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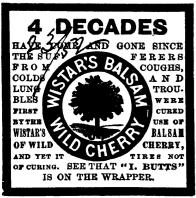
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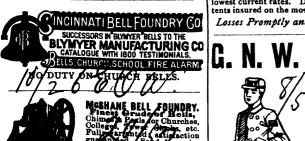
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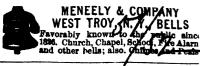
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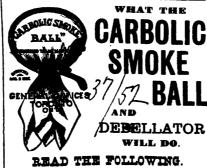
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THE PERFUME we consider to be at once the most delicate and most enduring-" Lotus of the Nile."

IN HABITUAL 2 CONSTITUTION, Campbell's Cathartic Compound is used with great success.

To RELIEVE HICCOUGHS. practitioner recommends tightly closing the ears by pressure and taking several sips of cold water to relieve hiccoughs.

#### MANY PEOPLE LIE

awake nights suffering from acute dyspepsia, caused by eating food in which alum and other cheap Paking Powders are used. The most reliable is Imperial Cream Tartar Baking

PEEL THE WHITE END .- Peel the white end of the asparagus, and you will find that it will boil perfectly tender, thus making the whole stalk eat

LIQUID BLUING AND WHITEWASH. -When using the ordinary old-fash-ioned whitewash of slaked lime, add a small quantity of liquid blusing. will give it a pearly white tint.

A PRETTY dish of eggs is made by beating the whites very stiff and piling them upon a platter. Make little nests in the froth, in which lay the yolks. Set in a hot oven for two or three min-

An excellent way to clean old brass is to use ordinary household ammonia, unadulterated, and rub with a brush. This will leave the metal clear and bright. It should then be rinsed in clear water and wiped dry.

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in taking Cod Liver Oil is entirely over-come in Scott's Coulsien of Cod Liver Oil and Lipophosphites It is as palat-able as Milk, and the most valuable nemedy that has ever been produced for the cure of Consumption, Scrofula and Wasting Diseases. Do not fail to try it. Put up in 50c. and \$1 size.

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HORACE COOLIDGE, of Frankfort, N.Y., took a severe cold, which settled on his lungs. He was confined to his bed, had pains in his side, profuse sweats and restless nights. He expected to die. He was completely restored to health by using WISTAR'S BALSAM OF WILD CHERRY.

HERMITS.—One and one-half cups of 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 in the said of the said out in the said out and flour enough to roll out nicely. Cut thin, and bake quickly.

TRIFLE. boil till tender a dozen tart apples, with the rind of a lemon grated; strain through a sieve, add sugar to taste and put into a deep fruit-dish. Make a custard of a pint of cream and the yolk of two eggs with sugar to taste. When cold, lay it over the apples with a spoon, and over the whole place whipped cream.

Eggs can be kept perfectly for six months, by coating each one with the white of egg. Apply it with the finger so that every spot is touchel. Then pack the eggs in a box, in any position you wish, putting a layer of paper between 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 years, and have never known it to fail.

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the thousands upon thousands whose lives have been
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itching, scaly, and pimply diseases of the skin, scalp,
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SOAP, an exquisite Skin Beautifier, prepared from
it, externally, and CUTICURA RESOLVENT, the new
Blood Purifier, internally, are a positive cure of
every form of skin and blood disease, from pimples
to scrofula.

Sold everywhere. Price, CUTICURA, 75C.: SOAP,
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Beware of imitations, refuse all substi-tutes, and you will not be disappointed. Campbell's Cathartic Compound Cures Chronic Constipation,

Costiveness, and all Complaints arising from a disordered state of the Liver,

Stomach and Bowels, such as Dyspepsia or Indigestion, Bilinus Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

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Kinds, Gums, and do. Certification of the Seeds, your choice, of ers at sample, a configuration of the Seeds, your choice, of ers at sample, a configuration of the Seeds, your choice, of ers at sample, a configuration of the Seeds, your choice, and the seeds of the



## There is some FAR

when a farm produces good living, a handsome first and at the same time is making its owner rish was crease in value of ignd on account of growth of warm to the country is this so true as of microsty rish to the country is this so true as of microsty rish years of the country is this so true as of microsty rish, best of markets near at hand, and Soil is very rich best of markets near at hand, structive blizzfrds, cyclones, but heatth, fine factories, and shome and fortune can be had. As O. E. BARNES, Land Commissioner, Lansing



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W. BAKER & CO., Dorchester, Iss.



VOL. 18.

TORONTO, WEDNESDAY, MAY 15th, 1889.

. No. 20.

#### Motes of the Week.

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 Tyndale the Reformer. The lately deceded Dr. M'Coy, editor of the *Indian Witness*, was born in Ireland; 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 Exceesis 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 magnificent edifice, including the site, was upwards of \$120,000, all of which has been paid. Every sitting has been let from the opening of the church.

THE Christian World 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 Churchism, and never more so than at present.

It is a healthy sign, says the Christian Leader, 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; both have been replaced by Liberals. It is impossible not to credit these revul-sions in part to a very natural indignation 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 Western 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 Edwards' sermon on "a sinner in the hands of an angry God." Its subscribers were so much delighted with the sermon, that the demand for extra copies far exceeded the supply. 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.

OUSTER from the temporal sovereignty, the Papacy is struggling desperately to maintain its influence by a vigorous propagandism. Since 1870 the number of ecclesiastical seminaries—that is, training colleges for priests—in Rome has increased from five to forty-one, the houses of the religious orders have increased from twenty-two to 128; while the schools 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.

THERE 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 make 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 Catholic 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 allow legislation in any 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. He 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 shape 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 pronounce whether England is decaying. To answer 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. Cæsarism, social compact, communism! Yet the modern schoolboy is not 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 30th of July, 1889. The movement, though begun at the scene of the indefatigable Protestant champion's lengthened 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 propriety of recognizing in some worthy manner the self-denying services rendered, and the intrepid moral courage displayed by this war-scarred veteran, who has unflinchingly fought a good fight for so many years. 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, Res. The ide Boudreau 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, Ill., or to the secretary at Kankakee, Ill. 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. Smeaton, of Edinburgh, who passed away on a recent Sabbath morning in his seventy-fifth year. During the past winter he appeared to be in more vigorous health than he had 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 in 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 early 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 1039 he became the first minister of the Quoad Sacra Church, of Morningside, whence he was shortly translated 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 celebrated his twentieth anniversary as 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 worked 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

SOURCE

He said:

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 thought 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 anything 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 FIRST 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 school, 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 dear brethren with whom I associate from day to day, and from whom 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 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 with making 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 JESUITS.

BY REV. R. F. BURNS, D.D., HALIFAX.
JESUITS THINK ALIKE.

We are perfectly 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 individual 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 ill-suppressed exultation of a man of mark amongst them, the compiler of the history of the Society's doings during the first century 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 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 allegiance 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 two 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 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, or for devotion, everything tended to throw a deepen ing 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 ordinance of fasting on Saturdays, its permission of the use of milk, of butter and of cheese during Lent, its injunction of clerical cellbacy, etc, a council was convened in 867, and the Pope was deposed and excommunicated. The aspect of affairs soon changed. The Emperor Michael was assassinated, and Basil the Macedonian, his murderer and successor, joined the party of Ignatius, and requested Pope Adrian II. to institute a new enquiry.

