. Mr. Thomson said, "Our missionaries' wives by their presence in heathen countries are a great object lesson." This has been the beginning of woman's work showing forth Christian life and love in the sweet family relations that the heathen know nothing about.

Bishop Crowther, from the West Coast of Africa (a black man), told us that at Bonny the people were willing to pay for the education of the boys, but not a cent for the girls, and so he offered to pay for the girls himself and told his wife to teach them how to make bread and sew and knit. At the yearly examinations one of the fathers asked "who made this beautiful bread?" and on finding that his own daughter had made it he was so delighted that he was only too willing to send and pay for them all.

The call for unmarried women is equally great. Who does not know of Miss Fidelia Fiske, and her work in Persia; of Miss Fay, and her work in China; of Miss Field, and her labours in China; of Dr. Clara Swaine, who was the first woman missionary to India, and also the first to the continent of Asia? These and scores of others working silently and alone with God as their helper will only be revealed when "He cometh to make up his jewels."

The work to be done is manifold: teaching in day-schools, Sabbath-schools, industrial schools; the care and education of child widows; the Zenana mission; house visitation; Bible classes; and mother's meeting for converts; evangelistic work among the poor in village and country, at fairs and at sacred places, in hospitals and prisons; training native Bible-women who understand their own language better than any missionary can do, and who can sympathize with all their peculiar trials and griefs; and last, but not least the great need of medical work among the women and children.

When the question arose "Should instruction be given in homes without Bible-teaching?" the whole conference cried out, "NEVER!" and Miss Anderson, of the United Presbyterian Mission in China said, "I do not despise education but I say emphatically I would only use it as a means to the end that the women may be brought to know the Lord Jesus and what He has done for them."

The demand for female missionaries from every clime and country was voiced by every speaker. "Send us more women missionaries!" We need women of education and refinement, but above all we must have consecrated

women, whose hearts are aflame with the love of God—women who will go in the power of the Holy Ghost to tell simply and lovingly what the Lord Jesus is to them, women who know His love, who live upon Him, who abide in His light, who walk in the sunshine of His countenance. This is what we want and it is comprehended in the term, Christian women.

Now, in view of these facts, what ought we to do? Two-thirds of the members of the Christian Churches are women, but from the statistics of the various societies we find that a mere handful of women are interested in this grand work. Almost every Board of Missions and Church has a Woman's Society connected with it, but alas! how few of them are able to walk alone! So many are weak, so many are impoverished for want of workers! Oh, the apathy of the Christian women at home! We perhaps collect a little money, attend a few meetings in a year and consider our duty done. We throw off all responsibility with a shrug of the shoulders and a careles laugh, and say, "Oh, I care nothing for missions," or, "I have no time for such things." Oh, if for no moment you would try to realize the scenes in heathen lands, the aching troubled hearts of those who are yet in darkness and the shadow of death! They know the want, they know the sorrow, but they do not know the remedy. Are there not some others who are ready to offer themselves for the work, who are ready to fill the gaps made in the ranks by the fall of noble women at their post? Mothers are you willing to give the best that you have for God's service?

Prof. MacLaren, when chairman of a meeting on Woman's Work, gave a most interesting account of our Mission Work in Canada.

Mrs. Watson, of Hamilton, and Mrs. MacLaren, conveyed the greetings of our W. F. M. Society "to all the workers for our dear Lord," and said "how thankful we were as women in being honoured in having a share in the evangelization of the world." Are any thinking of offering their services? Let me say to them, Be getting ready. Study your Bibles. Learn it on your knees. Teach it. If you cannot tell Bible truths in plain English what will you do in a foreign tongue? It is learning a new language to use if you would be set at Hindoo or Chinese. Do all sorts of Home Mission work. Read the lives of missionaries. Cultivate yourselves practically, your eye, your hand. Music is of vast use. Learn to take care of yourselves, to nurse the sick, to cut and make your own clothes. Learn to be handy. Said a missionary, "Give us grit as well as grace!" Many might go out at their own charges if they only thought so. Miss Jessie Phillips, a sweet young girl, gave a wonderful testimony to her work in China, going where no foreign lady had been before and always receiving a warm welcome, and generous hospitality, and wondered that more ladies, qualified by education, health and wealth, did not devote themselves to this noble work. Cultivate every accomplishment in your power; you may have to stand before kings. A great many that have offered have to be rejected. Some on account of defective education, lack of practical common sense, health or earnest Christian zeal, but zeal never makes up for common sense!

Now a word for those of us at home. Let us be earnest, be diligent, for the time is short. It took four men to carry one paralytic to Jesus. If one visit or one person will not induce our Christian women, who in taking their vows promised to give their time and talents to the service of their King, let a second, or a third, or a fourth go and urge the importance of woman's work for women. We attend to our home duties regularly and faithfully. Shall we do the work Christ points out for us to do reluctantly or spasmodically? Christ has done so much, has done everything for us. Will His commands be grievous to us?

In her able paper Miss Child of Boston said, "In an observatory in the United States, at 9 o'clock on every clear night, there stands a solitary woman with her eyes fixed upon the stars, watching for the crossing of a certain star over the hair lines of a telescopic lens. Through the telegraphic instrument by her side she announces the correct time to hundreds and thousands of places. So it happens that the touch of one human hand controls the deeds of thousands of people; not of her own wit or wisdom, but because her eyes are fixed upon the stars. Should her gaze falter her power would be lost." So it is in our missionary work, so long as our eyes are fixed on the person of our glorified Redeemer, the Bright and Morning Star, we may reach the ends of the earth with the influence of our deeds and prayers of faith. The instant our eyes wander to lower things, we grope in darkness. So let us love Him, work for Him, for we are to meet Him. So let us be steadfast, always abounding in the work of the Lord.

Mission Work.

THE OPIUM TRAFFIC.

A MEMBER OF THE CHINA INLAND MISSION EXPRESSES HIS VIEWS THEREON.

"If thou forbear to deliver them that are drawn unto death and those that are ready to be slain; If thou sayest behold we know it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works? (Prov. xxiv 11-12)"

Before writing the following I was much in prayer, seeking guidance as to what I should write to Canada on this subject or not. But we cannot cut ourselves adrift from the Mother Country, and the proud escutcheon that floats from the Parliament Houses in London and Ottawa bears a blot broader and darker than any other in the Christian world.

I have only been four months in China, but it does not take long to see the demoralising effect opium has on the people. It is the greatest hindrance to the Gospel in China. I will just give two instances with which I am personally acquainted. The other day there came a man to the Mission house to tell us that his son had taken opium—would we come to him at once. Two of us went, and when we came to the little boat in which they lived, we found the son lying in a stupor. Many people followed us and some of them said, "You may well come to save his life when you've forced us to buy this cursed stuff." On another occasion we went to visit a sick woman and Miss R., who had been here four years, took the opportunity of telling the woman in the house about the Great Physician. There was a man in the adjoining room who was constantly saying "What's 'bout this opium business?" I was never so much ashamed of Christian England, before. "Can a fountain send forth sweet water and bitter."—James iii. 11. The ship that brings a few hundred copies of the Word of God, and half a dozen missionaries will carry in her hold poison that will hurt thousands of precious souls.

Only these days ago a poor man was on a boat and told us that his son was going to sell his house for opium. True England does not force China now to buy it since the Treaty of 1855, but she has reduced the duty, so that it is within the reach of the poorer class. Let me quote you the words of Mr. Richard in the House of Commons:—"It might be true that the opium which England was forcing upon the Chinese was spreading debauchery, demoralization, disease and death among the Chinese—but there was the Indian Revenue." Blood money! "If thou forbear to deliver them that are drawn unto death," etc. Christians awake! Pray and work as you have never done before for the suppression of this awful traffic.

Thank God, the various Missionary Societies are doing a little to save the poor degraded ones, as the Father supplies the means. Opium refuges are being opened in a few of the cities. We've had much blessing in these places and have had the joy of not only seeing their bodies liberated from bondage, but of leading them to Jesus. Dear readers, you whom God has entrusted much to, will you not give Him of His own to rescue the perishing and thus "lay up for yourselves treasure in heaven." Yours on behalf of the oppressed,
J. R. MONRO.
CHINA INLAND MISSION.
TA-KU-TAN, KANG SI, March 27, 1889.

OTTAWA LUMBER MISSION.

BY D. L. McKECHNIE'S REPORT.
The following report was presented by Rev. D. L. McKechnie at the late meeting of the Synod of Montreal and Ottawa:—

I began work this year on January 10th, and continued with a few interruptions until March 16th. The camps furthest south that I visited, were near the head waters of the Petawawa. This is on the height of land between the Great Lakes and the Ottawa river. Near the camp where I slept one night, in the township of McLaughlin, Mr. Dickson, Inspector of Surveys for the Province of Ontario informed me, were marshes that discharged their waters, some through the Petawawa and Madawaska into the Ottawa, and others through the Muskoka into Lake Huron. The furthest north camps I visited were some fifty miles from the height of land separating the valley of the Ottawa from that of Hudson Bay.

The winter was comparatively mild. There were a few very stormy cold days. On one occasion I rested for two days, as I could not stand the fierce north wind blowing over Kippewa Lake. Many teamsters turned back. Some went on, and in a number of cases fro-

zen faces was the result. I had some trouble with the deep drifted snow; but that may always be looked for.

I drove this winter 900 miles. In a few cases where owing to the badness of the roads I could not drive, I walked short distances on snowshoes. I visited 40 shanties, 10 depots, 3 private families and two Hudson Bay Posts.

I met about 1,740 people, of whom 650 were English-speaking, and 1,090 French. Of the English-speaking probably 300 were Protestants.

I delivered 62 addresses to audiences varying from one person to sixty. In my addresses I dwelt on such themes as, Our Dependence upon God, The Uncertainty of Life, Sin, Salvation through Faith in Jesus Christ.

Considerable changes are taking place in regard to the accommodation of the men. Instead of the one apartment for cooking, eating, and sleeping, there are generally two, one for the men to sit and sleep in, the other for a dining room and kitchen. Generally our meeting was held in the men's room when all would be present. Sometimes it was in the dining room and the men were invited to come in. The majority of them usually came, though in a few cases only the Protestant were present. I introduced singing whenever a few were found who could help, and in many cases the services were quite impressive.

Sometimes a few earnest godly men were met with, and these are delighted with the visit of the missionary and greatly helped. A cook told me that his chore boy—a young man—an adherent of the Church of England, used to lie on his bed near a small window nearly all day Sunday reading his Bible. I observed on his shelf a copy of Spurgeon's Sermons. He asked me if I had any of Moody's Sermons with me. I had not but gave him one of the little books supplied by the Lumber Mission. Another man, a member of the Methodist Church, told me how much he missed the Sabbath services, and said that when he wrote home he advised his friends to value them very highly.

The books and papers were as usual gladly received and highly valued. I distributed them as wisely as I could. In several instances where I found one of the larger books such as the Sunday at Home, that I had left last year at a depot or shanty, and which had been thoroughly read I took it with me to another place where it would be new. The papers, etc. given to the men are often preserved and brought home. A Frenchman said to me "You remember the books you gave me at Kippewa three years ago. I have them at my home in Ottawa."

I am glad to say that the cause of temperance seems to be making some progress. In no fewer than four stopping-places, kept by friends of mine where liquor formerly was sold, none was sold this winter. I had remonstrated with all these friends and urged them to give it up. Probably it was partly owing to this fact and partly to other causes that the sale of liquor was discontinued. The change in some of these stopping-places is very marked. Where there was formerly drinking and carousing until midnight this winter all was quiet and orderly.

MATTAWA, April 9, 1889.

CHRISTIANITY THE ONLY CIVILIZER.

REV. JAMES CHALMERS said recently, in an address in London: "I have had twenty-one years' experience among natives; I have seen semi-civilized and the civilized; I have lived with the Christian native, and have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman, or a single people, that your civilization, without Christianity, has civilized."

KOREA.

This incident is related by Mrs. Fannie Roper Fridge, Baltimore, Md.: "Among many efforts made during the present century to carry the Gospel into Korea, and with little apparent success, one seed of sacred truth was planted by a little Chinese lad shortly before Korea was opened to missionary effort; and this, so far as we know, was the first in all the Hermit Kingdom of springing up and bring forth fruit to the glory of God. This little boy's name was Ah Fung. He had been taught at one

of the mission schools at Ningpo to read the Bible, and to go to Jesus in prayer whenever he was in need of help. When he was about nine years of age, his father took Ah Fung with him on one of his trading expeditions to the Korean capital. By some mishap, while there, the boy was stolen and sold to the governor, who presented him to his wife. She made him her page, and he would often attempt to tell his young mistress of the Saviour he loved and trusted, but without avail, until one day the reaper death took away her baby girl; and then, in her great loneliness and sorrow, she recalled the words of her little page about Jesus and his love, and asked him to tell her the story again. Day after day did this Christian child talk of the Saviour, until she too came to love this same friend."—*Phil. Presbyterian.*

CHILD MARRIAGE.

INDIA is feeling the life of Christianity and its civilization, and her vast population is beginning to shimmer on its edges. The Prime Minister of Indore, a cultured yet orthodox Hindu, has been talking of infant marriage. He bemoans the backwardness of many educated natives; "to emancipate their sisters," and this gives him "keen disappointment." He holds that Hindu civilization is doomed unless the women are lifted out of their present bondage of ignorance and superstition. He says "child marriage is no marriage at all;" that "the existence of the child-widow is one of the darkest blot on the civilization of any people, and it is the direct and necessary consequence of the system of infant-marriage, a system which is a gross libel on the pure laws of the Aryans." He concludes by saying, "Let us give up our debasing, infernal and abominable customs." This scholar does not think that the present social customs of Hindus are anything less than an "infernal" caricature of pure Aryan habits and life. This view may be correct, and it is certain that infant-marriage will soon be classed as a Hindu heresy. Not only have Hindus made void the commandments of God by their traditions, but all the dictates of reason and all the rights of woman—justice, the spirit-ridden, purveyed millions of Indian, will be conspired by the tradition that makes men free."—*Philadelphia Presbyterian.*

MISSION NOTES.

THE annual report of the Congregational College, at Antananarivo, Madagascar, speaks encouragingly of the work that is being carried on. Attending the college there are sixty-four native students, and of these no fewer than forty-two are by choice in social training for the work of the ministry. The Committees of Conference from the Northern and Southern Presbyterian Churches at a recent session in Atlanta, Georgia, appointed three sub-committees to consider the best methods of co-operating in mission work on the foreign field, the home field and the evangelization of the negro race.

THERE are about 1,000 Christian Chinamen connected with the Congregational churches of California and Oregon. They contribute about \$2,500 for Home Mission work, and have organized a foreign missionary society, and with \$1,400 as a beginning, have sent two missionaries, one a Chinaman, back to China to do work there.

THE London Missionary Society has reached a point where it must have an addition of seventy-five thousand dollars to the annual income, or must withdraw from some of the fields in which it is now working. This stringency is caused by the large increase of special funds. Although the income of the society is as large as formerly, a considerable proportion is given for special objects, so that the income available for general purposes is much diminished. The society has resolved to encourage offers of service from men who have not had a collegiate or theological training, and who will go out to the mission as lay workers.

IT transpired at a recent meeting of the Board of Missions in Belfast, Ireland, says *The Belfast Witness*, that four children in the same family, two boys and two girls had shown something like the spirit of the olden times in their attendance upon Sabbath-school in County Donegal. From week to week they had walked eight statute miles to the Sabbath-school, and eight miles home again; and in one year they had missed only four Sabbaths. Some friends on hearing of this agreed to send a Bible to each of these four children. The Sabbath-school of St. Enock's church has, we learn, agreed to present each of these brothers and sisters with a book to help in the study of the Word of God. Such an example will not be lost upon some of our young friends when they think of the sixteen miles' walk Sabbath after Sabbath through storm or rain.

The Family.

IF WE HAD BUT A DAY.

We should fill the hours with sweetest things, If we had but a day: We should drink alone at the purest springs In-out of a wild way: We should love with a lifetime's love in an hour If the hours were few: We should rest, not for dreams, but for fresher power To be and to do. We should guide our wayward or wearied wills By the clearest light: We should keep our eyes on the heavenly hills If they lay in sight: We should trample the pride and the discontent Beneath our feet: We should take whatever a good God sent With a trust complete. We should waste no moments in weak regret, If the day were but one: If what we remember and what we forget Went out with the sun: We should free our clamorous selves set free To work or to pray, And to be what the Father would have us be, If we had but a day. —Mary Louise Dickinson.

THE GEOGRAPHY, ARITHMETIC AND GRAMMAR OF A CHRISTIAN LIFE.

