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dyspepsia, caused $\nless y$ faty food in which alum and other cheegp Zaking
Powders are used. The molint Cliahle Powders a
is Imperi
Powder.
Peel the White End.-Peel the
will find that it will boil perfectly you der, thus making the whole stalk eat able.
Liquid Bluing and Whitewash.
-When using the ordinary old-fash. - When using the ordinary old-fash small quantity of liquid blusing. will give it a pearly white tint.
beating the whites very stiff and piling them upon a platter. Make little nest in the froth, in which lay the yolks.
Set in a hot oven for two or three min

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is 1 unadulterated, and rub with ammonia This will leave the metal clear and
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Horace Coolidge, of Frankfort
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on his lungs. on his lungs. The sas confined to his
bed, had paifis in pis statno profuse weats and restless nights. 2 HFe Ex
pected to die. He was completely pected to die. Hy was completely re Balsam of Wild Cherry.
Hermits.- One and one-half cups sugar, one cup of butter, one cup of
stoned raisins chopped fine, a teaspoonful each of cloves, cinnamon, allspice and a heaping one of baking powder, three eggs, three tablespoonsful of milk,
and flour enough to roll out nicely. and flour enough to roll
Cut thin, and bake quickly.
Apple Trifles.-Peel, core, and with the rind of a lemon grated ; strain through a sieve, add sugar to taste and custard of a pint of cream and the yol of two eggs with sugar to taste. When
cold, lay it over the apples with spoon, and over the whole place whip ped cream.
months, by coating each pectly for six white of egg coang each one with the so that every spot is it with the figger pack the eggs in a box, in any position ween every layer of eggs, and set the box away in a cool, dry place. The white of one egg will coat from eight to ten dozen. I have tried this recipe for five
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## Motes of the Toleek.

English reformers and martyrs seem to be largely represented among the Irish commonalty. Professor Tyndall's father was an Ulster policeman but the professor claims to be a descendant of Tyn dale the Reformer. The lately deces ed Dr. M'Coy editor of the Indien Witness, was born in Ircland ; but though his parents belonged to the humbler ranks of society, his mother's name was Latimer (which he assumed after he had grown to man's estate in America), and he claimed to be through her a direct descendant of the martyr.

The Sustentation Fund Committee of the Free Church of Scotland have unanimously resolved to recommend the ensuing General Assembly to appoint Rev. Dr. Andrew Melville, of Glasgow, to the office of Sustentation Fund Secretary. The unanimous opinion of the Committee should carry great weight. For the Chair of New Testament Exegesis in the New College, Edinburgh, rendered vacant by the death of Professor Smeaton, the names of Dr. Marcus Dods. Professor Salmond, Aberdeen ; Mr. Stalker and Mr. Patrick, Kirkintilloch, are mentioned. Some are proposing to transfer Dr. A. B. Davidson from the Hebrew to the Greek Chair, and to get Professor Elmslie as a successor to Dr. Davidson.

Dr. James Black, who will be the next Moderator of the United Presbyterian Synod, was ordained over the congregation at Urr in 1854, and ten years later was elected colleague to the late Dr. Robson of Wellington Street, Glasgow, of which congregation he is now sole pastor. The membership is 1,043, and the total income last year was $\$ 30.020$. Four years ago the congregation removed to the new church at University Avenue, the cathedral of the denomination. The cost of this inagmaficent edifice, including the site, was upwards of $\$: 20,000$, all of which has been paid. Every sitting has been let from the opening of the church.

The Christian l'urld remarks that all men must admire the tenacity with which Bishop Wordsworth, of St. Andrew's, preaches the doctrine of union between Scottish Presbyterianism and Episcopacy. As the preacher at the University commemoration service in St. Giles', Edinburgh, he had a splendid opportunity to reiterate this doctrine; and he made admirable use of it. Never, however, did mortal man undertake a more hopeless mission than that which Dr. Wordsworth has prosecuted with such enthusiastic faith all these years. Apart from the fact that Scottish Episcopacy has absolutely nothing in ancient history to recommend it to Scotsmen, the manner in Which its modern representatives insist upon making the form of Church government a matter of dogmatism is absolutely fatal to any hope of union. Scottish Episcopacy has always leaned toward High Church. ism, and never more so than at present.

IT is a healthy sign, says the Christian Leadsr, that there is something like a political revolt in the constituencies when a member's moral reputation is damaged. The members for Chelsea and St. Austell were both Liberals, and of high rank in their party the former was defeated by a Conservative, in spite of a strong traditional hold on the electorate; the latter's resignation was followed by an increase in the Conservative poll, though the seat was retained. The members for Kennington and Rochester were both Conservatives; hoth have been replaced by Liberals. It is impossible not to credit these revul sions in part to a very natural indigna at the dishonour cast upon the constituencies by their representatives. Each party has been weakened by the defalcations and alleged misdeeds of its members. This is as it should be, for there is no maxim more pernicious than that personal morality has nothing to do with political service.

A Baptist writing to our Chicago contemporary says: A writer in the Interior recently said: "No minister could now preach the sermons of Jonathan Edwards and get a call to any Presbyterian Church in the United States." The Westem Recorder, the Baptist paper of Kentucky, which has probably the
largest circulation of any southern paper of that denomination, last fall published in full Jonathan F.dwards' sermon on "a sinner int the hands of an angry God." Its subscribers were so much delighted with the sermon, that the demand for extra copies far exceeded the supp!y. Then there was a call upon the paper to republish the sermon. It complied, publishing a very large edition, and that was soon exhausted also. Presbyterians are generally supposed to be as staunch in the oldest doctrine as are Baptists, and would no doubt have been as delighted as were they, had a Presbyterian paper published a sermon of Jonathan Edwards.

Ousiete from the temporal sovereignty, the Papacy is struggling desperately to maintain its influence by a vigorous propagandism. Since 187 c the number of ec-lesiastical seminaries-that is, training colleges for priests-in Rome has increased from five to forty-one, the houses of the religious orders have increased trom twenty-two to 128; while the schnols managed wholly by priests, friars, and monks have risen from nine to 117 . The eighteenth annual report of the Free Italian Church and the Evangelical schools belonging to this church show that the bitterest opposition to the nascent Protestantism is being encountered from the priests, who do not scruple to employ every weapon of intimidation, bribery, and misrepresentation. Yet in Rome itself, within sight from windows of the Pope's apartments, there is a flourishing school of twenty-four teachers and 801 scholars. As if it were a plague spot, this school is shut in by a cordon of seventeen papal schools Other Evangelical schools are making progress in Florence, Naples, Turin, Venice, and Leghorn. Protestants travelling in Italy are cordially invited to visit them.

Therl: is a Church of England School in Burslem Wesleyan Circuit, says an English contemporary, that has a catechism all to itself. Some of the questions and answers reveal a capacity for humour in the author probably unsuspected by himself. We quote the following : Do not Dissenting ministers call themselves Reverends, and do they not sometimes assume very clerical attire? Yes. But you may dress up and call yourself Queen Victoria. Will that makc you queen? No. Then how are we to know who is a real clergyman? We must be satisfied that he has been ordained and commissioned by the Catholi: Church. When you move from one parish to another, the first inquiry you should make should be-Where is the church and who is the priest of it? Many kind friends will ask you to go to chapel, but you must say no. Not long ago, says Mr . Charles H. Gough, writing to the Methodist Times, the author of the catechism told the children that it was as great a sin for Church people to go to Dissenting chapels as for the Children of Israel to mix with idolaters. All pupil teachers in this Church school, which is partly supported out of the public taxes, are compelled to subscribe to this precious catechism.

The Christian Leader. Glasgow. takes the following view of the Quebec Jesuit Estates Act: Sir J. Macdonald, the Canadian premier, by his action in reference to the Quebec Jesuit Bill, has turned his back upon the principle which he himself laid down six years ago, that "all Provincial bills should be disallowed if they affected general interests.". The constitutional point seems to us not to be limited in its application to the Dominion. Canada is a part of the Protestant empire of Great Britain. Is the mother country to alow legislation in any part of her dominions that not only endows the Jesuits. but actually places the administration of public funds in the hands of the Pope? Merely to put this question seems to us to answer it. Some of the best men in Canada are saying that if the recent action of the Ottawa legislature is homologated by the Queen, then it may become necessary to seek annexation to the United States, in order to escape the rule of the Jesuits and the Pope. There is something for us in the old country to do in this matter. We do not, in the meantime, venture to say what; but that it is the British constitution as well as that of the Dominion, which is being infringed by the Quebec Jesuit Estates Bill does not admit of a doubt.

An English contemporary thus quizzes the learned examination papers framed to test the average pupil's proficiency: If any one has the courage to face the depths of his own ignorance, let him possess himself of the collection of examination papers on "General Knowledge," compiled by Mr. Stedman. IIe will realize how far his own standard of information is below that expected of the ordinary schoolboy. Not every one has numbered the legs of the spider, and fewer still can "account for the slape of birds eggs," or "explain why crabs walk sideways." "The statesman and philosopher in his teens is called upon to give the causes of the decay of nations, and to p!onounce whether England is decaying. To auswer the question, Is lying ever justifiable, and if so, under what circumstances? one had needs be something of a casuist. And what an agglomeration of knowledge is required to explain the following. The Danish Burghs, the Foul Raid the Day of the Spurs, the Black Death, the King of Bourges, the Winter King, a bed of justice, a joyous entrance, patriarchal theory of government, Cxsarism, social compact, communism! Yet the modern schoolboy is nut ordinarily a person of dazzling intellect.

A movement has been started at St. Anne's, Kankakee, Illinois, to observe the eightieth birthday of Father Chiniquy, which falls on the 3oth of July, 1889. The movement, though begun at the scene of the indefatigable Protestant champion's lengthered labours, trials and triumphs, is by no means confined to that locality. His friends in Britain and Australia have intimated their desire to assist. There can be no misgiving as to the propricty of recognizing in some worthy manner the self-denying services rendered, and the intrepid moral courage displayed by this war-scarred veteran, who has unfinchingly fought a good fight for so many yeats. His many friends throughout Canada will, we are persuaded, gladly assist in making the demonstration as great a success as the most ardent of them can desire. For their information the following from a circular recently issued is appended : At a meeting of citizens of St. Anne, to organize for the purpose of this demonstration, I... I....ide 3oudreau was selected as president, and Mr. Moses Chartier, vicepresident; Mr. James H. Peterson, was elected treasurer; and Mr Stephen R. Moore, secretary. Communications may be addressed to Rev. P. Boudreau, St. Anne, III., or to the secretary at Kankakee, III. Memorial funds will be directed to the treasurer at St. Anne.

A Glasgow contemporary says: The constitutional party in the Free Church has lost the last of its most influential leaders, and the Scottish Church one of its most pious and accomplished scholars of the old orthodox type, by the sudden and quite unexpected death of Prof. Sineaton, of Edinburgh, who passed away on a recent Sabbath morning in inis seventy-fifth year. During the past winter he appeared to be in more vigorous health than he hai enjoyed for some time; and on Sabbath week he had preached in Dr. Goold's pulpit. Heart-disease was the cause of death. As a student, even iti that brilliant band which included M•Cheyne and the Bonars, before the most pronounced evangelicalism had ceased to be connected with learning, he was distinguished for his scholarship; and the promise of his carly days was amply fulfilled by his admirable treatise on the Atonement and his Cunningham lectures on the "Doctrine of the Holy Spirit," the latter the first of the series to which it belongs that passed into a second edition. In 1059 he became the firat minister of the Quoad Sacra Chu:ch, of Morningside, whence he was shortl, transiated to Falkland, where he laboured till the Disruption. In 1843 he became the first minister of the Free Church at Auchterarder ; in 1850 he was appointed a professor at Aberdeen; and in 1857 he was translated to the Chair of New Testament Exegesis in the New College at Edinburgh, an office he has held ever since. Though strongly opposed to the Union movement and the Disestablishment agitation, and still more perhaps to the opinions of Dr. Robertson Smith, he was not one of the fighting men of his party, finding his chief delight in simple Gospel preaching and quiet study. Dr. Smeaton's personal influence for good upon the
students is making itself felt in many a pulpit to-day.

## Our Contributors.

## MINISTERIAL SUCCESS-ITS SOURCE AND CHANNELS.

## by knoxonian.

A few days ago Dr. Howard Crosby's congregation cel ebrated his twentieth anniversary ass pastor of the Fourth Avenue Church, New York. Dr. Crosby is one of New York's strongest ministers. One of his specialties is war to the knife against the saloon. He is a high license man and does not believe that the country is ready for prohibition. In fact there is some reason to doubt whether he believes in the principles of legal prohibition. Be that as it may, Dr. Crosby has, the New York Evangelist says, done more to root out saloons than any dozen police captains in the city. For years he has stood between two fires. The saloon keepers fire into him on one side and the advanced prohibitionists on the other. He stands fire well. He seldom returns the fire but when he does somebody always feels that something has struck him. Besides being chancellor of the New York University, a learned and voluminous writer, and a number of other good things, Dr. Crosby is a good pastor and very able preacher. His congregation contributes about $\$ 17,000$ a year for missionary and benevolent objects, and spend about $\$ 18,000$ for congregational purposes. There is not a very rich man among them. Under Dr. Crosby's pastorate the membership has risen from 120 to 1,600 , including the membership of the mission stations orked by the congregation.
In his brief address at the anniversary meeting Dr. Crosby made some observations that may be very useful to ministers and congregations. It was a touching and instructive address, and the egotism and boasting too frequently found in speeches on such occasions were conspicuous by their absence. Some men can afford to let their work speak and Dr. Crosby is one of them. A small man needs to tell people that he did the work because no one would suspect that he did anything in particular unless told. Dr. Crosby is a large enough man to ascribe his success to the right

He said :
SOURCE.

The one thought, dear brethren, that is on my mind to-night, while I thank these dear brethren who have come and saluted us, and thank you for your kindness in instituting this anniversary festivity-the
one thodght I would have us all entertain is the wonderful grace of God, which is the source of all that is good. If there has been anyhing at all good in this ministry, I can recognize that grace as especially exhibiting itself through three channels.

That is the right spirit. Standing where Dr. Crosby stood and honoured as he was, some men would have ascribed the
success mainly to their own exertions. The Ego would have stuck out in every sentence. Their whole speech might be condensed into one short sentence-See what great things $I$ have done in twenty years. Dr. Crosby is content to sink the Ego and ascribe it all to the wonderful grace of God.

This grace, he says, flowed through three channels.

## THE FIRS' CHANNEL.

First, my own dear father and mother, who brought me up from my earliest childhood in the fear of the Lord, and who prayed from
the beginning that I should be a minister of the Gospel of Christ.

In these days when so much is said about theological education, and "full courses," and "degrees," and " scholarships," and "honours," it is refreshing to see a great, strong, successful man like Dr. Crosby stand up before the world and declare that his father and mother had something to do with making him the minister that he is. A mere clerical prig could not afford to say that. His imbecility would be a reflection on his parents. The great day may reveal that praying fathers and mothers have had much more to do with ministerial success than university degrees. Behind the alma mater there has often been arother mater whose prayers, instruction, and example have done more to help the minister in his work than all the colleges on earth could do. One of the blighting, withering curses of this age and country is to exalt the sghool, the college, the society, the association, at the expense of the home. When fathers and mothers cease to consecrate their sons to the ministry by prayer, even B.D. examinations will not turn out many effective ministers.

THE SECOND CHANNEL.
Secondly, the loving regard and fellowship and example of those I learn so much.

That is one of the undoubted advantages of having a pastorate in a large city. There are some disadvantages but it is a great thing to have constant intercourse with successful ministers working in the same line as yourself. Mere ecclesiastical gossip is as debilitating as any other kind of gossip, but an hour's talk with a leading minister about the last good book published or an hour spent in dividing texts with a preacher who knows how to divide them, is a tonic. Tonics of that kind are good. THE THIRD CHANNEL.
Thirdly, your own constant, faithful, sympathetic upholding, your unwearying Christian labours, your consistent example to me, your
pastor. No pastor could help being fervent, if not faithful, with such pastor. No pastor could belp being fervent,
a constituency as you are always with him.

A weak brother could not have put in that "thirdly." He could not afford to say that his congregation "upheld" him. His business would be to try to prove that he could uphold himself. No wonder Dr. Crosby is a successful minister. Almost any man would succeed with a live congregation "upholding" him sympathetically, faithfully and constantly. And the people show him a consistent "example." Too frequently the pastor is expected to show all the "example" himself.

This anniversary celebration proves once more that the congregation has about as much to do withmaking a minister as the minister has to do with making the congregation. That may be one reason why some ministers are never fully made.

## THE $\mathcal{F E S U I T S}$.

## by rev. r. f. burns, d.d., halifax.

 jesuits think alixe.We are perfectlv aware that the accused will answer that we should not judge of the Order by the'sentiments of individual members. They will grant the accuracy of the quotations we have made, but demur to the conclusion that collectively or as a whole they are responsible. Now we frankly admit that in ordinary cases such a line of argument as that we have printed would lie justly open to this objection. It is not right to judge of an entire body by the published sentiments of in$\mathrm{d}_{\text {ividual }}$ members. But the case before us is altogether out of the ordinary run.

So rigid is the oversight exercised by General and Superiors that the Jesuit mind is stereotyped. There is no room for difference of opinion. Everyone is compelled to think and feel and act alike. Cast in the same iron mould the shape which each assumes exactly corresponds.

This unity amongst Jesuits is like that of Romanists at large, a ground of glorying on their part. Hearken to the illsuppressed exultation of a man of mark amongst them, the compiler of the history of the Society's doings during the first "entury of its existence.
"The members of the Society are dispersed through every corner of the world-distinguished by as many nations and kingdoms as the earth has intersections ; but this is a division arising from diversity of place, not of opinion, a difference of language, not of affection, a dissimilarity of countenance, not of morals. In this association the Latin thinks with the Greek, the Portuguese with the Brazilian, the Irishman with the Sarmatian, the Englishman with the Belgian, and among so many different dispositions there is no strife, no contention, nothing which affords opportunity of discovering that they are more than one. The same design, the same manner of life, the same uniting vow combine them." They also directly appeal to their writings as the source whence their sentiments on all subjects are to be learned. In defending his Order against the assaults of its foes Gretser exclaims: "There are many theological works written by the doctors of the Society. We profess the same doctrine in a vast number of places, both privately and publicly in the schools. It is not from obscure descriptions that an opinion of the doctrines of the Jesuits can be formed, but from their books, which, by the blessing of God, are already very numerous." It is further to be noticed that no Jesuit was allowed to publish a work until it had undergone the inspection and received the imprimatur of the Superior. Booksellers, too, are strictly prohibited from printing and circulating a single page unless it has passed through this ordeal. Every separate book, the:efore, is authoritative this ordeal. Every separate book, the:ef
and speaks the mind of the whole Order.

We go further still. We hesitate not to assert that the Roman Catholic Church, as a whole, is pledged to the principles and implicated in the practices of the Jesuits. We appeal to history. How stands the case? It was by a Bull of the Pope the Order came into existence. In a Bull succeeding the one which gave them birth, Paul III. solemnly invests them with unlimited power to make whatever regulations they pleased, and guarantees as a "special favour" that they will be "approved by the Holy See." This Bull is backed by a succession of others passed in 1549,1682 and 1684.