A Synod held at Constantinople in 869, called by the Latins the eighth Ecumnical Council, condemned Photius and restored Ignatius. The crimes, the calumnies of Photius who was dragged before the council by the Emperor's guard were rehearsed before his face. He stood mute; his degrade tion was at once determined, and so fierce was the resentment that, not content with dipping their pens in the ink with which they were to sign his condemnation, they wrote in the sacr mental wine, as it is plainly said, in the blood of Christ. biographer of Ignatius bitterly deplores the lenity of the cou cil; he does not explain what measures he wished them adopt, but to their mistimed tenderness he ascribes all to evils of the second elevation of Photius. He interprets terrible earthquake, which threw down many churches, and furious tempest, as the remonstrances of heaven against thi weak leniency. Other signs, on the same authority, glorified the restoration of Ignatius. By a new kind of transubstantis tion, the consecrated bread glowed like a live coal from heaven, and the cross over the altar was agitated by a gentle

On the death of Ignatius, Photius was again elevated to his see, and the anathema resting on him, removed by a council of court in 879 (called by the Greeks the eighth Ecumenical Council). My object in referring to this dispute is twofold. In the first place, we find the power of the clergy and the supremacy of Rome asserted more distinctly, more inflexibly 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 transferred, 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 lay no 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 refuses, the Pope will himself summon an assembly of prelates, anathmatize all who favour or maintain these documents, and to his eternal disgrace, cause the Emperor's missive publicly to be suspended over a slow fire in the sight of all the nations who reverence the throne of St. Peter. Milman, Vol. III., p.p. 29-31. In the second place, in this discussion the articles 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 to primacy in the Church, set up by the See at Rome, and which the Greeks could only resist by 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.

THE LATE JOHN BRICHT.

MR. EDITOR,-A short article appeared in THE CANADA PRESBYTERIAN, on the 17th April in which very just remarks were made respecting the ingratitude of the American Senate in 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 he 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 Rule in Ireland, prophesied and seemed willing that the South should succeed in her effort to establish a great slaveholding 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, boasting 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!" Now when the great men in the American Senate (for if there are any great men in the United States, they are in it) have had an opportunity to express their gratitude for what took place only about twenty-six years ago, we see them, for fear of the lrish Roman Catholic vote, falter in their patriotism and gratitude. This same Irish vote caused ex-President Cleveland lately to disgrace himself by insulting and expelling an English Ambassador, thereby also probably losing his election.

It is the same way often in our own country and in England with politicians. The vote recently given at Ottawa never would have been given, had not the two parties which gave it feared Roman Catholic votes in Ontario and Quebec. You very justly remark, "If public men ever get any reward for good public services, it must either come from their own consciences, 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 for mere temporary success. The Lord Jesus, blessed forever, has plainly told us so, for it was upon this principle He acted, (laid down His life for us) and taught His Apostles to act. St. Paul, in Timothy and in other letters, speaks of the rewards of good men in a future life. Mr. hight has been blamed for not supporting. Home Rule in Ireland. He and Mr. Gladstone differed greatly on this question, and for this the Roman Catholics hated him. But Mr. Bright feared that in granting Home Rule, he might cause Ireland to secede from England. His partiotism impelled him to do so, and the fact is that the greatest fear many other good men have, is that in granting Home Rule to Ireland, we are granting Rome Rule and Popish influences in it. We all know that Rome hates England, and her great desire is to pull down freedom's star, that hovers over the great island.

The great mistake men have made in this world is the setting aside of God, and acting on principles of expediency, making success their idol. Speaking of the American rebellion reminds me how badly many of our Canadians acted in showing strong sympathy for the South. Among the exceptions were the family of George Brown, then the editor of the Globe—and I am proud to say that I often wrote and spoke on the Northern side.

May 8, 1889.

THE TRUE VERSION OF THE ACADIAN TRAGEDY.

The following paper on a most interesting espiode in Canadian history, from the pen of Malcom W. Sparrow, appears in The Week:

Whoever have read the story of "Evangeline" will remember the sympathy they had for the ill-fated exiles and the indignation they felt towards the perpetrators of their misfortunes. The truth, however, concerning the expulsion of the Acadians is not to be deduced from the story itself. The reader of "Evangeline" has no conception of what led to the expulsion. He understands that a community of "simple Acadian farmers" was sent into an exile without end, and without an example in story; but he does not learn from the text that serious provocations prompted the deed and justified the English in the step they took. The expulsion was necessary, because the Acadians allowed themselves to become the catspaw of the Englishman's "natural enemy;" necessary, because they committed outrages that were not to be tolerated; necessary, because they refused to take the oath of aliegiance to Great Britain, whose subjects they had been for more than forty years, necessary, because, while proclaiming themselves neutrals, they incited the Indians, and assisted in a covert war against the English, after peace had been declared between the two nations, necessary, because, upon the approach of that war which settled the a question of English supremacy in America, they 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 when we review the archives of those turbulent times, and discard the sentiment which the poet's story has created, no other course than that of wholesale expatriation presents itself.

The period to which we 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 conflict 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, believed another war inevitable, and therefore availed themselves of the opportunity afforded by the peace to fortify their frontiers. France not only claimed the greater part of Canada, but 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 New 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 small degree, to diminish the American frontiers; establish the rights of English settlers, who were gradually 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 French.

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 been demolished by an aggressive force. Louisbourg had been given back to the French, and the English commander was compelled to evacuate at the earliest possible moment. The Acadians exhibited an aversion to British rule, and frequently threatened to revolt, while the Indians were continually harassing the few English families that had settled in the land since the capture of Louisbourg by Pepperill. As a result of these demonstrations against them, 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 July, 1749, thirteen transports, headed by the sloop of war, Sphinx sailed into 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 freestone, overgrown with dense 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 entertained 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 Simbonacadie, he came, with his comrades, in search of food. Here, also, Admiral D'Anville found sustenance, after his French Armada had been shattered to atoms on the cruel shores of Sable Island. In this same bay, the few ships of the line that were not wrecked during the voyage from Brest to America, found splendid anchorage; while their discomfited commanders waited anxiously for the rest of the fleet 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; here the vice-admiral perished by his own hand; and here

died that long-cherished scheme of curtailing British

influence throughout America by destroying Louisbourg, Annapolis and Boston. Yet, in the wild surroundings there was very little left to suggest these facts, save the ruins of an old barracks, a few dilapidated huts, and the traditions of the Indians. Amid these scenes and reminiscences iIalifax, the military centre of the province, was to be established.

From day to day, since the arrival of the English transports, 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 should impede their progress. The people 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 the woodman's axe, 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, now they had been disbanded by a treaty of peace, and induced by offers of land to a foreign wilderness, manfully strove to assert themselves, while wives and mothers endeavoured to anticipate the future as they reassured their wonderstricken little 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 spurred many a soul to action. Merchants, farmers, handicraftsmen, and even wig-makers mingled their efforts with the rest. 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 September, eleven acres had been cleared, lots marked off, streets laid out store houses erected, 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 frame 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 Government 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 benefit of the whole peninsula. Military ports were established throughout the Province, roads 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 Indian, attracted to the scene, stood gazing half stupefied with surprise at the diligent pioneers. When they realized 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 misdeeds toward the English, it was quite in accordance with their cringing natures to petition the new governor for leniency, while they 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 during the siege of Louisbourg, in 1745, they had acted as spies, and had furnished the enemy with valuable information. Besides all this, 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 in the possession of their lands. Yet, even while conscience must have been admonishing them of their treachery, they had the audacity to approach the English governor with memorials, calling attention to the loyalty and

(To be concluded.)

good will they had ever exhibited toward King George,

and promising to do even better in the future.

The President of the United States has appointed Rev. Daniel Dorchester, D.D., of Boston, superintendent of Indian schools. Dr. Dorchester, who has made very careful 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 department 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 minister will be something notable. But we judge that the Catholics will have no reason to fear any unfairness on Dr. Dorchester's part.

## Pastor and People.

#### TEMPLE BUILDERS.

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

And as you read, you questioned Right wonderingly, as you must, "Why rear such a noble palace, To shelter a woman's dust?"

Why rear it? The Shah had promised His beautiful Nourmahal To do it because he loved her, He loved her—and that was all.

So minaret, wall and column,
And tower and dome above—
All tell of a sacred promise,
All utter the accent—love.

We know of another temple, A grander than Hindoo shrine, The splendour of whose perfections Is mystical, strange, divine.

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, Its wonderful corner-stone.

So vast is the scale proportioned, 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; Gethsemane's sacred olives And cedars are round it there.

The plan of the temple, only
Its Architect understands;
And yet He accepts (O wonder!)
The helping of human hands!

And so for the work's progression,
He is willing that great and small
Should bring their bits of carving
As needed to fill the wall.

O, not to the dead—but the living, We rear on the earth He trod 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.
   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, 1 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," 1 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 ye 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 join. 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; but any 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

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, no to 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 production 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. 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 ordinances 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 self-denial 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 strength." God loves to look at those who carry Jesus in their faces. Of such is the kingdom of heaven.—Dr. Cuyler.