RECENTLY Professor Henry Drummond delivered a sermon to the Eastern Division of the Glasgow Battalion of the Boys' Brigade on the occasion of the annual church parade. The gathering took place in the city hall. Selecting as his text the words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," Professor Drummond announced as the three heads of his address, Geography, Arithmetic, Grammar. Geography, he said, tells us where to find places. Where is the kingdom of God? It is said that in the Franco-Prussian war when a Prussian soldier was killed a map of France was very often found in his pocket. When we are going to occupy a country it is well that we should know the geography of it. Where, then, is the kingdom of God? I hear a boy saying that it is in Heaven. No; it is not there. Another, that it is in the Bible. No. A third, that it is in the Church. No. Heaven is the capital of it, the Bible is the guide to it, and the Church is the weekly parade of those who belong to it. If you will turn up a chapter in Luke you will find out where it is. "The kingdom of God is within you"—that is the geography of the kingdom of God. What is the kingdom of God? Every kingdom, you know, has its imports and its exports. Go down to the river here and you will find ships coming in laden with cotton; they come from America. You will find ships with tea; they come from China. You will find ships with sugar; they come from Java. What comes from the kingdom of God? We must go to this Book and turn it up, and we shall find there what it is. "The kingdom of God is righteousness, peace, joy"—three things. You can easily tell the shop or the house where the kingdom of God is not the first thing. You see that the straight thing is not done. Your master promises you a rise of wages; you are going to get seven-and-sixpence, instead of five shillings. Next Saturday you ask for it. "Oh," he says, "I didn't think you needed it." Now, that is not right; the kingdom of God is righteousness. Or when you go into the shop in the morning you find everybody sulky and at daggers drawn with everybody else—you can't speak to them. The kingdom of God is peace; the kingdom of the devil is quarrelling. If you want the kingdom of God in your shop let the quarrelling get out, and let peace and harmony and God come in. Now you have seen what the kingdom of God is. The second head is Arithmetic. Seek ye first the kingdom of God, and all these things shall be added unto you. Lots of Arithmetic, you see. Now don't think that you could have anything better than to seek first to do what is right, to live in peace and to be happy. Never mind these if you know anything better, happier, purer, nobler; but if you do not, then seek first the kingdom of God. I am not here to tell you to be religious, I am not here to tell you to seek the kingdom of God, but I have come to tell you to seek it first. Not many people do that. They put religion in any place—once a week perhaps, but I tell you it is not worth seeking unless we seek it first. Suppose we took the helm of a ship and hung it over the bow and sent it to sea, would it ever land on the other side? Keep religion in its place, it will guide you safely through life and take you straight through the gates of Heaven when life is over, but if you do not put it in its place have nothing to do with it. Boys, carry that away with you, put the kingdom of God in the first place. "Seek first the kingdom of God, and all these things shall be added unto you." You all know the difference between addition and subtraction. There is not one here who does not. That is a very important difference in religion. It is a very strange thing that very few people know it. They always tell boys that if they seek the kingdom of God it will be subtraction. They will be gloomy and miserable; they will have to stop playing football and reading all those nice story books, and spend all their spare time in singing hymns. Now, that is not true; it is not in the Bible, everything else is to be added

unto you. I do not mean that you will become rich. To-morrow morning a boy finds a sixpence lying amongst the orange boxes in the shop. It belongs to nobody, and the boy puts it in his pocket. But by-and-by it begins to burn a hole in his pocket. He says to himself, I was at the Boys' Brigade yesterday, and I was told to seek that which was right, and he gives the sixpence to his master. What has the boy in his pocket then? Nothing; but he has the kingdom of God in his heart, and that is worth a great deal more than sixpence.

Now, lastly and very shortly—Grammar. What is the verb "Seek," what mood? Imperative. A soldier's first lesson is obedience. Have you obeyed the command? Remember the imperative mood. "Seek first the kingdom of God." It must be done. I have been trying to show you what a happy thing it is, but, beyond that, it must be done, because we have been commanded to it by our Captain. I know some boys are saying we are going to have a good time first, we are going to seek last the kingdom of God. Now it is shabby of boys to take all the good gifts and give nothing to God but the dregs of a wasted life. But, besides, very few people have an opportunity to seek the kingdom of God at the end of life. Christ, who knew that we needed Him for our lives, and not for our deathbeds only, has laid down this command, "Seek first the kingdom of God." I will leave you with the text itself. Before you go to sleep to-night, before you go to the Sunday-school, before you go out at the door of the City Hall, resolve that, God helping you, you are going to seek first the kingdom of God. Some boys here are deserters; come back to-day. You are all old enough to decide, and the grandest moment of a boy's life is the moment when he decides to seek the kingdom of God.

"My years crowd sail, and pass away Before me to eternity; How poorly freighted, Lord, are they With acts of faith and love to Thee!"

HOW THE BAKERS WENT EARLY TO MEETING.

THE new minister who was called bore not a resemblance to the former incumbent, unless it might be in a similar impression that he made of honest purpose and purity of thought. The old pastor had been gentle and meek in all his ways, studying hard to give his people most excellent sermons, coming back sometimes from a four week's vacation in summer with aching head and half-rested nerves, never dreaming of asking for another two weeks, which should have been voluntarily offered. If the congregation dropped into careless habits, he deeply regretted them, but offered no reproof. This new minister remarked to himself—for his wife was not with him—that it was high time to bring this church to a knowledge of its delinquencies. The time for opening the services on Sunday morning was nominally at half-past ten, but not more than half the congregation were present at that hour. A number came in during the first hymn. The reading of the Scripture was a favourable time for the entrance of the Smiths, Browns, and Plummers. A group waited near the door until the long prayer was over, and if the grown-up daughters of Peter James did not rustle up the aisle near the close of the anthem, the congregation knew that they were out of town. The young clergyman waited a few weeks, until he had called upon a large portion of the people. He began at first to visit the sick, and this plan became a stepping-stone to the confidence of those who were well. One Lord's Day, after reading the notices, he said: "I am sure you will kindly receive the suggestion that I make this morning, but I want to call your attention to the hour for opening our worship. It is announced at half-past ten. This does not mean twenty, twenty-five, or fifteen minutes of eleven. It means precisely half-past ten, and the organ prelude is as much a part of our service as the hymns or the sermon."

No one could remember a similar reproof from that pulpit, much as it had been needed. The congregation, recovering from the first shock, rather liked the new sensation. Smiles rippled over sober faces, and glances at each other told the spirit with which it had been received. A general straightening up of the audience was apparently the result of a stern mental resolve. The Bakers lived upon a farm about a mile from the village. The head of the house—a most worthy man in every respect, and prompt enough in business relations—was yet persistently and uniformly late at church on Sabbath morning. The horse was brought to the door fully three-quarters of an hour before its owner was ready, and Mrs. Baker, a grown-up daughter, Susie, little Tim, and a bachelor brother passed that time in nervous irritability or hopeless patience. "I like to have 'em get pretty well along," was the good-natured reply to all suggestions of haste. So three members of this family were highly pleased with the new minister's reproof, and inwardly hoped that "Pa" would appropriate the whole of it. He had no idea of taking more than his own share, and only observed to his pastor, "Well, you hit the heel of Achilles a hard blow to-day."

But a fixed determination to be on time the next week, by force of strategy,

took possession of a majority of the Baker household. "I will get to meeting early for once," resolved the house mother when Saturday night came and she stood winding up the old clock, whose place was in the west entry. "I'll put this clock along twenty minutes. It's the first time in my life I ever did such a thing, but I will not have the deacon's folks laughing to see us come in late. There's no earthly reason why we should, either."

It actually seemed as if the clock ticked faster out of pure astonishment at being hurried along, and she was glad to shut the door and lose the sound. Just as the sun looked in through the east window Sunday morning, David, the bachelor brother, aroused from sleep, and reflected that it was meeting day. "And I know what I'm going to do. I'll put the clock along half an hour before I let the cows out. I'll see if my bald head must go up that aisle after everybody's there. Wonder I never thought of doing it before!"

He went into the kitchen, and threw up the windows. The fragrance of sweet-briar and honeysuckle floated in, and the slow ticking of the tall old time-piece sounded clear and distinct as the strokes of a hammer through the stillness of the farm house. When David left the outside door open, the sunbeams danced upon the brown floor with a wide-awake alertness, suggesting to him that it was high time anyway that the family were up, and half an hour would be no loss. He patted the heads of the cattle, as he turned them down the river road, with an approving sense of his own foresight.

Susie woke up two hours earlier than usual, for her young head was burdened with a scheme for taking her father to meeting on time. "I shan't dare to tell ma," ran the line of her thoughts, "for she never deceives pa in any way, but I do believe I'll put the clock along just a little way. Then we shall gain a few minutes without any fuss. Everybody will look at us and smile if we go in late to-day. Uncle Dave must have gone out. I don't want a soul to know." So stealing downstairs on tiptoe, through the kitchen, a pretty figure and fresh herself as the early morning, she opened the glass door that covered the face of the clock, once more speeded the hand twenty minutes on its course, and then rushed back to her bed.

The next one to disturb the silence of the long room was Mr. Baker himself. He glanced out into the entry. "Who'd have thought it was so late! Well, I've a good mind to put the clock along, and hurry 'em up a little this morning. Believe I'll try and start off twenty minutes earlier. It'll be a good joke to have them think I'm late as usual. A pretty good joke, and I'll do it." By the time he had turned the minute hand forward it was seven o'clock. Calling to his wife that she must hurry up, or she'd be late, he went out to the barn in a state of inward delight.

An interested observer would have noticed that little Tim was the only one entirely at his ease through breakfast. When the family started off in the carryall, each one, except the child, began to have a secret misgiving that by some mistake the clock was turned too far ahead. It seemed surprisingly early. There was altogether a lack of directness in the sun's rays, not usually noticeable on their weekly ride. No sign of church-going was visible at any of the neighbour's houses. One of the Maynard boys standing in the open barn, threw up his cap as they passed. At the Walkers', David caught a glimpse through the window of the old gentleman standing before a small looking-glass, and just beginning to shave. Actually at Deacon Smith's they were studying their Sunday-school lesson in the sitting-room. He hoped no one but himself had made these observations.

They drove to their usual hitching-post under a rock-maple-tree, and alighted. Tim hurried to open the gate. It was locked. No trace of the sexton even; only the cool, sweet air rustled through the trees. Above, the white clouds rolled up in great fleecy masses, as if they were trying to afford a deeper look into the blue sky, and the Sabbath morning stillness rested upon the sacred place like the peace of God. Four people looked inquiringly at each other. "We are making up for past offences," said David, with a faint smile. "Perhaps there isn't any meeting to-day," suggested Susie, and immediately felt as if deception was invading her deeper and deeper.

"It's the strangest thing I ever knew," remarked Mrs. Baker, and then wondered if she had told a lie. They found a window that was unfastened. The boy crept in, and opened a side door. He proposed that they take a ride, but this plan was promptly vetoed by his mother. When the family entered the building and looked at the clock it was five minutes past nine.

The young minister, who had been writing a new sermon through the week, had not succeeded in rounding off the closing period. It had occurred to him that a few minutes alone in the church might furnish the needed inspiration. Living close by, he walked over; but what was his amazement to be met at the entrance by Mr. Baker, and after him by the whole family. "What is the meaning of this?" he exclaimed.

Mr. Baker had by this time returned to his usual sense of humour.

"Why, you see, brother, you made such an impression on us last Sunday, that we thought we wouldn't go home at all, so we stayed through the week and here we are."

"No," interposed Uncle David, "that is stretching the story, we came here last night so as to be up in good season this morning."

"But what is it, friends? You are giving me an awful sense of responsibility."

"Well," answered Mr. Baker, "I'll own up. I thought I'd be on time and please my wife and daughter this morning, so I gave the clock a little push, and I suppose sent it too far ahead—that is all."

"O, pa!" cried Susie, with burning cheeks, "it is all my fault. I got up and put the clock ahead twenty minutes, so we could come early to-day."

This was too much for Uncle David's generosity.

"O, come, I put it along this morning myself half an hour when I first went out."

"Well," burst in Mrs. Baker, "I did better than any of you, for I put it along twenty minutes last night when I locked up the house." By this time the minister had dropped upon a seat, while the family, after staring at each other for a moment, followed him in a paroxysm of laughter. Then the clergyman wiped his eyes, shook hands all around, and hastened home just as the sexton appeared in the yard. The minister entered the pulpit at the usual time in some trepidation, for fear that a glimpse of the Baker family would overcome his gravity.

But no such result followed. The hearty laugh had only aroused quick-ness of thought and energy of speech, and he preached with unusual power.

The family clock was never made to swerve from its faithful time-keeping again, but a steady improvement of Mr. Baker's punctuality in church going was apparent from that date.—*Christian Union.*

PAYING OUR SHARE.

Boys and girls do not have to be very old before they learn the meaning of the word "contribute," and it seems to be associated with the collection baskets in church and Sunday school, with mission bands and charitable objects exclusively. It is a word with the broadest meaning; it is a word that expresses nearly every action of our lives.

We contribute every day to the happiness of the home life, or we contribute to friction, the annoyances. We contribute to the knowledge of what is best that comes to us, or we contribute to the sum total of disagreeable facts of persons or of things. We contribute our share of strength in carrying the burdens of the home life, or our weakness, and then contribute to the burden borne by mother, father, sister or brother; some one is giving his strength to bear our weakness. When we become old enough to go into society we still contribute to the general good or pleasure of the people we meet. Every one wishes to be popular in a right way—that is to be desired because they fulfil a desire or meet a want of the circle they frequent. The contributions cannot all be alike any more than each can contribute the same sum to a charitable object; some can give little, some can give much, but no one is expected to give more than he can. So in society we cannot all play like Josef Hoffman, and if we did society would be very monotonous. We cannot all be Verys or Lehmanns, we cannot all be wits or elocutionists, or banjo players, or whistlers—as has lately become fashionable—but every one who goes into society can contribute his or her mite towards the general good. We can cultivate the grace of saying pleasant things, reading and thinking about what we read enough to talk intelligently. We can—at least those of us who live in cities—visit art galleries, hear music and think about what we see and hear enough to bear our share in the general contribution. Is there anything more depressing than a boy or girl sitting glued against the wall, waiting to be entertained? One scorns the thought of being a beggar for money, but is not the guest who sits waiting for the generous donation from another mind, a social beggar? Have you not met boys and girls who made you think of sponges? They took the best you had to give them and gave nothing back. The place to begin to pay our share to the social good of the world is the very first time we go out in society, and we will do this if we carry the same text with us into the world of society—that we do in the world of charity—"It is more blessed to give than to receive." Now we do not give to those who are already rich, but to those who lack. When in any social circle, if we forget ourselves enough to see those who are timid, or awkward, or shy, or so self-conscious that they are too sensitive, and give them pleasure by contributing something from our own best training or gift or temperament, we have paid our debt. And this does not mean sitting and entertaining them, but introducing them to others, finding out what they have to give to the fund of pleasure or profit and letting them feel that they are giving as well as receiving; by so doing you have made your contribution and succeeded in getting another.

The Children's Corner.

CALVARY. Under an Eastern sky, Amid a rattle's cry, A Man went forth to die For me. Thorn-crowned His blessed head, Blood-stained His every tread: Cross-laden, on life sped, For me. Pierced glow His hands and feet, Three hours o'er Him beat Fierce rays of noon-tide heat, For me. Thus wert Thou made all mine; Lord, make me wholly Thine; Grant grace and strength divine To me. In thought, and word, and deed, Thy will to do, Oh, lead My soul, e'en though it bleed, To Thee. —Denton Pilot.

A BRAVE LITTLE MAN AND WOMAN.

GEORGE was nine years old and Lulu was eleven when the little town where they lived in the far Northwest was attacked by the Sioux Indians. The Indians spared no one. Even Dutch Charley's house was burned and all his family killed although he had been a great friend of the Sioux. The only house left was that of Judge Waldron, the father of these two children. This house was built right into a hill, and the Judge had forty Springfield rifles and plenty of ammunition. So when the Sioux after sitting on fire all the others drew near to his house, with terrible war cries, the Judge made ready to defend it. He sent George and Lulu with the two-year-old baby, Gussie, up stairs. To the two eldest children he gave some plain directions. The first direction was to put baby Gussie carefully between two feather beds so she would not hear the terrible

cries of the Indians or the sound of the guns. Perhaps he had another reason for putting her there. Bullets will not easily penetrate anything so soft as a feather bed, and she would be safe there. So George and Lulu tucked her carefully between the feather beds, leaving a breathing hole for her. "Try and keep her still," said mamma. She was quite pale, but she spoke quietly. "We will all do our best and perhaps the troops may come."

ONE WAY TO CLEAN HOUSE.

"DADDY, an' ye won't find me down on the two knees clanking house for nobody the year!"

"Footh, nor me nayther; I'm not engaged for the look of that. Everything in raison, sez I, but they may git in extra help or I'll go to the paper-mill beyant the river."

This was a fragment of the romantic conversation I heard as I strolled down the garden path by moonlight. My mother-in-law's girl and mine were conferring over the garden gate.

Dear me! get in extra help! It wasn't an easy thing to do, even if I could afford it, and Mary such a good girl in the main. It was too true that the doors of the paper-mill stood always hospitably open for the domestic with a grievance, and a long line of the disaffected had already disappeared therein.

Was not all fair in household warfare? What might not a strategic movement effect?

The next morning I said: "Mary, I have pulled out the trunks in the attic to get at the children's spring clothing. It would be a good time to sweep and wipe up the floor, and take a cloth along for the window. I will clear the breakfast table and wash the dishes."

This was "in raison," and whatever Mary did she did well. I ate my dinner with a rainbow in my soul. The attic was cleaned. A few days later, I smuggled implements to the second floor, brushed down walls, dusted pictures and put closets and drawers to rights; then in a casual way I asked Mary to take the rugs to the yard for an airing and shaking, and as there was no heavy work on hand for the day, she might wipe off the paint and windows. The hardwood floor was kept bright with its weekly polishing. There was none of the remarkable energy of the house-cleaning period in my tone or manner, and as Mary was lying back for her grand coup she took no offence.

Another time I remarked, as though struck by a sudden idea, that, as Mr. Jones was out of town, I believed I would have James Leary come and beat the heavy parlour and library rugs. While the castigation was going on, what more natural than that Mary should wipe—the word clean being always scrupulously avoided—the paint and windows. The book-cases I had already taken care of I bought a variety of bright-coloured and elaborately cut shelf-paper at the five-cent store, and this was such a fine bait that Mary, of her own accord, proceeded to clean and decorate the china closets with increased satisfaction and brilliant success.

Later, came a man to kalsomine the kitchen and whitewash the cellar walls, and on the first of May I was speck and span from garret to cellar. We had cleaned house, and Mary never suspected it!