Moreover the Council of Trent whose decrees form Rome's present Confession of Faith, hurls its thunderbolts in the shape of anathemas against all and sundry who respect not the Order of Jesus. But nothing on this point can be more explicit than the language of Pope Pius VII. when re-establishing the Order in 1814. "We should feel ourselves guilty, ‘said he in a formal Bull) of a great crime towards God if amidst these dangers of a Christian Republic, we neglected the aids which the special Providence of God has put at our disposal-and, if placed in the hands of Peter to be separated by continual storms we refused to employ the vigorous and experienced powers who volunteer their services, in order to break the waves of a sea which threaten every moment shipwreck and death.

Let it be remembered also that the fourth and principal vow taken by every Jesuit is that of perpetual and unlimited legiance to the Pope.
By a line of Bulls then-by the decision of Rome's most celebrated Council--as well as by their own Constitutions and vows, the Jesuits are bound neck and heel to the body of the Papacy.

## HERESIES.

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

The first important heresy of Germanic origin was, that to which the name of Adoptionism has been given, and which originated in Spain. Following up the doctrine about the person of Christ, as it had been defined by the sixth Ecumenical Council of Constantinople, in 680 , A.D., it was agreed that the idea of a twofold nature and of a twofold will implied also that of a twofold sonship. Two Spanish prelates, Elipand, of Toledo, and Felix, of Urgel, held that Christ was properly the Son of God, only in reference to His divinity ; in reference to His humanity, he was only adopted as Son by
the determination of God. This adoption of his human nature into sonship had commenced at His conception by the Holy Ghost, appeared more fully at His baptism, and had been completed at His resurrection. Pope Adrian I. condemned Adoptionism as essentially akin to the Nestorian heresy 786, A.D. Charlemagne, wishing perhaps to come before the west in the character of Protector of Orthodoxy, also interfered and convoked the celebrated Synod of Frankfort (794), which is almost entitled to the dignity of an Ecumenical Council. It was at once a diet, or parliament of the realm, and an ecclesiastical council, illustrating the close connection that obtained at that time between the Church and the State. Charlemagne was himself present and presided. A large number of Bishops attended from Italy, Germany, Gaul, Britain, and other western lands. The Pope [Adrian] sent wo legates as his representatives. The doctrines of Elipand and Felix were fully discussed and condemned.

But a more important act of this council was the rejection of the second Council of Nice, to which the East had given its assent. Image worship had a strong hold on all the population of southern Europe "as the land of the yet unextinguished arts, as the birth place of the new polytheistic Christianity," but was less congenial to the Teutonic mind. The Franks, owing either to "their more profound spirituality of conception, their inclination to the vague, the mystic, the indefinite, or their deadness to the influence of art," revolted from that ardent devotion to images which prevailed throughout the south. Charlemagne and his council reject alike adoration, worship, reverence and veneration" of images. He will not admit the kneeling before them, the burning of lights or the offering of incense, or the kissing of a lifeless lights or the offering of incense, or the kissing of a lifeless
image, though it represent the Virgin and the Child. At the same time he admits images and pictures into churches as ornaments, and as keeping alive the memory of pious men and of pious deeds. Singularly enough the representatives of the Pope made no remonstrance, either against the accuracy, or the conclusion of the council. Many other canons relating both to secular and ecclesiastical affairs were passed, but on these we cannot dwell. We refer to this council of Frankfort chiefly because it offers the first example of that Teutonic independence, in which the clergy appear as feudal beneficiaries around the throne of their temporal liege lord, with but remote acknowledgment of their spiritual sovereign, passing acts not merely without his direct assent, but in contravention, of his declared opinions. At the same time, on the other hand the hierarchy of the Church is advancing far beyond the ancient boundaries of its power; it is imperceptibly, almost unconsciously trenching on temporal ground. While Charlemagne is manifestly lord over the whole mind of the west, yet the Pope, as well as the hierarchy, is also manifestly aggrandised by his policy. "The Frankish Alliance, the dissolution of the degrading connection with the east, the magnificent donation the acceptance of the Imperial crown from the Pope's hand, the visits to Rome, whether to protect the Pope from his unruly subjects, cr for devotion, everything tended to throw a deepening mysterious majesty around the Pope, the more imposing according to the greater dista nce from which it was contemplated, the more sublime from its indefinite and boundless pretensions."

During the minority of Michael III., surnamed the Drunkard, the son of Theodora, the Byzantine government was administered by Bardas, the uncle of that prince, and brother of the Empress Theodora. Ignatius, the patriarch of Constantinople, had sharply censured the dissolute Bardas, and even refused to admit him to the communion. For this offence, the prelate was deposed and exiled.. Photius, the most learned man of his age, was named his successor. With the view of procuring in his favour the influence of Rome, he sent to Pope Nicolas I. a false representation of the circumstances, but after investigation, the Pope declared Ignatius the rightful patriarch of Constantinople. The opposition thus excited against Rome in Constantinople became intense, when shortly after Bulgaria renounced allegiance to the Byzantine Church, and owned that of the Pope. Photius now accused the Church of Rome of various heresies, such as its ordinan of fasting on Saturdays, its permission of the use of milk, butter and of cheese during Lent, its injunction of clerical cal bacy, etc, a council was convened in 867, and the Pope deposed and excommunicated. The aspect of aftairs changed. The Emperor Michael was assassinated, and the Macedonian, his murderer and successor, joined the of Ignatius, and requested Pope Adrian II. to institute enquiry.

A Synod held at Constantinople in 869, called by the Latins the eighth Ecumnical Council, condemned Photius a restored Ignatius. The crimes, the calumnies of Photi who was dragged betore the council by the Emperor's guar were rehearsed before his face. He stood mute; his degr on was at once determined, and so fierce was the resentm that, not content with dipping their pens in the ink with whid they were to sign his condemnation, they wrote in the sach mental wine, as it is plainly saıd, in the blood of Christ. biographer of Ignatius bitterly deplores the lenity of the cil; he does not explain what measures he wished then adopt, but to their mistimed tenderness he ascribes evils of the secoad elevation of Photius. He interp terrible earthquake, which threw down many churches,
furious tempest, as the remonstrances of heaven again weak leniency. Other signs, on the same authority, glo the restoration of Ignatius. By a new kind of transubs the consecrated bread glowed like a hive coal frop heaven,
motion.

On the death of Ignatius, Photius was again elevated to his see, and the anathema resting on him, removed by a coun
cil nf court in 879 (called by the Grecks the cighth Ecum enical Council). My object in referring to this dispute is twofold. In the first place, we find the power of the ciergy and the supremacy of Rome asserted more distinctly, more infex ibly than ever before. The privileges of Rome were declared to be-"eternal, immutable, anterior to, derived from no Synod or council, but granted directly by God Himself. They might be assailed, but not transterred, torn off for a time, but not plucked up by the roots. An appeal was open to Rome from all the world, from her authority lav nc appeal." "We, by the power committed to us hy our Lord, through St. Peter, restore
our brother Ignatius to his former station, to his see, to his dignity as patriarch, and to all the honours of his office, etc." He then enjoins the emperor to burn the blasphemous and filthy letter with which he dared to insult the Holy See. If he reluses, the lope will himself summon an assembly of prelates, anathmatize all who favour or maintann these documents, and
to his eternal disgrace, cause the Emperor's missive publicly to be suspended over a slow fire in the stght of all the nations who reverence the throne of St. Pecter. Milman, vol. Ill., p.p. 29.31. In the second place, in this discussion the artucles of difference between the Greek and Roman Church had been defined and hardened into rigid dogmas. These dogmas, however, were but mere pretexts for division. The real difficulty lay in the claim which the Greeks could only resist by
See at Rome, and separating from all fellowship with the Papacy. Subsequent negotiations for union were unsuccessful, and the darkness which soon after gathered around both Churches shrouded them from each other's sight.

THE INGRATITUDE OF NATIONS TO THEIR BENEFACTORS.

Mr. Edilor,-A short article appeared in The Canada Presifierian, on the 17 th April in which very just remarks were made respecting the ingrattude of the American Senate ta refusing to pass a resolution of condolence on the death of
that great man, John Bright, who so recently passed away to his reward in England. It struck me as very appropriate, seeing how much John Bright had done in the greatest crisis the United States ever passed through to preserve that great Union from dissolution, and in the hour of the Union's greatest peril be was the most prominent Englishman of influence, who
stood up for the cause of the North against the slavocracy of the South. Even the Hon. W. E. Gladstone-now so energetic for Home Ruie in Ireland, prophesiej and seemed willing that the South should succeed in her effort to establish a great slavebolding Republic-a course most inconsistent if not, for so great a man, disgraceful. How any lover of freedom or human
liberty, at large, where six millions of slaves had an interest so great, could, in such a crisis in human events and in which the dearest rights of humanity were concerned, take the part of a Confederacy of slaveholders, boastung that the chief corner stone of their Republic should be slavery, was surprising. It leadsone to say "How great is the inconsistency of public men !"
Vow when the great men in the American Senate (for if there are any great men in the Cnited States, they are in it) have badanopportunity to express their gratitude for what took place only about twenty-six years ago, we see them, for fear of the Irish Roman Catholic vote, falter in their patrotism and
gratitude. This same Irish vote caused ea-President Cleveland lately to disgrace himself by insulting and expeling an English Ambassador, thereby also probably losing his ection.
It is the same way often in our own country and in Engand with politicians. The vote recently given at Ottawa gever would have been given, had not the two parties which
gave it feared Roman Catholic votes in Ontario and Quebec. ou very justly renark, "If public men ever get any reward or good public serv:ces, it must either come from their own censciences, or must be given them in the next world." No
doubt this remark is true, and no greater proof can be adduced of future rewards and punishments than this, that truly good men are not rewarded in this world, and that there is a state of being, immortal and invisible to us now, where a great God will reward those who act from high motives of righteousness, and not tor mere temporary success. The Lord Jesus,
biessed forever, has plainly told us so, for it was upon this principle He acted, (laid down His life for us) and taught His Aposites to act. St. Paul, in Timothy and in other letters, speaks of the rewards of good men in a future life. Mr. Bright has been blamed foi not supporting Home Rule in
lreland. He and Mr. Gladstone differed greatly on this ques. tion, and for this the Roman Catholics luted hum. But Mr. Bright feared that in granting Home Rule, he might cause Ireland to secede from England. His partotism impelled him do so, and the fact is that the greatest fear many other good men have, is that in grantung Home Rule to Ireland, we
are granting Rome Rule and Popish influences in it. We all now that Rome hates England, and her great desire is to puil down freedom's star, that hovers over the great island. The great mistake men have made in this world is the aking success their idol. Speaking of the American rebel. oa reminds me how badly many of our Canadians acted in showing strong sympathy for the South. Among the excep-Globe- were the family of George Brown, then the editor of the
amd to say that I often wrote and spoke

May \&, 1880 .

THE TRUE VERSION OF THR ACADIAN TRAGEDY.

The following paper on a most interesting espiode in Canadian history, from the pon of Malcom W. Sparrow,

Whoover have read the atory of "Evangoline" will romember the sympathy they had for the ill-fated oxiles and the indignation they felt towards the perpetrators of their misfortunes. The truth, however, concerning the expulsion of the deadians is not to be deduced from the story itaclf. The reador of "Evangoline" has no concop tion of what led to the expulsion. Ho understands that a community of "simplo Ateadian farmers" was sent into "an exile without end, and without an examplo in story;" but he does not learn from the toxt that serious provgeations prompted the deed and justified the Engliah in the step they took. The expulsion was necessary, because the Acadians allowed themselves to become the catspaw of the Englishman's " natural enemy; " neerssary, because they committed outrages that were not to bo tolerated;
necessary, because they refused to tako the oath of necessary, because they refused to take the oath of
aliegiance to Great Britain, whose sut iects they had beon for more than forty years, necessary, because, whin proclaiming themselves noutrals, they incited the Indians, and assisted in a covert war againat the English, attor peaco had been declared botwion the two nations, necessary, hecause, upon the approach of that war which nottled the a juestion of English supremncy in imerica, thoy exhibited disposition to join the enemy and to help to exterminate the English. There is no doubt that the expulsion was cruel. It is sad to think it was necessary. But whon we reviow the archives of those curbulent times, and discard the sontiment which the poet's story has created, no other courso than that of wholesale expatriation prosents itself.

The period to which wo allude, though nominally a time of peace, was really a time of contention and assassination. The treaty of Aix-la-Chapelle, which restored Louisbourg to France, and secured a suspension of military operations between the rival colonists of America, was only a breathing spell before the contlict which ended in the downfall of Quebec, and the final surrender to the arms of Great Britain. Both colonies, taking cognizance of their attitude toward each other, believod another war inevitable, and therefore availed themselves of the oppor-
tunity afforded by the peace to fortify their frontiers. tunity afforded by the peace to fortify their frontiers maintained that, by right of discovery, all the territory lying in the Mississippi valley, from the Great Lakes to the Gulf of Mexico, was also in her possession. England, on the other hand, controlled the Eastern, or Now England States, by right of settlement, and at the same time possessed the peninsula of Acadia, or Nova Scotia, by right of conquest, of which acknowledgment was made in the treaty of Utrecht. England did not then aspire to the possession of Canada, she did not hope to drive the French out of America. The great object was to push back the enemy's border lines, which were threatening, in no suall degree, to diminish the Anuerican frontiers; establish the rights of English settlers, who wero graduaily moving westward ; and last, but by no means least, put a stop to the frightful atrocities of the Indians, who, it was believed, were being incited to malfeasance by the Fronch.

In Nova Scotia, England had but an uncertain footing. Her military stations at Annapolis, and at one or two other points, were but feeble garrisons, which at any hour
could have bean demolished by an aggressive force. Iouisbourg had been given back to the French, and the Finglish commander was compelled to evacuate at the earliest possible moment. The Acodians exhibited an aversion to British rule, and frequently threatened to revolt, while the Indians were continually harassing the fow English families that had settled in the land since the capture of Louisbourg by Pepperill. As a result of these demonstrations against then, the English deemed it necessary to establish a new stronghold, that these dangerous recusants might be awed, if not persuaded, into subjection to Great, Britain. In compliance with an act of the Imperial Parliament, inducements were advertised, a multitude of emigrants collected,
and in the month of $J$ uly, 1749 , thirteen transports, headed by the sloop-of-war, Sphinx sailed iuto Chebucto Bay, with their human freight, and came to anchor a few miles distant from the ocean.

Here nature was in a primeval state. Rugged shores of granite and fresstone, overgrown with denso forests of spruce, pine and hemlock, oak, birch and maple, met the emigrant's gaze on either hand, while a desolate interior
waited to discourage the hopes he eutertained of establishing a home and cultivating a farm. Nevertheless, he learned that, even then, it was a memorable spot. The waters teemed with the "treasures of the sea." The woods were full of game, Here was the red man's hunting and fishing ground, and thither, from the valley of the Siubenacadie, he canie, with his comrades, in search of food. Here, also, Admiral D'Anville found sustonance,
after his French Armada had been shattered t) atoms on the cruel shores of Sable Island. In tinis same bay, the few ships of the line that were rot wrecked during the voyage from Brest to America, found splendid anchorage; while their discomfited commanders waited anxiously for the rest of the flect which never came. Here, too, died hundreds of French mariners, stricken by disease, and in the woods their bones lay buried, to be discovered and scattered by the progeny of an alien race. It was here the discouraged, heart-broken Admiral breathed his last; died that lour-cherished scheme of curtailing British
influence throughout America by destroying Iouisbourg, Annapolis and Boston. Yot, in the wild surroundings there was very little left to suggest these facts, ruins of an old barracks, n fow dilapidated huts, and the traditinns of the Indians. Amid these sconos and romi niscences ifislifnx, the military centre of the province, was to be established.

From day to day, since the arrival of the English trans ports, the woodland rang with the blows of the axe, and the dying groans of many a forest monarch. From
shore to shore reverberated the rasping of saws, the pounding of hammers, the shouting of workmen, telling plainer than words of the energy put forth to accomplish their object before the snows of winter shonld impede their progress. The penple who thus sought to change the features of that pristine wilderness were an odd assorted lot. Men whose ears were better timed to the
din of battle than to the echoing ring of axo, whose homes had been either upon the boundless deep, or in the military camp, whose occupation for years had been that subduing the enemies of Great Britainsailors, soldiers and subaltern officers, how they had been dis'anded by a treaty of peace, and induced by offers of land to a foreiga wilderuess, manfully strove to assert themselves, while wives and mothers ondeavoured to
anticipate the future as thoy reassured their wonderstricken littlo ones. No one but the God of heaven could determine what that future should be, yet hope speke kindly to many a wearied heart, and ambition apurred many a soul to nction. Merchants, farmers, handicraftsman, and even wig makers mingled their efforts with the est. Few were accustomed to the axe. Few knew how to build. But there were brave hearts among them, and they endeavoured to make the best of their circumstances without complaint.
By the month of Septomber, oleven acres had been leared, lots marked off, streets laid out store houses rected, and numerous houses established. Many of the buildings however, were rude, temporary affairs, built of logs and chinked with mud and moss, while others were neat frames structures, which, in pieces ready for putting
together without further dressing, had been transported from Boston. The village was surrounded by palisades, and protected by redoubts of timber, through the loopholes of which protruded the muzzles of cannon that had been taken from Louisbourg. To add to the strength of the place, it was garrisoned by regiments of veteran soldiers, who had already seen service in the late colonial wars, and had come from Louisbourg and Annapolis. Battle ships were stationed in the harbour, and George's Island was fortified. Finally, with its Govornment buildings, its civic council, and its officiating governor, in the person of the Hon. Edward Cornwallis, this new settlement presented the appearance of a military station, whence laws were to be issued for the benofit of the whole peninsula. Military ports were established throughout the Province, roade were opened up, a system of communication arranged, and there was much passing to and fro of the settlers between the Capitol and the outstanding garrisons.

With this announcement of a nation's arrival heralded far and wide, it was not strange that many an Indıan,
attracted to the sceae, stood gazing half stupefied with surprise at the diligent pioncers. When they realiced that an alien race was establishing itself in their very midst, it was no wonder they were apprehensive. And when the Acadians understood the matter, and reviewed their mis. deeds toward the English, it was quite in accordance with their cringing natures to petition the new governor for leniency, while thay must have felt they merited nothing but his vengeance. They knew they did not deserve what they sought. They knew that for nearly forty years they had perpetrated outrages that were deserving of severe retaliation. Among other misdeeds, too numerous to mention, they had witheld supplies when the British garrison at Annapolis was in sore distress. Twice they had helped the Indians to burn a part of the village. They had assisted in the surprise and massacre of General Noble and his command, at Grand Prè, and duritg the siege of Louisbourg, in 1745, they had acted as spies, and had furnished the enemy with valuable information. Besides all his, they had paid annual rents and tithes to French Lords of Manors at Cape Breton, while they did not pay to the English, the rightful owners of the Province, even so much as a moderate tax for the privileges they enjoyed science must hare been admonishing them of therr treach. ery, they had the audacity to approath the Engish governor with memorials, calling attention to the loyalty and good will they had ever celhibited toward King George, and promising to do oven better in the future.

> (To be concluded.)

The President of the United States has appointed Rov, Daniel Dorchester, D.D., of Boston, superintendent of Indian schools. Dr. Dorchester, who bas made very careEul and conscientious statistical studies of religious and benevolent work, has the confidence of the public, and will fill the place with faithfulness, and, we believe, success. The position requires especial executive faculty and knowledge of men, as well as honesty and zeal. This depart. ment was practically, under Mr. Atkin's and Upshaw's control, in the hands of the Roman Catholic Bureau at Washington, and the change to the superintendency of a Methodist ninistor will be something notable. But we judge that the Catholics will have no reason to fear any unfairness on Dr. Dorchester's part.