## Our young Folks.

#### LOVE'S VICTORY.

"Has the summer really come?"
Said a rose-bud, blushing sweet,
As she bashfully oped her eyes,
In 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
With an avalanche of sweets—

Thus in fast increasing numbers,
Come these children of the sun;
From their cells of dreamless slumbers,
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,
For ages would its light,
Still travelling downward from the sky,
Shine cn 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 practical counsels which follow:

- 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 blessing upon it.—Col. iii. 17. If you cannot do this, it is wrong. Rom. xiv. 23.
- 5. 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. 10, 11.

#### HOME HAPPINESS.

Dear boys and girls, you can add very much to home happiness, 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 do 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 modest 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 disappearing 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 "chipmunks," 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 worked, he removed all but twenty of the nuts,

and set a watch upon them. Six hours afterward every nut 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. Several 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 prodigious 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 merchaht 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 \$1.25 per week, and walked eight miles each day between his home and his place of business. Now he has an enormous drygoods 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 scientific 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 appointments 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 country; 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 to 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 to 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 a boy."

The old minister listened. His eyes 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 conscience, 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 been 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,
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 suffer 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, and said 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 them."

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."

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 15th, 1889.

THE question of moving Victoria University to Toronto has got into the Court of Common The board of regents met some time ago to Pleas. 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 enough, 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.

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 evidence in the New York Evangelist which would 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.

NE hundred years ago the General Assembly of the Presbyterian Church of the United States said:

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. Formality and deadness, not to say hypocrisy, visibly pervade every part of the Church. The profligacy and corruption of 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.

A 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 cropped, and was exposed to the jeers of the public in the town pillory 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, vain men 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 under sensations. There must be a happy medium 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 were almost to a man professed and aggressive infidels and atheists. At West Point so late as 1825 there was not one 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

The churches themselves, it must be confessed, were in a low state. Lotteries were authorized under their aid for endowing Harvard, and Dartmouth, and Union, and Princeton, 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 bearce.

#### THE WASHINGTON CELEBRATION.

HE 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

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 acknowledgment of what had been realized, and a faithful warning as to the dangers that ought 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 partisan service—this was a conception so alien to the character 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 more delicate part of your letter, the communication of which fills me with real concern, I 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 judgment, discharge the duties of the office with that impartiality and real 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 it must we who are the heirs of her sacred interests be not unwilling to ascend if e are to guard our gloring the sacred in the sacred

Eminent as is the position occupied by Bishop Potter his view is not obscured nor his vision disturbed by the prevalence of the worship of material success, and the undue devotion to the pursuit of wealth characteristic of the age. He goes on to

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

Men of character and influence who can speak out in this manner are valuable in a community. The people who can hear and heed these counsels have certainly a promising 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 character in them that bear rule, so fine and high and pure, that as men come within the circle of its influence, they involuntarily pay homage to that which is the one pre-eminent distinction, 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 the Chief Ruler of its people, we must needs own, conferred upon him his divine right to rule. All the more, therefore, because the circumstances of his era were so little like our own, 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 faltered, 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.

#### FAITH CURE.

T is universally recognized that imagination and emotion have a powerful influence on the physical nature. Cases without number have been cited. of healthy people becoming ill through imaginative deceptions, and no less frequent are the instances of of cures effected by means of a vivid mental impression. Out of the mysterious sympathy between soul and body, between mind and matter, the cunning charlatan has not only in a dark and ignorant past, but in the enlightened present, reaped a rich harvest. With all the boasted triumphs of education it is not improbable that the astute schemers will, for many years to come, continue to find numerous subjects and purses to operate upon. Superstition, like every baleful influence, dies hard. The sick, like the poor, are always with us. Is it to be wondered at that, with the weariness, the depression, and the despondency that protracted illness with its enfeeblement brings that sufferers are keen to 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 disease. 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.

A strong faith in whatever form it manifests itself is something that commands respect and 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 enfeebled 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 concept of a vivid imagination may pass for faith? Self-deception is not by any means a rare thing. The advocates of the Faith Cure may, with confidence, make their appeal to certain texts of Scripture, and they may also be correct in their methods of interpretation, but does it necessarily follow that the texts to which they appeal are sufficiently numerous, and of such unmistakable clearness that the analogy of faith has to be thereby superseded?

All Christians are agreed that God is omnipotent, and it is understood that all natural law is a manifestation of His power. He is able to suspend at will the operation of particular laws, but are we warranted to conclude that He will do so in every case in answer to the prayer of faith? There is a difference between faith and presumption. Man's chief end is to glorify God. Disease and suffering are primarily the direct results of sin. Their cessation is to be ardently desired. But in the present order of things, is there entire cessation possible? Whether is it better for us to know that God's physical laws are unerring in their punitive effects against transgression, or to imagine that if we repent of our sins, the evil effects will no longer be felt? If a young man is convinced that when he gives way for instance to the sm of intemperance, or any other violation of God's laws relating to physical life, he not only injures his prospects of worldly success, and jeopardises his moral and spiritual life, but he thereby impairs his bodily 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 Uz, 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 . be offered for things agreeable to God's will. I nere are certain spiritual blessings, the 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 for our daily bread means us to refrain from making our every day concerns subject of 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 all warrants for doing so. The shameful death on the cross 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 words, 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 rest secure in the unquestioned infinite tenderness of the Divine Father. Such will not foolishly neglect the use of the means for the preservation of health and its recovery when impaired, which God, in His providence, has provided.

Wherein does the Faith Cure theory differ from the spurious miracles, apparitions of the Virgin, the marvellous potency of saintly bones and other 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 Roman Catholic.

Rev. J. M. Dickson, D.D., of the Pilgrim Congregational Church, Rhode Island. A sermon, "A Contrast with a Lesson," by Dr. Dickson opens the number. The contents are varied, suggestive and evangelical, and up to the standard of excellence which this monthly has so uniformly maintained.

CANADA AND THE JESUITS. By Joseph Wild,

Books and Magazines.

(New York . Funk & Wagnalls ; Toronto : William

Briggs.) The May number of this, the foremost of

missionary periodicals, has a large variety of inter-

esting and instructive papers on missionary themes.

Much general missionary intelligence and a number

of suggestive topics all bearing on the one great sub-

ject. It is the most comprehensive of all existing

(New York: E. B. Treat.)—The place in the por-

trait gallery of the May number is given to the

THE TREASURY FOR PASTOR AND PEOPLE.

missionary publications.

THE MISSIONARY REVIEW OF THE WORLD.

D.D. (Toronto: The Canadian Advance)—The six able sermons recently delivered by the Rev. Dr. Wild, pastor of the Bond Street Congregational Church of this city, on the Jesuit question, have been issued in neat book form by the publishers of the Canadian Advance, which prints the Sunday evening discourses of this divine. They contain much that is of value and interest as bearing on the question at issue, and will, no doubt, have a wide reading.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.) Fiction seems to be the strong point in the current number of the English Illustrated. The opening portion of a new story, "Jenny Harlowe," by W. Clark Russell, of sea-story fame, begins the number. "The Better Man" and "Sant' Ilario" 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.

THE EVANGELY AL REPOSITORY. (Pittsburgh: 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 substantial merits to commend it to the support of two generations of readers. Among those associated in its conduct is Dr. A. G. Wallace, of Pittsburgh, a 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 important religious, moral and social topics of the time.

PAUL BERT'S PREFACE TO "LA MORALE DES JESUITS." (Montreal: W. Drysdale & Co., Toronto : 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 morals, it can readily be understood how that amiable fraternity would have much satisfactive 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.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAinsh.) What was only a few years ago a bright boy has already become a vigorous youth. Knox College Monthly with the number for the current month enters on its tenth volume. There is no sign of weakness about it and its achievements and promise are greater than ever. The number is larg 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 editor 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 household 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.

### Choice Literature.

BY A WAY SHE KNEW NOT. The Story of Allison Bain.

> BY MARGARET M. ROBERTSON CHAPTER NAVI. -(Continued.)