I know my mother-in-law would despise such ignoble subterfuges, but then her Jane is now adorning the rag-room of the Excelsior Paper Mill, and she is getting on with the merest makeshift help. She has house-cleaning still in the perspective, and she said with a sigh last night: "Oh, if I only had your Mary!"—*Helen Rogers, in Home Maker.*

cries of the Indians or the sound of the guns. Perhaps he had another reason for putting her there. Bullets will not easily penetrate anything so soft as a feather bed, and she would be safe there. So George and Lulu tucked her carefully between the feather beds, leaving a breathing hole for her. "Try and keep her still," said mamma. She was quite pale, but she spoke quietly. "We will all do our best and perhaps the troops may come."

THE HINDU GODDESS KALI.

The religions of heathendom are almost all cases of cruel and bloody. It was indeed a new commandment on earth when Christ came and made love the first requirement. Our religion says that God is love, the Hindu religion says that God is hate. The following account of Kali, one of the principal gods of Hinduism, is given by a writer in *Woman's Work for Woman*:

"The great goddess Kali's chief temple is situated at Calcutta, a name derived from the name of the shrine Kali Ghath. She is an incarnation of cruelty. Her food is blood. If she be not propitiated by the blood of sacrifices she will feed on human gore. Such is the belief of her worshippers. Hence their offerings are in no way a sign of their love, but, on the contrary, are made through fear. What a terrible bondage! How thankful we should be for the truth which has made us free from errors like unto this, and revealed unto us the love of God in Jesus Christ!

"The following is a passage taken from the Agama-prakasa, a Sanskrit book, followed by the Tantra sect, descriptive of Kali's appearance:

"One should adore with liquors and oblations that Kali who has a terrible gaping mouth and uncombed hair; who has four hands and a splendid garland formed of the heads of the giants she has slain and whose blood she has drunk; who holds a sword in her lotus-like hand; who is fearless and awards blessings; who is black as the large clouds and has the whole sky for her clothes, who has a string of skulls round her neck and a throat besmeared with blood; who wears earrings (consisting of two dead bodies); who carries two dead bodies in her hands, who has terrible teeth and a smiling face; whose form is awful and who dwells in burning grounds (for consuming corpses); who stands on the breast of her husband, Maha-deva.

"Sir Monier Williams gives this explanation of her trampling on her husband:

"She had a contest with the thousand-headed Ravana for ten years, and having conquered him, became so elated and danced so energetically that the universe would have collapsed under her movements had not Siva mercifully imposed his body.

"It was consonant with the worship of a being so cruel that the Thugs or murderers, so lately suppressed in India should have been the devoted followers of Kali. Truly her habitations are habitations of cruelty."—*Mission Dayspring.*

O TRAIN the child with hand and heart In all that's noble to take part: To be, to do, to pray, to give, In every highest sense to live.

Our Story.

THE HOUSEHOLD OF MCNEIL.

BY ANNEA M. BARR, Author of "Jan Volder's Wife," "The Daughter of Five," etc., etc.

CHAPTER VI.—(Continued.)

"It was all planned five years ago, Maxwell," was the answer, "and my partner half-four was the man who put the thought into my head. So then he had the first right to his own idea."

But Maxwell deplored his loss in the matter, and told his own lie so often that Helen heartily believed it; nor was it much later ere he began—even in Grizelda's presence—to blame his marriage for his business disappointment.

"I bought this place," he would say savagely, "that I might command a fine coast and build a summer resort, and start a lobster fishery, and I was such a fool as to let a pretty face and a contradictory old man hurry me into a marriage. I wonder how McNeil got hold of my idea! Did I tell you, Grizelda, that these were my intentions? I am sure I must have done so," and he looked at her in a way which she understood to be an order to confirm his insinuation.

But, greatly to her own surprise, she dared to disavow his assertion. "I never heard you speak of such a thing. Some years ago my father and Mr. Blair used to discuss the subject. I often heard them."

"Then why did you not tell me about it? He left the room in a rage, and Grizelda burned her face in her hands, and burst into passionate weeping."

CHAPTER VII.—A NEW SORROW.

WE are not driftwood on the waves; But, like the ships that tempt us brave, Our hearts upon their voyage stand. We utter no unheeded cry— "Where is my God?" Lo, He is nigh, And says, "Take, child, thy Father's hand." —LYNCH.

A few days before Christmas Grizelda had a daughter. The child only lived a few hours, and the mother lay for many weeks within the shadow of death. Indeed, on the anniversary of her marriage the Laird and Helen kept a sorrowful vigil at Blairgowrie. The young husband, white and silent, sat motionless by the fire. The Laird walked slowly up and down the room. A great love and pity was struggling with a mysterious coldness and anger in his heart—the one for his apparently dying child, the other for the impassive husband whose grief appeared to be easily borne. Helen was by her sister's side. "She had been there for many weeks," but she knew not that her watch had lasted two long days and nights until Grizelda came back, wan, weary, from the strange solitude in which it had been fighting for a return.

It was near nightfall of the grim winter day when the father and sister of the sick woman dared to turn homeward with a flicker of hope in their hearts. The Laird was silent. Helen could see that he was nursing a grief, made bitter by suspicions of wrong. She knew his heart by her own; and yet she could not offer comfort for a sorrow which neither of them chose to voice.

They brought its shadow with them into the castle. It followed McNeil to his new building; he could not lock it out of his room, and often as he put it down it climbed again into his topmost thought. Yet not even to God in his most private prayer would he speak of the trouble which he foresaw. He determined not to anticipate, to hope for the best, to mistrust his own judgment. But Helen confronted the grief, and retiring with it into that solitude which is the "presence of God," she sought there counsel and comfort.

For it was evident that Grizelda was an unhappy wife, perhaps, indeed, an unkindly-used one. The physicians had thought it well to forbid Maxwell the sick room. The servants' piteous looks and eager service needed no words to interpret them. My lady had become an object of commiseration in her own home. A year ago she had ruled there like a queen of love and beauty.

As the spring came back to earth Grizelda came back to health. Yet, old or young, in every great sickness we lose something that we never regain. Grizelda stood one morning looking mournfully in her mirror for a trace of a charm gone for ever. She had lost the dew of her youth in that burning fight for life—lost that nameless, indescribable atmosphere of young years untouched by sorrow and undimmed by tears.

And her heart sank, for she knew that she held Maxwell only by the lustre and brightness of her physical beauty. Her mental qualities he held in low estimation; he thought her a fool, and he did not scruple to tell her so; while the very purity of her morals and her lofty standard of right and wrong constantly irritated him. For Grizelda had been so rigidly trained that sin was always sin to her, her conscience never consented to it, even in her great disobedience the sting of it secretly wounded her love and darkened her happiest hours.

Helen watched her with tender solicitude. She went often to Blairgowrie, though she could easily feel that Maxwell disliked her visits. And with every

one he threw off some particle of the restraint due to her presence only, until one day his evil temper passed beyond his control. He talked at Grizelda instead of to her, he sneered at her health, he kicked her pet dog out of the room, he did his best to drive her either into the mistake of open revolt or the equal mistake of tears and complaints.

Helen was burning with anger, yet she watched her sister's behaviour with pride and approbation. Grizelda became calm as Maxwell lost his self-control. Though she felt personally every blow given to her favourite terrier, she knew that interference would be useless, and she made no attempt to interfere. She ignored the hard speeches she could not turn away with a polite question or remark. She did what so many hard-pressed women do: affected to think the particular and private faults of Maxwell were the faults of all his sex, and that she was only enduring the usual fate of all married women.

Even when he left the room she did not say a word against him. With a patience and pathos Helen had never conceived of as part of Grizelda's character, she turned the conversation upon her dress, her summer plans, the visits she had to make. "Let me show you the bonnet and mantle Walter brought me from London last week," she said. "He is so generous. I am sure the lace on them cost a great deal of money. And he is talking of taking me to Switzerland. He thinks the mountain air will give me back my roses. What do you think, Helen?" And Helen for very pity admired the garment, and affected to approve of the Swiss mountains. But oh, at the last, when they stood holding each other's hands, when they kissed each other silently, with eyes full of unshed tears, a complaint beyond all words was made, a sympathy beyond all words given.

Still, until Grizelda spoke, Helen felt she must be silent. She had no right to force confidence, no right to make her sister's private sorrow a subject of conversation. Indeed, she respected Grizelda's reticence, and sympathized with the womanly and wisely feeling which shrank from any discussion of her husband's conduct. Maxwell had, however, no conception of so delicate a feeling. He believed the sisters spent their interviews in discussing his faults. And he had no doubt that Helen faithfully carried his wife's complaints to her father. There were days in which the suspicion pleased him; days in which he was rude to Grizelda solely because he expected Helen to report his indignities to the Laird.

For the continual sight of prosperity in which he had no share irritated him more and more. He had really come to believe himself very greatly wronged by McNeil's enterprise. The busy clatter of Edinburgh, with its happy, prosperous looking fishers, the fine hotel, where carpenters, painters, and finishers of all kinds were now busy; the cheering sounds of human toil, well paid and full of contentment, the entire transformation of the lonely coast, filled him with envy.

He came home one day in a passion, and ordered Grizelda to be ready to leave Blairgowrie in a week. "But where are we going, Walter?" "Anywhere out of sight of this miserable wilderness. I wish I had never set foot in it. But we shall visit London first, so take all your fineries with you. It is not unlikely, also, that we shall never come back here. I am sick of the place, and will sell it if I can."

She did not answer the threat, for she scarcely believed it. Yet it made her sad and anxious, for there were many times when she felt grateful for the simple sense that her father and sister were not far off, and the gray turrets of her old home almost within sight.

As the day approached for her journey, she became very unhappy. A depression she was not able to account for weighed her down, a sense of uncertainty and wrong made her fearful. She went to bid her father and Helen good-bye with a heart heavy with unformed forebodings, and her father's manner unconsciously intensified the feeling. Never had he been so tender and so pitiful to her, and yet, withal, so silent and preoccupied. She wondered if he had heard anything of her trouble. She hoped he would not ask her any questions, for how could she resist his sympathy?—she would weep upon his breast; she would tell him all; perhaps—perhaps she might beg never more to leave his loving care.

And as yet she could not bear to contemplate such an alternative. Maxwell was still unreasonably dear to her. To be with him for the chance of a smile or a kind word was something. Besides, there was the social shame of a separation. And Grizelda was almost foolishly sensitive to public opinion; she could suffer in silence and solitude; she could not bear to think of strangers discussing her domestic life; she shrank even from their sympathy.

When the hour of parting came, McNeil roused himself. The mournful thoughtfulness of his mood disappeared, as a shadow might pass away. He watched Grizelda weeping in Helen's arms with a kind of angry pity, and then, taking her hand, he led her to his own room. She had not been in it since her bridal night. The thought of all that had passed since made her shiver and sigh. She looked with a piteous inquiry into her father's face when he put her gently into a chair and sat down beside her.

"I have been wondering, Grizelda, whether to speak or to keep silence. Have you anything to say to me, dear?"

"No—no—I think not, dear father." "Good girl! Keep your own counsel as long as it is possible. When you must speak, remember my ears are always open to your voice."

She clasped his hand tightly, but said not a word. "I will ask you no questions, Grizelda. I will only tell you something. It happened a week ago. I was walking home by the plantation; Kinross and I were together. Just at the north corner, before we turned it, we heard some cries of distress. They were not human, and yet singularly human-like."

Grizelda covered her face with her hands. "I know what they were! Oh, I know what they were! Morag! Poor Morag!"

"Just so. The beautiful, sensitive creature was tied to a tree, and Maxwell was lashing her. Her nostrils were flecked with a bloody foam. She was quivering and sobbing with a sense of outrage and pain, and when she saw me she called me by a whining and entreating and irresistible as a child's cry. I went up to your husband, and said, 'What are you beating the mare so cruelly for, Maxwell?' He was livid with passion, and he answered, 'For my own pleasure. It is none of your business.' Then Kinross said some very strong words to him; and while I soothed the poor, trembling brute, Maxwell, brought to reason by the passion of Kinross, by his threats and reproaches, condescended to explain that Morag had attempted to bite him, and been disobedient both to his voice and his spur."

"Poor Morag! I have not seen her lately. She was my mare once."

"Kinross forced Maxwell to sell her to him on the spot. He would have flogged Maxwell with his own whip if he had not done so. And Maxwell knows that Kinross cannot be trifled with. It was a terrible scene, my child; and during it my thoughts were continually with you. The man who could flog a gentle, proud, sensitive creature like Morag could strike a woman. Oh, Grizelda, when I think of this my blood boils!"

She rose and looked at him with brave eyes, though they were full of tears. "He durst not strike me, father."

"If he did?" "I should know how to right myself."

"Oh, Grizelda, be careful! I am so in the dark, child, I cannot advise you."

"And I cannot make things plainer yet, father. I have not lost all hope. When he is away from here he will be a better man. If I should need a friend—"

"If you should need a friend, he went to his secretary, and took from a small parcel—"

His voice trembled, for Grizelda was sobbing on his breast. He let her head rest there for a few moments; he stroked her fair hair, soothed and caressed her as if she had been a little child, and then, with a kiss, bid her a long farewell.

(To be continued.)

Sabbath School Work.

LESSON HELPS. LESSON VIII., May 26, 1889. JESUS BETRAYED. Mark xiv. 43-54. COMMIT VERSES 48-50. GOLDEN TEXT.—Betrayest thou the Son of man with a kiss.—Luke xlii. 48.

CENTRAL TRUTH. Through conflicts and trials to victory.

DAILY READINGS. M. Mark xiv. 27-42. Th. Mark xiv. 43-54. W. Matt. xxvi. 47-55. Th. Luke xxii. 47-55. F. John xviii. 1-15. Sa. Ps. lv. 1-23. Su. Ps. ii. 1-12.

TIME.—Between one and three o'clock, Friday morning, April 7th, A.D. 30.

PLACE.—The garden of Gethsemane and the palace of Caiaphas.

PARALLEL ACCOUNTS.—Matt. xxvi. 47-58; Luke xxii. 47-55; John xviii. 2-15.

CIRCUMSTANCES.—Jesus went out from the upper room where He had instituted His supper, and with His disciples came to the garden of Gethsemane, near the foot of the Mount of Olives. Here, between midnight and one o'clock, He endured the agony in the garden. He had just returned from the inner shades to His disciples near the gate, when our lesson opens.

HELPS OVER HARD PLACES.—43. Judas: called Iscariot, because he belonged to Kerioth, a town in Southern Judea. He betrayed Christ for 30 pieces of silver, or about \$16.50. Great multitude consisting of (1) Roman soldiers, (2) captains of the temple, with their men, (3) priests, elders, and servants, (4) a crowd. 44. Tokens: a sign, that they might know whom to take, for it was night. 45. Kissed Him probably in accordance with their cus-

tom. 46. Took Him: made Him prisoner. 47. One of them: Peter (John xviii. 10). 48. Servant: named Malchus. This act was likely to cause the disciples to be arrested as rebels, and to make Jesus Himself seem a rebel against Rome, and His kingdom a temporal kingdom. Jesus destroyed the evil effects by healing Malchus. 49. Scriptures fulfilled: (Ps. xli. 9; Isaiah liii. 12; Zech. xiii. 7). 50. Forsook Him: all the disciples ran away. 51. Young man: thought to be Mark. Linen cloth the sash, or outer garment. 52. Naked with only the under-robe on. 54. Palace: the open courtyard of the palace of the high priest.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The agony in the garden.—Judas—his character; the light against which he sinned; the cause of his fall; the result.—The circumstances of Christ's capture.—Peter's following afar off.

QUESTIONS. REVIEW.—What Christian ordinance did Jesus institute in our last lesson? In what place? At what time? INTRODUCTION.—Where did Jesus go when he left the upper room? Who went with him? What time of the night was it? SUBJECT.—CONFLICTS WITH THE POWERS OF DARKNESS.

I. THE AGONY IN GETHSEMANE.—What did Jesus do in the garden? How did He arrange His disciples? (vs. 32-35.) For what did Jesus pray? What shows the intensity of His agony? (Luke xxii. 44.) Why was He so sorrowful? How was His prayer answered? (Luke xxii. 43, John xviii. 11.)

II. THE TRAITOR AMONG THE DISCIPLES (vs. 43-46).—Who betrayed Jesus? Why was he called Iscariot? What was he among the disciples? (John xiii. 29) What bargain had Judas made with the Pharisees? (Matt. xxvi. 14-16.) What were his motives for betraying Jesus? (See John xii. 6.) Where did Judas find Jesus? By what token did he betray Him? What did Jesus say to him? (Luke xxii. 48) What pay did Judas get for his treachery? (Matt. xxvi. 15) How did Judas feel after the act was over? (Matt. xxvii. 3, 4) Was his sorrow true repentance? What was the difference between Judas' sin and Peter's? In what did their repentance differ? (Mark xii. 72; John xxi. 15-17.) Compare it with Esau's repentance. (Heb. xii. 16-17) What became of Judas? (Matt. xxvii. 4; Acts i. 18-25.)

Could Judas have been a useful person in the kingdom of Christ? Is there danger now of betraying Christ from the love of money? In what ways may people betray Jesus in these modern days? What proportion of disciples were hypocrites? Is there a greater proportion in the modern Church? Did the early Church succeed in spite of some bad members?

III. ROMAN SOLDIERS AND JEWISH RUTERS (vs. 44, 46).—Who accompanied Judas? How were they armed? Why did they need lanterns? Give the circumstances of the capture (John xviii. 3-8). The power and influence of the world were against Jesus. Were they successful? (v. 49.) Is wrong ever successful in the end?

IV. DESERTION OF HIS DISCIPLES (vs. 47-52).—What did the disciples ask Jesus as the soldiers began to lay hold on Him? (Luke xxii. 49) What did Peter do? (v. 47, John xviii. 10) Was this courageous? What evil might have grown out of the act? What did Jesus do for the wounded man? (Luke xxii. 51.) What did Jesus say to those who came to arrest Him? What did the disciples do? Give the story of one young man. What made the disciples forsake their Lord? In what ways do men now sometimes forsake Christ? Is this a great grief to Him? (Ps. lv. 6, 12-14, 20, 21.)