Dastor and Deople.

## TEMPLE BUILDERS.

You have read of the Moslem palaceThe marvellous fane that stands On the banks of the distant Jumna The wonder of all lands.

And as you read, you questioned - Right \#onderingly, as you must, To shelter a woman's dust?"

Why rear it ? The Shah had promised
His beautiful Nourmahal To do it becal Nourmahal He loved her-and that was all

So minaret, wall and column, All tell of a sacred promise All utter the accent-love.

We know of another temple, A grander than Hindoo shrine, Is mystical of whose perfections

We have read of its deep foundations, Which neither the frost nor flood,
Nor forces of earth can weaken,
Cemented in tears and blood.
That chosen with skill transcendent, By wisdom that fills the throne, Was quarried and hewn and polished,

So vast is the scale proportion So lofty its turrets rise,
That the pile in its finished glory
Will reach to the very skies
The flow of the silent Kedron, The roses of Sharon fair
And cedars are round it there.
The plan of the temple, only
Its Architect understands
And yet He accepts ( $O$ wonder 1 )
The helping of human hands !
And so for the work's progression, He is willing that great and smal
Should bring their bits of As needed to fill the wall.

O , not to the dead-but the living,
O, ne rear on the earth He trod
This fane to His lasting glory--
This fane to His lasting glory-
This church to the Christ of God
For over the church's portal,
Each pillar and arch above,
The Master has set His signet,
And graven His watchword-Love
-Mrs. Margaret J. Preston.

## GOLDEN GRAIN BIBLE READINGS

BY THE REV. J. A.' R. DICKSON, B.D.
THE GODLY MAN'S GIVING TO CHRIST'S CAUSE.
. He cultivates giving as a grace of the Christian character, 2 Cor. viii. 7 ; Mark xii. 41-44; 2 Cor. ix. 5.
2. He gives in a proportion to his income, 2 Cor. viii. 12 ; Deut. xvi. 10-17.
3. He gives at a stated time, 1 Cor. xvi. 2 ; Deut. xvi. 16
4. He gives out of love to Christ, 2 Cor. viii. 8, 9.
5. He gives liberally, 2 Cor. viii. 2, 3 ; Ex. xxxvi. 5 ; Prov. xi. 24, 25
6. He gives cheerfully, 2 Cor. ix. 7 ; 2 Cor. viii. 12 ; Ex. xxv. 2; Ex. xxxv. 5.
7. He gives, remembering God's Word, i Cor. ix. 8.
8. He acts on the command, and accepts the promise, Prov. iii. 9. 10.
9. He gives occasion to others "to glorify God for your. professed subjection unto the Gospel of Christ," I Cor. ix. 13
10. The needed closing word, 2 Cor. viii. 11.

## CHANTS, ANTHEMS, VOLUNTARIES.

The metrical Psalms have much inherent majesty and more historical interest, but it is to the prose version that we turn for the glorious poetry and the noble language in which the sacred writers embodied their great conceptions. The strong poetic and religious nature of the Jews found an outlet for its rich stream of energy in poetry and music. That must have been a magnificent service in the Temple, when a great army of singers, strengthened by the noise of psaltery, trumpet, etc., called to one another, "Praise ve the Lord. Praise ye the name of the Lord : praise Him, $O$ ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord."

Chanting is the oldest known form of Christian praise. Some of the Gregorian chants are most probably songs carried over from the old Jewish temple to the services of that new faith which was to be the complement and fulfilment of the old. The chant lends itself with peculiar effect'to the stately music of the Psalms and the majestic poetry of the prophets; to the pathetic, "He was despised and rejected of men;" the gentle, "The wilderness and the solitary place
shall be glad ;" and the reverential, "My soul doth magnify the Lord."

As far as the setting is concerned, chanting is also the most congregational form of praise. The music is simple and broad, and is most effective when most generally joined in by the congregation, as it does not depend on that delicacy of rendering which adds so much to the effect of hymns and anthems. This does not mean that any. way will do to sing chants. The only difficulty for members of a congregation who have a chant book pointed in the same way as that in the hands of the choir, lies in what is known as the "recitative" bar. Even the second rendering of a common chant ought to be quite easily joined in by any one with a pointed chant book who has carefully followed the first rendering.
Of no little value also is the consideration, that it is quite possible to sing a whole psalm, instead of mutilating the unity of the author's conception by an arbitrary selection of a few verses, as our psalm tunes compel us to when singing from the metrical version.

The otther form of praise in which the words of our Bible are used is the anthem; and round this point a strong difference of opinion still carries on a controversy. The battle for æsthetics in worship has won the fight successively for congregational singing in Luther's time; for hymns in the time of Wesley; for instrumental assistance in our own time ; and now the contention is for the reasonableness of anthems. I think the question is widely misunderstood. The great argument in the hands of the opponents of anthems is their uncongregational character. But is that a necessary quality? I do not advocate anything of great musical intricacy, of compositions which give most florid work to the singers in the choir. An anthem in an ordinary Presbyterian Church ought to be comparatively simple, and not long, in order to satisfy the canons of æsthetics ; but, in my opinion, the last condition required ought surely to be that the congregation can ioin. How, without attendance on practice, can the people expect to join in an anthem, as they can in a hymn, when the choir, presumably more accustomed to sing, and to sing in a body, finds it necessary to meet to practise it ? And what is more incongruous than to hear one bass voice in a considerable area in the church-otherwise silent-rolling out a part which has meaning only when incorporated with the other parts? Let us, however, consider for a moment whether it is necessary for a congregation to join in an anthem. An anthem is an attempt, on the part of a musician, to embody and set forth a truth, a promise, or a prayer. It is thus embodied as cannot be done in reading, even by the most eloquent human voice ; and may not the congregation listen, as they would to a verse being read or a prayer being offered by the minister, joining in it only in spirit ?

Some regard to the development of musical power in the choir seems no less desirable than consideration of a natural feeling. Congregations are apt to forget that members of the choir are, after all, human. They attend practices more or less regularly, in the interest of congregational service. The singing of an anthem is, no doubt, a pleasure to them, and the regular practice and performance of such music always prove a means of attracting members and keeping them interested. They can hardly be expected to turn out a night every week only to enjoy the privilege of singing over hymn tunes which they know, or think they know, very thoroughly already.

The accompaniment is a part of the organist's duty, and I only include it in this sketch for the sake of trying to define a much misunderstood term to the members of a congregation. That instrumental music was only admitted as an accompaniment, is a favourite position with many. But accompaniment in the church is, firstly, for the purpose of fixing and supporting the key and time of a tune; and, secondly, for the purpose of giving the necessary colour which will best illustrate the' words of a hymn. Soft stops will be used where they are appropriate ; a brighter register for brighter hopes and happier thoughts ; thick loud stops will help to convey awful impressions ; and no instrument can better give voice to notes of triumph than the organ. If the organ drowns the choir there is a grievous mistake, and in no sense a triumph of the instrumentalist. If the organ allows the choir to get flat or slow where either is avoidable, the mistake is the same, and should have the same condemnation.

The desirableness of voluntaries is a question which many churches with organs have not yet settled. It has certainly elements of danger in the opinion of a large section of the Church; butiany organist who has proper æsthetic ideas ought to be able to avoid hurting the feelings of those who have no great objection to voluntaries per se, but who withhold their support of them for fear of misuse. A voluntary before the service ought to soothe the minds of the worshippers, and induce that quiet in spirit and behaviour which is so necessary. and so desirable at the opening of divine service. In churches where a voluntary precedes the service, you will usually find that people enter the building more quietly, and on sitting down are more generally and completely isolated. A voluntary at the close of the service will tend to postpone the joining in conversation immediately after the benediction. It is surely desirable that people leave the presence of God quietly and decorously. This voluntary need not always be solemn, but should be chosen in harmony with the spirit of the close of the service.

A few remarks on æsthetics apart from music may fitly close these remarks. It is highly desirable, in the best interests of divine service, that the people be aided, both by precept and example, in maintaining quietness and decorum. The choir must be excused a little in preparing for each item of the service of praise, but there is in nearly every choir there
is a great deal more noise and talking than is necessary. This should be steadily avoided as a contravention of true order and right feeling, of which members of the choir ought to be examples.

Other parts of the musical service suggest many more things to be considered, but I must content myself with an appeal on this subject to all connected with our churches-to the party of progress, to proceed quietly and considerately ; to the minister, to assist and direct any endeavour to improve congregational praise ; to the whole congregation, that the choir be practically and sympathetically supported, and its numbers reinforced from time to time. It is the duty, as it ought to be the pleasure, of the singing members in a congregation to make the services in their own church as effective as possible. And, lastly, I would appeal to those of more conservative opinions, who insist that they are too seldom considered. "All good legislation is of the nature of compromise." Let every one look not on his own things, but also on the things of others. -Organist, in U.P. Magazine.

## IRREVERENCE.

It is amazing how much irreverence there is in the world, and how exceedingly irreverent some persons are. The house of God, the ordinances of the Christian religion, the Sabbath day, and the dispensations of providence are treated with an indifference which is irreverence itself. Even God Himself is spoken of in language that is coarse, and with an accent that is profane. The building in which individuals meet to worship God is, when viewed in one aspect, simply a house. It may be a very unpretending edifice, without any ornaments. Still it is the house of God, and God has promised to be in the midst of those who assemble under its roof to worship Him. Wherever and whenever God's people meet to worship Him there is a church in that place. It seems that a sense of propriety would prompt us to act and speak reverently while in the house of God, or even while near it. It may appear smart to laugh and whisper while in the house of God, but it is not reverent. Such conduct is treating the worshippers with disrespect, and it is insulting God in the assembly of His people. . The individuals who are guilty of such improprieties may say that they did not intend either to treat with disrespect the worshippers of God, nofto insult God. No matter what they say is thus intended. There is no way of judging of an individual's intentions but by his actions. God demands that we treat His house, His people and Himself reverently. The Sabbath day is often treated with great irreverence. By a large number it has been converted, apparently at least, into a weekly holiday. The church is converted into a place of general rendezvous. Here, too, many assemble as if to while away an hour pleasantly in secular conversation. This is irreverent, God gave man the Sabbath for a special purpose, but it was not for secular conversation. The ordinances of God's house are by many of us treated in a way which reveals the fact that we regard them as very common things. The Bible is quoted in a kind of jocular way, as if it were the pro. duction of some mere man, and he an old fogy-a stickler for old manners and customs, but a century behind the times.

This irreverence for sacred things is not confined to those who are usually called men of the world. Were this the case it would be in a ccordance with the nature of things, but when those who have been born of Christian parents, who have received a Christian education, who have by precept and example been taught to reverence God and the ordinan ces of religion which He has appointed, treat sacred things as secular things, the matter assumes a most solemn aspect. It is a dangerous experiment to treat with disrespect or irreverence God's people, God has a "peculiar propriety in them." A mother may forget her sucking child, but God will never forget His people. They may be poor, they may be unlearned, they may be very awkward and uncouth in their manners, they may be unable to enter a modern parlour, but God is preparing them for a seat at His right hand, where there are pleasures evermore. Let parents, both by precept and example, teach their children to reverence God and treat with respect all the ordinances of God's house, and let children learn to fear God. Let them remember that the Fourth Commandment is still binding, that God is now in the assembly of His saints, as He always has been, and that those who habitually treat with disrespect the Sabboth and the sanctuary have grounds to fear that God will abandon them to live in the practice of the sin of irreverence. Let them also remember that there is a kind of reflex influence in sin. God often pays us in our own coin.-Associate Reformed Presbyterian.

## COURAGEOUS PIETY NEEDED.

This is not an age of heroic Christianity. There is more pulp than pluck in the average Christian professor, when selfdenial is required. The men and women who not only rejoice in doing their duty for Christ, but even rejoice in overcoming uncomfortable obstacles in doing it, are quite too scarce. The piety that is most needed- is a piety that will stand a pinch; a piety that would rather eat an honest crust than fare sumptuously on fraud; a piety that works up stream against currents; a piety that sets its face like a flint in the straight, narrow road of righteousness. We need more of the Christianity that steadfastly sets its face toward Christ's word and holy will. An ungodly world will be compelled to look at such Christly living as at "the sun shining in its strengtb." God loves to look at those who carry Jesus in their faces. Of such is the kingdom of heaven.-Dr. Cuyler.

## Our Loung Jolks.

## LOVE'S VICTORY.

"Has the summer really come?" Said a rose-bud, blushing sweet
As she bashfully oped he
In a glad sweet surprise
a glad sweet surprise
And a flush upon her cheek.
'Oh, I wonder if the frost,
With his cold and cruel breath,
Has been vanquished by the sun
Has the genial summer come,
Unfolding life from seeming death?
With a timid, blushing bloom From their floral gemm'd retreats Come, with wealth of sweet perfume Flooding lovely May and June

Thus in fast increasing numbers,
Come these children of the sun ; From the silent land of wonders, Love has wooed and love has won

SIX SHORT RULES FOR YOUNG CHILDREN.
Were a star quenched on high,
Still travelling downward from the sky
Shine en our mortal sight.
So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the path of men.
As Brownlow North lay on his death-bed he enjoyed according to his own confession, "perfect peace." To a bystander he said: "You are young, in good health, and with the prospect of rising in the army; I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world." Mr. North wrote the practica counsels which follow
I. Never neglect daily private prayer ; and when you pray remember that God is present, and that He hears your prayers. -Heb. xi. 6
2. Never neglect daily private Bible-reading ; and when you read, remember that God is speaking to you, and that you are to speak and act upon what He says. I believe that all backsliding begins with the neglect of these two rules.John v. 39.
3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for Him ?-Matt. $v$ 13-16.
4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's bless ing upon it.-Col. iii. 17. If you cannot do this, it is wrong. Rom. xiv. 23.
. Never take your Christianity from Christians, or argue that, because such people do so and so, therefore you may.2 Cor. x. 12. You are to ask yourself, How would Christ act in my place? and strive to follow Him.-John x. 27.
6. Never believe what you feel, if it contradicts God's Word. Ask yourself, Can what I feel be true, If God's Word is true? and if both cannot be true, believe God, and make your own heart the liar.-Rom. iii. 4 ; I John v. Io, II

## HOME HAPPINESS.

Dear boys and girls, you can add very much to home hap piness, especially if you have a mother who is not very strong or a grandpa or grandma who is aged and feeble, by being thoughtful and mannerly.

There is a right way to open and shut the door ; a right way to move from one part of the room to the other ; a right way to sit down, to rise, to hold a book-a right way to do everything that is worth doing at all.

And yet we have known children to give their parents sad hearts by the neglect of these little home duties. It is more easy to du these things right than to do them wrong

One very ugly habit some young people have is that of calling aloud the name of a brother or sister, or even of a father or mother, who may be in another room, or upstairs, or in the yard. A polite person will always go to the person whose attention is required, and speak in a low and modes tone of voice.

The home might be made far more pleasant by observance of many of these little matters.

## THE INDUSTRIOUS SQUIRREL.

A Danbury farmer points to the squirrel as affording an instance of agility, quickness and hard work. Last fall he stored several bushels of butternuts in the second story of his corn house, and recently he noticed that they disappear ing much faster than the legitimate demands for his family supply warranted. He discovered soon afterward that a squirrel, a small red one, which the farmers' boys call "chip munks," had found a hole under the eaves of the building and was stocking her storehouse with the nuts the farmer had gathered. As an experiment to learn how rapidly the squirrel had wurked, he removed all but twenty of the nuts,
and set a watch upon them. - Six hours afterward every nu was gone. The distance from the corn house to the tree where the squirrel had its nest was just eighty rods. In going for a nut and returning with it, the sprightly little animal had to travel a distance of 160 rods. Computation showed that the theft of the twenty nuts required just ten miles of travel. But this does not include all. Severa times dogs frightened the squirrel, and it had to turn back, and twice the family cat got after it, requiring it to take a circuitous route to reach the storehouse. The nest was examined soon afterward, and a big, fat, lazy male squirrel was found snoozing quietly, while his little mate was performing a pro digious feat to supply him with food.

## HARD WORK.

Do not be discouraged, boys, if you are poor and have to work hard to earn your own living. The men whom you most admire and respect to-day were struggling a few years ago just as you are now. John Wanamaker, the merchah prince of Philadelphia, started in life by turning bricks for his father before school hours, and thus earning two cents a day Afterwards he entered a book-store, where he was paid $\$$ I. 25 per week, and walked eight miles each day between his home and his place of business. Now he has an enormous dry goods establishment, and employs more than 3,000 persons. One secret of his success is thoroughness. Once he heard a sermon full of hard words, and every one that he did not understand he looked up in the dictionary afterwards. Edison the inventor, began life by selling papers and peanuts in the cars, but at the same time he was reading history and scien tific books. One day he happened to be in a telegraph office when the machinery was out of order, and as there was no there who could fix it, he offered to try, and was successful. That was the stepping-stone to fame and fortune. Had these boys wasted their time over dime novels, and their money in cigarettes, the world would never have heard of them

## SOME BOYS

Some boys are never in time, late to meals, school, church often miss a train, keep their friends waiting after making ap pointments for certain hours. Business men do not want that kind of a boy in their stores or offices.

Some boys are slangy, interlard their conversation with all the slang phrases afloat. Refined people do not admire that style of youth.

Some boys are disrespectful, call their parents old man, old woman, nickname their teachers or employers, contradict their elders. Such boys are not usually popular

Some boys are lazy, let their mothers bring up the coal and kindling, carry the basket or bundle, let their sisters sweep the snow off the sidewalk, while they are coasting, skating, or sitting by the fire, saying, "It is so awful cold." Such lads forget it is just as cold for someone else to do the outdoor work as it would be for them.

Some boys are selfish, rude, thoughtless; never willing to give up their seat in a crowded street car ; always want the seat by the window in the steam car, even if somebody else has never travelled that road and would like to view the coun try ; always forget to help an aged or infirm person across the gutters, or put a letter in the box when a little child is trying oo reach up on tiptoes, and is still too short ; slam doors, or leave them wide open, yell like an Indian, whistle or stamp their feet in the house when mother has such a violent headache, caused by being up all the previous night with baby, who had the croup or colic, and who has just fallen asleep, and screams again as the noisy boy rushes into the room; never thinks to wipe the mud off his shoes, hang up his coat and hat, or put his school books in their proper place. Such boys should try to mend their ways.
Some boys are cross and disobliging at home ; if mother wan's them to go an errand, they want to know why John or Mary cannot be sent, they have nothing, he has everything o do, never has time to fly his kite or spin his top ; if baby must be amused while mother is busy, he does not see why he has to be nurse. Frank or Harry or some other fellow he knows never has to do girl's work, and the cross look and disobliging manner in which he performs the smallest task causes every one to feel unpleasant, and mother sad to think her son is that kind of a boy.

Some boys are always ready to fight, the least thing done or said causes offence, and up goes the hand to strike, even baby's soft cheek gets a vigorous slap; little brothers' and sisters' ears tingle, playmates shy off when he begins to get angry, for they, too, have had their share of his kicks and cuffs. He thinks it manly to resent every fancied wrong with a blow, but we know such boys are generally the worst kind of cowards.

Some boys are grumblers and fault-finders; the weather, the pleasure excursion, the clothes they wear, the presents received, the meals provided by kind parents, the teachers, both in day and Sunday school, the concert, or party, or drive, or parlour game, or anything else, even the country or town they live in, comes in for a share of fault-finding and grumbling about. Boys, don't, it will grow on you as the years roll on.