"Ye'll need to spier at himsel' to find that out. He says naething to me.'

"We will hope better things for you," said Allison.

She took the child in her arms again. A fair, fragile little creature she was, with soft rings of golden hair, and great, wistful blue eyes. She was not in the least shy or frightened,

but nestled in Allison's arms in perfect content.
"Come and see Charlie," said she.
Charlie was a little lad whose right place was in another room; but being restless and troublesome, he had been brought here for a change.

What ails you, my laddie?" asked Allison, meeting his sharp, bright eyes.

- "Just a sair leg. It's better now. Oh! ay, it hurts whiles yet, but no' so bad. Have you ony books."
- "No, I brought no book with me except my Bible."
  "Weel, a Bible would be better than nae book at a'"
  "Eh! laddie! Is that the way ye speak of the good
  Book?" said a voice behind him. "And there's Bibles here

-plenty of them."

"Are yecomin' the morn?" asked the lad.
"Yes, I am," said Allison.
"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' that! Wha has had the-upbringin' 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! naebody will hinder ye. It's no' my head, but my leg that's sair. Readin' winna do that ony ill, I'm thinkin'. It's no' my head, but my

And then Allison went on to another bed, and backwards and forwards among them, through the long day. There were not many of them, but oh! the pain, and the weariness!—the murmurs of some, and the dull patience of others, how sad it was to see! Would she ever get ' used with it," as the woman had said, so that she could help them without thinking about them, as she had many a time kept her hands busy with her household work, while her thoughts were far away? It did not seem possible. No, surely it would never come to that with her.

Oh! no, because there was help for all these poor sufferers help which she might 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? It might be that all the troubles through which she had passed were meant to prepare

her for such a work

For the peace which had come to her was no vain imagination. It had filled her heart and given her rest, even before the long, quiet time which had 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 these suffering poor women who had to bear their troubles alone

She stood still, looking straight before her, forgetful, for the moment, of all her own thoughts. Her hopes, she called them, for she could not but hope that some such work as this

might be given her to do.

"Allison Bain," said a faint voice from a bed near which she stood. Allison came out of her dream with a start, to meet the gaze of a pair of great, blue eyes, which she knew she had somewhere seen before, but not in a face so wan and 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' from speaking.

But ye needna fear. I will never tell that it is you-or that I have seen you. Oh! I thought I would never see a kenned

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," and she turned her face away and lay quiet for a while.

Allison made a movement to withdraw her hand.

"Wait a minute. I must speak to some one—before I die—and I may die this night," she murmured, holding her with appealing eyes. "I'm Annie," she said. "You'll mind how 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 in the house. So the elder ones scattered, -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 worse, and—went home to die at last. As for me- I fell into trouble and I daredna go home. Sometime I may tell you -but I'm done out now. I'm near the end-and oh! Allie -I'm feared to die. Even if I were sorry enough, and the Lord were to forgive me how could I ever look into my mother's face in heaven? There are some sins that cannot be blotted out, I'm sair feared, Allie"

Allison had fallen on her knees by the low bed, and there

were tears on her cheeks.
"Annie," said she, "never, never think that. See, I am sorry for you. I can kiss you and comfort you, and the Lord Himself will forgive you. You have His own word for that. And do you think your own mother could hold back? Take hope, Annie. Ask the Lord Himself Do ye no mind how Doctor Hadden used to say in every prayer he prayed, 'Oh' Thou who art mighty to save'? Mighty to save! Think of it, dear. 'Neither shall 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 enough."

"Weary and spent'" Yes, almost to death. The parched lips 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 times a day, and she always had a good word to say to the poor sorrowful soul, who needed it so much. Annie lingered longer than had seemed possible at first, and there came a day when every

moment that Allison could spare was given to her, and then a long night of watching, till at the dawning she passed awaysinful, but forgiven; trembling, yet not afraid. Allison kissed the dead mouth, and clipped from the forehead one ring of bright hair, saying to herself: "To mind me, if ever I should grow faithless and forget."

But many things had happened before this came to pass For at the end of the first week of Allison's stay among the sick and sorrowful folk, there came to her the message for which she had through all the days been waiting. It was Doctor Fleming who brought it, saying only, "Come."

"Is he dying?" she found voice to say, as they passed into

the room together.

"No. Oh! no. But he has come to himself, in a measure, and needs to be roused. Your coming may startle him. That is what I wish. It cannot really harm him.

And so with little outward 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 knowing 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 muttered, and complained, and begged to be let alone, as sick folk will, and told them at last that little good had all their

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 little he turned his head again, and his colour changed. Then they let down the curtain, and the room was in shadow.

A dream—the old dream, aye coming—coming—only a dream," they heard him say with a sigh.

Doctor Fleming beckoned to Allison, and she followed him

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 wakens again."

"I am not afraid," said Allison, speaking faintly, and then she added with a firmer voice, "No, I am not afraid."

"You have but to open the door and call, and his man Dickson will be with you in a minute. Do not speak to him unless he speaks to you. Even if he should speak, it may be better to call Dickson, and come away." better to call Dickson, and come away.

Doctor Fleming spoke gravely and briefly, letting no look or tone of sympathy escape from him. "I'll see you again

before I leave the place," said he.

So she sat down a little withdrawn from the bed and waited, wondering how this strange and doubtful experiment was to end. He neither spoke nor moved, but seemed to slumber quietly enough till Doctor Fleming returned. He did

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 should suit you better to go home, you can do so. Old Flora has returned, and I will speak to

her."
"I will go out for a little, but I will come back. They will Yes, I would like better to come back again. expect me.

And so she went out a while, and when she returned she brought an odd volume of the History of Scotland to restless Charlie, and a late rose or two tied up with a bit of sweet-

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 two. He followed her with his eyes, and seemed to know her, but he did not utter a word. He was restless and uneasy, and muttered and sighed, but he had no power to move 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 thought, and doubt, and a gleam 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. down again she took a small New Testament from her pocket, and as she opened it he turned 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 him yet:

"Is that you, Dickson? Send you woman away— if she be a woman and not a wraith (spirit)," he added, as he turned his

tace from the light. It was not Dickson. It was the doctor who met Allison's

startled look as he came in at the door. You have had enough for this time. Has he spoken to you?" said he.

"He has spoken, but not to me. I think he knew me, and not with good-will"

"You could hardly expect that, considering all things. He 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 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. But you may have a good while of this work yet—weeks, it may be, or months," and in his heart he said, "God grant it may not be for years."

"Yes, I will go," said Allison, faintly.

"And you must take 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 faith and patience,

and ye'll also need to have a your wits about you. You'll need perfect health and your natural strength, and yell just do my bidding in all things, that you may be fit to meet all that is before you-since it seems to be God's will that this work should

Allison went at the doctor's bidding. She wrapped herself up and went down to the sands, to catch the breeze from the sea. It was more than a breeze which met her. It was almost a gale. The waves were coming grandly in, dashing themselves over the level sands. Allison stood and watched them for a while musing.

"And each one of them falls by the will of the Lord. word from Him could quiet them now, as His 'Peace, be still,' quieted the waves on the Sea of Galilee so long ago. 'Oh! ye of little 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 out? Have I undertaken 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

And then she set herself to meet the strong wind, and held her way against it till she came to a sheltered spot, and there she sat down to rest. When she turned homeward again there was no strong wind to struggle against. It helped her on as she went before it, and it seemed to her as if she had come but a little way when she reached the place where she had watched the coming 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."

Ves, daily strength is promised, and the next day, and for many days, as she went into the dim room where the sick man lay, Allison felt the needs of its renewal. It was not the silence which was so hard to bear. It was the constant expectation, which was almost dread, that the silent lips might open to speak the recognition which she sometimes saw in the eyes, following her as she moved. There were times when

"In one way he is better," said the doctor. "He is coming 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 best of do than the life he had been living before it. He has had a hard tussle, 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. Bot he may toms, he will never walk a step again—never. B't he may live for years. He may even recover so as to be able to attend to business again—in a way."

Allison had not a word with which to answer him.

doctor went on.