V. INJUSTICE IN A COURT OF JUSTICE (vs. 53, 54).—Where was Jesus taken first? (John xviii. 13.) Where next? (John xviii. 13, 14, 24.) What did Peter do? Who was with him? (John xviii. 15.) How do people now follow Jesus afar off? Would it have been wiser and safer for Peter to have kept close to Jesus?

PRACTICAL SUGGESTIONS. I. There were some bad church-members, even among Christ's own disciples.

II. The cause of Christ may still be betrayed by a kiss.

III. The Church is never to depend on carnal weapons—the sword, money, rank.

IV. There is a wrong as well as a right zeal, and the wrong brings harm where it would do good.

V. The world at times seems to conquer, and to have God's people in its power, but at these very times it is an instrument for advancing God's truth.

VI. It is dangerous to follow Jesus afar off. (1) It leads into temptation; (2) It is away from the source of help and victory; (3) It leads to a fall, and to the bitterness of sorrow.—Peloubet.

CHRIST gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to satisfy restless and unholy cravings, He expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.—T. L. Cuyler.

Baking Powder. THE STERLING OLD COOK'S FRIEND

Baking Powder Is still at the service of its patrons and the public in general. As pure and healthful as any and more so than most, it is... LOWEST IN POINT OF PRICE, AND CHEAPEST IN POINT OF VALUE. Nothing objectionable ever found in the COOK'S FRIEND. BUY ONLY McLaron's COOK'S FRIEND No OTHER IS GENUINE.



Provident Life and Live Stock Association (Incorporated). HOME OFFICE: Room D, Arcade, TORONTO, Can. In the LIFE DEPARTMENT this Association provides INDEMNITY for sickness and accident, and substantial assistance to the relatives of deceased members at terms available to all. In the LIVE STOCK DEPARTMENT TWO-THIRDS INDEMNITY FOR LOSS OF LIVE STOCK Of its members. Send for Prospectus, claims paid, etc. WILLIAM JONES, Managing Director.

S. B. WINDRUM MANUFACTURING Jeweller & Silversmith. DIAMONDS! LADIES' AND GENTS' Fine Watches In Gold and Silver. For Wedding Presents & Birthday Gifts. It will pay to inspect my Stock, and more particularly the Prices. WATCHES AND JEWELLERY REPAIRED by the best workmen and no faulty price charged. S. B. WINDRUM, 51 King St. East, Upstairs.

A. H. WELCH, (Incorporated 1872.) Jewellery Manufacturer. DIAMONDS AND PRECIOUS STONES. Special attention given to watch repairing, engraving, enamelling, diamond setting, lapidary work and electroplating. 81 ADELAIDE ST. WEST. TORONTO. W. J. BURROUGHS & CO. PLUMBERS. STEAM AND HOT WATER ENGINEERS. 818 QUEEN STREET WEST, TORONTO Telephone to 154

DALE'S BAKERY. 463 Queen St. West, Cor. of Portland. Celebrated Pure White Bread, Dutch Brown Best Family Home-Made Bread. R. F. DALE.

COSMOPOLITAN HOTEL. 8 Front St. East, Toronto. \$1.00 per day. E. SETTS, Prop. OUR SPECIALTY DINNER 25 CTS. Electric Bells, Sitting Rooms, Bath Rooms. Every thing requisite for the comfort of guests. Street cars pass the door for Union Station. Two minutes walk from Steamboat Landing.

GRANITE & MARBLE MONUMENTS TABLETS MAUSOLEUMS &c. F. B. GULLETT. 100 CHURCH ST. TORONTO

AT HOME. Call at once, and come in without knocking Dress Goods, Carpets, Blankets, Underclothing, Hosiery, Oil Cloths, GENERAL DRY GOODS At Sacrificing Rates. R. MCKAY, 50 and 55 Queen Street East 614 and 616 QUEEN STREET WEST.

E. HUMPHREY UNDERTAKER. J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER 217 Yonge Street. Telephone 678.

Medical. J. C. CONNELL, M.A., M.D.

Diseases of the Eye, Ear, Throat and Nose. No 779 King Street. KINGSTON. Next to British American Hotel. DR. ANDERSON & BATES, Eye, Ear, Nose and Throat Specialists. 25 Orange Road (near McCaul), Toronto 21 James Street North, Hamilton

Dentistry. CHAS. P. LKNNOX—DENTIST. ROOMS A AND B, YONGE STREET ARCADE. Every operation known to the profession skillfully performed on a very moderate scale. W. LEVOR, D.D.S., graduate of Pennsylvania Dental College of Philadelphia, in my assistant.

THOMAS HENDERSON, SURGEON DENTIST. (Gold Medalist and Honorary Graduate of R.C.D.S. ONT.) 761 Yonge St. TORONTO. J. A. TROUTMAN, DENTIST. 202 Spadina Avenue, late of Church Street. Preservation of natural teeth a specialty. All work guaranteed to give satisfaction. 47 Villedieu Ave for Painless Extraction.

R. G. TROTTER, Dentist. 14 CARLTON STREET, TORONTO. Four doors east of Yonge—opposite the Methodist Church. Night Call attended to. Telephone 2384.

J. A. MILLS, Dental Surgeon. Graduate and Medalist in Practical Dentistry of R.C.D.S. 102 Spadina Avenue, late of College St., over Stewart's Drug Store, Toronto. Night Call. J. G. ADAMS & SON. Surgeon Dentists, 364 Yonge St., entrance on Elm. Office hours, 9 a.m. to 9 p.m.

Architects. CASSELS & CASSELS, BARRISTERS, ETC.

ROOMS 8 & 9 MANNING ARCADE, TORONTO. HAMILTON CASSELL. H. S. CASSELL.

H. W. MICKLE, BARRISTER, SOLICITOR, ETC. OFFICES—14 Manning Arcade, Toronto. Telephone No. 198.

KERR, MACDONALD, DAVIDSON & PATERSON Barristers, Solicitors, etc. J. K. Kerr, Q. C., W. Macdonald, Wm. Davidson, John A. Paterson. Offices—3 and 19 Macaulay Building, Toronto St. Toronto

Architects. GORDON & HELLWELL, ARCHITECTS.

86 King Street East, Toronto. H. S. GORDON. ORANT HELLWELL. EDWIN A. WHITEHEAD, ARCHITECT. Over Imperial Bank, 8 E. Cor. Yonge and Queen Sts. Telephone 411.

CHAS. F. WAGNER, ARCHITECT. 4 KING STREET EAST, TORONTO. CHURCH WORK A SPECIALTY.

W. H. FERGUSON, CARPENTER. 21 Bay Street, Corner Mill Street. Toronto. Jobbing of all kinds promptly attended to. Printer and Fugurers' Jobbing a specialty. Telephone 1837.

JUST RECEIVED. The Largest, Most Complete and Best Selected stock of GAS FIXTURES AND GAS GLOBES To be found in the Dominion for this season's trade at R. H. LEAR'S, 19 and 21 Richmond Street West. Special inducement. Now is your time to buy. Come and See.

Provident Savings LIFE ASSURANCE SOCIETY OF NEW YORK. Cash Assets \$300 to each \$100 of Liabilities. Incontestable and Indisputable Policies AFTER TWO YEARS Solid and Substantial Life Insurance at cost.

AGENTS WANTED In every city and town in Canada. Apply to R. H. MATSON, Gen. Manager, 37 Yonge Street, Toronto.

SOMETHING entirely new—Our Patent Metal Lamp Wick. No more smoke, no trimming, cleaning or broken chimneys! It repurifies the oil and burns the gas, saves 50 per cent. of oil, fifteen thousand sold in two months. We will send a trial sample of our Patent Metal Lamp Wick to anyone sending us fifteen cents and three-cent stamp—three of any size for thirty-cent postage. Perfect satisfaction guaranteed or money refunded. Send accurate size of burner; five-cent agents guaranteed fifteen dollars per week. Address: Acme Polishing Company, No. 9 Temperance Street, Toronto, Ont. C. E. GRINN, Manager

TREES, TREES, TREES. An Immense Stock of Fruit and Ornamental Trees, Small Fruits, Evergreens, Roses, Shrubs, Dahlias, etc., etc., will be sold cheap. GEORGE LESLIE & SON, Gold Medal Nurseries, Toronto

MERONAHY TAILOR. Stylish, good and perfect fit guaranteed. 26 QUEEN STREET WEST, TORONTO

LOT OF Church Seats FOR SALE CHEAP.

GEO. F. BOSTWICK. 94 Front Street West, Toronto.

Presbyterian Review.

GENERAL NOTICES.

(1) Payment in advance \$1.00. No subscription received for less than one year. The Review is sent to subscribers on a regular basis...

TO CORRESPONDENTS.

In order to receive prompt attention correspondence should be sent to the Editor. All letters relating to business should be addressed to the Editor.

THE MANAGER.

Presbyterian News Co., Toronto. All communications intended for insertion in the Presbyterian Review should be addressed to the Editor.

THE EDITOR.

Presbyterian Review, Toronto. ADVERTISING RATES.—Per line per year \$4.00; 6 months \$2.50; 3 months \$1.50; 1 month \$1.00. Special rates for contracts on application.

THURSDAY, MAY 16, 1889.

THE GENERAL ASSEMBLY.

The next meeting of General Assembly is to be held in Toronto, June 12th. The Committee on Accommodations, etc., are making all arrangements so as to render the meeting a pleasant one.

COPIES OF THE REVIEW WANTED.

In order to complete files, copies of the Review, of the dates March 4, 1886, and August 18, 1887, are required. Persons who may have copies of these issues to dispose of will please communicate with this Office.

THE JESUITS' ESTATES BILL AGITATION.

THE Jesuits' Estates Bill still continues to receive a large measure of attention in Ontario and Quebec, and there are not wanting signs that the agitation is spreading to the other Provinces.

An episode in the preliminary skirmishing preparatory to the great struggle which everybody sees is impending, is the libel suit of the Jesuits against the Mail, already noticed in these columns.

On the 29th ult., counsel for the Mail, filed in the Superior Court, at Montreal, a plea setting forth a number of reasons why, in their opinion, without entering into the merits of the present action and demand, the summons and declaration in this cause should be declared irregular, informal, null and void, and praying that "the pretended Act of Incorporation, so Victoria chapter 28, be declared ultra vires of the Legislature of the Province of Quebec."

Argument upon this objection was postponed until Thursday of last week, when, owing to counsel for the Mail having business in the Supreme Court, a further postponement was made till last Saturday. On that day the motion in reply to the exception to the form in the case came up before Judge Loran, and after argument on both sides—the counsel for the Mail contending that the court is called upon to decide whether the point of law as to the legality of the Act of Incorporation has been put with sufficient clearness to be

argued His Honour took the matter on debate. Up to the time of going to press his decision has not been given. Interest in the Jesuit-Mail suit is deepened from the impression that the constitutionality of the Act of Incorporation can be promptly tested in this way.

The Toronto Citizens' Committee have been very active in taking steps to elicit further public expressions of opinion respecting the Estates Act. At a largely attended meeting of the Committee last week it was decided to procure headquarters for the organization, and to appoint a Secretary to attend to the large correspondence now pouring in upon them. This end convenient offices have been secured at 9 1/2 Adelaide street east, and Mr. W. Banks appointed Secretary. Steps were also taken towards ascertaining the opinions of the people and determining a common line of action.

The following form of Petition, addressed to the Governor-General, was adopted and has been issued for the signature of voters at the Dominion Parliamentary elections:—

The petition of the undersigned electors entitled to vote for members of the House of Commons humbly sheweth:—

- 1. That an Act was lately passed by the Legislature of the Province of Quebec, entitled "An Act Respecting the Settlement of the Jesuits' Estates."
2. That the said Act recognizes a right on the part of the Pope to interfere in the administration of the civil affairs of Canada, which is derogatory to the supremacy of the Queen and menacing to the liberties of the people.
3. That it places \$400,000 of public funds at the disposal of the Pope for ecclesiastical and secular purposes, as is further evidenced by the Papal brief which appropriates these funds— an appropriation of public money contrary to the spirit of British and Canadian legislation, and subversive of the religious equality which ought to exist.

Is the Holy Ghost still a living Presence and Power? It is, undoubtedly. Is that Power manifested at the present day in anything approaching the mighty working of the early apostolic age? It is not. The power of the Holy Ghost, it is true, is still recognized in the Church of God, and in the hearts of believers, at least, theoretically, and its practical manifestations are not wholly absent.

Where shall the cause of this declension be sought? Is the answer made "In the restraining of prayer?" We think this is not the true reason. We have heard a great deal of prayer offered for the outpouring of the Spirit—genuine prayer too. Just here we would enter a protest against the habit prevalent in some quarters of referring to the Third Person of the Trinity with a glibness and familiarity that are truly shocking to a reverent mind, and betokening an absence of any proper idea of who or what the Holy Ghost is.

At a meeting of the General Committee appointed at the great anti-Jesuit meeting, held in Montreal recently, it was decided that a delegation of fifteen be appointed to represent that part of the country at the Convention, to be held in Toronto on June 12th. A permanent committee was appointed to further the work, Dr. L. H. Davidson being elected chairman and Mr. James Harper, secretary.

At a meeting of the General Committee appointed at the great anti-Jesuit meeting, held in Montreal recently, it was decided that a delegation of fifteen be appointed to represent that part of the country at the Convention, to be held in Toronto on June 12th. A permanent committee was appointed to further the work, Dr. L. H. Davidson being elected chairman and Mr. James Harper, secretary. The intention of the committee is persistently to follow up the disallowance of the Jesuits' Estates Act, but their work will continue even after the conclusion of that matter. It will then be their object to watch closely that the rights of the Protestant minority are not infringed upon by the Catholic majority,

and especially to prevent any encroachment on the part of the Jesuit Order.

ALREADY in various parts of this Province largely attended meetings with a view to appointing delegates to the Convention have been held, and strong resolutions have been adopted showing that the country is becoming more and more aroused to the dangers menacing civil and religious liberty and the determination not to permit the supremacy of the Sovereign of Great Britain and Ireland to be subordinated to the Pope of Rome.

It is abundantly evident that those who ventured to predict that the anti-Jesuit agitation would soon pass away are doomed to disappointment. The movement is gaining new strength every day, and there are many indications that it will not cease until the Jesuit Acts are abrogated. Our readers scarcely need any warning to be on their guard against those who for party purposes seek to discredit the movement and impugn the purpose and motives of the Citizens' Committee. That Committee does not, we beg leave to say, undertake to represent political parties and will naturally reject the interpretation put upon their action by the present men must rise above mere party interests, and they will do well to distrust the Greeks even when bearing gifts.

THE POWER OF THE SPIRIT.

IN reading the wonderful story of the Acts of the Apostles as told by Luke, even the most superficial mind cannot fail to be impressed by the important and even supreme place accorded in the narrative to the Third Person of the Trinity. The Holy Ghost, the Power from on High, the Spirit of God, are constantly recurring terms, and to the agency of the Spirit is ascribed every one of the wonderful works performed by the apostles, as well as the conversions brought about through their ministry.

Is the Holy Ghost still a living Presence and Power? It is, undoubtedly. Is that Power manifested at the present day in anything approaching the mighty working of the early apostolic age? It is not. The power of the Holy Ghost, it is true, is still recognized in the Church of God, and in the hearts of believers, at least, theoretically, and its practical manifestations are not wholly absent. God's professed followers seem to know and acknowledge that they are not able of themselves to carry on a spiritual work in the world, and they ask for the power from on High. Prayer is made that the Church, especially in regard to its greater enterprises, may be endowed with the Holy Spirit, for it is of course understood that no Christian work can be effectually carried on without the presence and power of the Holy Ghost; but it must be admitted, and with sorrow, that the working of that mighty power at the present day does seem to be exercised in somewhat impaired and feeble manifestations, in comparison with the accounts given in the Acts of the Apostles.

EDITORIAL NOTES. We had the pleasure of a call last week from Mr. Thomas Paton, of the British and Foreign Bible Society, on his way home to Scotland after twelve years' service in China. In the course of his long residence in the Flowery Kingdom, Mr. Paton has travelled extensively through sixteen Provinces, and is personally acquainted with nine-tenths of all the missionaries there. He has seen much of Fornosa and gives very interesting accounts of missionary operations there. Just before leaving China he paid a visit to our Honan missionaries. He reports all well and making good progress in acquiring the language. He thinks the prospects of the new Mission are excellent, and that lady missionaries may be employed there with large prospects of success. The famine was very sore in the land, and despite the efforts of the missionaries and other benevolent foreigners, many were dying daily of starvation. Pecuniary help will be needed for some time to come. There is plenty of food to be obtained by the starving if they only had the money wherewith to procure it. Mr. Paton, whose health has been somewhat impaired by his long residence in China, hopes soon to return to Canada and to take up his residence on the Pacific Coast until his health is restored. He hopes to continue his connection with

the Bible Society. He will be heartily welcomed as a citizen of the Dominion, both for his own and his work's sake. This effort now being made by the Board of French Evangelization to raise \$22,000, the sum required for the purchase money of Ottawa Ladies' College and the improvements necessary thereon, is, as we have already more than once stated, worthy of hearty support. It should be borne in mind that this project has the hearty commendation of the General Assembly, and the Board purposes utilizing the college in the interests of Protestantism, and by its agency to extend the work of French evangelization on educational lines. The purchase money requires to be paid on the first of July and contributions should be sent before that date to the secretary-treasurer, Rev. R. H. Warden, D. D., Montreal. We shall be rejoiced to learn that the appeal for funds has been entirely successful, and that the College in its new relationship to the Church thereby enters upon a new era of greatly extended usefulness and success.