Some boys think it manly to chew tobacco, smoke cigarettes, drink a glass of beer or whiskey, congregate on street corners, use profane and obscene language, desecrate the Sabbath, attend theatres. Such boys will find to their sorrow that in a few years such habits will steal all the manliness out
of them, and they will be degraded wrecks, shunned by the good and pure.

Some boys spend all their time in reading dime novels and other demoralizing literature that is broadcast over the land Those are the sort of boys who fill our workhouses and prisons.

## ONLY A BOY

More than a half century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression
"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work ; there has been only one person added to the church in a whole year, and he is only aboy."

The old minister listened. His eves moistened, and his thin hand trembled on his broad-headed cane
"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."
"Yes, yes," said the deacon, "but 'by their truits ye shall know them,' and one new member, and he, too, only a boy seems to me a rather slight evidence of true faith and zeal I don't want to be hard, but I have had this matter on my I don't want to be hard, but I have had this matter on my
conscience, and I have done but my duty in speaking plainly.,
nscience, and I have done but my duty in speaking plainly.'
"True," said the old man; "but 'Charity suffereth long and is kind : beareth all things, hopeth all things.' Ay, there you have it ;'hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late but that fruit is generally the most precious of all."

The old minister went into the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had beer his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation ; and here, yes, here, he had been told at last that his work was no longer owned and blessed!

No one remained-no one? "Only' a boy."
The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him, and laid his hand on his black gown.
" Well, Robert ?" said the minister
"Do you think if I were willing to work hard for an education, I could ever become a preacher?"
"A preacher?"
"Perhaps a missionary."
There was a long pause. Tears filled the eyes of the old minister. At length he said, "This heals the ache in my heart, Robert. I see the Divine hand now. May God bless you, my boy ; yes, I think you will become a preacher."

Some few years ago there returned from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose ; when he spoke in public there was a deep silence. Princes stood uncovered before him ; nobles invited him to their homes.

He had added a province to the Church of Christ on earth ; had brought under the Gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes : had enriched with valuable knowledge the Royal Geographical Society, and had honoured the humble place of his birth, the Scottish kirk, the United Kingdom and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intention are sure. The old minister sleeps beneath the trees in the humble place of his labours, but men remember his work because of what he was to that one boy, and what that boy was to the world.
"Only a boy!"
Do thou thy work ; it shall succeed
In thine, or in another's day.
In thine, or in another's day,
And if denied the victor's meed
Thou shalt not miss the toiler's pay

## A BRAVE LITTLE GIRL.

The following incident, related of a little heathen Bengalese girl, shows what children in these far-off countries sometimes uffer for the sake of their religion.

A little girl came to school a few days ago with a severe bruise on her forehead, and on being asked by Mrs. M. what caused it would give no answer, but looked ready to burst out crying, But another child, a relative, was not so reticent, andjsaid her father, having observed that she had not done her "puja" for a great many days, asked her why she so neglected her devotions, to which she replied : "Father, I have not neglected my devotions; I have prayed every day to Jesus. I do not pray to idols because I do not believe in Jesus."

This so enraged her father that he seized her by the neck, took her before the idol, and having first bowed reverently before it himself, forcibly bent the child's head several times striking it so violently on the ground, that it bled profusely, the child crying bitterly the whole time. But she smiled happily enough when this was related in school, and said that she did not much mind, adding: "I cannot believe that trees, and wood, and stone will save me."

THE CANADA PEESBYTERIAN,
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## TORONTO.

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TORONTO, WEDNESDAY, MAY 15 th, 1889.

THE question of moving Victoria University to Toronto has got into the Court of Common Pleas. The board of regents met some time ago to arrange for the erection of the new building in Queen's Park, but were served with an injunction, and instead of going on with the work, had to begin what may prove a tedious and expensive lawsuit. A mortgage on a building is bad encugh, but it is not half so bad as an injunction. A mortgage does not prevent people from working to raise money to pay it off, but an injunction stops everything but the law-suit. Until this injunction is removed, the Methodists cannot take another step in the way of carrying out the decision of the General Conference. We have a thing to say about injunctions in such matters, but we will let it go until the case is decided, as comments at the present stage may be considered contempt of court. The court, however,. may not consider it contempt to say that some of these anti-federationists seem to be in danger of falling from grace.

$O^{N}$N another page appears a circular signed by the chairman and secretary-treasurer of the Board of French Evangelization in behalf of the Ottawa Ladies' College. The transfer of this institution to the control of that Board is an eminently wise proceeding. The conditions on which the transfer is made are exceedingly favourable. Most Presbyterians will share the confidence expressed in the circular "that there is a sufficiently strong Protestant and missionary spirit in the Church to ensure a successful response.". Now that the Protestants of Canada are awakening to the fact that it is most unwise for parents to send their daughters to Romon Catholic institutions for higher education, it is both their duty and privilege to extend encouragement and support to the ladies' colleges that have been established and equipped to supply what has been a long-felt want. It is to be hoped that the present effort will be crowned with complete success, and that the Ottawa Ladies' College will prove a most successful and efficient institution, and a great benefit to the residents of Eastern Ontario.

THE repeated defeats of the Scott Act should not be construed to mean that the people of Ontario are any more friendly to the liquor traffic than they were when the Act was adoped by immense majorities. The vote for repeal shows that the people have lost confidence in the Scott Act, merely that and nothing more. Many who voted for the Act never had much confidence in it but they were willing to give it a fair trial. There is no difference of opinon among decent men as to the evil of intemperance. The vast majority of the people of this Dominion are agreed in thinking that the liquor traffic should be abolished or hedged around with such restrictions as would reduce its evils to a minimum. The question to be decided is the best way to do it. On this question there is great difference of opinion and those who hold these different opinions have not been any too careful in speaking about each other's motives. Unity of action would bring prohibition or something practically as good, but unity of action seems as hard to secure as convictions used to be in some counties under the Scott Act.

THE centennial celebrations have raised the old questions. Was Washington a Christian? Was he a member in full communion of the Episcopal Church? Dr. Cuyler puts together a chain of copal Church? Dr. Cuyler puts together a chain of convince any jury that Washington once communicated in the Presbyterian Church at Morristown, New Jersey, on the strength of his own statement that he was a member in full communion of his own Church.

The Army happened to be encamped at Morristown where the Lord's Supper was being dispensed there in a Presbyterian Church ministered to by a relative of Dr. Cuyler's. The General asked the pastor if members of other Churches were permitted to sit at the Lord's table with Presbyterians, and on being assured that they were he and several officers came and partook of the sacrament. It is grossly unfair to assume that men like Lincoln, Lord Macaulay, Washington and others who are reticent as a rule on religious questions are infidels or atheists. Quite frequently they are better Christians than some loud professors who continually thrust their alleged religion in your face.

ONE hundred years ago the General Assembly of the Presbyterian Church of the United States said:
W.* We perceive with pain and fearful apprehension a general dereliction of religious principle-an abounding infidelity-a
dissolution of religious society seems to be threatened. Fordissolution of religious society seems to be threatened. For-
mality and deadness, not to say hypocrisy, visibly pervade mality and deadness, not to say hypocrisy, visibly pervade public morals have advanced with a progress proportioned to our declension in religion.
We often hear about the goodness that existed in the "days of the Fathers." Manifestly the fathers of the American Presbyterian Church did not think very highly of the state of religion in their day. Perhaps the liberality, activity and missionary spirit that are now marked features of the American Church owe their origin to the faithfulness with which the General Assembly rebuked the abounding infidelity, formality and deadness of the Church of 1789 . How foolish it is for living men to be constantly prosing about the 'good old times," and "the early days," when we find the really good men of their times vehemently denouncing the abounding evils of the good old days.

$\mathrm{A}^{\mathrm{N}}$MONG other things suggested by the Washington Centennial was a comparison between the treatment of prisoners now and the treatment a hundred years ago. A contemporary says:

Criminals could hardly get across the line then to enjoy their boodle in the luxuries of Canada. In fact, they were handled rather roughly. The counterfeiter got his ears pullory besides. A thief was made to sit on the gallows as preliminary to being tied to a whipping post for thirty-nine bloody lashes. A forger got a red-hot brand applied to the palm of his hand. A pilferer would be sold into slavery for six months or two years. A burglar had his neck stretched until when taken down he would never burglarize again.in this world anyhow. And if a man contracted debts that he could not pay he went to the vilest, filthiest and darkest prison that
could be devised, frequently out of some old abandoned mine that was without light or ventilation.
That was one extreme. The other is to look upon a criminal as a kind of hero, to visit condemned murderers and make such a fuss over them as tempts weak, vainlmen to think that the surest way to gain notoriety is to kill somebody, to interview murderers and other criminals two or three times a day, and publish all their sayings and doings in the press publish all their sayings and doings in the press somewhere between branding criminals and giving them an amount of newspaper attention that would scarcely be given to Gladstone.

THE religious journals across the lines have made good use of the centennial celebration by comparing the state of religion in the country when Washington became President with the state at the present time. In 1789, the Christian-at-Work says

Infidelity was common and rampant. "The boys," says Lyman Beecher, "who dressed flax in the barn read Tom
Paine and believed him." The students of Yale and Harvard Paine and believed him." The students of Yale and Harvard
were almost to a man professed and aggressive infidels and were almost to a man professed and aggressive was not one
atheists. At West Point so late as 1825 there was confessing Christian among the professors or cadets. It was difficult for a clergyman to get justice from a jury.

The churches themselves, it must be confessed, were in a low state. Lotteries were authorized under their aid for en-
dowing Harvard, and Dartmouth, and Union, and Princeton, dowing Harvard, and Dartmouth, and Union, and Princeton,
and Rutgers ; nay for the advancement of religion! The and Rutgers; nay for the advancement of religion! The
slave trade was in full blast, and the selling of wives and children away from their husbands and parents was common all over the States.

It almost takes one's breath away to read that old Princeton was partly endowed by a lottery. If there are any Christians on the other side who sigh for the "good old times" they must belong to the class that read no newspapers. They nearly always do. And still due allowance must be made for the men of those days, even for the men who bought and sold slaves. It is manifestly unfair to bring men down a century and judge them by the standards that obtain a hundred years after their own time It may be hard with most of us if we are to be judged by the standards that prevail a hundred years hence.

## THE WASHINGTON CELEBRATION.

THE doings which made New York the other week a centre of attraction to the American Union have passed into history. The pageantry and pomps are laid aside for the practical routine of every day life, the parades on land and water are all disbanded, the oratory has lapsed into silence, the ball room, ablaze with grandeur, and disgraced by dissipation, has been deserted and all the incidents have been left behind and the nation goes on its way to the accomplishment of its destiny. Has the immense celebration been a help or an impediment to an onward and upward progress ? Like all other retrospective occasions it will no doubt prove productive in both ways. The amount of attention concentrated on past events has enabled men to form a more vivid perception of the differences between the condition of affairs in Washington's time and the present. The contrasts in many ways are striking. The immense progress in the development of the industrial arts and commerce, the vast expansion of natural capabilities, the gigantic increase in population and influence, the advances in educational and religious resources afforded unlimited scope for oratorical expansion. The considerations suggested by these undisputed evidences of growth might properly awaken a just pride in the hearts of the citizens, and also might prompt an inordinate vanity in some minds, which latter can only be deplored.

A nation cannot live on its past reputation any more than an individual can count on the respect and esteem of his acquaintances merely because his ancestry succeeded in making honoured names for themselves. The past achievements in a nation's history are a precious heritage ; they are a stimulus for high endeavour for the future. Whatever of value has come down from the past is worthy of being cherished and the responsibility rests on each succeeding generation to perpetuate and extend the blessings they have inherited. There can be no sadder sight than that of a once famous nation sinking with ever-accelerating steps into decadence and dishonour. The memory of former virtues and achievement only make the contrast the more painful and indicate the height from which a once illustrious people have fallen. If reflection on the past has inspired the American people with a desire to cultivate, as the best of their ancestors did, the righteousness that exalteth a nation, then the centennial celebration was worth vastly more than its entire cost.

There is no reason why American citizens, or even those who were only dispassionate onlookers of their doings, should take a pessimistic outlook of their national future. In every department of activity there is room for the deepest gratitude and the fullest hope. It is true that the future prospect does not present an altogether serene and cloudless sky. There are forces and tendencies discernible from which serious trouble may spring, but none that yet threaten the stability or healthful progression of the nation.

The address delivered by Bishop Potter in St. Paul's Chuch before a crowded and distinguished audience, including the President and his Cabinet, has attracted more than ordinary attention, and deservedly so. The Bishop seems to have realized the greatness and the full responsibility of the occasion, and in plain truth it can be said that he was equal to it. To a man of weaker moral fibre the temptations were great. He might have made a brilliant display, and succeeded in obtaining the hearty applause of the multitude for the magnificence and dazzling splendour of his oratory, but the bishop reached a far higher level. He spoke with the dignity that belongs to the words of truth and soberness. His thoughtful and solid address comprehended the good done in the past, a grateful recognition of the guiding hand of Providence in the national history, a frank acknowledgiment of what had been realized, and a faithful warning as to the dangers that sught to be guarded against. The following extract will show in what manner the outspoken bishop dealt with this part of his subject. As truth is unlimited by national or geographical boundaries, there may be hints in his words that Canadians would be not the worse for considering :

The conception of the National Government as a huge machine, existing mainly for the purpose of rewarding parter and conduct of Washington and his associates that it seems grotesque even to speak of it. It would be interesting to imagine the first President of the United States confronted with some one who had ventured to approach him upon the basis, of what are now commonly known as "practical politics." But the conception is impossible. The loathing, the outraged majesty with which he would have bidden such a creature to begone, is foreshadowed by the gentle dignity with
which, just before his inauguration, replying to one who had
the strongest claim upon his friendship, and who had applied to him during the progress of the "Presidental campaign," as we should say, for the promise of an appointment to office, he wrote: "In touching upon the morc delicate pari of your letter, the communication of which fills me with real concern, 1 will deal with you with all that frankness which is due to friendship, and which I wish should be a characteristic feature of my conduct through life.

Should it be my fate to administer the Government. I will go to the chair under no pre-engagement of any kind or nature whatever. And when in it, I will, to the best of my judgnient, discharge the duties of the office with that impartiality and seal for the public good which ought never to suffer connections of blood or friendship to have the least sway on decisions of a public nature." On this high level moved the first President of the
Republic. To thust we who are the bers of her sacred in. Republic. To thast we who are 'he heirs of her sacred in-
terests be not unwilling to ascend if $e$ are to guard our gloriterests be not
ous heritage.

Fminent as is the position occupied by Bishop Potter his view is not obscured nor his vision dis turbed by the previlence of the worship of material success, and the undue devotion to the pursuit of wealth characteristic of the age Ile goes on to say:

And, again, amother enormous difference between this day and that of which it is the anniversary, is seen in the enormous difierence in the nature and influence of the forces that
determine our national and political destiny. Then ideas ruled determine our national and political destiny. Then ideas ruled
the hour. To day there are indeed ideas that rule our hour, the hour. To-day there are indeed ideas that rule our hour,
but they must be merchantable ideas. The growth of wealth, but they must be merchantable ideas. The growth of wealth,
the prevalence of luxury, the massing of large material forces, the prevalence of luxury, the massing of large material forces,
which by their very evistence are a standing menace to the freedom and integrity of the indwidual, theinfinte swagger of our American speech and manners, mistaking bigness for greatness, and sadly confounding giun and godliness-all this is a contrast to the austere simplicity, the unpurchasable integ-
rity of the first days and first men of our Republic, which rity of the first days and first men of our Republic, which
makes it impossible to reproduce to day ether the temper or the conduct of our fathers.

Men of charditer and influence who can speak out in this manner are valuable in a community. The people who wan licar and heed these counsels have certainly a prumising future before them. One more extract and then the bishop goes back to the discharge of his ordinary functions

In the elder States and dynasties they had the trappings of royalty and the pomp and splendour of the king's person to fill men's hearts with loyalty Well, we have dispensed with the old titular dignities. Let us take care that we do not part with that tremendous force for which they stood. If there he no titular royalty, all the more need is there for personal royalty. If there is to be no nobility of descent, all the more in dispensable is it that there should be nobility of ascent-a that as men come withon the circle of its influence, they involuntarily pay homage to that which is the one pre-emment dis. tinction, the Royalty of Virtue.

And that it was, men and brethren, which, as we turn today and look at him who, as on this morning, just an hundred years ago, became the servant of the Republic in becoming ue Chei kuler of its people, we must needs own, conferred upon him his divine right to rule. All the more, therefore, we need to recall his image and, if we may, not only to commemorate, but to reproduce his virtues. The traits which in him shone pre-eminent as our own Irving has described them, "Firmness, sagacity, an immovable justice, courage that never faliered, and most of all truth that disdained all artifices," these are characteristics in her leaders of which the nation was never in more dire need than now.

## PAITH CURE.

$T \mathrm{~T}$ is universally recognized that imagination and emotion have a powerful influence on the physical nature. Cases withuut number have been cited, of healthy people becuming ill through imaginative deceptions, and nu less frequent are the instances of of cures effected by means of a vivid mental impression. Out of the mysteriuus sympathy between ning charlatan has not uilly in a dark and ignorant pest, but in the enlightened present, reaped a rich hare est. With all the buasted triumphs of education
it is not imprubable that the astute schemers will, for many years to cume, comtinut to find numerous subjects and purses to operate upon. Superstition, ihe every"baleful influence, dies hard. The sick, like the poor, arc always with us. Is it to be wondered at that, with the weariness, the depression, and the despundency that protracted illness with its enfecblement brings that sufferersare keen tu try any remedy that offers

Among the latest novelties in therapeutics, there now falls to be reckoned what is known as the Faith Cure. Those with whom it originated are entitled to the credit of the best of motives, and the most benevolent of intentions. The same sincerity rightly belongs to many of the believers in the new method of dealing with discase. With this admission, however, a disagreeable truth is coupled. Under cover of the Faith Cure, the adaptive quack is certain to intrude, and it is equally and painfully certain that he will find victims. Already such operators have had their masks torn off, and the disillusion has not always been of the pleasantest kind. The fact that pretenders are to be found in the ranks of the Faith Curists is, in itself; no argument against the system. For what cause that ever obtained anything like a measure of popular favour has been free from decep-
tion and imposture? The holiest of all causes has in every age had its hypocrites.

JBooks and siliagazines.
$A$ trong faith in whatever form it manifcsts itself is something that commands respect ard grateful recognition. Yet it may be possible that the quality of faith in some of its manifestations may be open to question. There are certain kinds of faith that become enfecbled by access of intelligence. There is such a thing as an ignorant faith, and it is strong only because it is ignorant. Might it not be also possible that. in certain cases, hallucination. or even the cencept of a vivid imagination may pass for faith? Siff-duception is not by any meansarare thing. The allerates of the Faith Cure may, with comfidence, ma'ie their appeal to certain texts of sicripture, and they may also be correct in their methods of interpretation, but dues it necessarily follow that the texts to which they appeal are sufficiently numerous, dud of such unmistakable clearness that the analogy of faith has to be thereby superseded

All Christians ate Mrreal that God is ommipotent, and it is under.stond that all natural latw is a at will the operation of particular laws, but are we warranted to conclude that II e will do so in every case in answer to the prayer of faith? There is a difference betwen f.ith athl prevumption. Man's chief end is to glurify (Gud. Disease and suffering are primarily the direct revults of sin. Their cessation is to be ardently desired. But in the present order of things, is there entire cossation pussible? Whether is it better for us to know that God's physical laws are unerring in their punitive effects dydinst trathorespunt, or to unagine that if we repent
of our sims, the cvil effects will no longer be felt? If a young nan is conv no ad that when he gives way for imstance to the smo of memperance, or any other violation of God's laws relating to physical life, he not only injures his prospects of worldly success, and jeopardises his mual and spiritual life, but he thereby impairs his budity health, which after years of an exemplary life cannot obliterate, it is likely to have a more salutary or deterrent effect than if he dream the foolish dream that on renouncing a sinful life he is sure of becoming a hero in the effeminate circles where silliness and sentiment are the reigning influences.