"I might have kept this from you tor a while, but I have this reason for speaking now. I do not ask if you have counted the cost." I know you have not. You cannot do it. You have nothing to go upon which might enable you to do Nothing which you have ever seen or experienced in life, could make you know, or help you to imagine, what your life would be—and might be for years—spent with this man, as his nurse, or his servant—for it would come to that. Not a woman in a thousand could bear it—unless she loved him. And even so, it would be a slow martyrdom."

Allison sat silent, 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

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 him, but I have great pity for him—and—I am not afraid of him any more. I think I wish to do God's will. If you do not say otherwise, I would wish to bide a while yet—till—it is made plain to me hat I ought to do. For I was to blame as well as he. I mould have stood fast against him. I hope—I believe, that

I wish to do right now, and the right way is seldom the easy way."

"That is true. But many a sacrifice which good women a sacrifice which good women."

"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. As for you, you might leave all this care and trouble behind 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 me be brought

here, knowing not what might be before me.
"I doubt I am not quite free from resposibility in the mat-

ter, but I thought the man was going to die."
"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 Saunners Crombie spoke his first word to me that night, I kenned well what I must do. But, like you, I thought he was going to die. And so I came, though I was sore afraid. But I am nor atraid now, and you might let me bide a little longer, till I see my way clearer whether I should go or stay.

"Let you stay! How could I hinder you if I were to try? And I am not sure that I wish to hinder you. I suppose there may be a woman in a thousand who could do as you desire to do, and come through unscathed, and you may be that woman. My only fear is—no, I will not say it. I do believe that you are seeking to do God's will in this matter. Let us hope that during the next few days His will may be made clear to you, and to me also."

But Mr. Rainy had also a word to say with regard to

this.
"If I had thought it possible that the man was going to live, I would never have spoken to you, or let my eyes rest upon you that day. Yes, I was sure that he was going to die. And I thought that you might 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 last. But well ken I, that all the gear he has to leave will ill. pay you for the loss of the best years of your youth, living the life you would have to live with him, I canna take upon myself to advise you, since you havena asked my advice; but really, if ye were just to slip away quietly to your brother in America, I, 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 help you against him, and all the world, with right good will."

Allison thanked him gently and gravely, but he saw that she was not to be moved. A few more days, at least, the doctor was to give her, and then she must decide, Before those days were over something had happened.

One day, for some reason or other, she was detained longer than usual among her "auld wives," and it was late when she came into Brownrig's room.
"What has keepit you?" said he impatiently.

It was the very first time he had ever directly addressed

her.

"I have been detained," said Allison quietly. "Can I do anything for you now that I am here?

"Detained? Among your auld wives, I suppose. claim have they upon ye, I should like to ken."

"The claim they have on any other of the nurses. is a pleasure to be able to help them- or any one in distress—my best pleasure." paid to attend them. And besides, I am sorry for them.

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

"What do you mean by saying that you are paid like the

other nurses?" said Browning after a little.
"I mean just what I said. Doctor Fleming 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. He grew more like his old self than he had been yet, as he scoffed at the work and at the

"It must end," said 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, I'll venture to give it. And what I say is this. Let weel alane. Be thankfu' for sma' mercies, which, when ye come to consider 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 patients. But ca' canny! (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 meantime, take you all the benefit of her care and kindness that you can"

that you can."
"Her ain free will! And what is the story about Rainy'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 find her, even if he had tried, as he had last 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

a scowl.
"As you say—who has something to leave behind him, As you say—who has something to leave benind 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, while ye have them. Take what she is free to give you, and claim are more. If the seeks my advice and takes it the? no more. If she seeks my advice, and takes it, she'll go her own way, as she has done before. In the meantime, 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.

(To 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 Her 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, doubtless, from the days when platforms were not yet of a uniform and sufficient height. The floors 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, she, 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 one penny per mile. One of the saloons is fitted as a bedroom, and between the two is a levatory, whose basins and fittings in metal, chased and gilt, deserve to be mentioned as a real work of art. These saloons are, it should be added, now more than twenty years old. Since they were built the art of railway carriage construction has advanced with rapid strides, and the North-Western authorities would willingly, if permitted, replace them with new ones. The Railways of England, by W. M. Acworth.

#### CURE OF INEBRIATES.

FROM the Quarterly Journal of Inchricty, published at Hartford, Conn., under the auspices of the American Association for the Study and Cure of Inebriates, we make the following extracts from a recent lecture by Dr. Elliott, at Toronto: Four conditions must be observed. The first condition of cure and reformation is abstinence. The patient is being poisoned, and the poisoning must be stopped. Were it an arsenic instead of an alcohol, no one would dispute this. So long as the drinking of intoxicants is indulged in, so long will the bodily, mental, and moral mischief be intensified and made permanent. Abstinence must be absolute, and on no plea of fashion, of physic, or of religion ought the smallest quantity of an intoxicant be

put to the lips of the alcoholic slave. Alcohol is a material chemical narcotic poison, and a mere sip has, even in the most solomn circumstances, been known to relight in the fiercest intensity the drink crave which for a long period of years had been dormant and unfelt. The second condition of cure is to ascertain the predisposing and exciting causes of inebriety, and to endeavour to remove these causes, which may lie in some remote or deep-seated physical ailment. The third condition of cure is to restore the physical and mental tone. This can be done by appropriate medical treatment, by fresh air and exercise, by nourishing and digestible food given to reconstruct healthy bodily tissue and brain cell, aided by intellectual, educational, and religious influences. Nowhere can these 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 elevating influences, fed with a nourishing and suitable diet, and supplied with skilful medical treatment. His brain and neryous system will then be gradually restored to its normal condition, and after a period of from six to twelve months in most cases, he will be so far recovered as to be able to return to his usual avocation and successfully resist his craving for drink. The fourth condition of cure is employment. Idleness is the foster mother of drunkenness, industry 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 be shorn of half its

#### NIGHT'S MYSTERY.

On, mystery of night! whose shadows fall Noiseless and deep, to quench the sunset'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 sleep, To breathe 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 sang to the earth, Did they reveal the secret of thy course? Have the fleet winds that wander with the clouds Ne'er whispered of the mystery of thy source?

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

We cannot read thy message, veiled 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 testimonials as to the

value of Warner's Safe Cure. I think it my duty to con-

tribute one, and Lapeak from actual knowledge.

In 1883 my wife took pains across the kidneys, and from there to her shoulders and to the pit of the stomach. The skin came off her finger ords and also off her lips, and turned purple red. She was under a doctor's care for about three years, and took different medicines, but no relief came. I got disheartened, and said one day, "Will we try some patent medicine?" She said. "Jack, let me die, I have taken medicine enough." I went down to W. Clark's drug store and procured two bottles of Safe Cure, and one of pills. I continued on until she had taken eleven bottles, when she said: "I need no more; I have no pain anywhere, and I feel quite myself again." My wife has never since 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 nevertheless I recommend it to every human being suffering with the same affliction.

Yours, etc.,

J. Cooper. Lightkeoper, Port Arthur.

April 22.

[The foregoing letter comes to us direct from Mr. Cooper, without the knowledge of the purveyors of the medicine, unsolicited, and may therefore be considered as conscientious testimony. We publish it at the request of the writer, and it is not an advertisement.—ED. THE

## British and Foreign.

THE Rev. John Black, for eleven years minister at Lochwinnoch, is dead.

THE Messiah was performed in the Wesleyan Chapel in Edinburgh on Good Friday.

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

ONE out of every three of the boys and girls in the board schools of London is a total abstainer.

BOTH Dr. A. K. H. Boyd and Dr. Cameron Lees have received the degree of LL.D. from St. Andrews.

PRINCIPAL DYKES' first session as head of the English Presbyterian College has been a brilliant success. LIVERPOOT Presbytery has decided to invite the Synod to

hold its meetings next year in St. George's, Liverpool. THE treasurer of a monastery at Vienna has been expelled

and handed over to the secular authorates for embezzling 25,-A SPIENDID memorial window to Duncan Wright, founder

in educational endowment at Paisley, has been placed in the abbey there. MR. JOHN KIDD, the last survivor of the nine rescued by

Grace Darling, died lately. He was for many years an office-bearer in Carnoustie Church. At Keble College they have been obliged to lock up Keble's

books, so many autographs have been torn or clipped out of them and stolen by his admirers.