Another of Mr. William Mortimer Clark's graphic letters descriptive of his tour in Bible lands will appear in next issue, being the first of a series on Palestine. Mr. Clark's numerous friends among our readers will be glad to learn that with his family he reached Constantinople in safety, April 23rd, after a trip of seven days by sea from Beyrout, touching at Larnaca, Rhodes, Chios, Mitylene, Smyrna, Tenedos, the Isle of Patmos, the site of Troy and other places renowned in song and story. Of this visit to these historic places our readers may hope to hear particulars in due course.

THE Synod of the Presbyterian Church of England met according to appointment, April 29th, in Regent-square church, London, an unusually large number of commissioners, no less than 273 elders out of a possible 287, being present. The sermon was preached by the retiring Moderator, Rev. Principal Dykes. Rev. Dr. Alexander McLeod, of Birkenhead, a man whom Principal Dykes, in nominating him for the position, described as "a rare man, who united a powerful and finely cultured intellect, to a severely sensitive, poetic and gracious spirit," was elected to the moderatorship by acclamation.

Literary Notices.

A CHURCH AND HER MARTYRS. By the Rev. Daniel Van Pelt. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 336; illustrated. Price, \$1.15.

This book will prove of intense interest to all readers who desire to know the story of the Church of Holland. The first part is devoted to the history of the Church of Holland and the second part to an account of the martyrs of Holland. The author lately spent a summer in the country of which he writes, making many researches and familiarizing himself with the places made memorable by the scenes of which he writes. This fact gives freshness to his descriptions. Few lands have a more intensely interesting story than Holland, and young people in Bible-classes will find in this volume much to instruct them.

THE May Homiletic Review has an admirable paper on "Hugh Latimer, the Homilist," by Prof. Hunt, of Princeton. Dr. A. T. Pierson discusses "Church Talent" in a vigorous and somewhat original fashion. Prof. Welch, of Auburn Seminary, shows the relation of doctrine and duty in a very clear and forcible manner. The "Nervous System and Sin" is the theme of Dr. Stone's second paper on Body and Mind in Christian Life. Dr. John Hall in a characteristic paper answers the question, "What is the Ministry? What is its Work?" The "Preachers of the Old Testament" is another suggestive article. The Sermonic Section is unusually rich and varied, containing discourses by such distinguished preachers as Drs. Satterlee, Van Dyke, R. W. Dale (of England), R. S. Storrs, G. M. Stone and Rev. C. H. Spurgeon, and others. Drs. Chambers and Crosby fill the Exegetical Section, and Dr. Stuckenborg, of Berlin, magnifies the European Department. [Funk & Wagnalls, New York.]

We would direct the attention of all engaged in any handicraft and especially those interested in industrial education to a new publication, the American Workman just issued from the well-known house of Messrs. Cassell & Co., New York. The Workman aims at supplying from week to week clear and practical expositions of the modus operandi to be followed in every art, craft, or science that bear directly or indirectly on handiwork of a construc-

tive or decorative character. A marked feature of the publication is to be found in the illustrations, sketches, diagrams and working drawings to scale. The expressed aim of the publishers is to make the Workman the leading technical instructor of the age. Readers who are acquainted with Messrs. Cassell & Co.'s technical publications will have a good idea of what is to be expected from their new magazine. [Cassell & Co. New York; weekly, \$2.50 a year.]

THE frontispiece of the Magazine of Art for April is a fine engraving by M. Morse, one of the most sympathetic wielders of the graver in Paris, of Greuze's famous painting, "The Dead Bird." The opening paper of the number is from the gifted and careful pen of Mrs. Schuyler Van Rensselaer, who writes of the famous American painter, Washington Allston. In the paper on "The Romance of Art," Mr. Leader Scott tells "How Raphael Quarrelled with the Marchese." A very interesting article, copiously illustrated, is the one on "Netsukes." Their Makers, Use and Meaning," by H. Seymour Trower. Lovers of the grotesque in Art will be entertained and instructed by this paper. A full page is given to an engraving after a painting by Frank Bramley, called "A Hopeless Dawn," and there are two engravings after Watteau in a paper by Frederick Wedmore on the old Master's exhibition in London. The third of L. Higgin's series on the "Isle of Arran" is given, as is also the third in the series on "Illustrated Journalism in England." [Cassell & Co., New York. 35 cents a number, \$3.50 a year.]

THE numbers of The Living Age for May 4th and 11th contain "The Political Situation in France," by Gabriel Monod and Philip Gilbert Hamerton, Contemporary, "The Baluch and Afghan Frontiers of India," by Sir Charles Dilke; "The Brain-Power of Plants," and "The Sonnet in America," National, "A Burmese Boat Journey," and "A Visit to the Karun River and Kum," Blackwood's; "A Turkish Democrat," Macmillan, "A Little Girl's Recollections of Alfred de Vigny," Mr. Disraeli, and "The Pulpit in the Good Old Days," Temple Bar, "Lawrence Oliphant," Tins, "The Unripe Fruit of Education in India," Leisure Hour, "The Ethel Tower," Spectator; "The Parcel Post," St. James's, "Common Sense in Military Dress," Civil and Military Gazette, with instalments of "A Chronicle of Two Months," and "Sophy," and poetry. [Littell & Co., Boston.]

REV. DR. BRYCE, of Winnipeg, has written for the eighth volume of the "Narrative and Critical History of America," now in course of publication, by the well-known Boston House, Houghton Mifflin & Co., the sketch of Canadian history from 1763 to 1857. The sketch consists of 80 large, quarto pages. Above 50 pages make up the narrative, which may not improbably be published in a separate form. The critical essay of between 20 and 30 pages embraces a full account of the sources of Canadian history, including criticisms and opinions on several hundred books on Canada. During the past year Dr. Bryce has visited Halifax, Quebec, Toronto and St. Paul, Minn., in search of materials, besides utilizing the work of several former visitors to Ottawa.

THE Treasury, for pastor and people, enters upon its seventh year with the May number, which is a capital one throughout. The frontispiece is a portrait of Dr. J. M. Dickson, of Providence, R. I., and is followed by his excellent sermon and services at his installation, consisting of "Charge to Pastor," "Right Hand of Fellowship" and "Charge to People." Dr. Meredith's "Talk to Business Men" will be read with interest. A new feature is an Arbor Day service with suggestions, etc., for its observance, also a Decoration Day service, consisting of a Poem, the Lessons of the Conflict, and an impromptu address by President Harrison on "Inherent Nobility." All the Leading Thoughts of Sermons are excellent. [E. B. Treat, New York.]

THE Literary News, now in its tenth volume, is a monthly illustrated publication, giving in brief compass the literary news of the day, criticisms on new books, copious extracts from recent publications, and amongst other useful things an enumeration of the chief magazine articles on the various departments of literature for each month. A special feature of Literary News is the illustrations, which are very attractive, and compare very favourably with those in the Century, Harper and other high-class monthlies. Mr. D. T. McAnish, Presbyterian Book Room, Toronto, is the Canadian publisher. [\$1.00 a year.]

THE two vigorous articles on "Agnosticism," in The Popular Science Monthly for April and May, will be followed by two more equally spirited in the June number. One of these is by Prof. Huxley, in rejoinder to Dr. Wace and the Bishop of Peterborough; the other by Mr. W. H. Mallock, entitled, "Cowardly Agnosticism," and pungently criticises Prof. Huxley's objections to the above phrase, expressed in his first article.

THE English Illustrated for May contains as a frontispiece a beautiful study from a drawing of a head, by James Sant, R. A. Instalments of the serials "Jenny Harlowe," "The Better Man" and "Sant's Harlowe." In addition to these are two attractive papers of general interest, "A Peep into the Coal

Country" and "Abingdon," the latter a brief description of the famous old town on the Thames. [Macmillan & Co. \$1.75 a year.]

Contributed.

RULING ELDERS: QUALIFICATIONS AND DUTIES.

BY REV. DR. MACLEOD, THIBERNON, N.E.

The elders are usually chosen from the best men in the congregation, they are men of worth, ability and piety, possessing a power, too often kept latent, which is capable of almost indefinite development for the good of the church, the salvation of souls, and the glory of God. That such officers in the church are not utilized in a much greater degree is a matter of regret. We are persuaded that the brethren of the eldership would heartily respond to calls for work in the Master's vineyard, were they more encouraged so to do by pastors and people.

In the following notes we would emphasize the duties due to elders by the congregation and pastor as well as those of the elders to their pastor and their district.

What are the necessary qualifications of ruling elders?

1. They should be spiritually minded:—It is not necessary that they be men of great gifts or worldly position, of wealth or high education; but it is indispensably necessary that they be men of God, created anew in Christ Jesus.

2. They should be well read in the Word of God.—Elders need to be established, strengthened and settled in the faith, able to give a reason for the hope that is in them. The Word of God should be their constant counsellor and companion, that they may discharge the Scriptural duties—to reprove, rebuke, exhort, and to convince gain-sayers.

3. They should be men of good common sense.—They should know when to speak and when to keep silence. "Even grace does not give common sense, a little of which would settle many controversies and heresies in the Church of Christ." 1 Tim. 3: 7-10.

4. They should be consistent in life and conversation.—An elder's usefulness depends more on his character than on his gifts and knowledge. His walk and conversation, his style of living, his companions, friends and amusements will tell upon his own family, his district and congregation. "Be ye clean that bear the vessels of the Lord;" Isa. lii. 11. "Neither as being lords over heritage, but being ensamples to the flock." 1 Pet. v. 3.

5. They should be men of deep and tender sympathy:—Having themselves experienced the trials, sorrows and joys of life, in some measure, they should readily open their hearts to the afflicted, weeping with them that weep and rejoicing with them that rejoice. Loving sympathy will enable them to attract souls to Christ, to help the needy, comfort the mourning and guide the wandering to the Lord.

What are their duties?

The following summary taken from the minutes of the Free Church of Scotland, in 1846, is perhaps as good as any we may obtain:—

- 1. That they sit in session along with the minister and assist in the administration of discipline, and in the spiritual government of the church.
2. That they take a careful oversight of the people's morals and religious principles, of the attendance upon public ordinances and the state of personal and family religion.
3. That they visit the sick from time to time in their several districts.
4. That they superintend the religious instruction of the young and assist the minister in ascertaining the qualifications of applicants for admission to scaling ordinances.
5. That they superintend and promote the formation of meetings within their districts for prayer, reading of the Scriptures and Christian fellowship among the members of the church."

Correspondence.

W.F.M.S. AND HOME MISSIONS.

[To the Editor of the Presbyterian Review.]

Sir,—In your issue of the 2nd inst. I observe a letter under the above heading, signed "J. R." animadverting on statements made at the public meeting held in St. Andrew's church in connection with the anniversary of the W.F.M.S. The writer, if I am not mistaken, is a gentleman whose personal character and valued services in connection with the Home Missions of our Church entitle his words to careful consideration. He takes exception to the statement in your report of the meeting, which says: "It was shown (by the speakers) that all the Schemes of the Church had advanced pari passu with the work of Foreign Missions, and that the reflex influence of the Society was felt for good throughout the whole Church." As I was chiefly responsible for the statements to which allusion is made, allow me to make some remarks on the criticisms of your correspondent. "J. R." wishes to know the source of the figures used on that occasion; he intimates that the report of the Assembly's Committee on Finance and Statistics seems to point to a different conclusion, and he then gives statistics of his own which appear to be designed to show that the Foreign Mission Fund has been advancing with marvellous rapidity, that the Home Mission Fund has been nearly stationary, and that nothing will meet the

crisis but for the W.F.M.S. to turn aside from the work for which it was instituted, so far at least as to devote a portion of its funds to Home Missions. The importance of the issue raised by this letter is evident.

The statistics adduced by your correspondent "J. R." in support of his view are, I am sorry to say, by no means accurate, and they are handled in a way to produce, unintentionally, of course, an impression which is thoroughly misleading.

Your correspondent selects for attention a period of four years, from 1884 to 1888, while the statistics I gave at the annual meeting of the W.F.M.S. covered twelve years, from 1876 to 1888, or the entire period during which the W.F.M.S. has been in active operation. My statistics were for the entire Church, East and West, while your correspondent confines himself solely to the Western Division. However accurate the statistics given by each might be, it is not at all surprising if the conclusions at which we arrived did not entirely agree.

Your correspondent selects as the starting point for his statistical comparisons the year 1884, a date immediately following a series of earnest and somewhat successful efforts to rouse the church to a larger measure of liberality to Home Missions and Augmentation. Thoughtful minds would not be surprised to discover, however much they might regret it, that these special efforts had been followed, for a few years, by some slight relaxation of the energy directed to this department. Your correspondent has also failed to observe that in 1884 there was reported to the General Assembly in connection with the Home Mission work, a reserve fund for Augmentation of \$17,000, and for Home Missions proper, a reserve fund of \$11,000, while there was on hand a good working balance in addition in each of these departments. There was reported to the Assembly altogether that year as on hand for these two departments of the Home Mission, no less than \$31,322.98. Those who have observed how such a plecthonic condition of the treasury usually acts on the liberality of the Church in other departments, will not be surprised to hear that some congregations have wisely, for a season, diverted a larger share of their contributions to other Schemes whose claims seemed to them more urgent. Had the facts been your correspondent's, four years is too short a period from which to draw any general conclusion as to the trend of the Church's liberality.

But the facts do not correspond with "J. R.'s" representations. He asks for the source of the figures used at the annual meeting of the W.F.M.S., but he has forgotten to inform us definitely from what source he derived his own statistics. I infer, however, from his references to the report of the Assembly's Committee on Statistics, that he took that as his leading if not his sole authority, which probably accounts for some of his remarkable mistakes. The report on statistics, although very valuable in its place, does not give an accurate idea of the amounts raised for the various Schemes of the Church. It is made up by tabulating the returns sent in by sessions and congregations, and as many of these fail to make returns, the report cannot be more full and accurate than the sources from which it is drawn. And there are, moreover, large sums every year coming to the leading Schemes of the Church which do not pass through the officers of the congregations and are not reported to the Committee on Statistics. In 1888, there was received for Home Missions and Augmentation in the form of grants from other churches, bequests, donations and moneys raised by college societies, etc., no less than the sum of \$14,893.76, and the year was in no respects exceptional.

So far as the amounts raised for the different Schemes are concerned, we are not dependent on such a defective source of information as the report of the Assembly's Committee on Statistics. We have the reports of the committees charged with the care of the different Schemes printed with the Minutes of the Assembly, and the acknowledgments by the Agents of the Church of the sums received by them. The statistics given at the annual meeting of the W.F.M.S. were derived from an examination of both these sources of information. I present them here again with slight corrections which a new examination of the Blue Books has enabled me to make. I am satisfied that they amply sustain the use made of them.

Comparative Statement, showing the progress of the Presbyterian Church in Canada for a period of twelve years, from 1876 to 1888:
1876. 1888.
Communicants reported \$5,228 145,640
Sittings in churches 249,953 426,747
Scholars in Sabbath Schools and Bible Classes 79,304 112,940
Total amount raised for all purposes \$92,671 \$1,773,114
Foreign Missions, Eastern and Western Divisions 26,277 86,987
Home Missions and Augmentation, Eastern and Western Divisions 27,360 96,261
French Evangelization, Pointe Aux Trembles Schools, Mission buildings and French work generally 11,811 40,859

Income than \$96,261.85, but the unquestionable facts we have stated in relation to the progress of this great Scheme, show that it has no special need to hang out the flag of distress. These statistics prove that neither the friends of Home Missions nor of French Evangelization have any special cause for complaint when they compare their growing income with that of Foreign Missions.

I must now advert to some of "J. R.'s" statistics. He tells us that the Presbyteries of Montreal, Ottawa, Kingston, Toronto, Hamilton and London, in 1884, gave \$13,261.00 for Foreign Missions, and in 1888 no less than \$25,859, an increase of ninety-five per cent, in four years, while in the same period these Presbyteries increased their contributions to Home Missions by less than one-tenth. Were the evidence reliable, this remarkable increase in the one case, and remarkable absence of it in the other, might well awaken thought. But if "J. R." will take time again to go over the figures in the statistical tables, he will, I think, discover that the amount raised by these Presbyteries in 1884 for Foreign Missions was not \$13,261, but \$14,547. This error of \$1,286 will somewhat modify the percentage of increase in four years. But for the reasons I have already given, I do not attach much value to these figures.

Your correspondent proceeds to give the following statement of the comparative progress of the Home and Foreign Mission Funds for the period of four years which he has selected, viz.:

Table with 3 columns: Year, Home Missions, Foreign Missions. Data for 1884 and 1888.

This comparative statement is avowedly based on the authority of Dr. Torrance, the convener of the Assembly's Committee on Statistics. But when I examine the report on statistics for 1884, I find that Dr. Torrance says that "Foreign Missions called for the liberality of the people to the extent of \$21,194," but when from this sum we deduct \$24,531, the amount which, according to the statistical tables, was given in that year by the Maritime Provinces for Foreign Missions, there remains for the Western Division \$28,663, instead of \$24,905, as incorrectly stated by your correspondent. Dr. Torrance himself has no great confidence in the statistics he had to tabulate, for in the report of 1884 he says: "The reported payments to the Home Mission Fund were \$39,582, which would show a decrease of \$5,315, whereas it is known that that Fund is more prosperous than formerly." Surely when a writer tries to construct an argument from such unreliable statistics, he should avoid blundering in quoting them to the extent of nearly \$4,000, although the blunder should seem to favour his contention.