There may be infinitely wise reasons why God calls many of his loved ones to pass through the furnace of affliction. There is such a thing as a
faith that becomes grand and strong by the discipline of adversity From the dark valley of the shadow of death have come some of the noblest examples of a triumphant faith, the world has yet seen, or is likely to see. Somehow, it seems that the sublime faith exercised by the patriarch of $\mathrm{U}_{6}$, that could find voice in such words as "Though He slay me, yet will I trust in Him, is of a grander quality than some of the modern instances that have not a little in them akin to a beatified selfishness. The good old-fashioned Presbyterian doctrine is that prayer sho - Je offered for things agrecable to God's will. incre are certain spiritual blessings, the
most precious of all, that are frecly and graciously most precious of all, that are freely and graciously
offered, and that are absolutely promised to them that ask, but the like certainty of receiving is not assured in relation to temporal things. It is not for a moment to be supposed that He who taught us to pray fur wur daily bread means us to refrain frum making ul.r every day concerns subjectof prayer. Faith takes all things to the mercy seat, but it humbly leaves all in the loving Father's hand, and it has the best of dll warrants for doing so. The shameful death on the cruss was one from which the Godman sensitively shrank. He prayed that were it possible, the cup of suffering might pass. The prayer ended with these wurds, which every devout soul in every age will regard as sacred and tender beyond expression. "Nevertheless, not as I will, but as Thou wilt." They are sufficient as a monition to the spirit of a thoughtless presumption and equally sufficient to encourage the timid and trustful sufferer to rest secure in the unquestioned love and infinite tenderness of the Divine Father. Such will not foolishly neslect the use of the means for the preservation of health and its recovery when mpaired, which God, in His providence, has pruvided.
Wherein docs the Faith Cure theory differ from the spurious miracles, apparitions of the Virgin, the marvellous potency of saintly bones and uther relics, which the Romish Church palms upon her superstitious devotees? Is there, or is there not, an affinity between some of the experiences narrated at Faith Cure Conventions, and the stories recited by pilgrims to Knock Chapel, the Shrine of our Lady of Lourdes, or our Canadian thaumaturgic Sanitarium at St. Ann de Beaupré? Protestant superstition is not less, but much more, reprehensible than tion is not less, but
Roman Catholic.

The Mintovidy ketifn of the Wonlod. (New York. Funk \& Wagnalls; Toronto: William 13igigs.) The May number of this, the foremost of missionary periodicals, hat a large variety of interesting and intructive papers om missionary themes. Much general missimary intelligence and a number of suggestive topics all bearing on the one great subject. It is the nast comprelensive of all existing missionary publications.
 (trait gallery of the Nay number is given to the Rev. J. M. Dickson. D.I). of the Pilgrim Congregational Church, Rhode Island. A sermon, " $\Lambda$ Contrast with a Leswon," by Dr. Dickson opdens the number. The contents are varied, suggestive and evangelical, and up to the standard of excellence which this monthly has at uniformly maintained.
(dinamanh imt Jelits. By Joseph Wild, 1.1. Toronto: The Cimentan Adeance-The six able sermons recently delivered by the Rev. Dr.
Wild, pastor of the Bund Street Congregational Church of this city. on the Jesut question, have been issued in neat bouk form by the publishers of the Cannadurn Advance, which prints the Sunday evening disc suries of this divine. They contain much that is of value and interest is bearing on the question at issuc, and will, no doubt, have a wide reading.
 York Macmillan \& Co.) liction seems to be the strong point in the current number of the Eng /ish Illustrated. The "opening purtion of a new story, "Jenny Harlowe," by W. Clark Russell, of sea-story fame, begins the number. "The Better Man" and "Sant' lario" are continued The illustrated descriptive articles are "A Peep into the Coal Country," and "Abingdon." There are other features which render the number very attractive.

Tile Evanotil al, Rffosirory. (Pitsburgh: J. D. Sands \& Co. -This is no new venture in the realm of periodic literature. A monthly magazine
that is in its sixty-sixth year must have had subthat is in its sixty-sixth year must have had subgencrations of readers in its conduct is Ur. A. Among those associated man of excellent gifts for the office he fills. The March number of the Repository contains a rich variety of timely and well written contributions on the most inportant religious, moral and social topics of the time.

Pall " Bert" Preficf to "La Morale Des JFsults." (Montreal W. Wrysdale \& Co.; To-
ronto: A. G. Watson, Willard Tract Depository.)While a member of the Gambetta Cabinet Paul Bert was bitterly assailed, and held up to ridicule as a hateful free-thinker. Just before his death in Tonquin it was asserted that he gave evidence of his faith in Gospel virtues. On reading the very trenchant preface to Father Gury's work on Jesuit Tuorals, it can readily be understood how that amiable fraternity would have much satisfaci: : in blackening the reputation of one who has done so much to unmask the character and designs of an order everywhere held in aversion. The preface betrays no trace of anything approaching scepticism but it does convey in an unmistakable manner the opinion he entertained of the Jesuits, and indicates no less clearly how he established his opinions by very conclusive reasons. The wide circulation of this little pamphlet will do good work at the present crisis.

Knud Cullbere Munilith. (Toronto: D. T. McAinsh.) What was only a few years ago a bright boy has already become a vigorous youth. Kinox Cullege Munthly with the number for the current month enters un its tenth vulume. There is no sign of weakness about it and its achievements and promise are greater than ever. The number is larger by sixteen pages than any of its predecessors but there has been no sacrifice of quality to quantity. It is solid without dulness, and bright without frivolity. The enterprising editur in his European trip has looked about him to good purpose; he has secured as contributors men whose abilities are widely recognized and whose names are houschold words throughout the Presbyterian fold. Professor Calderwood, of Edinburgh, pays a beautiful, appreciative and graceful tribute to the work, worth and memory of the late Professor Young. Other papers of great merit are, "George Buchanan. the Scottish Virgil,"
by Rev, T. F. Fotheringham, M.A., and "East Lohdon," by Rev. J. A. Macdonald. Knox College Monthly is obviously destined to become a power in the land.

## Cboice $\mathbb{L i t e r a t u r e . ~}$

BY A WAY SHE KNEIV NOT.
The \$lory of allison wimb.

## By Martionetm. Roseretson

## chapiler vivi. (Cimtinued.)

"Ye'll need to space at humsel' to lind that out. He says naething to me."
"We will hope letter thungs for you," sad Allson.
She took the chidd in her arms again. A fair, fragile little creature she was, with soft rings of golden harr, and great, wistful blue eyes. She was not in the least sthy or frightened, but nestled in Allison's arms in perfect content.
"Come and sce Charlic," said she.
Charle was a little lad whose right place was in another room, but beng restless and troublesome, he had been brought here for a change.
sharp, bright eyes.
"Just a sair leg.
"Just a sarr leg.
"No, I brought no book with me except my Bible."
"Weel, a Bible would be better that ne bot
"Weel, a Bible would be better than nae book at
"Eh! laddie" Is that the way ye speak of the
"Eh! laddie' Is that the way ye speak of the good
Book?" sard a voice behnd him. "And there's Bibles here -pienty of them.",
"Are yecomin' the morn?" asked the lad.
"Yes, I amm," said Allison.
"And could ye no" get a
"And could ye no" get a book to bring with you-a book of ony kind-except the catechis :
"Heard ye ever the like o'
bringin' o' you?
"Mysel' maistly. What ails ye at my up.bringin'? Will ye had a book for me the morn?" said he to Allison.

If I can, and if it's allowed.
"Oh! naehody will hinder ye. It's no' my head, but my leg thet's sair. Readin winna do that ony ill, I'm thinkin'." And then Allison went on to another bed, and backwards
and forwards among them, through the long day. There were and forwards among them, through the long day. There were
not many of them, but oh! the pain, and the weariness!-the not many of them, but oh! the pain, and the weariness !-the
murmurs of some, and the dull patience of others, how sad it murmurs of some, and the duil patience of others, whe woman had said, so that she could help them without thinking about hem, as she had many a time kept her hands busy with her hem, as she had mank, while her thoughts were far away? It did not seem
with her.
with her. help which she minht bring them, by telling them how she herself had been helped, in her time of need. And would not that be a good work for her to do, let her life be ever so long
and empty of all other happiness? $1 t$ might be that all the and empty of all other happiness? It might be that all the
troubles through which she had passed were meant to prepare her for such a work

For the peare which had come to her was no vann magination. It had flled her heart and given her rest, even ${ }^{7}$ ?fore the long, quiet time which nad come to her, when she was with the child beside the far-away sea. And through her means, might not this peace be sent to some of thes
She stood still, looking straight before her, forgetful, for the moment, of all her oun thoughts. Her hopes, she called the moment, of all her own thoughts. Her hopes, she called
them, for she could not but hope that some such work as this them, for she could not bu
might be given her to do.
"All
"Allison Bain," said a faint voice from a bed near which meet the gaze of a pair of great, blue eyes, which she knew she meet the gaze of a pair of great, blue eyes, which she wan she
had somewhere seen before, but not in a face so wand weary as the one which lay there upon the pillow. She stooped down to catch the words which came more faintly still from the lips of the speaker. I saw you-and I couldna keep mysel' trom speaking. But ye needna fear. 1 will never tell that it is you-or that I have scen you
The girl burst into sudden weeping, holding fast the hand which Allison had given, her.

## "Is it Mary Brand?" whispered Allison, after a little.

"No, it is Annie. Mary is dead and---safe," anci she turned her face away and lay quiet for a while.

Allison made a movemeut to withdraw her hand.
"Wait a minute. I must speak to some one-before 1 die appealing eyes. "I'm Annie," she said. "You'll mind how my mother died, and how my father married again- owersoon maybe-and we were all angry, and there was no peace
on the house. So the elder ones scaltered, -one went here and another there. We were ower-young to take right heed, -and not very strong. Mary took a cold, and she grew wand not very strong. Mad went home to die at last. As for me inell into
wrouble and I daredna go home. Sometume 1 may tell you trouble and daredna so home. Somenme may tell you -I'm feared to die. Fven if I were sorry enough, and the lord were to forgive me how ould ever look into my
mother's face in heaven? There are some sins thet cannot mother's face in heaven there are

Allison had falien on her knees by the low bed, and there were tears on her cheeks.

Annic." said she, "never, never think that. See, J am sorry for yous. can kiss you and comfort you, and the l.ord
Himsell will forgive you. You have His own word for that. And do you think your own mother rould hold back? Take And do you think your own mother rould hold back Take
hope, Annic. Ask the Lord Himself Io ye no' mind how Doctor Hadden used to say in every prayer he prayed, 'Oh, Thou who art mighty to save's Mighty in save' Think of it, dear. 'Neittershall any man pluck them out of My hand.'
Jesus said that Himself. Ah! ye are weary and spent-but ye have strength to say, 'Save me, I perish.'' And that is cnoukh."
ips said faintly, "Come again," and the blue, beseeching eyes said more. Allison promised surely that she would come, and she kissed her again, before she went away.
She came often-every day, and many tumes a day, and whe needed it so much. Annie lingered longer than had seemed possible at first, and there came a day when every
ong night of watching, tll at the dawning she passed away long night of watching, till at the dawning she passed away
sinful, but forgiven; trembling, yet not afraid. Allison kissed lie dead month, and clipped from the forehead one ring of bright hatr, saying to herself: "To mind me, if ever I should grow faithless and forget.

But many thugs had happened before thas came to pass For at the end of the first week of Allison's stay among the sick and sorrowful folk, there cante to her the message for which she had through all the days been waiting." It was Doctor Fleming who boought it, saying only, "Come."
"Is he dyiny ?" she found voice losay, as they passed into he room together.

No. Oh ! no. But he has come to himself, in at meas-
and needs to be roused. Your coming may startle him ure, and needs to be roused. Your coming may startle him.
That is what I wish. It cannot really harm him."
And so with litte out ward token of the inward trembling which seized her when she saw his face, Allison stood beside her husband. Yes, her husband' For the first time, scarcely
owing what she did, she said to herself, "My husband."
The doctors had something to do for him, and something to say to one another, and she stood looking on in silence, pale, but calm and firm, at least as far as they could see.
They spoke to him and he answered sensibly enough, and They spoke to him and he answered sensibly enough, and muttered, and complained, and begged to be let alone, as sick
folk will, and told them at last that littic good had all their folk will, and told the
plysic done him yet.
physic done him yet.
They let in the light, and his eye followed Allison and rested on her face for a moment ; then he sighed and turned away. No one moved, and in a litlle he turned his head agann, and his colour changed. Then they let down the cur tain, and the room was in shadow:
dream," they heard him say with a sigh.
Doctor Fleming beckoned to Alliso. from the room
"He will sleep now for a while, and when he wakens he will be more himself. You are not afraid to be left with him?
He may know you when he watens again," He may know you when he wakens again."
"I am not afraid," said Allison, speaking faintly, and then she added with a firmer voice, "No, I am not afraid.
Dickson will be with you in a minute. Do not and his man Dickson will be with you in a minute. Do not speak to him unless he speaks to you. Even of he should speak, it may be

Doctor Fleming spoke gravely and
Doctor Fleming spoke gravely and briefly, letting no look or tone of sympathy escape from him. "I'll see you again lore leave the place," said he.
So she sat down a little wit
So she sat down a little withdrawn from the bed and waited, wondering how this strange and doubtful experimen
was to end. He neither spoke nor moved but seemed was to end. He neither spoke nor moved, but seemed to
slumber quietly enough till Doctor Fleming returned. He did slumber quietly enough till Doctor Fleming ret
not come in, but beckoned Allison to the door.
"That is long enough for to-day. Are you going to your poor folk again? If it shuuld suit you better to go home, you can do so. Old Flora has returned, and I will speak to " 1
' I will go out for a little, but I will come back. They will expect me. Yes, I would like better to come back again."
And so she went out a while, and when she returned she And so she went out a while, and when she returned she
rought an odd volume of the History of Scotland to restless brought an odd volume of the History of Scotland to restless
Charlie, and a late rose or two tied up with a bit of sweetCharlie, and a late rose or two tied up
briar and thyme, to poor Annie Brand.

The next day passed like the first. Allison went when she was called, and sat beside the sick man's bed for an hour or wo. He followed her with his eyes, and seemed to know ber, but he did not utter a word. He was restless and un easy, and muttered and sighed, but he had no power to move
himself upon the bed, and he did not fall asleep, as Allison himself upon the bed, and he did not fall asleep, as Allison hoped he might after a while. For the look in his troubled
eyes hurt her sorely. There was recognition in them, she eyes hurt her sorely. There was recogn
thought, and doubt, and a gieam of anger.

## "If I could do something for him," thought she.

"But to sit here useless.' And I must not even speak to him until he speaks to me."
She rose, and walked about the room, knowing that the dull eyes were following her as she moved. When she sat down again she took a small: New Testament from her pocket and as she opened ti he curned his face away, and did not
move again till a step was heard at the door. Then, as some move again till a step was heard at the door. Then, as some
one entered, he cried out with a stronger voice than had been heard from hini yet :
"Is that you, Dickson? Send yon woman away-if she be
a woman and not a wraith (spirit)," he added, as he turned his face from the light.

It was not Dickson. It was the doctor who met Allison's startled look as he came in at the door.

## ?" said he. <br> you ?" said he.

 "He has spoken," You could hardly expect that cons had made a step in advance, for all that. And now go away, and do not show your face in this place again to-day. Wrap yourself up well, and go for a long walk. Go out of the town
or down to the sands. Yes, you must do as I bid you Never heed the auld wives and the bairns to-day. I ken they keep your thoughts on their troubles and away from your own. I3ut you may have a good while of this work yet weweks, it
may be, or months," and in his heart he said. "God grant it may be, or months," and in his heart he said. "God grant it may not be for ycars.

And youll mast talic good care of yourself. Mistress Allison, you have set out on a road in which there is no turning back now, if you would help to save this man's soul."
"I have no thought of turning back," said Allison.

That is well. And to go on will need fath and patience, and ye'll also need to have a your wits about you. Youll need perfect henlth and your natural strength, and yelf just do my bidding in all things, that you may be ft to meet all that is be-
fore you-since it secms to be God's will that this work should fore you-sin
fall to you."
Allison went at the doctor's bidding. She wrapped herself up and went down to the sands, to catch the brecze from the sea. It was more than a brecie which met her. It yas almost a gale. The waves were coming grandly in, dashing
themselves over the level sands. Allison slood and watched hem for a while musing.
'And cach one of them falls by the will of the Lord. word from Him could quiet them now, as His 'Peace, be
still,' quicted the waves on the Sea of Galilee so long ago still,' quieted the waves on the Sea of Galilee so long ago,
'Oh! ye of litte faith!' said He, 'Wherefore do ye doubt?'

As He might well say to me this day, for oh! I am fainthearted. Was I wrong from the beginning? And is my sin
finding me 8ut? Have I undertakell what I can never go through with? God help me, is all that i can say, and though I must doubt mysel, let me never, never, never doubt
llim." And then she set herself to meet the strong wind, and held her way against it tiil she came to a sheltered spot, and there she sat down to rest. When she turned homeward again theie was no strong wind to struggle against. It helped her on as she wemt before $1 t$, and it scemed to her as if she had come but a little way when she reached the place where she had watched the commg in of the waves. The weight was lifted a little from her heart.
"It is only a day at a time, however long it may be," she told herself. "It is daily strength that is promised, and God sees the end, though I do not."

Yes, daily strength is promised, and the next day, and for many days, as she went into the dim room where the sich man lay, Allison felt the needs of tis renewal. It was not the silence which was so hard to bear. It was the constant ex pectation, which was almost dread, that the stlemt lips might open to speak the recognition which she sometimes saw in the eyes, following her as she moved. There were times when she said to herself that she could not long bear it.
"In one way he is better," said the doctor. "He is com ing to himself and his memory-his power of recalling the past-is improving. He is stronger too, though not much, as
yet. With his loss of memory his accident has had less to yet. With his loss of memory his accident has had less to do than the life he had been living before it. He has had a hard tussie, but he is a strong man naturally, and he may escape this time. From the worst effects of his accident he can never recover. As far as I can judge from present symtoms, he will never walk a step again-never. $13 \cdot t$ he may live for years. He may even reco
tend to business again-in a way."

Allison had not a word with which to answer him. The doctor went on.
his might have kept this from you tor a while, but I have this reason tor speaking now. 1 do not ask if you have
'counted the cost.' I know you have not. You cannot do it. 'counted the cost.' I know you have not. You cannot do it. You have nothing to go upon which might enable ynu to do so. Nothing which you have ever seen or experienced in life, could make you know, or help yo: to imagine, what your life would be-and might be for years-spent with this man, as his nurse, or his serdant bear it unless she loved him woman in a thousand could bear $t$-unless she loved him And even so, it would be a slow martyrdom."