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

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

A PEAL of thirteen 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.

THE Kirkcudbright branch of the Ladies' Foreign Mission Association, which includes sixteen parishes, contributed last year 802 articles of the value of \$265 besides \$325 in money.

THE sermon delivered in the church at Tunbridge Wells recently, was heard by telephone at a dozen different parts of the town; a bed-ridden lady was among the listeners.

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

MR. BIRCH has a fine piece of statuary at the Academy representing 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 contributed 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.

THE Rev. C. W. Worlledge, late curate of the notorious ritualistic church, of St. Peter's, London Docks, has been formally received into the Romish communion. He was at one time connected with the college at Millport, Cumbrae.

THE Rev. William Forwell, fermerly of Alva and Blochairn, but latterly owing to failing health without pastoral charge, died lately while travelling home from Marseilles. He was a man of considerable originality and great force of

LADY M'ARTHUR, 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 affliction which excluded her from society for many years.

THE least 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 immediately sent to the relief of our countrymen. He is himself ready to start at once.

THE inhabitants of Portskerra are indignant at Rev. Mr. M'Kay, of Altnabarra, for the charge of Sabbath-breaking he preferred against them in Caithness Synod. They assert that no such thing as women selling fish ever existed in the district, even on week-days, far less on a Sabbath

THE Rev. John Campbell preached the annual sermon in connection with the Scottish Societ, for the prevention of cruelty to animals, in Buccleuch Church, Edinburgh, recently. He denounced the circus, the menagerie, the bird-cage, and fcolish parents who purchase guns for their boys to shoot the

IT is expected that 650 delegates from America will be present at the world's Sunday School Convention in London. which meets on July 2, and extends over the three following days. A Cunard steamer has been chartered to sail with the delegates from New York on June 19, and from Liverpool a special train will carry them to London.

THE 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 bestowed on Rev. William Duke, M.A., of St. Vigeans, as well as on Prof. D. L. Adams, B.D., the occupant of the Chair of Oriental Languages in Edinburgh University.

DR. SHOOLBRED, addressing the students in the U. P. College, Edinburgh, spoke of the indebtedness of the U. P. body to the senatus of the sister church. Kindness had drawn closer the bonds of amity and love which had so long subsisted between their own and the Free Church, and he hoped the two churches would ere long be drawn into lasting union.

BISHOP WORDSWORTH, preaching in St. Giles' in connection with the graduation ceremony in Edinburgh University, showed that the spirit of free enquiry was an essential element of true Christianity, and also enlarged upon the question of Church Union. This is the first time an Episcopalian dignitary has appeared in the pulpit of St. Giles' since the day on which Jenny Geddes made her name historic.

#### Ministers and Churches.

THE Rev. Mr. Buchanan has taken charge of the Presbyterian mission at Dominion City.

THE sum of \$4,000 has been collected in aid of the Band Street Church, Ottawa, Sunday School Building fund.

THE Rev. P McF. McLeod, of Victoria, who has been seriously ill from an attack of pleurisy, is slowly recovering.

THE Rev. Dr. Smyth, of Calvin Church, Montreal, has been severely ill at his residence on St. Antoine street for the last two weeks

PRINCIPAL GRANT delivered an able and eloquent address in the Grand Opera House, Hamilton, last week, in favour of Imperial Federation.

THE Rev James Ross, B.D., of Knox Church, Perth, has been appointed lecturer on Church History in Queen's University, for the session of 1800-01.

THE Rev. Roderick McKay, B.D., lately returned from British Columbia, was inducted to the pastoral charge of the Presbyterian congregation of Bromley on April 30.

THE Rev. Mr. Scott, of the Ottawa Ladies' College, and Mr. Rott. Stewart of Ottawa were in Perth last week assisting Rev. Mr. Meikle with his evangelistic meetings.

THE North Plympton-Sunnyside Presbyterian mission band has the honour of giving the first contribution towards the Presbyterian branch society of the Woman's Foreign Mission Society.

THE Rev. Mr. McCleland, of Port Hope, met with assomewhat serious accident lately, having been thrown out of a conveyance during a runaway. He is gradually recovering from his injuries.

THR Rev. Dr. Kellogg preached to a large congregation last Sunday evening on "Why I am not a Romanist." The subject was handled in a lucid and logical manner, without passion or prejudice.

PRINCIPAL GRANT, D.D., of Queen's College, occupied the pulpit of St. Paul's Presbyterian Church, Hamilton, last Sabbath at both services, and preached eloquent sermons to very large con gregations.

THE congregation of Knox Church, Kincardine, have voted their pastor, Rev. J. L. Murray, three months holidays for the purpose of visiting the old country, and have also donated \$200 to help defray his expenses.

THE Rev. James Donaldson is endeavouring to make arrange ments for the re opening of the old St. Andrew's Church, Galt. It is said that the reverend gentleman is meeting with considerable encour agement in the matter.

THE Rev. A. Wilson, of Toronto, delivered a lecture in St. An drew's Church, Guelph, last week on "Scotland's Martyrs and their Principles." He was listened to by a good audience, who were well pleased with the treatment of the subject.

At the last meeting of the Brandon Presbytery held Tuesday even ing, the call given by the congregation of Portage la Prairie to Rev. Peter Wright, of Stratford, Ont., was sustained by the Presbytery. The stipend promised is \$1,800 and manse.

At the meeting of the Presbytery of Ottawa, the Rev. Mr. Glass ford, Richmond, tendered his resignation, owing to too much work. The resignation was strenuously objected to, and the committee offered to take one of his charges, Stittsville.

It is a good sign, says a British Columbia contemporary, when we read of church enlargements. St Andrew's congregation is impressed with the necessity for increased church accommodation. Large numbers are turned away from the services for want of room.

THE sacrament of the Lord's supper was dispensed in the Presby terran Church, Duart, Sunday week. The pastor, Rev. A. Currie, was assisted in the services by Rev. Mr. Becket, of Thamesville, Rev. Mr. Currie, of Kintyre, and Rev. Mr. Francis, of Rodney.

THE Victoria Presbyterian Church is now undertaking a mission to Corea. A young man now attending New College, Edinburgh, is soon to be ordained and sent forth as the first missionary. Except to the New Hebrides this is the first mission outside of the colony.

THE Rev. Mr. Wilkie, missionary from Indore, lectured on Friday evening week to a large audience, and occupied the pulpit at both services on Sabbath week in Knox Church, Galt. He also addressed the Sabbath school before the morning service. The missionary collection was liberal.

THE Rev. T. Ambler, who some five years ago filled the pulpit of the Methodist Church here, but who some eighteen months ago joined the Presbyterian body, is now stationed on the mission field of Phelpston, Knock, Gibson and Wyevale, and has taken up his residence in Phelpston for the summer.

THE Presbytery of Toronto has nominated the Rev Dr. Grant, Principal of Queen's College, for the Moderatorship of the General Assembly of the Presbyterian Church of Canada. Principal Grant has already been nominated by other Presbyteries, and the probabilities are he will be the next Moderator.

At the meeting of the Presbytery of Brockville, in St. John's Church, last week, the Kev. James G. Potter, B.A., a graduate of Queen's, was licensed. A call from Merrickville and Jasper was accepted by Mr. Potter, His ordination and induction were appointed to take place at Merrickville on the 14th ms.

THE Rev. D. Findley, B.A., on leaving Cautley and l'ortland, was presented at a crowded meeting with a complete set of Matthew Henry's works, and purse donated by the l'ortland congregation. Kindly-worded addresses were presented by both sections of the charge he is leaving for the congregation at Manotick.

ON Wednesday, 24th April, Rev. Donald Munro, who came to Deloraine in August, was formally inducted as paster of the Presbyterian Church. Rev. J. Welsh, of Boissevain, presided, while Revs. Mr. Townsend, of Manitou, McKenzie, of Morden, and Brown, of Souris, assisted. The attendance was fair and the addresses appropriate.