Turning now to the Foreign Mission Report for 1884, and the acknowledgments of money by the Agent of the Church for that year, we find that the sum raised from all sources for Foreign Missions in the Western Division was neither \$24,905, as your correspondent makes it, nor \$28,663, as the statistical tables would indicate, but \$47,965, or \$23,060 more than your correspondent has stated. Your correspondent gives the income for Home Missions in the Western Division for 1884 as \$33,864. How he reached these figures I do not know, but of their inaccuracy there is no question. The Report of the Home Mission Committee and of the Agent of the Church both give the receipts for Home Missions from all sources as \$42,286. This included \$2,000 from the Mackay Fund, but excluded a legacy of \$10,000 received during the year. To these \$42,286 we must add \$21,505 received for Augmentation, and \$433 for the Lumbermen's Mission, both of which are recognized as departments of the Home Missions of our Church, and as such are reported to the Assembly through the Home Mission Committee. There was therefore received for Home Missions in 1884 the sum of \$64,224, instead of \$35,824. "J. R." states the Home Mission income for 1888 as \$93,957, admitting an increase in four years of \$3,163. When we turn from this doleful exhibit to the Report of the Home Mission Committee, Western Division, we discover that that enterprising body of men conducted work on which was expended during that year the sum of \$91,565.85, and after deducting from this amount \$1,850 for expenditure in excess of income, we have left as the real income for Home Missions during the year \$79,715.85.

In any fair exhibit of what the Church has been doing for Home Missions, account should be taken of "the Church and Manse Building Fund," which Rev. Dr. Robertson has developed with so much energy. The amount subscribed for this Fund in 1884 was reported by the Home Mission Committee as \$95,449. But in none of the figures which we have given has anything been allowed for the large sums expended in this connection. It is not, however, necessary to introduce this element to show that the Church is not overlooking the claims of Home Missions. Had your correspondent taken the trouble necessary to master the facts, he might, instead of the preposterous figures he has put down, have given your readers a very different view of the comparative advance of Home and Foreign Mission work in our Church. It would have stood for the Western Division as follows, viz.:

Table with 3 columns: Year, Home Missions, Foreign Missions. Data for 1884 and 1888.

The reference made to "a weak augmented congregation giving \$60 to Foreign Missions last year, not one cent to Home, and showing arrears of \$205 to the pastor; and another giving \$243 to Foreign Missions and applying to the Home Mission Committee for a supplement to support the pastor," calls attention to a state of matters happily very rare and exceptional. But I can easily believe that was the whole truth known, it might be found that what in these cases was gained by Foreign Missions was not a loss either to the pastor or to Home Missions. I have known well-to-do congregations which gave nothing either to Home or Foreign Missions, and starved their pastors in addition. Your correspondent points out the magnitude and importance of the Home Mission work, and asks, "Is the Committee unreasonable in asking the women of the Church to help?" Certainly not. But "J. R." must allow me to say that I think he is not very reasonable when he

insinuates that the women of the Church do not help Home Missions. My conviction is that in proportion to their means they give as liberally to Home Missions as do the men, and that they do very much more than their share of the work involved in collecting the large sums proposed every year into the treasury of the Home Mission Committee. I can discover no reasonable ground for such insinuation, unless it is found in the fact that they are not willing to divert the funds of the W.F.M.S. to Home Mission purposes, or to reorganize the Society on a new basis. But the friends of Home Missions, and I desire to rank myself among the number, should not overlook the fact that the only reason why the women of the Church were organized into a separate society for Foreign Missions is that there is a special work for women and children in heathen lands, which Christian women only can accomplish. They stand on a higher plane than the men, and if lady missionaries are sent to heathen lands, where they are separated from the comforts of domestic life, it is very important that they should be in constant correspondence with a home society of like-minded women, whose frequent letters will come to them in their isolation, and cheer them with words of human sympathy and Christian faith.

In Home Missions, as at present conducted, there is no special work for women which men cannot undertake. We have no females secluded in Zenanas where a male missionary cannot enter. There is nothing in our social arrangements to suggest a division of our Home Mission efforts according to the sexes, and where it is not specially required such a division seems to me unnatural, artificial and unlikely, in the long run, to promote the best interests of Christ's Kingdom.

I have replied somewhat fully to your correspondent because I thought that the mistakes into which the esteemed writer has fallen are fit to do much mischief, and required in the interests both of Home and of Foreign Missions to be set right. No good cause can suffer by the truth being known. Let me in closing emphasize two convictions which I hope your worthy correspondent will ere long, come to share with me: (1) It is a great mistake to imagine the Home Mission Committee can only secure the funds necessary for its work by interfering with the operations of the W.F.M.S. (2) The style of argument followed by your correspondent in his letter, and which is said also to have distinguished certain public addresses of which I have heard, is fitted to stir up an unseemly rivalry respecting important Schemes of the Church which should be dear to the hearts of all. Should such a tendency be allowed to grow, both Home and Foreign Missions may suffer, but I am much mistaken if Home Missions do not suffer most severely. Yours, etc., Wm. MacLaren.

TORONTO, 6th May, 1889.

Church News.

TORONTO PRESBYTERY AND THE CONFESSION OF FAITH.

DISCUSSION ON REV. W. FRIZZELL'S OVERTURE.—REV. D. J. MACDONNELL GIVES ANOTHER NOTICE OF MOTION.

At the usual monthly meeting of the Presbytery of Toronto, Tuesday, 7th inst., *inter alia*, Rev. W. Frizzell's overture, of which notice had been given at last meeting, was considered. The overture was as follows:—

"Whereas, the phraseology of certain sections in the Confession of Faith does not accurately express the living faith of the Church, &c., sections 3, 4 and 7 of chapter iii., section 3 of chapter x., and section 3 of chapter xiii.;

"And, whereas, the Church has always possessed the power to revise the subordinate standards, and should endeavour, as far as possible, to keep them in harmony with the living faith of her members and office-bearers;

"And, whereas, modern Biblical research has thrown additional light on certain portions of Scripture, making it undesirable that they should be used as proof texts in the connection in which they stand in the Confession;

"Therefore, it is humbly overtured to the venerable General Assembly to take the premises into consideration and appoint a committee to weigh the subject in all its bearings, or take such other action as in its wisdom the Assembly may see best."

Following is the report of the discussion thereon, as given by the *Globe* in its issue of the 5th inst.:

Mr. Frizzell, in support of his overture, said that it was not radical in its tendencies, the aim being to reconstruct the language in some cases and the elision of clauses not in harmony with the living faith of the Church. The speaker read clauses and sections to which he took exceptions, arguing that they were the cause of a large amount of misconception as to the doctrines of the Presbyterian Church. Arminians frequently charge Presbyterians with holding the doctrine of infant damnation, and although that was untrue, still many were prejudiced against the Church. A Confession of Faith drawn up 250 years ago cannot be expected to withstand the criticism of the closing years of the nineteenth century. Young ministers, moreover, should not be asked to subscribe to obsolete phrases. What was wanted is a progressive interpretation of the Scriptures, modern Biblical research having thrown an entirely new light on difficult passages. The speaker believed that the proof texts should also be revised. In allowing proofs of teachings to remain in the Confession now regarded as archaisms, the Church was much to blame. They should be either done away with or revised so that young ministers would no longer be asked to subscribe to doctrines with mental reservation. Mr. Frizzell concluded by saying that the Church should have a Confession of Faith of which all would be proud.

Rev. Prof. Gregg opposed the overture and its transmission to the Assembly, declaring that Mr. Frizzell might just as well ask for a revision of the Epistles to the Romans and Ephesians as for a change in the Confession of Faith. All that is taught in the Confession is founded on Scripture if properly understood.

Rev. Prof. MacLaren would have no objection to a revision of the subordinate Standards of the Church, provided a sufficiently good case were made out against them. That has not been done, and it seemed to him that any revision aiming at toning down what the Church believes to be the truth was unbecomingly and should be resisted. He defended the doctrines of predestination and ordination, explaining how each accorded with Scripture and how they were applied by God regarding man. Regarding the doctrine of election, Dr. MacLaren characterized as absurd the misrepresentations abroad as to the teaching of the Church on the subject. There, he said, every reason why those dying in infancy are saved, and on that consideration there is every reason to believe that they were elected.

Rev. Wm. Meikle had no doubt but that the mover believed in the living truths of election and predestination as thoroughly as did Dr. Gregg. He was not willing to surrender one tittle of the old doctrine of predestination, and argued that the Divine declaration on this point is unmistakable. None of those present could reach Heaven but by the decree of God, and he called attention to the case of Pharaoh, whom God allowed to harden his heart in the midst of circumstances that should have tended to his softening.

Rev. Dr. Caven did not wish to say much for the subject was of very great importance, and of a kind and history calculated to create wide-spread feeling. He dare not, as a Protestant, take the ground that it is a sin to talk of altering the subordinate Standards of the Church. If the Church were true to itself it not only may change, but must be willing to change for the better, any symbol that it itself had raised. There was only one book that he would not be willing to change, and that was the Bible. To put any other book in the same position as that would be to dishonour the Word of God. He thought with great humility that there are matters in the Confession of Faith that could be expressed differently. Still he must say honestly that the cases brought forward by Mr. Frizzell were not sufficient to sustain his overture. He had been unfortunate in the choice of his three points. As for the doctrine of predestination, he had never been able to see how it could be eliminated from the Bible, but, on the other hand, Mr. Meikle had gone far beyond his sympathy, and had, unwittingly, misrepresented the Confession of Faith. This doctrine was stated in the Confession with the utmost care and caution. Coming to the next point, Dr. Caven argued that the wording of the Confession does not imply that there are infants who are not among the elect. But, supposing a case for the overture should be made out, the modes of revision of the Confession might be various. It could mean a revision of the doctrines with most serious results, or it might merely be brought into a briefer form, as had been done in the Presbyterian Church of England. On this line, it might be well to await the fate of this English experiment. A third way would be to have an explanatory statement of the profession, as had been done by the Church of Scotland on some four or five points. He repeated what he had often said to young men about to enter

the ministry, that in subscribing to the Confession of Faith they did not subscribe to the *ipsum verba* of the Confession, but to it as a fair, bona fide statement of their theological position. Because of this, his conscience was not so instantly demanding a revision of the Confession, for in this age they could not make a Confession of Faith—they could only do literary work upon it.

Rev. Dr. Watson, while not opposed to a revision of the Confession, could not vote for the overture. He pointed out that all these statements of creeds were made in days when essential doctrines of the Scriptures were in great danger, and they were put as a bulwark for their defence. In changing times and circumstances made it necessary, not to drop a single one of those vital truths, but to modify the manner of their statement.

Rev. G. M. Milligan said that some of them thought that the doctrines of high Calvinism were objectionable to the natural man simply because he was a natural man. While he would be very sorry to see the clause of the Confession dealing with predestination changed in any way, he would not think of subscribing to the *ipsum verba* of the Confession.

Rev. Wm. Frizzell, the mover of the overture, stated an objection. He said that although he was convinced that the overture was already doomed, still all that had spoken admitted that something must be done. Dr. Caven had advised students to do what the Church had not yet ordered—to change the terms of subscription to the Confession.

Dr. Caven—"No, no." Rev. Mr. Frizzell, continuing, declared himself to be a full believer in the doctrine of predestination, but he held that the decree of predestination did not in any way affect those who were not among the elect. They had admitted that something should be done, and he could not see why they did not do something.

Rev. D. J. Macdonnell—"Hear, hear." Rev. Dr. Caven—"We are waiting to see how other Churches come out. The vote on this overture was taken, when the motion was defeated on a vote of 14 to 9.

Rev. D. J. Macdonnell rose and asked if a similar overture, worded somewhat differently, would be in order.

Dr. Reid objected that it would be unfair to bring on this question again in a thin Presbytery.

Rev. D. J. Macdonnell contended that the unfairness rested with the members of the Presbytery who were not present attending to their business. He simply wanted to cut off the head of his former overture and give them the tail.

On account of the opposition of several members, Rev. Mr. Macdonnell did not press his motion, but gave notice of the following motion, to be submitted at next meeting:

"Whereas, the Confession of Faith does not give to some doctrines the prominence which is given to them in the Word of God, and whereas, it gives to other matters undue prominence, thereby failing to preserve the balance of truth."

It is humbly overtured to the venerable General Assembly that steps be taken to bring the Confession of Faith into fuller harmony with the Word of God, or to substitute for the said Confession a brief statement of the truths which are considered vital.

THE

Presbyterian Book Room.

Handbooks for Bible Classes AND PRIVATE STUDENTS.

- Rev. Marcus Dods, D.D., and Rev. Alex. Whyte, D.D.
The Epistle to the Galatians.—By James MacGregor, D.D., late of New College, Edinburgh.—90 cents.
The Post-Exilian Prophets.—With Introductions and Notes. By Rev. Marcus Dods, D.D., Glasgow.—70 cents.
A Life of Christ.—By Rev. James Stalker, M.A.—50 cents.
The Sacraments.—By Rev. Professor Candlish, D.D.—50 cents.
The Books of Chronicles.—By Rev. Professor Murphy, LL.D., Belfast.—50 cents.
The Confession of Faith.—By Rev. John Macpherson, M.A., Dundee.—70 cents.
The Book of Judges.—By Rev. Principal Douglas, D.D.—50 cents.
The Book of Joshua.—By Rev. Principal Douglas, D.D.—50 cents.
The Epistle to the Hebrews.—By Rev. Professor Davidson, D.D., Edinburgh.—90 cents.
Scottish Church History.—By Rev. N. L. Walker.—50 cents.
The Church.—By Rev. Professor Blundie, D.D., Aberdeen.—50 cents.
The Reformation.—By Rev. Professor Lindsay, D.D.—70 cents.
The Book of Genesis.—By Rev. Marcus Dods, D.D.—70 cents.
The Epistle to the Romans.—By Rev. Principal Brown, D.D., Aberdeen.—70 cents.
Presbyterianism.—By Rev. John Macpherson, M.A.—50 cents.
Lessons on the Life of Christ.—By Rev. Wm. Scrymgeour, Glasgow.—80 cents.
The Shorter Catechism.—By Rev. Alex. Whyte, D.D., Edinburgh.—80 cents.
The Gospel According to St. Mark.—By Rev. Professor Lindsay, D.D., Glasgow.—80 cents.
A Short History of Christian Missions.—By George Smith, LL.D., F.R.G.S.—90 cents.
A Life of St. Paul.—By Rev. James Stalker, M.A.—50 cents.
Palestina.—With maps. By Rev. Arch. Henderson, M.A., Cardiff.—80 cents.
The Book of Acts.—Part I, chapters i. to xii.; part II, chapters xiii. to xxi.—50 cents each.
The Sum of Saving Knowledge.—By Rev. John Macpherson, M.A.
History of the Irish Presbyterian Church.—By Rev. T. Hamilton, D.D.—70 cents.
The Work of the Holy Spirit.—By Professor Candlish, D.D.—50 cents.

BOOKS BY FAMOUS MEN.

- Rev. W. M. Taylor, D.D., LL.D.
The Parables of our Saviour, \$2.00.
Limitation of Life, \$2.00.
Contrary Winds, \$2.00.
Life of John Knox, \$1.25.
Rev. Geo. Matheson, D.D.
Natural Elements of Revealed Theology, \$2.00.
Monuments on the Mount, \$1.15.
Landmarks of New Testament Morality, \$2.00.
Voices of the Spirit, \$1.25.
Prof. Thos. Witherow, D.D., LL.D.
The Form of the Christian Temple, \$3.75.
Prof. A. B. Bruce, D.D.
The Parabolic Teaching of Christ, \$2.50.
The Miraculous Element in the Gospels, \$2.50.
The Training of the Twelve, \$2.50.
The Humiliation of Christ, \$2.50.
The Life of William Denny, \$2.50.
Dr. I. A. Dornier.
System of Christian Doctrine, the set, \$11.00.
System of Christian Ethics, 1 vol., \$5.00.
Prof. W. G. T. Shedd.
Dogmatic Theology. Two volumes. The set, \$3.00.
F. Lichtenberger.
History of German Theology in the XIXth Century, \$3.00.
Hermann Lotze.
Microcosmos. Two volumes. The set, \$12.50.
E. De Pressensac, D.D.
The Ancestral World and Christianity, \$2.00.
Rev. John Ker, D.D.
History of Preaching (new and cheaper edition), \$1.75.
Prof. W. Lindsay Alexander, D.D., LL.D.
System of Biblical Theology. Two volumes. The set, \$7.50.
Prof. C. A. Briggs, D.D.
Biblical Study, \$3.00.
Philip Schaff, D.D.
History of the Christian Church. Four volumes. The set, \$14.50.
Rev. George Coulson Workman, M.A.
The Text of Jeremiah. Introduction by Professor Franz Delitzsch, D.D., \$3.25.
C. Ernst Luthardt, D.D.
The Moral Truths of Christianity, \$2.25.
The Saving Truths of Christianity, \$2.25.
The Fundamental Truths of Christianity, \$2.25.

D. T. MCAINSH, PRESBYTERIAN BOOK ROOM,

Corner Toronto and Adelaide Streets, TORONTO, ONT.

Church News.

We are thankful for items of Church News... The monthly meeting of the Canadian Auxiliary, McAll Mission, was held Thursday, May 2nd, in the library of the Y.M.C.A., City, the President, Mrs. E. Blake, in the chair.

OBITUARY.

THE LATE JOHN S. MACLEAN. We sit in sackcloth by the Sea. We have had "taken away from us our head to-day," "our Ruling Elder"—truly, indeed, the Ruling Elder of our Church in these Maritime Provinces—take him all in all, none stood so high in character, and position, and in every department of Christian work.

Dr. Duffield, who received his death summons in the act of welcoming the assembled delegates. For two days his life trembled in the balance, and Thane Miller's exquisite rendition of "Waiting for the Boatman," and "There are Angels Hovering Round," as the aged veteran lay a-dying, is an undying memory, and then the imposing and impressive funeral, which that of our beloved friend last Friday recalled, when "de-vout men carried him to his burial and made great lamentation over him," a Prince and great man in Israel had fallen then, as now.