Allison sat sitent, with her face turned away.
"What I have to say to you is this," went on the doctor. "Since it is impossible-if it is impossible, that such a sacrifice should be required at your hands, it will not be wise for you to bide here longer, or to let him get used to you, and
depend upon you, so that he would greatly miss you. If you depend upon you, so that he would g
are to go, then the sooner the better.'

Allison said nothing, but by her changing colour, and by the look in her eyes, the doctor knew that she was considering her answer, and he waited patiently.
"No," said Allison, "I do not love hım, but I have great pity for him-and-- I am not afraid of him any more think I wish to do God's will. If you do not say otherwise, would wish to bide a while yet-itl-it is made plain to me hat I ought to do. For I was to blame as well as he. anould have stood fast against him. I hope-l believe, that
I wish to do right now, and the right way is seldom the easy
"That is true. But many a sacrifice which good women make for men who are not worthy of it, is made in vain. do not like to think of what you may have to suffer, or that such a man should have, as it were, your life at his disposal you, and begin a new life in a new land."
"That was what I meant to do. But if the Lord had meant that for me, why should He have let
here, knowing not what might be before me
"I doubt I am not quite free from resposibility in the matter, but I thought the man was going to die."
my No, you are not to blame. When Mr. Rainy touched my arm that day in the street, I seemed to know what was
coming, and I would not wait to hear him. And when Saun coming, and I would not wait to hear him. And when Saun
ners Crombie spoke his first wo:d to me that night, I kenned well what I must do. Ilut, like you, I thought he was going we die. And so I came, though I was sore afraid. But 1 am nor airaid now, and you might let me bide a little longer, till I see my way clearer whether I should go or stay."
"Ieet you stay! How could I hinder you if I were to try? And I am not sure that I wish to hinder you. I sup you desire to do, and come through unscathed, and you may you desire to do, and come through unscathed, and you may
be that woman. Mly only fear is-no, I will not say it. I do believe that you are seeking to do God's will in this matter. l.et us hope that during the next few days His will may be made clear to you, and to me also."
But
this.
:
word to say with regard to
"If I had thought 1 possible that the nan was going to live, I would never have spoken to you, or let my eyes rest upon you that day. And thoughe that you migh do him some good maybe -pray for him, and all that, and that his conscience might be ceased. Then I thought he might make some amends at pay you for the loss of the best gear he has to leave will pay you for the loss of the best years of your youth, living
the life vou would have to live with him, I canna take upon muself to advise you, since you havena asked my advice; but :cally, if ye were just to slip away quietly to your brother in America, 1, for one, would hold my tongue about it. And it ever the time should come when you needed to be defended from him, I would he

Allisor thanked him gently and gravely, but he saw that she was not to be moved. A few more days, at least, the those days were over something had happened.

One day, for some reasen or other, she was detained longer than usual among her "auld wives," and it was late when she came into Brewnrig's room
"What has kecpit you:" said he impatiently.
It was the very first time he had ever directly addressed "I have been detained," said Allison quietly. "Can I do
"Detained? Among your auld wives, 1 suppose. What claim have they upon ye, I should like to ken."
The claim they have on any other of the nurses. I am paid to attend them. And besides, 1 am sorry for them. It -my best pleasure.'
To this there was no reply, and Allison, who of late had brought her work with her to pass the time, went on knitting her little stocking, and there was silence, as on the other days. other nurses?" said Brownrg after a hitle.
"I mean just what I sadd. Doctor Flomung offered me the place of nurse here. I held it once before, and I like it, No more was said to Allison about it then or after ward. But Brownrig spoke to Dr. Fleming about the matter, on the first opportunity, declaring emphatically that all that must come to an end. Hegrew more like his old selt
than he had been yet, as he scoffed at the work and at the wages.
"It must end," sad he angrily.
"Mr. Brownrig," said the doctor gravely, "you may not care to take a word of advice from me. But as you are lying there not able to run away. Ill venture to give it. And what I say is this. Let weel alane. Be thankfu' for sma' merries, which, when ye come to consioer them, are not so very sma'. Yes, I offered her the place of nurse, and she is paid nurse's wages, and you have the good luck to be one of her patents. But ca' canny 1 (Be moderate.) You have no claim on Mistress Allison, that, were the whole story known, any man in Scotland would help you to uphold. She came here of her own free will. Of her own free will she shall stay-and-if
such a time comes--of her own free will she shall go. In the such a time comes--of her own free will she shall go. In the meantime, take
"Her ain free will! And what is the story about Kann's meeting her on the street and threatening her with the law, unless she did her duty? I doubt that was the best reason for her coming."
"You are mistaken. Rainy did not threaten her. He lost sight of her within the hour, and would have had as little chance to Snd her, even if he had tried, as he had last
time. No, she came of her own free will. She heard from time. No, she came of her own free will. She heard from some auld fule or other that you had near put an end to yourself at last, and he told her that it was her duty to let bygones be bygones, and to go and see what might be done to
save the soul of her enemy."
"Ay, ay ! her enemy, who wasna likely to live lang, and who had something to leave behind him," said Brownrig, with scowl.

As you say-who has something to leave behind him, and who is as little likely to leave it to her as she would be likely to accept it if he did. But that's neither here nor there to me, nor to you either, just now. What I have to say is this, Take ye the good of her care and her company, winle ye have them. Take what she is free to give you, and cialm no more. If she seeks my advice, and takes it, she'll go her own way, as she has done before. In the meantume, while she is here, let her do what she can to care for you
when the auld wives and the bairns can spare her." And with that the doctor bade him "good-day," and took his departure.

(T'o be continued.)

## ROYAL TRAINS

"The Queen's Train," it may be remarked, is a misnomer, to start with. There is no such train. Two saloons there are, close-coupled and connected by a gangway, that are reserved for Hor Majesty's exclusive and personal use, which never leave Wolverton except to carry her to or from Balmoral; but that is all. The rest of the Royal train is made up with such saloons or other vehicles of the company's ordinary rolling stock as may on any particular occasion be required. Nor are the Royal saloons themselves in any way very remarkable. One thing to be noticed is that they are entered by a folding carriage-step -a survival, doubtles8, from the days when platforms are deeply carpeted, and the sides and roof thickly padded with quilted silk, to deaden the noise and vibration of the train, from which, as is well known, Her Majesty suffers. To reduce this to a minimum, sho, by her own desire, travels to and from Scotland at a speed markedly below that which the meanest of her subjects can command any evening in the week for the modest payment of a good deal less than ono penny per mile. One of the saloons is fitted as a bedroom, and between the two is a lavatory, whose basins and fittings in metal, chased and gilt, deserve to be mentioned as a real work of art. These saioons are, it should be added, now more than twenty years old. Since they were buit the art of railway carriage construcSince they were built with rapid strides, and the NorthWestern authorities would willingly, if permitted, replace them with now ones. The Railicays of England, by W. M. Acworth.

## CURE OF INEBRIATES

Frosi the Quartcily Jourmal of Inebrecty, publughed at Hartford, Conn., under tho auspices of the American Association for the Study and Cure of Inebriates, wo mako the following extracts from a recent lecture by Dr. Ellioth, at Toronto : Four conditions must be observed. The first condition of cure and reformation is abstinonce. The paijent in boing poisoned, and the poisoning must be stopped. Were it an arsenic instead of an alcohol, no ono pould dispute this. Solong as the drinking of intoxicants is indulged in, so long will the bodily, mental, and moral mischiof bo intensificd and made permanent. Abstinence must bo absolute, and on no plea of fashion, of physic, or must bo absolute, and on no plea of fathion, of physic, or
of religion ought the smallest quantity of an intoxicant bo
put to the lips of the alcoholic slave. Alcohol is a material chemical narcotic poison, and a mere bip has, oven in the most solomn circumstances, been known to relight in the fiercest intensity the drink crave which for a long poriod of years had been dormant and unfelt. Tho socond condition of cure is to ascertain the predisposing and oxciting causes of inebriety, and to endeavour to remove these causos, which may lie in some remote or deop-seated physical nilmont The third condition of cure is to restors the physical and mental tone. This can to done by approptinte medical treatment, by fresh air and exercise, by nourishing and digestible food given to reconstruct healthy bodily tissue digestible food given to reconstruct healthy bodily tissue
and brain cell, aided by intellectual, educational, and roligious influences. Nowhere can theso conditions of cure be so effectually carried out as in an asylum where the unfortunate victim of drink is placed in quarantine, treated with suitable remedies until the alcohol is removed from his system, then surrounded by Christian and olevating in fluences, fel with a nourishing and suitable diet, and sup plied with skilful medical treatment. His brain and ner cous system will then be gradually restored to ats normal condition, mal after a period of from six to twolve month in most cases, he will be so far recovered as to be able to return to his usual avocation and succespfully rosist his craving for drink. The fourth condition of cure is employment. Idleness is the foster mother of drunkenness, in dustry the bulwark of temperance. Let the mind of the penitent inebriate be kept occupied by attention to regular work, and the task of reformation will bo shorn of half its difficulty.

## NHGHTS MYSTERY.

On, mystery of night! whose shadows fall Noiseless and deep, to quench the sunsot's glow ! Fold all thy shadowy robes about the day, And bid sweet silence hush all things below.

Shower from thy wings the silver stars of light, To sparkle in the cloudless depths of blue; And pour the golden radiance of the moon, On tree and flower-to rival sunset hue.

Come with thy sweet enchantress, restful sloep, To breatho repose on wearied brain and heart; And lead us to the fairy land of dreams Where flowers never fade, nor joys depart.

From thy weird halls steal forth faint murmurings Of other worlds, whose import we would know; But vain our hope to catch the heavenly notes Our ears are dulled with time's uncadenced flow.
When first the morning stars sung to the carth, Did they reveal the secret of thy course? Have the floet winds that wander with the clouds Ne'er whispered of the mystery of thy source?

Thy face is beautiful, yot dread, oh, night! Love claims thee for his orn, yet so doth hate; And pleasure holds high revel at thy noon, But death and sorrow on thy footstops wait.

We camnot read thy message, veited and dim, But when time's shadows flee-as that dark cloud Was light to Israel -thou wilt stand revealed Sister of light, with glory full endowed.
S. P. M.

## VERY CANDID TESTIMONY.

## (From the Toronto Mail).

To the Editor of The Mail: As a constant reader of your paper I will thank you to insert the following :

Having read so many valuable testimoniale as to the value of Warner's Safe Cure. I think it my duty to contribute one, and ypeah from actual knowledge.

In 1883 my wife took plins across the kidnoys, and from there to her shouldersand to the pit of the stomach. The skin came off her finger onts and also off her lips, and turned purple red. She whe under a doctor's care for about threo years, and took different medicinos, but no relicf came. I got dishcartencl, and said one day, "Will we try some pateqt medicine " Stic said. "Jack, let me die, I havo taken incdicine en ough." I went down to W. Clark's drug store and pracured two bottles of Safo Cure, and one of pills. I continued on until she had taken eleven bottles, when she said: in need no more; I have no pain anywhere, and I fecl quite ruyself again." My wifo has novor sinco suffered from the dreadful pains which she had before taking Warner's Safe Cure. I am sorry that in justice to the purveyors of that invaluable medicine I have not reported on it before, but novorthe-
less I recommend it to every human boing suffering with less I recommend
the samo affiction.

## Yours, ctc.,

## Lightkeoper, Port Arthur

## April 22.

[The foregoing letter comes to us dizuct from Mr . Cooper, without the knowledge of the purvoyors of the medicine, unsolicited, and may thereforo be considered as conscientious testimons. Wo publish it at the request of the writer, and it is not an advertisoment-Ed. Tes Maid.

## Jfritisb and .Jforeign.

THE Rev. John llack, for eleven years minister at lochwinnoch. is dead.

Thit Messiah wats performed $m$ the Wesleyan Chapel in Edinburgh on (rood Ir riday.

THi: new census of Baptist ministers in England gives the number of abstainers as 1,267 .

Onk. out of every three of the boys and girls in the board ools or London is at total abstaner
Both Dr. A. K. H. Boyd and Dr. Cameron l.ees have received the degree of L.L.'D. from Sit. Andrews.

I'RINCIPAI. Dithis' first session as head of the English I'reshyterian College has been a brillant success.
l.therpool l'resbytery has decided to invite the Synod to hold its meetungs next year in St. George's, Liverpool.

Tut treasurer of a monastery at Vienna has been expelled and handed over to the secular author.ites for embezzling 25 $0 \infty 0$ florins.

A SMi Noll memorial window to Duncan Wright, founder of in educational endowment at Paisley, has been placed in the abbey there.

Mr. Joun Kidn, the last survivor of the nine rescued by (irace Darling, died lately. He was for many years an office. bearer in Carnoustic Church.

A1 Keble College they have been obliged in lock up Keble's books, so many autographs have

Thi. Rev. Mr. Heughan, of Nairn, formerly colleague a Irvine of the late Dr. W. B. Robertson, has accepted the call to succeed Mr. Dunlop at Pollokshaws.

Tuf Rev. John Robertson, of Stonehaven, preaching in Glasgow the other day, said, "he believed every word of the Westminster contession, because he never read it."

A peal. of thrteen tubular bells, the first in Scotland, has been fixed in St. Giles', Edinburgh. Though much sweeter than the old peal, they are hardly powerful enough.

Tute Kirkcudbright branch of the Ladies' Foreign Mission Association, which includes sixteen parishes, contributed last year 802 articles of the value of $\$ 26 ;$ besides $\$ 325$ in money.

THE sermon delivered in the church at Tunbridge Wells recently, was heard by telephone at a dozen different The Rev. John Thomson, of St. John's, Hawick, author of several works on agriculture, and an ardent temperance and peace advocate, has died at the age of seventy, of paralysis.
Mr. BIRCh has a fine plece of statuary at the Academy epresenting the martyrdom of young Margaret Wilson in the Solway; she is tied to the stake with face upturned and a prayer on her lips
Above $\$ 5,500$ has been coniributed by Union Church, Glasgow, of which Rev. A Skene, M.A., is pastor, and notwithstanding the depopulation of the neighbourhood the membership is the same as it was ten years ago.

THE: Rev. H. R. Haweis, one of the founders of the Cremation Society, advises those who have never done any good in their lifetime to order their bodies to be cremated that they may at least be the cause of good after their death.

Tut Rev. C. W. Worlledge, late curate of the notorious ritualistic church, of St. Peter's, London Docks, has been orme connected with the collogish communion. He was at on THE Rev. William Forwell, formerly of Alva and
The kev. Wimam forwell, fcrmerly of Alva and Blocharn, but latterly owing to failing health without pastoral charge, died lately while travelling home from Marselles.
He was a man of considerable originality and great force of character.

Labr M'AkThur, at whose death the $\$ 250,000$ left by Sir William to the Wesleyan Church fell to be paid, died last week in the Isle of Wight. Lady M'Arthur had suffered from a distressing mental affiction which excluded her from society
for many years. many years.
Tut: 10ast letter from Dr. Kerr Cross, with respect to the fighting on Lake Nyassa has elicited a manifesto from Commander Cameron, who urges that an expedition should be mmediately sent to the relief of our countrymen. He is himsclf ready to start at once.
Tus: inhabitants of Portskerra are indignant at Rev. Mr. M'Kay, of Altnabarra, for the charge of Sabbath.breaking he preferred against them in Cathness Synod. They assert that no such thing as women selling fish ever es: :-ed in the district, even on week-days, far less on a Sabbath

TuE Rev. John Campbell preached the annual sermon in connection with the Scottish Socict, for the prevention of cruclty to animals, in Bucclench Church, E:dinburgh, recently, He denounced the circus, the menagerie, the bird-cage, and
fcolish parents who purchase guns for their boys to shoot the fcolish parents who purchase guns for their boys to shoot the beautiful sca-gull.

It is expected that 650 delegates from America will be present at the world's Sunday School Convention in l.ondod, days. A Cunard steamer has been chartered to sall with the delegates from New York on June 19, and from Liverpool a special train will carry them to London.

TuE Rev. J. Robertson, of Whittinghame, has received the degree of D.D. from St. Andrew's University. He is an alumnus of Edinburgh. The same honour has also been be-
stowed on Rev. William Duke, M.A., of St. Vigeans as well stowed on Rev. Wiliam Dukc, M.A., of St. Nigeans, as well
as on Prof. D. I. Adams, B.D., the occupant of the Lhair of as on Prof. D. La Adams, 13.O., the occupant
1)R. Shoolrared, addressing the students in the $U . P$ College, Edinburgh, spoke of the indebtedness of the U. $E$ closer the bonds of amity and love which had so long sub closer the bonds of amity and love which had so long subthe two churches would ere long be drawn into lasting union.

Bishor Wordswortu, preaching in St. Giles' in connection with the graduation ceremony in Edinbargh Unversity; showed that the spirit of free enquiry was an essential element of true Chnstianity, and also eniarged upon the question of
Church Union. This is the first time an Episcopalian Church Union. This is the first time an Episcopalian dig-
nitary has appeared in the pulpit of St. Giles' since the day on which Jenny Geddes made her name historic.

## STininisters and Cbutches.

The Kev. Mr. Buchanan has anhen charge of the Ireshyterian Ission at Dommon city
Tur sum of $\$$, ,000 has lieen collected in ani of the lizand Street
Church, Ottawa, Sunday School Building fund.
Tua Rev. r Mcr. McLeod, of lictuna, who has heen senously

 severel
wceks.
 Grand Uper
Fedieratuon.

Thir ker James koss, B.1)., wh hnow (hurch, lerth, has been appointed lecturer
session of asco. $\%$.

The Rev. Roxderick McKay, B1), hately returned from Bratish Columbia, was inducted th the pastoral chatge of the Preabyterian


 the honour of giving the hirst contributuon twarards the
branch socelety of the Woman s furelg' Missum Suuely.
Tur Fev. Mr. Meclechand, of Port hope, met with sasumewhat serious accident lately, having been thrown out of a conveyance du
ing a runaway. He is gradually recovering from his injuries.
Tur Kev. Dr. Kelloge preached to a large congreceation last Sun-
day evening on ". Why 1 am nol a Romanist." The sutyect was day evening on " Why I am not a Romanist." The sulyect was
handled in a lucid and logical nanner, without passion or preyudice.
 pupt of st. Pauls spesbytenan (hurch, Haniton, last Salbath at
both services, and preached eloguent sermuns tu very large con regations.
Ture congregation of kino Church, Kincardine, have voted their
pasior, Rev. I. A. Murray, three nonoths holudays for the purpuse of pastor, Rev. I. . Murray, three months holudays tor the purpuse of
vistumg the old coantry, and have also donated $\$ 200$ to help defray vistlug the old

Tue Rev. James Donaldson is endenvouring to make arrange
the ments for the re opening of the old SI. Ardrew', Church, Galt. It is
sadd that the reverend genileman is meetung wuh considerable encour agement in the matter.