THE Evangelical Churchman, the organ of the evangelical party in the Canadian Fpiscopal Church, has gone on steadily improving in quality, and growing in influence. It has its been enlarged and otherwise very perceptibly improved in external appearance. It is conducted in an excellent spirit and with marked ability. We congratulate our contemporary and cordially wish it increased prosperity, usefulness and influence.

THE committee appointed by the Preshytery, consisting of Revs. Dr. Torrance, J. A. R. Dickson, B.D., and Mr. A. H. Goodall—to confer with the congregation in Paslinch in reference to the request for the removal of their pastor, Rev. Dr. McKay. met the congregation on Tuesday week. After discussing the question in all its bearings, a vote of the congregation was taken, the majority being in favour of removal.

A VERY pleas at gathering assembled last week at the Preshyterian Church, Brandon, to welcome the new pastor. Addresses were delivered by Rev. J. P. Wilson, Methodist. Rev. J. H. Best, Baptist; and Rev. E. P. Flewelling, St. Mary's Rev. Mr. Urqu hart replied in a very happy speech, heartily thanking all for their kind words and cordiality. The church was tastefully decorated. Cake and coffee was passed around during the evening. The choir gave some very fine selections.

THE Presbyterian Church in Acton has been internally remodelled and renovated. The opening sermons were preached on Sunday week by Rev. Mr. Jackson, Galt. The collection amounted to between

\$70 and \$80. On Monday a social was held. Rev. J. W. Rae, pastor, occupied the chair, and able addresses were delivered by Rev. Mr. Drumm, Georgetown, and Rev. J. B. Mullen, Fergus. Mr. Henderson gave a short and interesting account of the congregation. The attendance at all the meetings was very large and the new organ was used in the worship.

Last Friday evening the lecture room of the East Presbyterian Church, Oak Street, Toronto, was crowded to the doors with a highly-appreciative audience, the occasion being the closing entertainment for the season of 1888 o, given by the musical association in connection with the church, under the able leadership of Mr. James Stoddart. The service of song was rendered in a very pleasing manner by a chorus of eighty voices, with orchestral accompaniment, assisted by Miss Mary Herald, of Hamilton, as reader. The proceeds of the entertainment will be applied in aid of the Church Building Fund.

RB RNILY the first company of the Boy's Brigade in Canada was organized in connection with St. John' Presbyterian Church. A number of young boys, students of the Sunday school, joined it. The officers are, Mr. T. M. Seeley, captain, Mr. Fred Storms and Rev. T. F. Fotheringham, heutenants. The two first names have certificates from the Royal School of Artillery, Quebec, and Mr. Fotheringham has a captain's certificate from the Toronto Military School. Boys between the ages of twelve and seventeen may join this Brigade. It is hoped other churches will take up the idea.

A most enjoyable evening was spent by those present recently at St. Paul's school house, Hamilton, to listen to a cantata rendered by the Young Ladies' Mission Band, under the presidency of Mrs. James Watson. The society is an undenominational one, comprising members from various churches, and has for eight years past maintained an orphan girl in the orphanage at Nazareth, in Galillee. The Honand Rev. Mr. Moreton made a few suitable closing remarks expressive of his appreciation of the programme, and returning the thanks of the audience to those who had made no little exertion to render the cantata a success.

Tith sermon preached by Rev. Dr. Armstrong, of Ottawa, before the Synod of Montreal and Ottawa, in St. Andrew's Church, Quebec, on the 10th of April last, has been published in pamphlet form by Messrs. James Hope and Co., of Ottawa. The subject of the sermon was: the Christian ministry in relation to politics and public questions." Dr. Armstrong contends that preachers should not keep aloof from politics when any questions affecting the free institutions of the land are being discussed, because it was the preaching of the Gospel that made free institutions possible, and only in the spirit of the Gospel can they be maintained.

THE Ottawa Journal publishes over a column of interviews with prominent members of St. Andrew's Church, Ottawa, on the action of the pastor, the Rev. T. W. Herridge, in opposing the action of the Ottawa Presbytery, of which he is Moderator, in passing a resolution endorsing the action of the Dominion Fvangelical Alliance on the Jesuit question. Mr. Herridge is fairly supported, but many members speak strongly of the position he has taken on the entire matter. Especially do they object to the language of his letter published in the Interior of Chicago, in which he accuses the elders of the church with being hot-headed and fanatical.

THE anniversary of the ordination of G. B. Howie, L.A., of Brussels, was observed on Monday the 6th inst. Mr. Thomas Strachan who occupied the chair said that when he first heard of Mr. Howie's coming to Brussels he thought it would be perfectly im possible for Mr. Howie 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 efficiency not only in the pulpit, but in every other branch of service. Dr. Nicholl of Brantford bore essentially the same testimony at a public meeting in that city. Missionary addresses and papers were given by Mr. Day, of Toronto, by Mrs. Howie and others.

THE Rev. Dr. Ormiston, who preached in Toronto last week, is about to take a trip to the Pacific coast. He is then expected to return to Toronto, and after occupying St. Iames Square Church pulpit for a few Sabbaths, designs to proceed on a tour to complete which will occupy him till October, 1890. He visits Europe, spending some time in Rome, and will pass the winter in Egypt and Palestine. Returning to Europe, he will sojourn in and pass northward by easy stages to Norway. From there he will go to France, and intally to England and Scotland. It is to be hoped that the reverent gentleman will enjoy his visit, and return with renewed health and energies.

THE Winnipeg Sun says. A number of students arrived from the east on Thursday for the purpose of engaging in mission work for the summer throughout the country as follows: Waskada—E. G. Walker (Queen's College, Kingston); Elmedia—J. Bennie (Queen's College, Kingston); Winlaw—J. F. Scott (Queen's College, Kingston); Kinistino—B. R. Drummond (Queen's College, Kingston); Saskatoon—W. Johaston (Knox College, Toionto). Riverside—John Stewart (Edinburgh) The above students have gone to their various stations. Rev P J. Grant, of Dunbar, Ont., has been appointed to the Fort McLeod Church. He will leave for McLeod as soon as his resignation is accepted by the eastern Presbytery.

EDINBURGH papers state that Robert A. Falconer and J. W. Falconer, sons of Rev. A. Falconer, Pictou; Clarence Mackinnon, son of late Rev. John Mackinnon, passed the examinations for M.A. in Edinburgh University, and were duly capped. Mr. R. A. Falconer passed with honours. Seldom have any young inen-uch an academic record as the young Falconers, not only most honour able, but exceptionally and uniformly brilliant. Mr. A. W. Duff, of St. John, won the Vans Dunlop scholarship in natural philosophy, \$500 for three years. In this he succeeds Mr. H. G. Creelm n, a Nova Scotian, and a former Gilchrist scholar. The John Edward Bayter scholarship, mathematics, \$500 a year for three years was won by D. B. Mair, a Canadian

THE following summary from Rev. Dr. McLeod's report on Sabbath Schools within the bounds of the Presbytery of Pictou is encouraging. Schools reported last year, fifty; this year, sixty-seven; others and teachers last year, 129; this year, 494, scholars enrolled last year, 2,904; this year, 3,975; average attendance last year, 2,105; this year, 2,870; contributed for missions last year, 5087, this year, \$774; being an advance on last year of 165 officers and teachers, 1,071 more scholars enrolled, and \$87 more contributed for missions. Seventy three elders teach in the Sabbath schools, in several instances conducting Bible classes with efficiency and success. Seventy communicants were added to the roll from sixty-seven Sabbath schools.