Trust! Mr. Maclean intimated some of the lines. Oh! for the peace of a perfect trust, My lowly God, in Thee! Unwavering faith, that never doubts, Thou choicest best for me.

The chairman said such action could not be taken, but if Mr. Herridge called for the year and says they would be recorded in the minutes. When the motion was disposed of, Mr. Herridge rose, and charged the Presbytery with discourtesy in asking him to leave the chair.

T. EATON & CO. 100 Yonge Street. CASH AND ONE PRICE ONLY. "The long and the short of it," when you come to buy merchandise for home use, is to be sure that in quality and price you get what is satisfactory.

Books. MEMORIAL, COMMENCEMENT, Exhibition, Anniversary. Octavo Musio. School Teachers. Books for Social Singing. Everybody Interested. JESUIT QUESTION. DR. WYLLIE'S LITTLE BOOK, WHICH SOVEREIGN? Queen Victoria or the Pope. PRESBYTERIAN NEWS CO. MARRIAGE CERTIFICATES. THE SHORTER CATECHISM. PRESBYTERIAN TRACTS AND LEAFLETS. SMITH'S Bible Dictionary. SYNONYMS AND ANTONYMS. Dictionary of Synonyms.

OUR THEOLOGICAL HALLS. PINE HILL COLLEGE, HALIFAX. CLOSING EXERCISES—THE LIST OF PRIZE WINNERS. This closing exercises of the Presbyterian College, Halifax, were held on Wednesday evening, April 24th, in St. Matthew's church and drew together the largest audience seen at the College for many years.

OTTAWA PRESBYTERY AND THE JESUITS' ESTATES ACT. The following report of a discussion in the Presbytery of Ottawa at its meeting last week, is from the Journal. Dr. Moore then reported, as directed in the forenoon, a form of petition to the Governor-in-Council, praying for the dissolution of the Jesuits' Estates Bill.

British and Foreign.

The Christian Chinese of the Pacific coast have given more than \$1,000 for their needy countrymen.

REV. JOHN LYND, formerly of Ballylaggan, has been installed to the pastoral charge of the Second Reformed Presbyterian congregation (Covenanters), Belfast.

REV. JOHN HOUSTON, of the Omagh Presbytery, Ireland, has requested permission to retire from the active duties of the ministry on account of failing health.

THE Rutland-square church, Dublin, has unanimously resolved to call Rev. J. D. Osborne, M. A., of Ballynoney, to the pastoral charge of the congregation.

AMONG some old papers in London recently, a genuine likeness of John Bunyan, as he appeared in his prisoncell at Bedford, has just been discovered, for which the owner demands 1,000 guineas.

MR. JOHN KIDD, the last survivor of the shipwrecked mariners who were rescued by Grace Darling, who died recently at Carnoustie, had for many years been an office-bearer in Bally Free church.

THE Tome Seminary for girls at Port Deposit, Md., for which Jacob Tome has recently given \$1,000,000, was formally organized Monday, April 15th, and \$250,000 was paid over as the first instalment on the gift.

THE report of an actuary on the Widows' and Orphans' Fund of the English Presbyterian Church, shows that a sum of £4,743, will require to be added to the capital in order to place the fund in a thoroughly sound condition.

IT is only twenty-five years since the Rev. C. M. Williams, now Bishop of Yedo, erected the first Protestant Christian Church in Japan. At the present time there are no less than ninety-two churches and chapels in the city of Tokio alone.

REV. JOHN THOMPSON, of St. John's Established church, Hawick, died a few weeks ago. He was ordained in 1860, and was well-known as the author of several valuable works on agriculture. Mr. Thompson suffered from paralysis for some years past.

AT the meeting of the Free Synod of Perth and Stirling, Rev. R. Paul reported that there were 111 Sunday schools within bounds with 847 teachers and 7,450 scholars. There were also 86 Bible-classes with 3,075 members. The contributions for the year amounted to £377.

THE Quarterly Statement of the Palestine Exploration Fund contains a plan of Jerusalem with notes, illustrating recent discoveries. We have also an account of some new discoveries in Galilee including an ancient cave beneath the convent-yard of the Scots de S. Joseph, at Nazareth.

AT the service in the Doshisha church, Kobe, Japan, March 24th, there were one hundred and three of the pupils who united with the church. Five were from the girls' school, sixty-two from the preparatory department, twenty from the first year collegiate, and sixteen from the second and third years.

THE Lutheran Mission at Guntur, India, has received \$25,000 for the erection and furnishing of a mission college. Of this sum \$10,000 were given by Mr. G. S. Watts, of Beverly, Md., and Mr. G. W. Watts, of Durham, N. C. It will be known as the Watts Memorial College of Guntur, India.

A PETITION for liberty of Protestant worship in Brazil, which had been acceded to by the Senate, has been rejected by the Chamber of Representatives in consequence of a counter petition which had fewer signatures, but included the names of the Princess Imperial and the Princess Regent Isabel.

THE number of communicants in the English Presbyterian Church at the end of 1888 was 63,830, as compared with 62,566 at the end of 1887. The total receipts of the Church for all purposes during the year have been £210,376. The income in 1887 was £219,585, but the ordinary revenue shows a steady increase.

THE committee of the Irish Assembly's Sustentation Fund met in the Assembly's hall, Belfast, the Moderator, Rev. R. J. Lynd, B. A., in the chair. The state of the fund for the year was submitted, the total income from all sources being £22,199, or £623 less than last year. The decrease has been chiefly in the item of bequests.

AT the annual social meeting of Cupar Free Church, Rev. John Laird, Moderator-elect of the Free Church Assembly, and who has just received the degree of D. D. from St. Andrew's University, was presented with a set of moderator's robes. During the evening it was reported that the membership of the church had increased from 599 to 607 and the total income for the year had been £970.

THE Rev. William Forwell, late of Dundee and of Blochairn Free church, Glasgow, died on his way home from the South of France and Algeria, whither he had gone in search of health. Mr. Forwell was a man of marked ability, and several printed sermons of his had a great circulation, notably those on "Christian Giving," and on "Women Preachers."

In the interesting address with which he acknowledged the congratulations of his congregation on his having the degree of D. D. conferred upon him, Dr. Walker, of Dysart Free church, Scotland, said he hoped that ere long all their differences would be burnt up and they be gathered into one great national Church again. Next year will mark the 40th year of Dr. Walker's ministry, and he anticipates that less than another ten years must bring it to its close.

REV. D. MACDONALD, D.D., of Emerald Hill, now South Melbourne, after a laborious and earnest career of ministerial and pastoral work, during a lengthened period of thirty-four years, has gone to his last repose. He was one of the first settled ministers of the Free Church after the gold discovery. He occupied a prominent position throughout his long life. He did eminent service in forming and nursing the Ministers' Widows' Fund, in Foreign Missions, in negotiations for union, and in all the important schemes in the course of Church progress. He obtained his degree of D.D. from Aberdeen. He fell asleep on January 27th, 1889.

THE name of the Rev. Marcus Dods has been mentioned as the most probable successor of the late Professor Smeaton. The name of Professor Salmon, of Aberdeen, has also been mentioned in that connection. It is thought likely that the Rev. Dr. Hamilton, of Belfast, author of a small history of the Irish Presbyterian Church, will be appointed to succeed Dr. Porter at Queen's College. Professor Witherow, of Derry College, is regarded as the most probable successor of Dr. Killen at the Assembly's College. This latter appointment rests with the General Assembly. If Dr. Hamilton does not receive the Government appointment, his name may be put forward also for Dr. Killen's chair.

In a series of articles reprinted from The Rock, it is shown that the famous Six Points of Ritualism are direct survivals of Paganism. Every one of them has its counterpart in the ritual worship of the gods of Greece, Rome and the East, and not one of them has any authority in the Word of God. Laud, whose "imperious little soul glowed with Ritualistic fire," introduced the innovation of the Eastward position into the Reformed Establishment; and this and the mixed chalice, vestments, lights on the altar, incense, and water bread have all been borrowed by way of Rome. The real Presence and the E. C. U., and a lecture on the proceedings of The English Church Union at Clifton, are published by John Kensit. Both expose the real anti-Protestant aims of Ritualists.

THE committee of the English Presbyterian Church which drew up the Articles of the Faith have prepared their report for the Synod. The Articles were referred by the last Synod to Presbyteries for examination and suggestions, all the Presbyteries (except one which sent no report) gave the articles a general approval. No article has been condemned by any Presbytery as erroneous or unsuitable, and the amendments suggested have been mainly concerned with "phraseology, the order of the clauses, and the greater or less fullness of doctrinal statement." Under these circumstances the Synod will be asked "To approve of the Articles as now submitted, and to recommend them to ministers and others as a text-book of doctrine for the instruction of the people, and especially the young."

SAYS the London Christian World.—Dr. Donald Fraser, amid the manifold duties attaching to the pastorate of a large and influential London congregation, to say nothing of his ready service to the Church at large, which at one time secured for him the title of Bishop Fraser, has found time to issue a handy little shilling volume entitled "The Seven Promises Expounded" (Nisbet). These promises are contained in the seven messages sent to the Churches in Asia. These messages, Dr. Fraser reminds us in the preface, were directed to the Angels of the Churches—not human bishops or presbyters, but guardian angels. He does not accept the theory which regards the seven communications or epistles as predicting seven successive periods of Church history. In his judgment each septenary series in the Apocalypse indicates a cycle having a certain completeness, not a straight line of anticipated annals.

THE Synod of Belfast has held its annual meeting in Great Victoria-street church. The Moderator for the past year, Rev. Robert Montgomery, being absent through illness, the Moderator of the previous year, Rev. Thomas Lyle, took the chair. The Rev. Alexander Dobbin was elected Moderator for the coming year. The chief business of the Synod is to receive and consider the reports of Presbyteries and to deal with matters which have been referred to the General Assembly. The reports on the state of religion were very gratifying. A committee was appointed to consider these reports and frame a set of resolutions thereon. These were submitted, and it was resolved that each congregation be urged to hold weekly prayer-meetings; to attend more carefully to the duty of family worship and the cultivation of family religion; to arrange for open air services during the summer; and to seek by earnest and pointed preaching of the Word to lead sinners to Christ, and press upon believers entire consecration of themselves to the Lord Jesus.

Special Notices.

THE Theological Faculty of Halle have allowed a young lady to become a candidate for the degree of Doctor in Theology.

THE Pope summoned Father Agostino and reproved him for his recent sermon, in which he invoked Divine blessing upon King Humbert and the Italian army.

CATARH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHIC DEAFNESS AND HAY FEVER.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientist, Tyndall, Husley 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 no permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

So highly 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 catarrh troubles peculiar to females (whites) this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Suffers from catarrhal troubles should carefully read the above.

THREE students from the Dundee College have received the degree of Bachelor of Science from the University of St. Andrew's. An effort is being made to extend similar privileges to students of art and medicine.

GOOD NEWS.

In compliance with the popular demand the Carbolic-smoke-Ball Co. have decided until further notice to reduce the price of their invaluable remedy one-half—formerly sold at \$3, and now at \$1.50, so as to place it within the reach of all; to be had of all druggists, where you may test the remedy free of charge and get one of our pamphlets describing diseases of the head, throat and chest, their cause and cure, with hundreds of testimonials of people who know.

We wish and secure a treatment-to-day. Charitable Institutions supplied with our remedy free of charge. C. S. B. Co., Room C, Yonge St. Area, Toronto.

AMONG those who have received the degree of LL.D. from St. Andrew's University are the Revs. Dr. A. K. H. Boyd and Dr. Cameron Lees. Professor Boyd, of Hackney, and the Free Church Moderator-elect, are among the new D.D.s.

ADVICE TO MOTHERS. Mrs. Winslow's SOOTHING SYRUP should always be used for children teething; it soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

THE Rev. Jacob Primmer has received only a simple acknowledgment of receipt from Lord Salisbury of the resolution protesting against soldiers being marched to St. Giles' Cathedral, which was described as an un-Protestant and un-Protestant temple.

C. C. RICHARDS & CO.

GENTS.—Having used MINARD'S LINIMENT for several years in my stable, I attest to its being the best thing I know for horse flesh. In the family we have used it for every purpose that liniment is adapted for, it being recommended to us by the late Dr. J. L. K. Webster. Personally I find it the best ally of neuralgic pain I have ever used.

Proprietor Varmouth Livery Stable.

HOPKINS-STREET Gaelic church, in Glasgow, has been sold to an insurance company for £33,000, and the congregation have purchased a dispersed Independent church in the neighbourhood for £9,000. There is, therefore, a sum of £24,000 left over to the congregation.

THAT every church should hold a periodical meeting for Biblical discussion is a suggestion made by Mr. John Bishop, of Nottingham. He would have written questions on Bible difficulties collected from those who attend, read out by the chairman, and each given to any person who will undertake to answer it. If no one offers, let the question wait till the next meeting. When all the questions have been distributed they should be answered in order, and discussion invited on each one. Interesting and instructive meetings, could thus be arranged, and they would tend to promote the study of the Bible in the original.

BURDOCK'S BLOOD BITTERS. REGULATES THE Bowels, Bile and Blood. Constipation, Biliousness, Headache, Lumber Complaints, Scrofula and all Impure Blood. Conditions of the System.



The treatment of many thousands of cases of chronic rheumatism and distressing neuralgia regular to females, at the Hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in the application of thorough medical remedies for the cure of women's peculiar maladies. Dr. Pierce's Favorite Prescription is the outcome, or result, of this great and valuable experience. Thousands of testimonials received from patients and from physicians who have tested it in the most aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect specific for women's peculiar ailments. As a powerful, invigorating tonic, it imparts strength to the whole system, and to the womb and its appendages in particular. For "run-down," "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, etc., it is generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unqualifiedly recommended to all who are afflicted with any of the following ailments: irregular, profuse or scanty menstruation, indigestion, dyspepsia and kindred symptoms, its use, in small doses, is a powerful and beneficial remedy. "Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive bearing-down, nervous prostration, chronic constipation, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

As a regulator and promoter of functional action, at that critical period of change from girlhood to womanhood, "Favorite Prescription" is a perfectly safe remedial agent, and can produce only good results. It is equally efficacious and valuable in its effects when taken for those disorders and derangements incident to that later and most critical period known as "menopause." "Favorite Prescription" when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Purgative Pellets (Little Liver Pills), cures Liver, Kidney and Bladder diseases, and restores to the system the vigor, blood, and abolishes cancerous and scrofulous humors from the system.

"Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years. Large bottles (10 doses) \$1.00, or six bottles for \$5.00.

For large, illustrated Treatise on Diseases of Women (100 pages, Paper-covered), send ten cents in stamps. Address,

World's Dispensary Medical Association, 608 Main St., BUFFALO, N. Y.

SEE MY \$45 PLUSH PARLOR SUITES Jas. McArthur, 371 Yonge St. FAIRCLOTH BROS. IMPORTERS OF WALL PAPERS, Decorations, Window Shades, Artists' Materials, etc. Painting, GLAZING, KALOSHINO and PAPER HANGING. 250 Yonge St., Toronto. Telephone 922.

STANDARD CHOPPING MILLS. USES BEST FRENCH HORN MILLSTONES. PARTS MADE OF THE BEST MATERIALS. STORES WILL LAST A LIFETIME. WATERLOO W. E. W. CO., BRANTFORD, CANADA. Replaced Three Iron Grinders last week. We have them for sale cheap.

ELIAS ROGERS & CO. G. T. MACDOUGALL, Dealer in all kinds of WOOD AND COAL, 109 & 201 Queen St. East, Near corner of Sherbourne Street, Toronto. All Orders Promptly Attended to.

SEE MY \$45 PLUSH PARLOR SUITES Jas. McArthur, 371 Yonge St. FAIRCLOTH BROS. IMPORTERS OF WALL PAPERS, Decorations, Window Shades, Artists' Materials, etc. Painting, GLAZING, KALOSHINO and PAPER HANGING. 250 Yonge St., Toronto. Telephone 922.

Frooton, Ont., December 17, 1888. W. E. W. Co., Brantford. I received your letter saying you would accept my order for twenty Standard Choppers. Please ship immediately, as I cannot afford to keep buying plates for this Iron Grindor and I have a good deal of grinding just now. Yours truly JOSHUA WHEELER

BUCKEY BELL FOUNDRY. MERCHANT BELL FOUNDRY. READ THIS. DYSPEPTICS—Incurable Preferred—Wanted. Simply POPPY POLKLEINIK, Philadelphia, Pa. Mention this paper when writing.

CINCINNATI BELL FOUNDRY. THE SCOTCH BAKERY, 182 Queen St., Parkdale, BREAD, CAKE AND PASTRY BAKER. Bread delivered daily. W. Whinn, Proprietor.