Thr Kev. A. Wilsun, of Turunivo delivered a lecture in st. An drew's Church, Guelph, last week un "scotland's Martyrs and their
Princlples." He was listened to by, a good sudience, who were well Principles. he was instened they, ajoo

At the last mecung of the Brandion Pressbytery held Tuesday even
the call given by the congregation of Portage la Prante to Kev . ing, the cell gwen by the congregation of fortage ta Pranrie to Kev
Peler Wrigh, of Siratfond, Ont., was sustuned ty the Presbytery
The supend promised is $\$ 1, S 50$ and manse. The stupend promised is $\$ 1$, Soo and manse.
At the meeung of the Presbytery of Otawa, the Kev. Mr. Glass
ord, Kichmond, tendered his restgnation, owing to tou nuach work. The resignamon was stienuously obiected to, and the commutte offered to take one of his charges, sutusville.
IT is a good sign, says a British Columblua contemporary, when we
it Andrew's cungregation as umpressed read of church eniargements. St Andrew's congregatoun as ampressed
with the necessity for increased church accommodation. Large numare furned away from the services for want of room.
Tres acrament of the Loord's supper was dispensed in the Pestly
erane Church, Duart, Sunday weeh The pastor, Rev. A. Currie, teraan Church, Duart, Sunday week. The pastor, Rev. A. Currie,
was asssist to the services by Kev. Mr. Becket, of 1 hamesville, Kev was assssted in the setvices by Kev. Mr. Bechet, of 1 hames
Mr. Curre, of Kintyre, and Kev. Mr. Francis, of Kodney.
ir. Currie, of kintyre, and Kev. Mr. Fancis, or hodney.
Tue Victorna Presbyteran Churh is nuw undenhing a mission
Corea. A young man now attendmg New College. E.dinturgh, to Corea. A young man now attending New College, Edinturgh,
is soon to be ordanned and sent forth as the first nusumary. Ficept is soon to be ordaned and sent forth as the first mimsulunary. Noce
to the New Hebrides this is the hirst massion outside of the coliny.
Tas Rev. Mr. Wilkie, missionary from Indore, lectured of Friday evening weck to a large audrence, and occupled the pulpa at
both services on sabbath week in K no Church, Gaill. He also both services on Sabbath week in kino Church, Galt. He also
addressed the abbbath school before the morning service. The mis. adoressed the Sab ana h shool
sionary collection was liberal.
THE Kev. T. Ambler, who some five years ago thled the pulpit of
he Methodist Church here, but who some eighteen months ago oined the Presbyicrian body, is now siationed on the mission freld of
Phelpston, Knock, Gilbon and Wyave, and has taken up his resiPhelpston, Knock, Gibson and Wy,
dence in Phelpston for the summer.
Tue Prestytery of Toronto has nominated the Rev Dr. (irant, Principal of Yueen's College, for the Moderatorship of the General
Assembly of the P'resbyterian Church of Canada. Irancspal Grant Assemby of the Presbyterian Church, in Canada. Prancipal Grant
 Church, last week, the Kicv. James G. Pouter, B.A., a praduate uf
Quecn's, was hicensed. A call from Merick ville and Jasper was Quecn's, was hicensed. A call from Meriche. Ilc and Jasper was
aceepted by Mr. Poter, His ordnatoon and indec.aon were appointed
TuE Rev. D. Finder, B. A., on leavarg Cautley and I'ortand,
was presented at a crowded mectung with a completc sel of Alathew Henry's works, and purse donated by the portland congregation. Kindy worded, addresses werc presented lyy both sections of the charge he is leaving for the congregation at Manotick.

Os Wednesazy, 2 2 th April, Rec. Donald Munro. Who cance to
 Als. Tounsend, of Manitou, Mckennze, of Morden, and hown, o
Souris, assisted. The altendance was focs and the addresses appro Sourris,
priste.
 in the Canadian Fpiscopal Church, has pone on steadily mproving
 gratulate our contempora
usefulacss and influence.
THE committec appointed by the l'restytery, ronsisting of Kevs.
Dr. Torrance, J. A. K. Dickson, 13 D., and MI. A. II. Goodall-10

 congrepation on Tuesday week. After discussing the question in
all its bearings, a voote of he congregation was taken, the majorty A very pleas nt pathering assemhled last weck an the Preshy-
crian Church, Brandon, to welcome the new passor. Addiresses
 hapt replied in a very happy spech, heartily thanking all for thcir
kind words and cordiatity. The church was tasteflly deorated.
ciake Cake and cotice was passed a
gave some very fine selections.

The Presbyternan Church in Acton has been minternally remodelled 2nd resovated. By .
$\$ 70$ and $\$ 80$. On Monday a social was held. Rev. J. W. Rae, pastor, occupper the chair, and able addresses wate delivered hy kev.
Mr. Drumm, Georgetown, and Rev. J. B. Mullen, Fergus. Mr. Itenderson gave a stort and meterestung account ot he coupregatuun.
The attendance at all the meetungs was very large and the new organ The attendance at all the
was used in the wurshp.
Lasi Friday evening the lecture room of the East Presbyterian
Church, Oak Street, Toronto, was crowded to the doors with hybly Church, Oak Steet, Toronto, was crowided to the doors with a hyghly.
appreciative audience, the occasson bemg the closmg enterlanment for the season of 18889 , given liy the musical assiciation in connecThe cervice of sony, was er the able leader ship of Mr. James stoddart. of eughty voices, wath orchestral accompanmment, assisted by Muss tamment will be applied in aud of the C hurch butlang l'und.

Res enily the first company of the Boy', Brighte ir canala was orgamized in connection with ct. John' Presbytcrian (hurch.
munther of young boys, sudents of the unday schol, joined

 chool. Boys bet ween the ages of twelve and seventecn many poin this Brigate. It is hoped other clurches will take up the idea.


 of bis appreciation of the programulate, and returning the thanhs of the audience to those whu had nade nu liette exertion to sender the cantata a success.
Tirs sermon preached Ly Liev. Dr. Armatrong, of Ollama. Veture the Synod of Moniteal and Ullawa, it st. Andrew's Church, wuelvec Messss. James Hupe and Lu., ul Uliawa. The suthect of the oxtinu
 hons. 1h. Ammstrong cuntends that preachers should nut kee
 Gospel that made free instututions
the Gospel can they be maintained.

Tur Oitawa /ournal publishes over a column of interviews with promment members of St. Andrew's Church, Otawa, on the actiont of the pastur, the Kev. T. Wh Hembde, in opposing the action of
the Outawa P'eslytery, of which he is Noderator, in passing a resolution endursing the action of the Dominion Fvangelical Alliance on the lesurs question. Mr Herridge is fairly supported, but many
the the lesuut question. Mir Herridge is fairly supported, but many
members speat strongly of the position he has taken on the cmure maater. Especeialty do they object to the language of his letere pyit
lished in the Interior of C'hicago in which be acuse, the elders. lished in the lizerior of chicago, in which he he
the church with being hot headed and tanatical.
Brussels, was wherserved on the ordination of G. B. Howic. L.A, "1 Strachan who occupied the chair said that when he first heard of
Mr. Howle's coming to brussels he hought it would be pefecty im Mr. Howie's coming to brussels he thought it would be perfectiy im
possible for Mr Howie to do the work of a pastor on account of his possible for Mr hlowie to do the work of a pastor on account of his
want of sight; but now he is as fully persuaded as any of the rest of Mr. Howie's efficenency not only in the pulpit, but in every 'ouher
Branch of service. Dr. Nichull of Brantiurd bure essentially the same branch or service. Dr. Dichull of Brantifurd bure essentially the same testumuny at a public mectung in that caty Misslunary addresses and
papiers were given ty Mr. Dag, of Turuntu, Ly Mrs. Huwic an

Tur: Kev. Dr. Ormiston, who preached in Toronto last week, 1
atout to take a trip to the Pactic coast He st then expected to
teturn to Toronto, and atter occuppung s. Tames Square church pulpa for a lew Sabbaths, dessens tiong st. Tames aquare Church
 ing some tume is Rome, and witl pass the wimere in Ekypt and lal-
estine. Kelurnang to burope, he will solourn in and pass northwar. by easy slages to Norway. From there he will go to france, and tinally to England and seithand. It ts to be hoped that the reverenu
gentleman will enjoy his vint, and ret un wuth renewed health and zentlema
energirs

The Winnipeg Sure says. A number of students arrived from the east on Thursday for the purpnse of engrging in mission work for the
summer throughout the country as follows: Waskada-E. G. Walker ("Yuecn's College, Kingston); 1:Lmedra-J. Bennic (Mueen's College, Kingston): Winlaw-J. F. Scott (Yucen's College, Kingston)
Kinistino-b. R. Drummond (Wucen's (ollere, Kingston); Saska loon-W. Johoston (Kno Cuilege, Tolonto). Liverside- lohn
Stewart (E:dinburgh) The above students have gone to then various stauons. Ker 1P J. Grant. of Dunbar. Ont., has been ap ponted to the Fort Mcl. eod Church. Me will icave for Mcl, eot as

 son of laie Kev. John Mackionon, passed the examinations for M.A. in Edinburgh Universty, and were duly capped. Mr. K. A.
Falconer passed with honours. Seddom have any young men uch Falconer passed with honours. Seldom have any yourg nen noch
an acalemic record as the young Falconcts, nit only mosis honour able, hut exceptionally and unitormly hrilliant. Mr. A. W. Duf,
of St. Juhn won the Yans Dunlop scholushin in natural philosophy
 Baxter scholarshp, mathematucs, $\$ 500$ a year for threc years was won by D. 13. Mair, 2 Canadian
Tue following summary from Rev. 1r. Meleod's report on
ablath Schools withan the bounds of the Preshytery of liciou is encouraging. Schools re;orted last jear, hifty; this year, sixty
 vear, $=105$ : this ycer, $2, \$ 70$ : contribuect for missions last year,
$\$ 657$, thus ;car, $\$ 774$; being an advance on last year of 165 ofin cers and teachess, 1,071 mure schulars contilied, aniu $\$ 87$ more con :ithuted for missuons. Seventy threc eliders teach in the Salbath
schools, in several instances conducting Bithe ciasses with efficiency and succes.: Seventy communkants were addel to the roll trom snity seceen Sabbath schools.
coverrsapione of a very pleasing character was given last
ay evenumg by the othcers and members of hnoa Church, Toronto,
 toung Peopic's (hristian Assciation in the lecture room and othe
spacious rooms of the church. Kev. Dr. Parsois pressded, ant, it the cousse of his semarks uelcoming the firend of ihe young pcoplee
of his cluceh, expexpaned the otyct of the Assocition and the good
 manuence whach nt cecresed oves the congrectation. The audicnce
was large, and the lecture-ronm being brilliantly lighted, the scene throughout the creming was animated and productive of the most happy results. Refreshments wiste served in good conversazione sylyle, and
with the literays and muscal programme taken part in by Miss Wan net, Mrss. Bcyd, Miss Brodic, Mr. Chatics Dimmock and Mr. D. E

Tue Presbytery of Rock lake met recently in the Town Hall, ncloraine, to indict the Rev. Dsnald Munro as pastor of the congre.
 There was 2 good attendance of the congregation There were pre
seat, Revs. John Czims, Maringhusst; M. Mazkenzic, of Morden

Rev. John Brown, Sourisford ; J. A. Tawnsend, Manitou ; J. K hist missionary, Killarney. Mr. Cairns occupied the chair as noder atut. In the unavoidable absence of Mr. Farquharson, Mr Towns end preached an able and appropriate sermon, after which Mr. Munto
was nducted as setled minister of Deloraine, Mr. Welsh leading in prayer. Messss. Brown ans Mackenzie addressed the minister and people respectively, and the procecdings concluded with praise and
prayer. At the close Ar. Munro received the congratulations of the prayer. At the close

The London davertene sass. The anniversary services of the hing street Herebyterian Church, LLundun, preved a great success Un sunday the cungregatiuns were large and hosened with great in
terest and, it to be huped. profit to two most eloguent and impres sive discourses from Rev. Mir. Buyte, of St Thumas. Mumday even
 and good-tellow hiph, in the basement of the church, the company proceeded upsamirs: The pastur, Kev. W. M. Roger, occupied the charr and niade a buef address, expressing his own and his people's
sense of grautude for the many mercies and besumpalledine tes sense of gratude for the miny mercies and biessings attending thers
 syersed with chuice pieces by the choir. An announcement from the of work and wellections anang the cungregation was receivod with nuach gratheatuon.

Ar the Katho congregational prayer meeung kev. W. Mckinley,
 in which he was held by the people of his charge. Mr. Mchinley, who was vistily affected made a very leeling and appropuate reply.
Hie brefly reviewed the mintery of the congregation during his pastorate amongst them. He referred with pleasure to the Christian courtesy whach had been at all tmes extented tohum and the hearty co bers. of the congregatuon in all Chirstinan work. It was, he said, hard to part Irom associations where there had been no misunder standengs, but perfect harmony, peace and good will. During his brief stay with them forty had recetved the rue of baptum, sixty had hand. In conclusion, he urged each to be fauthful unto death in order to receive a crown of life.

Tuy Hamilton Times gives a full account of the anniversary ser-
ces held in MacNatb Siteet Preshyterian (hurch on Sablath week. It states that on the thrty fourth anniversary of the formation of this congregation and the close of he seventeenth year of the pas-
torate of Rev. D. H Fletcher, 1).D., services appropriate to the torate of Rev. D. H. Fletcher, 1).D., services appropriate to the
occasion were held. Having artivei at another halting place in their occasion were held. Having artived at another halting place in their
history th was hefitung to take a survey of the way they had come, and to look forward with hope to the future. Rev. Daniel MacTavish, MAl, D.Sc., pastor of the Central Church, Toronto, occupied the
pulpi, and delivered elonuent and mstrucive sermons. Therewer large a tendances, mernng and evening. After giving the leading blographical incidents in his carect it says that Dr. Maclavish is one of the rising young men in connrction with the Prestyperian
Church in C anada. In the morning the subject of discourse was Phal.
 and well thought out discourse from Hebrews
the perfect numanity and sympathy of Christ.
In Yirskine Presbyterian Church, Montreal, a children's service was held Sabbath week, when Kev. Mr. Jordan preached on the subject, "A Wonderful Timeplece." Nearly all the children of the
Sabbath school were assembled in the front pews of the cenure aisle. The preacher illustrated his sermon, delivered in a conversational specially chusen lecause of some curious feature in their construction. From to ancient sun dial and hour glass, down to the most recent types of shilful handieratt, there were affurded abundant illustrations Wh how winder ful a cluck man is capalle of constructing. The speaker tngenuty and more wonderful a thousand times (buth in physical and spurtual nature) than the must ingennous timekeeper which his own hands had fashioned. The preacher by many most forcible illustra that the great purpose for which they were created mught be realized. the service.

Tus anniversary meetang of the MacNab Street Presbyternan Church, Mamition, was hela last, week. The church was well filed and he meeting was a most interesting one. Macequent of Toronto, and liev. Alexanier Jackson, of Gall, the theme of the speakers being
chuit church work. During the evening, an address, expressive of the appreciation of his devoted ministerinl services and labours on behald
of the Church at large, and his eminent personal work, was presented 10 Kev. Dr. Fletcher, the popular pastor of the church, by Sherifi
Mickellar. on behaff of the congregation. Moved by the Hon. Mickelliar. on behaf of the congregation. Moved by the Hon.
james Turner, seconded by Mr. Jon. Mackenzie. That the
address be signed by the following members on behalf of the congregation: Dr. Macdonald, Mr. J. M. Dingwall, Mr. Alexander Turner, Mr. Angus sutherland, Hon. James Turncr, Sherift McKellar, Mt. A. W. framed and sent to the manse.-Cimbed unanimously. Rev. Dr. Fletcher made an ecceedingly approprate reply, and several speeches were made by leading members of the congrecration.
Ar the I. M. M. C. A. Convention in Philacielphia, last week, the
followink statistics were submatted: The staustics in the International Conmitiecs claborate report show associations, 1,273 ; reportang, 1,141 , of which 1,110 show an aggregate $m$ mbershap of 195,450 ,
with 33.95 serwang on commatices, a large increase in cvery partucu
 cuations reportung is $\$ \$, 944,655$, as aganst $\$ 6,053$ : 259 at the last




 last teport. The altendance at the bible and trainne classes, weckly prayer mectungs, foretign massionary mectangs, Cospel and daily
praver mectings, and days of prayei for younc men and colleces indicates also an average gan. stituations to the number of 7,6 , 9 were sccured for members of 277 associatuons. Railway branchlics number seventy seven, and boys depariment
gress is shown by the statement as 2 whole.

Tuk congregation of Bromley, which has been without a pasior since the translation of the Kev. J. C. Campbell to the confrecation,
of Kuscell in the Presbyicy of Otawa, has agan secured the services
 umbua, and on the joth April he was inducted to the pastoral charge of the congregation. The induction services took place in the church
at Paris sealement. Public worship was conducted by W. W. Drum-

statement of the steps taken by the congrepation to sccu e the settle
ment of a pastor, after which Rev. D. Ni, Nean, of Arnprior, put to Mr. McKay the usual yuestions, to which satisfactury unswers were
given. The Rev. Mr. McKay was then sulemnly inducted to the pastoral oversight of the congregation by prayer, and was then addressed by Rev. D. J Mcl ean, who sought to remind him of some of
the responsibilities and duties arising from the relation into which he the responsibilities and duties arising from the relation into which he
had entered with the congregation The people were then reninded had entered with the congregation The people were then reminced
of their duties to their new pastor by the Rev. A. Pallerson, of Eykan ville. The settlement is a yrry hamulmus and promising one, and
the people of Bromley are in be comgramulated on having secured the
service of one who was a distinguished student during hys culler service of one who was a distinguished stadent during hes culle
course, and who wil' prove himself a faithful and useful pastur.
Ture Acton firec Piess says..."The services in connectann wath
the re opening of Knor Church, after the completion of the mprove. ments, louk place on Sunday and Munday, anis in every respect they
were successtal. Upon entering the church everyone must have been were successtal. Uponemterng the church everyone must have been
struck with the changed and improved aspect presented. The uldfashioned, straight backed pews were gone, and in their places comb.
fortable chairs were found ; the woodwork and walls gave a brigh fortable chairs were found; the woodwork and walls gave a bright
and chectul appearance ; the floor was covered with a splendul car. and chectul appearance; the flour was cevered with a splendid car-
pet; the urgan occupied a place of honour with the choir: the new
Presbyterian bymn books were in the pews, and Presbyterian hymn books were in the pews, and an abundance of
flowers and loltage lent their beauty and fragtance in keping wit flowers and ollage lent their beauty and ragrance in keempg with
the whule. The Rev. Alex. Jacksun, of Galt, preached at buth services or the Salbath. The altendance was unusually large, patucu.
larly in the evening, when the services of the Meathoust and Bapust
churches were withdrawn wat of tespect to the stster church. This churches were withurawn wut of respect the the stster church. Thi
act of cuartesy was much apprecialed hy the pastur and members of
Knox Church. The semmons of Rev. Mr. Jackson were thutuughly enjoyed and amp's exemplified the fact that he is a speaker possexs.
ing eloquence and puwer in a marked degice a careful and hought ful sto jent of nature and of Goul's word, an, a fanthlul and earnest preacher of the Gospel of the lood Jesus "Hhist llis evening das. a masterpiece, and so full of loud for thuught and sernous une 3 ditation that Mr. Jackson may rest assured his vist to dulun wias nut without
its lasting effects. If was cetlainly attended with gual revult. The
sociat on Monday evening was a must enjuyalle atfatr. liev Mr. social on Monday evening was a must enjuyalle affar. Liev Mr.
Rac, who acted as chatman, made a very neat and approptate address, alter which able speeches were delivered by Kevs. A. 11.
Drumm, of Georgetown, and J. B. Mullan, of Vergus, each of who: warmily congratulated the congregation upon the improvements
effected Mr D. Henderson, ex-M.P., gave an miteresting hitorical effected Mr D. Henderson, ex.M.P., gave an muteresting hatorical
sketch of the church. During the evening the choir rendered a num her of hymns and anthems in a credtable manaer. On Tursday
evening a children's tea and social were given. ithe children and choirgang a number of pieces, and shor, addresses were given by
Kev Mr. Rae and Mr. IIendersun. The priceeds of the services were highly satisfactury anilaggregated $\$ 1$ iti.S.4. The murovements
will cost aloont $\$ 450$.