THE CLIMAX OF ABSORPTION. THE ONLY ELECTRIC APPLIANCES HAVING ABSORBENT QUALITIES. CURED WITHOUT MEDICINE. All diseases are cured by our Medicated Electric Belt and Appliances. On the principle that electricity is life, our appliances, are brought directly into contact with the diseased part. They act as perfect absorbents, by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home. READ OUR HOME REFERENCES. Henry Conway, 44 Centre Street, cured of Intermittent Fever in 10 days—one year's standing. D. K. Bell, 135 Simcoe Street, cured of one year's Sleeplessness in three days. L. B. McKay, Queen Street, cured of Headache after years of suffering. Miss Annie Ray, Manning Avenue, Music Teacher, finds Actina invaluable. Mrs. S. M. Whitehead, 378 Jarvis Street, a sufferer for years, could not be induced to part with her belt. J. Fullor, 44 1/2 Centre Street, coughed 18 months, cured in two treatments by Actina. G. S. Fardoe, 51 Berwick Street, cured of Lame Back after all medicines failed. Miss Della Clayton, Toronto, cured of Paralysis, after being in the hospital nine months. John Thompson, 109 Adelaide Street West, cured of Tumor in the eye in two weeks. J. McQuigg, Grain Merchant, cured of Rheumatism in the shoulders. All other remedies failed. Michael Kaley, Actor, cured of Rheumatism in the shoulder, after suffering 10 years. James W. Pennington, Parkdale, Sciatica and Lame Back cured in 15 days. Mrs. J. Swift, 87 Agnes Street, Sciatica-Rheumatism perfectly cured. C. C. Rockwood, 16 Balver Street, cured of Lame Back in a few days. Edwin Gale, Glencoe, Ont., cured of Lame Back in 10 days. Miss E. M. Forsyth, 18 Brant Street, reports a lump drawn from her hand—12 years standing. A. Rodgers, Tobacconist, Adelaide Street West, says Actina is worth \$100—Headache cured by Actina. W. J. Carling, Exeter, could not be induced to part with Actina. Mrs. M. Hatt, 342 St. Cleons Avenue, cured of Blood Poisoning—all other remedies failing. Mrs. J. McLaughlin, 84 Centre Street, a cripple from Rupture, now attends to her household duties. Thomas Horford, Penetang, Sciatica and Lame Back cured in 15 days. S. M. Clapp, Boot and Shoe Merchant, 440 Queen Street West, perfectly cured. Miss Laura Gross, 166 King Street West, Constitutional Sore Eye cured in four weeks. Thomas Bryan, 341 Dundas Street, Nervous Debility—Improved from the first day until cured. Charles Cozzens, P.M., Trowbridge, Nervous Debility, after 5 weeks feels like his former self. J. A. T. Toy, cured of Emissions in three weeks. "Your Belt and Suspensory have cured me of impotency," writes G. A. "I would not be without your Belt and Suspensory for \$50," writes J. M. "For general debility your Belt and Suspensory are cheap at any price," says S.M.C. These letters are on file. Mr. McClinchy, Thebeson, cured of rheumatism in back and legs; very bad case; laid up a long time. Many more such testimonials on file. CATARRH IMPOSSIBLE UNDER THE INFLUENCE OF ACTINA. Actina will cure all diseases of the eye. The eye treated while closed. GIVEN ON FIFTEEN DAYS TRIAL. Send for Illustrated Book and Journal FREE. COMPARE OUR GOODS IN PRICE TO ANY OTHERS. W. T. BAER & CO., 155 Queen Street West, Toronto.

Presbyterian Review.

THURSDAY, MAY 16, 1889.

"The Presbyterian Review" has the largest circulation of any Presbyterian newspaper in Canada.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the Presbyterian Review.

Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts., on Wednesday afternoon.

Rev. J. H. PARADIS preached his farewell sermon Sabbath, 5th inst., to the Colchester congregation.

Rev. JOHN WILKIE occupied the pulpit of First church, Port Hope, in the morning and Mill Street in the evening, last Sabbath.

Rev. Dr. ORMISTON, of New York, is at present visiting friends in Whitby and neighbourhood. He is about to make an extended tour in Europe.

Rev. E. B. CHESTNUT, of Monaghan, Ireland, occupied the pulpit of Leslieville church last Sabbath morning and evening with much acceptance.

PRINCIPAL MACINTYRE, of the Young Ladies' College, Brantford, is stated to be about to sever his connection with that institution after eleven years of faithful and efficient service.

At the late meeting of the Presbytery of Brandon, the call to Rev. Peck Wright, B.D., of Stratford, Ont., from the congregation of Portage la Prairie, was sustained. Stipend promised, \$1,500 and manse.

TO-MORROW (Friday) evening in Association Hall, Rev. W. A. Hunter, M.A., pastor of Erskine church, city, will deliver, under the auspices of the Anti-Poverty Society, a lecture on "Society and Christianity."

Rev. KENNETH JUNIOR, M.D., of New York, formerly of our Formosa Mission, is at present on a visit to friends in this city. Mr. Junor's numerous friends in the Canadian Church will be glad to learn that he is in excellent health and that his work in New York is making good progress.

Mrs. BIGNELL, who for the past two years has been leader of the St. Andrew's church choir, will leave for Toronto in a couple of weeks where she takes the position of leading soprano singer in the Rev. D. J. Macdonnell's church, corner of King and Simcoe streets. She will be greatly missed from musical circles in this city.—*Glolph Mercury.*

The anniversary services in connection with King St. church, London, were conducted Sabbath 5th inst. by Rev. W. H. W. Hoyle, B.A., of St. Thomas. On the following Monday evening the annual social gathering was held. The pastor, Rev. W. M. Roger, M.A., occupied the chair and made a brief address, expressing his own and his people's sense of gratitude for the many mercies and blessings attending their united labours. Then followed appropriate, enjoyable and instructive addresses from Messrs. Johnston, Boyle and Livingston, interspersed with choice pieces by the choir. An announcement from the Ladies' Aid Society of the very satisfactory results of their recent sale of work and collections among the congregation was received with much gratification.

J. B. McKEAY, of the Dominion Bu Business College, Kingston, Ont., one of the best institutions of its kind in Canada, has won high honours in securing the first prize in an essay on "Teaching Writing in the Public Schools." The prize was offered by the *Pennant's Art Journal*, New York. There were many competitors and the judge B. F. Kelley, was a gentleman who had had years of experience in such work and was fully competent to judge of the merit of the various articles.

Mind's Liniment Cures Dandruff.

Meetings of Presbyteries.

- BARRIE—Barrie, May 29th, 11 a.m.
- BROCK—Chestley, July 9th, 1 p.m.
- CALOARY—Calgary, Sept. 2nd, 10 a.m.
- CHARLESTON—Windsor, July 9th, 10 a.m.
- COLUMBIA—New Westminster, Sept. 10th, 3 p.m.
- QUEBEC—Quebec, May 21st, 10:30 a.m.
- HAMILTON—Hamilton, May 21st, 9 a.m.
- KINGSTON—Adjourned meeting, Kingston, May 21st, 3 p.m.
- KINGSTON—Belleville, July 2nd, 7:30 p.m.
- LAKES AND RIVER—Carleton Place, May 29th
- LINCOLN—Lindsay, May 28, 11 a.m.
- MONTREAL—Newcastle, June 4th, 10 a.m.
- MONTRÉAL—Montreal, July 2nd, 10 a.m.
- ORANORVILLE—Oranorville, May 21st, 10:30 a.m.
- OWEN SOUND—Owen Sound, June 24, 7:30 p.m.
- PETARBORO—Peterboro, July 9th, 9 a.m.
- PARIS—Ingersoll, June 25, 2 p.m.
- QUAISO—Richmond, July 9th, 7:30 p.m.
- SAGINAW—Harrison, July 9th, 10 a.m.
- SACONN—Harrison, July 9th, 10 a.m.
- TORONTO—Toronto, June 4th, 10 a.m.
- WINDSOR—Newcastle, July 16th, 10:30 a.m.

Acknowledgment.
Dr. MIDDLEMISS begs to acknowledge receipt of \$10.00 for the Aged and Infirmit Ministers' Fund from "Philadelphia."

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Marriages.

McCARTHO—MADONN—On the 6th inst., by the Rev. J. M. Watt, M.A., M.D., and James Todd, Wm. McCaig, Portage la Prairie, Man., to Nellie, second daughter of Andrew Malcolm, Milledos, Manitoba.

OWENS—LOWRY—At Filroy, Ont., on the 8th inst., by the Rev. John McLean, of Carp, John Wesley Grove to Eleanor Lowry, both of Filroy.

McCLURE—BAIRD—On February 7, 1889, by Rev. W. J. Wain, at the home of Dr. J. G. Kerr, Canton, Ohio, William McClure, M.D., of the Canadian Presbyterian Mission, Canton, Ohio, and Margaret A. Baird, Presbyterian Mission, Canton, Ohio.

MR. FORSTER, ARTIST.
Portrait painted to the Salon of France. Studio at King St. East. N.E.—Portrait in Oil a specialty.

ROYAL



BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kind, and can be used in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Royal Baking Powder Co. 103 Wall Street, N.Y.

DAILY AT 3:45 p.m. FROM GEDDES' WHARF, TORONTO.

The Favourite Fast Steamer, EMPRESS OF INDIA

For St. Catharines, Niagara Falls, Buffalo, New York, etc.

Special Low Rates to Sunday School Excursions. Quick time, through cars, season tickets for sale. Double trips commence early in June. Tickets from all Empresses of India and O.T.R. ticket agents, and on steamer.

C. V. SNELODGE,
DENTAL SURGEON,
97 Carlton Street, Toronto.

New Process Porcelain Fillings and Porcelain Crowns a Specialty. Telephone 3031.

In all the world there is but one habit. The Dr. J. L. Stearns' Opiophen's Remedy never fails, cures coughs, colds, and other ailments ever cures. We have cured more than 10,000 cases. No other treatment ever cured one case. No Pay till Cured. Remember this, and write to the J. L. Stearns Co., Lebanon, Ohio.

Dressmakers' New Tailor System of Square Measurements

Learn to make all the latest styles of dresses, blouses, and other garments. Practical Dressmakers and Milliners, 312 Yonge St., Toronto. Agents wanted.

THE PARKER ROOFING AND PAVING CO.

GRAVEL ROOFING for all kinds of flat roofs. ASPHALT PAVING for Cellar Bottoms, Sidewalks, Driveways, Stables, etc. Estimates given for all parts of Ontario.

10 Adelaide St. W., Toronto.

Freehold Loan & Savings Company.

DIVIDEND No. 33

Notice is hereby given that a dividend of 8% per cent. on the capital stock of the Company has been declared for the current half year, payable on and after Saturday, the first day of June next, at the office of the Company, Church Street.

Notice is also given that the General Annual Meeting of the Company will be held at 6 o'clock p.m., on Tuesday, 4th of June, for the purpose of receiving the annual report, the election of Directors, etc., and for the purpose of issuing a by-law fixing the date of the General Annual Meeting on the third Tuesday in June.

By order of the Board,
S. C. WOOD, Manager.
Toronto, 29th April, 1889

OTTAWA LADIES' COLLEGE.

Chartered 1869.
Situation healthy, beautiful and commanding.
Winter Term begins Jan. 3rd, 1889.
Apply to
DONALD A. GRANT,
Secretary.

MORVYN HOUSE.

Boarding and Day School FOR YOUNG LADIES.
348 Jarvis Street, Toronto.
This school affords a thorough training in all the branches of a good education. The Modern Languages, Drawing and Painting, Music and Elocution taught by the best professors. Little girls received in a separate department. All vacancies for resident pupils after the holidays. Classes will be resumed on Tuesday, April 30th.
MISS HAIGHT, Principal.

Ladies' College
HAMILTON, CANADA.

The first Ladies' College chartered in the Dominion. Has graduated over 240 in the full course. Special advantage to specialists in Music and Art. The largest college building in the Dominion. Catalogue free. Open Sept. 4, 1888. Address Principal, A. BURN, D.D., L.L.D.

O.P.R. MEAT MARKET,
28 Queen Street, PARKDALE.

We wish to notify the public that there is more than one butcher in Parkdale that cures and smokes meats—for we cure and smoke our own meats, render our own lard, and we also carry a first-class stock of fresh and salt meats, potted meats and game in season. Fresh eggs, butter, fish, etc., always on hand, and a full supply of fresh vegetables. We will not be under-sold by anyone in the business, although no goods are given away. Orders called for and delivered promptly every morning.

Announcement Extraordinary.

ENORMOUS PURCHASE

PART OF WHOLESALE STOCK OF
Charles Morton & Co., Montreal.
IN LIQUIDATION.

McKEOWN & COMPANY

Having purchased at a Great Sacrifice a large portion of the wholesale Stock of Chas. Morton & Co., Montreal, who are retiring from business, will this morning at ten o'clock commence a Gigantic Slaughter Sale of the entire stock at fabulous prices.

The stock is all now and reasonable, and the prices range from 25c. to 92c. on the dollar. Consists of Fine Dress Goods, Prints, Chambrays' Silks, Satins, Morveilleux, Black Cashmeres, Table Linens, Grey and White Sheetings, Grey and White Cottons, Shirtings, Tickings, Cashmere, Hosiery, Silk, Taffeta and Kid Gloves, Dress Buttons, Lace Goods, 1,800 dozen Handkerchiefs, Nets, Veilings, Embroideries, Underwear, Men's White and Fancy Shirts, Ladies' Jerseys, Boating Shawls, Parasols, Umbrellas, etc., etc.

800 pieces All-Wool Dress Goods, 7½, 10, 12½ and 15c.; worth 25, 30, 35 and 40c.

90 pieces Coloured Cashmeres, 15c. a yard.

115 pieces Black Cashmeres, 20, 25 and 30c.

497 dozen Ladies' Black Cashmere Hosiery, 20, 25 and 30c.; worth 30, 35 and 45c. Children's Hosiery, 5c. up.

Ladies of Toronto, it is impossible for us to convey in this advertisement any idea of the extent, variety and low prices of this gigantic purchase. We simply ask you to call and judge for yourselves.

Sale opens each morning at ten o'clock.

McKEOWN & CO., 182 Yonge Street.

BRYCE'S PAVEMENT
Is the Best and Cheapest Pavement now in Existence for
Sidewalks, Cellars, Garden Walks, Stables and Brewery Floors.

We beg to draw your attention to the following testimonials from the Consumers' Gas Company, and from David B. Day, Architect, two of very many which we have received. We will be pleased to receive your orders at any time. For further particulars apply to Bryce Bros., head office, 280 King Street East, Toronto.

THE CONSUMERS' GAS COMPANY OF TORONTO.
Toronto, Ont., 20th March, 1889.

Messrs. BRYCE BROS., Toronto.
DEAR SIR,—Replying to your favor of the 10th inst., I have pleasure in stating that the "Bryce's Patent Asphalt Pavement" laid by you in this Company's purifying house at the works and in the yard and cellar of the Company's Office, Toronto Street, in December last, has given entire satisfaction. That laid in the yard has been exposed to the rain, snow and frost during the winter, and has not cracked at all, and seems to be quite as good as when laid down. The pavement is also laid above the cellar and has proved perfectly water-tight, not allowing any moisture whatever to penetrate through into the cellar, although wet snow has been allowed to remain on it for a considerable time.

Yours truly,
W. H. PEARSON, General Manager and Secretary.
Toronto, March 20th, 1889.

Messrs. BRYCE BROS., Toronto.
DEAR SIR,—Replying to yours of yesterday, in reference to the stable floor which you laid for me some time ago with your pavement, I have pleasure in saying that when I last saw it, which was after it had been in use about four months, it appeared to be standing very well indeed, even the sharp winter calks having made very little impression on it.

Yours truly,
D. H. DICK, Architect.

LADIES' BOOTS
FINE AND
Medium Qualities

Of our own make Also best made in FINE GOODS of Great Britain. Manufacturing Company of New York.

PRICES MODERATE.
79 KING STREET EAST.

Beautiful Spring Goods
In all the New American Styles—Pine Kid, Button, Flexible Sole; Pine Kid, Button, Patent Tipper; Fine Oxford Shoes; Tall and Tipped Russian and Tan Colors.

H. & C. BLACKFORDS, 87 and 89 King Street East, Toronto. N.E.—Eng. Nationala Creases for patent and kid boots.

TENDERS.

SEALED TENDERS marked "For Mounted Police Clothing Budget" and addressed to the Honorable the President of the Privy Council, Ottawa, will be received up to noon on Friday, 24th May, 1889.
Printed forms of tender containing full information as to the articles and quantities required, may be had on application to the undersigned.
No tender will be received unless made on each printed form. Patterns of articles may be seen at the office of the undersigned.
Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted it is to be returned. No payment will be made to bidders having been first obtained.
FRED. WHITE,
Comptroller, N. W. M. Police.
Ottawa, May 24, 1889.

The Reason Why

Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an invaluable blessing. Dr. W. Balne, New Bern, N. C., writes:

"I suffered a long time with stomach and liver troubles, attended with various ailments, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Hoxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, as directed, until I had used eleven boxes. Suffice it to say that I am now a well man, and grateful to your chemistry, which outstrips mine."

Ayer's Pills,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

STYLISH MILLINERY

AT HALF PRICE.

Ladies Pay too Much to Milliners FOR THEIR HATS AND BONNETS.

Milliners Charge More than Twice the Price They Ought to Charge.

SOME OF THEM MAKE 400 PER CENT. ON THEIR MILLINERY.

Why Should Ladies Submit to Such Exorbitant Prices?

WOODHOUSE'S - MILLINERY
IS EQUAL TO ANY FASHIONABLE MILLINERY IN CANADA.

We Keep First-Class Goods THE VERY BEST OF TRIMMERS, And a Most Experienced Young Lady AT THE HEAD OF THE MILLINERY DEPARTMENT.

PLEASE GIVE US A CALL.
THOMAS WOODHOUSE,
KING STREET EAST, TORONTO.

"DOMINION," "KNABE," "Emerson," "New England" PIANOS.

The Foremost and Most Popular Pianos in America.

SOLE AGENCY:
J. S. POWLEY & CO'Y, TORONTO TEMPLE OF MUSIC,
68 KING STREET WEST, TORONTO.

Confederation Life ASSOCIATION.
A HOME COMPANY.
Capital and Assets now over \$3,000,000.
HEAD OFFICE
15 TORONTO STREET, TORONTO.

GUGGISBERG BROS., - Preston, Ont.
MANUFACTURERS OF
THE FINEST AND BEST CHURCH CHAIRS
In the Dominion (in five different styles).

Also Try Us for Office Desks.
Catalogue and Price List sent on application.
Toronto Representatives:
J. M. BLACKBURN, 3 Leader Lane. GUGGISBERG BROS., Preston, Ont.