Prasbytrary of Otialwa. - The quarterly mecting of the Prestig tery of Ottawa was held in the basement ot St. Andrew's Church las
week, the Moderator, Rev. W. T. Herrde, presiding. The churches in the county of Pontiac were translerred from the jurisilic tion of the Lanark and Renfrew Presbytery to the Ottawa Prestiptery,
and the varous ministers took their seats as members of the Otawa and the varrous ministers took their seats as members of the Otawa
Presbytery. Rev, Mrr. Glassford, of Richmond, complained of having: too much work in attending to four churches, and announced his re. signaton. It was decided to appoim a student to take charge of the
Stutsville church, Un being asked Mr. (ilassford withdreti his Stutsville church, Un being asked Mr. Cilassford withdrew his re
signation. It was moved by kev. Ir. Moore, and seconded by Rev Mr Clarke, that the following motion be passed, and signed by the
Moderatur and Clerk of the Preslyytery, and sent to the Governor-inModeratur and Clerk of the Preshytery, and sent to the Governor-in-
council: Whereas the Preshytery of Ottawa of the Preshyterian Chusch in Canadg has heard with surpise and racret that the Act of
the l.egislature of the Province of vuetwee entuled an Act respetion the l.egislature of the Province of Uuetuec entuled an Act respecting
the sctilement of the Jesults estates, has been allowed by the Governor the setulement of the Iesuts estates, has been allowed by the Governor-in-council totecome lav. And whereas it is not yet ton late to re
verse said acton on cause shown. Therefore, the 'resbytery of Ot
tawa of the Preshyterian Church in Canada, represening thisty con gregations, stuated partly in the Province of Ontario and partly in the Province of पuebec, most earnestly protest against this Act,
because $1 t$ is in principle an mvasion of her Majesty's supremacy and contrary to the recognized policy of the Dommenty, and injurious to
the puthic peace. For these and other reasons we humbly and most the public peace. For these and other reasons we humbly an 1 most
earnestly pray, that the Governor in-council do exercise the inherent reserve powers of disallowance, as provided under the British North America Act, to cancel and set aside the said Jesuit Act, and avert
from us the troubles and disasters which now threaten us. The Modfrom us the troubles and disasters which now threaten us. The Mod.
erator asked to be excused from sagning the petinon as he did no agree with its provisions. In the first place he did not believe the
Jesuits Estates Act was an invasion of IIer Majesty's prerogative nor did he believe that the measure was injurious to the country at large.
While the Church and State were separated it was not, he claimed, unconstitutional for a government to grant money to a religious so ciety. Finally, he did not think the Jesuits were given any greate
powier than they had befure, and Christianity would not sufer by power than they had befure, and Christianity would not sufter by ity. Rev. Dr. Mcore admitted it would be unbecoming of Mr.
Herrige to sign the pectuon afer what he had said, and he would move that Mr. Herridge leave the chair while the motion was being
passed. Kev. Wr. Armstrong seconded the motom. Kev. Mr. Her ridge sadd he was quite capable of acting as Moderator Me Hould the Mresbyiery. Kev. Mr. White thougnt it would be better for Mr Herridge to vacate the char, while the motion was being passed
Rev. D., Armstrong-Or clse appont a new Moderator. Wev. Dr Moore regarded it as unfortunate that Mr. Herrdge should stand in
the way of the Presbytery expressing its views. Kev. Mr Merringe the way of the Presbytery expressing its views. Kev. Mr Ilerridge
observed that he did not stand in the way of the Presbytery, but only
differed from them. He asked Mr. Farries to :ake the chast Rev. diftered trom thetm. The asked Mr. Earrics to take the chair. Rev.
Mr. Farties took the chair and the mothon vas put, the Moderato Mr.
and Mr. A. II. Drummond, elder of St Andrew's (hurch, voting
apainst it. Hev. Mr. Herridge asked that a statement of against. it. Hev. Mr. Herridge asked that a statement of the vote be
altached to the motion, but Kev. Mr. Farries said if the speake called for yeas and nays the vote would be recsarded in the minutes but not in the motion. The mectung shomtly afterwards adjourned
to meet again on the last Tuesday in June at the First lirestyyteran to meet 2 gain on the
Church in Osgoode.

OTTAWA LAIJIES COLIEGE.
The Gencial Assembily, in June last, authonized the Board of Fretuch buangelizataon to purchase the Oitawa Ladies' (nllege fo
the sum of $\$ 20,000 \rightarrow$ the College to be manizined as an aluational the sum or institution under the control of the hoard. In as an elucationa institution under the conirol of the hoard. In accordance with
this decision, the Board has purchased the property and is to tate possession
The property has been valued ing a competent authotity apponied Presbyterians, were fesious to secure the institution to the Chureh and aprecto place us in the hands of the Board of French Erangeliza tion for the sum of $\$=0, \infty 0$, being the amount of indebtedness re
maining thereon.
The Board purposes utilizing the College in the interests of Prorestanizm. it is intended to sustain and cxiend the trork of I reneh Erangelization on educational lines. Recent events, touching the
vital interesss of the country, show the vast importance of such an
wndettaking.

The livard is at present arranging for the opening of the College
September next, under a French Lady Principal of high culture, in September next, under a French Lady Principal of high culture, nis a a staft of elitic.
In addition to the purchase muney, the sum of $\$ 2,000$ is required oo put the property in a thorough state of repair. To obtain the
$\$ 22,000$, we carnesily appeal toall friends of the work. That there is a sufficicnetly strong Protestant and missionary spurk. in the Church to ensure a successfil response. we cannot doubt. Vill you kindly tetun, in a registered lecte, at as arly a date as possible. All coman
butiuns will lie acknuwledged in the culuans of the Rerora. I
 listinct from the ur linary fund for
hich will be used for this purpose.
In name and on behalf of the Buard of iencli bangeliation.


mutual, that is, th must have been of the nature of a covenant. A
cuvenant implies parties and mutual condiuons. The partes to cuvenant implies parties and mutual conditions. The partes to the
eterual Covenant ul kedemptun were tather, Son, and Holy Ghost. The father elected the benetciaries, appomied the Son to take upon limself their nature, to assume and discharge all their legal seponss IIe also appointed the Holy Ghust to apply and consummate this salvation in each elect ferson, and to dwell in the whole body of the elect as a whule. He promised the Son a body, all the providential conditiuns of His work, and the tanal salvation and glortication on llis seed. - The Sun volumarnly assumed the positton to which He
was appounter, and cunsecrated llusell, in behall ot the elect, whose Head Hie lecame, to the dreadful humhintion and suffering involved The Huly Spirit volumarily undertouk His wurk of cu-uperating with after llis ascension and sessiun at the rohht hand of tood John vil
 christ says of lis lieing sem into this world, of eeceving a command-
ment as to the work He had to do trom 11 is Father, and from what lie says of His sheep " as the bift and promise of lhs tather"

Afier celeb, ating dete Lowds whper, the lintle company having left The upper what, wo wow of the cuy and entered the garden ot
Gethsemathe, on the shope of the Muant of Olives. These une of the nust mpiressive inulents in the baviour's suffering hife uccurred. He
wrestled in gader that the cup of suffeng maght pass, and then with the fullest subnussiun abuquesced in the Divine will. Thes awful
apuny uver, He wa, cunfrumed loy the letrayer and his accumplices. Jesus Betrayed. - Fiven in the litite band of Christ's hrst in histury as one of greatest intamy. He was the son of one Simon, and unlike the uther disciples who were from Galalee, he was a
fudean, his hume being in kermith, trum which it is supposed the name Iscartut is detived. lecawine the sacred suppier cable, thas man went sraight to the enemies of lesus and or venanted with thetn to
letray Ilan fur thitty pleces of silver. Judas' love ot gain proved to forth to sele Jesus. Chirist's must inveterate enemies feared the hen of a great multitude, cumposed of they must liave the protecpeople, priests, scribes and elders; a detachment of Roman soldiers, whose quarters were in the tower of Antonia, overlooking the Temple Court, the servants of the chief priests, and a part of the Temple
guard. These were armed, the Romans with their swords, and the Temple watch with clubs or staves. As thas company approached, stgnal was agreed upon, which should indicate the object of their disciples who were in Jesus' company when Judas approached, would See nothing unusual in his going up to kiss the Master. This mark of the decpest treachery. Ihe soldiers who did not know Jesus were thus able to dennify Him by this, one of the lasest acts ever done by man. As agreed upon, Judas hastened forward and em-
brace,d Jesus, who calmly awarted all. yet knowing the full stgnificance of every act. Me sand to Judas "Berrayest thou the Son ot
Man wath a hiss?" Mark mentuons unly Jude. treachery, and is then silent cuncerning his fate. When he came turealize his guilt he he had lieen paid for his treachery, and then went and committed
 n place
Jesus Seized by His Enemies. - With rude haste the men seized the untesisting Saviour. Peter with characteristic impulsive.
nes- saw at a ghance what was now meani, hastily draws his sword servant Though mark does not give off an ear of the high priest's ists record the fact that Jesus healed the wounded man-His last miracle before dying, a miracle of mercy and forgiveness. Chust also
interceded for the delivetance of Mis disciples, the rash act of Peter might have involved all of them, and they might have be.n arrested for resisting lawfut authority for these men were acring under the directons of the rulers of the people. Eiven in these sad circumstances
Christ reveals His heavenly dignity. They had come to apprehend Christ reveals His heavenly dignity. They had come to apprenend
one whom they regarded as a culprit : He stands before them and asks their purpose. They recoil abashed from His presence. They and bound Him as a malefactor. He asks them, Are ye come out as against a thiet, with swords and with staves io take me! They cructifed in the company of criminals. Rough as these men. were
they could not but feel the absurdity of the position in which they were placed. He had been teaching in the temple openiy for several days and was unmolested, why should they seize lim now? If
they could not answer, there was nevertheless a divine reason for it they could not answer, there was nevertheless a divine reason for it,
"The Seriptures must be fulfilled," that is, the divine purpose of redemption through a crucified Saviour must be accomplished. He was numbered with the transgressors, He was left alone, for tis
disciples "all forsook Him and fled," leter, who had vowed that he would nevel leave lim, among the rest. John and he, however, did
not go far, they followed the crowd into the High I'riest's Hall. There is an incident mentioned here by Mark which none of the other evangelists have recorded. It is the case of a certain young man, a
friend of Icsus, who was following. He had possibly been awakened suddenly and, hearing the cumult, having hastily thrown a loose linen robe around him sushed forth is see rhat was transpiring. Iis in terest in Jesus prompted him to follow. The young men among
Jesus, encmies liaid hold of him, but he manaed to escape by paring with his garment. Who was this young man? Ifis name is not given others think it was probalily Mark who thus indirectly tells the story about himself jast as be describes the disciples tleemy to avoid the danger with which they were beset
III. Jesus before the High Pricst. - At thus ume there were two men who bure the tule of hagh priest, Annas and Caiaphas, the
latter the son in-law of the former. Annas had gicat influence in latter the son in-law of the former. dinas had great infuence in
Jerusalem but he was not a favourue with the Koman authorities, who had deposed him from his office and appointed Calaphas instead. examination and then sent 10 Caiaphas. In the palace of the high priest the members of the Sanhedrim, the chiel assembly of Jewish rulers, hastily assembled. Most of them had heard of the plot for
the capture of jesus and they were ready as soon as wanted. The the capture of Jesus and they were ready as soon as wanted. The
cxammation was not according to Jewish law. This rnbunal in their eager haste to get Jesus out of the way acted unright cously. It was sion, but they sactificed all true principles to an empty and meaning less apparent conformity with judicial forms. Io the open ceurt of the palace were two of the disciples, Peter and John, who had followed and sinned grievously by denying his Master.

## gnctical. suggestions

## THE MISSIONARY WORLD.

## practheal sugcestions.

The recent annual meetings of the Woman's Foreign Missonary iocietv have sug. gested the following reflectoons in the mind of one who was present
If women are in the future to take part in great misstonary and other meetings conducted by tidemselves, they must cultuate the art of speaking clearly, with distunct ennaciation, and with sufficient volume of tone to be heard in a large auditorium. Perhaps with many of us the time to acquire this proticiency has passed by; but we can at least see to it that the education of our daughters in this respect shall not be neglected.
Then a thought as to the arrangements in regard to reporting. If it be constdered destrable to confine the attendance at the annual meetings exclusively to women, provision should at least be made to place every facilty at the command of women reporters. The inHluence of the press is confessedly great. It is our duty, and it should be our desire, as far as possible, to enlist that influence on behalf of tbe glorious work of missions, whether home or foreign. The fullest reports of the proceedings of the recent annual gathering could not bring anytining but advantage to the work we have at heart, and, for that matter, credit to those who took part in the whole conduct of the business, as well as to those who addressed us, the speeches, whether prepared or impromptu, being enturely admir. able. Indeed your delegates. in re than once, regretted that the husbands of those who took various parts in the prnceedings, were not present to observe how well women can acquit themselves in conductung meetings of so much importance.
One additional point. We must, as a Foreign Missionary ho rety, bevtum mire though. and care to send out to the foreggn field only those eminently and completely equapped with the physical, mental and spirtual qualifications necessary to success. Not every neme who is
willing and has a strong desire to serve (iod as a missionary, is fitted for that work. Pe. culiar qualifications are nenessary. L.et us pray the Master Himself to choose from among us those whom He sees to be most nit for the work.

### 1.1 HER FRMM INHORI

Miss Uliver, Mi.D., writes gratefully arknuwledging mission bones. She tells of the 1 m mense enfoyment the little girls derive from presents of dolls. A doll was given at Christmas to each pupil. Miss R. writes
think you will be interested in hearing about our closing exercises, as we ventured on some innovations from any prevous years. We made it a "purdahnashin" affarr, that is, allowed no men to be present. This was done in order to get as many as possible of the native hadies to come out to it. We had no room in the girls' schools large enough to accommodate all the girls, so we borrowed the mission high school room, and the teachers and boys decorated ;- with flass, motoes and garlands of tlowers. Then all the windows were darkened and the lamps hat. The whole effert was very pretty, finished up as it was with 154 bright litile faces stting on the floor; behind sat the visitors; being the European ladies living here, nearly all the Parsee women and thrty or more Marath and Hindoo women; amog them the wives of four of the leadirg men in indore City. We were obluged to have a large tent put up in front of the door so that they misht come in without beng seen All this may seem very fonlish to you, but we feel that it is a great step in advance to have got so many of them out. We hured thrteen on carts bileg hariesi, in which to bring all the children of the city schools up to the camp, as it is too far for many of them to walk, besides they would not have been allowed to come so far on foot.
We began by the children all singing a Hindi hymn, followed by all repeating the Lord's Prayer in Hind. Between the classes we had also a Marathi Kindergarten song by twentyfive of the girls, two verses of "Gathering in the Sheaves" by the girls who are learning English, and then when all the dolls had been distributed, we had the girls sing "God Save the Queen."
Yesterday a gentleman liwing here sent a present of iwenty four pounds of native sweet.
meats for a Christmas treat to the Christian $\mid$ worth of native produce goes into the stores children, so we gathered them all into our bungalow for a feast. Miss Rodger and 1 spent part of yesterday filling a work bag for each of their mothers with some of the contents of the boxes; cloth enough for a jacket, and thread, needles, pins, scissors, buttons, etc. I am sure if you could but see how pleasant it has been to handle the contents of those boxes, all the good women of Hamilton Presbytery would catch a share of that happiness.
Being such a liberal supply for all, we just divided the general boxes into five equal shares to represent Neemuch, Ruthm, In. dore, Oojein, Mhow. Then, as Miss Rodger, Mrs. Wilson and I had got extras in our private home boxes, we did not need to make the Mhow share any less on account of their special boa. Next week we will go up to Oojen, and give dolls to the little girls who have begun to attend our two schools lately there.

The schools have only been open about six weeks, so that the girls have not yet earned a doll, but when I was up last-some three weeks ago-1 found that for the first eight days after the schools were opened a number of girls attended them. All at once their parents refused to allow them to come be cause a report had been circulated that as soon as we got a large number gathered we would carry them off to Indore and drown them. I visited some of their homes and got them to promise to send them back, and, in order to encourage both teachers and scholars, promised small dolls to all who would come regularly.
In a few days the attendance at the Marath School rose to fifteen daily, and at the Himd School nearly as many. No doubt "a doll" is the strongest force at work as yet, but if we can but get the girls started to come by encouraging them, I do not fear but that nearly all of them will contunue to come. The two teachers are the wives of two of the Chrrs. tian teachers in the boys' school, and seem to be really interested in their work. I found that they had been goong for some tume to some of the cenanas, to talk with and read to the women.

We opened a woman's dispensary in Oojern some three months ago, and have been going up for a few days twice a month to attend to patents, leaving a Christian woman - who has been twice in Agra Woman's Medical college in charge. It was when doing medical work there that we were led to
think of schools for girls so as to make use of think of schools for girls so as to make use of all the Christian women.

There is no one island called Samoa, the name is applied only to the entre group of ten islands, often called the Navigator Islands. The great French navigator, La Perouse, who visited these islands in 1787, had one of his officers and ten of his men massacred, and while bitterly denouncing them for therr "atrocious manners," declared it "one of the finest countrias in the universe." A simular testimony was given by other mavigators who visted these islands before their evangelizatio...
But all of the islands that form the group are now professedly Christan. The first missionaries, Williams and Barfi; reached Samoa in 1830 , and very rapid progress was made in Christianizing the islands. Heathenism is now a thang of the past, and there are 200 villages in which native pastors are supported by the people. Besides supporting the natue pastors, the native chur hes have contributed on an average during the last twenty years $\$ 6,000$ per annum to the funds of the London Missionary Society, which numbers 27,000 adherents. The Wesleyan Mission have 5,00, and the French priests claim 3,000. The population of the islands is now 35,000 , an increase since 1843 . In
seven years after the entire Bible was printed in their language, an edition of 10,000 copies was sold, and the British and Forcign Bible Society has received from sales the entire amount of its outlay, $\$ 15,571$. Some ycars after another and revised edition was punlished, of 10,000 copies, which is now ex. hausted. The natives had never seen a piece of money when the mission was started. Now there are English, French, Germas and Ameri-
of these merchants in exchange for clothes and other necessary articles.
These facts lend great interest from a missionary point of view to the Samoan matter, which now occupies the joint attention of the three leading governments of the world. It is affirmed that on account of rivalry tor the chieftainship, and feuds growing out of it, the bulk of the people, and even the chiefs, longs for foreign help and protection. These islands of the South Sea, so recently converted from savage barbarism to Christianity by English missionaries, deserve the sympathy and prayers of Cliristendom, It is obvious that the triumph of the German policy would work the world.

Fremerick T. Roberts, M.D., Physician to and Professor of Chmial Medicine at Unıversity College Hospital, L.ondon, Eng., says "Bright's Djectase has no symptoms of its own, and may 60 g exty without the knowledge of the patient or prectifioner, as no pain will be feit in the kidneys of that, vicinity." This ac.
counts for many peoplé dying with Bright's Disease, or advanced tidncy malady. The disease is not iuspected until it reaches a fatal period. If Araner's tite Cure is used at the proper time, the fatality from that dis. ease would be greatly decreased. Dr. Thomp. son also says: "More adults are carried of in this country by chronic kidney disease han any other one malady except Consumpton."


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