A CONVERSATIONE of a very pleasing character was given last Friday evening by the officers and members of Knox Church, Toronto, Young People's Christian Association in the lecture room and other spacious rooms of the church. Rev. Dr. Parsons presided, and, in the course of his remarks welcoming the friends of the young people of his church, he explained the object of the Association and the good influence which it exercised over the congregation. The audience was large, and the lecture-room being brilliantly lighted, the scene throughout the evening was animated and productive of the most happy results. Refreshments were served in good conversatione style, and with the literary and musical programme taken part in by Miss Winnet, Mrs. Beyd, Miss Brodie, Mr. Charles Dimmock and Mr. D. E. Fralick, all present enjoyed themselves thoroughly

THE Presbytery of Rock Lake met recently in the Town Hall, Deloraine, to induct the Rev. Donald Munro as pastor of the congregation worshipping there in connection with the Presbyterian Church. There was a good attendance of the congregation. There were present, Revs. John Cairns, Maringhurst; M. Mackenzie, of Morden;

Rev. John Brown, Sourisford; J. A. Townsend, Manitou; J. K. Welsh, Boissevain, Donald Munro, Deloraine, and Mr. Lowry, catechist missionary, Killarney. Mr. Cairns occupied the chair as moderator. In the unavoidable absence of Mr. Farquharson, Mr. Townsend preached an able and appropriate sermon, after which Mr. Munro was inducted as settled minister of Deloraine, Mr. Welsh leading in prayer. Messrs. Brown and Mackenzie addressed the minister and people respectively, and the proceedings concluded with praise and prayer. At the close Mr. Munro received the congratulations of the Preshytery and people.

The London Advertior says. The anniversary services of the King Street Presbyterian Church, London, proved a great success. On Sunday the congregations were large and listened with great in terest and, it is to be hoped, profit to two most eloquent and impres sive discourses from Rev. Mr. Boyle, of St. Thomas. Monday even ing a large company gathered to enjoy the social, material, musical and mental attractions of the occasion. After a season of refreshment and good-fellowship in the basement of the church, the company proceeded upstairs. The pastor, Rev. W. M. Roger, occupied the chair and made a brief address, expressing his own and his people's sense of gratitude for the many mercies and blessings attending their united labours. Then followed appropriate, enjoyable and instructive addresses from Messrs. Johnston, Boyle and Livingston, interspersed with choice pieces by the choir. An announcement from the Ladies' Aid Society of the very satisfactory results of their recent sale of work and collections among the congregation was received with much gratification.

Ar the Ratho congregational prayer meeting Rev. W. McKinley, who has retired from the pastorate, was presented with a well-filled purse and an address setting forth the high value his pull-nit ministrations, and pastoral services and the affectionate esteem in which he was held by the people of his charge. Mr. McKinley, who was visibly affected, made a very feeling and appropriate reply. He briefly reviewed the history of the congregation during his pastorate amongst them. He referred with pleasure to the Christian courtesy which had been at all times extended to him and the hearty cooperation of the inembers of session, managers and individual members of the congregation in all Christian work. It was, he said, hard to part from associations where there had been no misunderstandings, but perfect harmony, peace and good will. During his brief stay with them forty had received the rite of baptism, sixty had united with the church and twenty had been called away to the spirit hand. In conclusion, he urged each to be faithful unto death in order to receive a crown of life.

THE Hamilton Times gives a full account of the anniversary services held in MacNabb Street Presbyterian Church on Sabbath week. It states that on the thirty fourth anniversary of the formation of this congregation and the close of the seventeenth year of the pastorate of Rev. D. H. Fletcher, D.D., services appropriate to the occasion were held. Having arrived at another halting place in their history it was befitting to take a survey of the way they had come, and to look forward with hope to the future. Rev. Daniel MacTavish, M.A., D.Sc., pastor of the Central Church, Toronto, occupied the pulpit, and delivered eloquent and instructive sermons. There were large attendances, morning and evening. After giving the leading biographical incidents in his career it says that Dr. MacTavish is one of the rising young men in connection with the Presbyterian Church in Canada. In the morning the subject of discourse was Phil. in 13, 14; and in the evening Dr. MacTavish delivered an earnest and well-thought out discourse from Hebrews iv. 15, 16, dwelling on the perfect humanity and sympathy of Christ.

In Erskine Presbyterian Church, Montreal, a children's service was held Sabbath week, when Rev. Mr. Jordan preached on the subject, "A Wonderful Timepiece." Nearly all the children of the Sabbath school were assembled in the front pews of the centre aisle. The preacher illustrated his sermon, delivered in a conversational manner, by aid of a number of clocks of different styles and sizes specially chosen because of some curious feature in their construction. From the ancient sun-dial and hour-glass, down to the most recent types of skilful handicraft, there were afforded abundant illustrations of how wonderful a clock man is capable of constructing. The speaker then pointed out that man himself is a clock, constructed with divine ingenuity and more wonderful a thousand times (both in physical and spiritual nature) than the most ingenious timekeeper which his own hands had fashioned. The preacher by many most forcible illustrations impressed upon the young the necessity and duty of so living that the great purpose for which they were created might be realized. The earnest attention of the young people was retained to the close of the service.

The anniversary meeting of the MacNab Street Presbyterian Church, Hamilton, was held last week. The church was well filled, and the meeting was a most interesting one. Eloquent and instructive addresses were delivered by Rev. Dr. MacTavish, of Toronto, and Rev. Alexander Jackson, of Galt, the theme of the speakers being church work. During the evening, an address, expressive of the appreciation of his devoted ministerial services and labours on behalf of the Church at large, and his eminent personal work, was presented to Rev. Dr. Fletcher, the popular pastor of the church, by Sheriff McKellar, on behalf of the congregation. Moved by the Hon. James Turner, seconded by Mr. John I. Mackenzie: That the address now read be and the same is cordially approved of; that it 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 Turner, Sheriff McKellar, Mr. A. W. Leitch, and Mr. D. McCillivray; that it be handsomely engrossed and framed and sent to the manse.—Carried unanimously. Rev. Dr. Fletcher made an exceedingly appropriate reply, and several speeches were made by leading members of the congregation.

Ar the Y. M. C. A. Convention in Philadelphia, last week, the following statistics were submitted: The statistics in the International Committees elaborate report show associations, 1,273; reporting, 1,141, of which 1,110 show an aggregate m mbership of 195,456, with 33,958 serving on committees, a large increase in every particular over the last biennial report. The total net property of the associations reporting is \$8,944,685, as against \$0,053,259 at the last report. Building funds are pledged, amounting to \$1,397,285 by 120 associations. Library funds are reported by six associations, and endowment funds, \$20,917, by four. The expenses of the International Committee for the year were \$45,245. General secretaries and other paid officials number 809. Volumes in the libraries of 522 passociations number 385,728. Educational classes are reported by 234 associations, literary societies by 148, lectures by 543, and sociables by 657; in each case a large increase over the figures of the last report. The attendance at the Bible and training classes, weekly prayer meetings, foreign missionary meetings, Gospel and daily prayer meetings, and days of prayer for young men and colleges, indicates also an average gain. Situations to the number of 7,619 were secured for members of 277 associations. Railway branches number seventy-seven, and boys departments 162 Substantial progress is shown by the statement as a whole.

THE congregation of Bromley, which has been without a pastor since the translation of the Rev. J. C. Campbell to the congregation of Russell in the Presbytery of Ottawa, has again secured the services of a regular pastor. A short time ago an unanimous call was given to the Rev. Roderick McKay, B.D., lately returned from British Columbia, and on the 30th April he was inducted to the pastoral charge of the congregation. The induction services took place in the church at Paris settlement. Public worship was conducted by W. J. Drummond, of Alice, who preached an appropriate sermon from Gal. vi. 7: "Whatsoever a man soweth that shall he also reap." At the close of the sermon the Rev. G. R. Lang, of Admaston, gave a brief

The Board is at present arranging for the opening of the College in September next, under a French Lady Principal of high culture,

and a staff of efficient teachers of pronounced Christian character and

to put the property in a thorough state of repair. To obtain this \$22,000, we earnestly appeal to all friends of the work. That there

is a sufficiently strong Protestant and missionary spirit in the Church

In addition to the purchase money, the sum of \$2,000 is required

missionary spirit.

statement of the steps taken by the congregation to accu e the settle ment of a pastor, after which Rev. D. J. McLean, of Amprior, put to Mr. McKay the usual questions, to which satisfactory answers were given. The Rev. Mr. McKay was then solemnly inducted to the pastoral oversight of the congregation by prayer, and was then addressed by Rev. D. J. McI can, who sought to remind him of some of the resuponsibilities 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 reminded of their duties to their new pastor by the Rev. A. Patterson, of Egan wille. The settlement is a very harmonious and promising one, and the people of Bromley are to be congratulated on having secured the carrier of one who was a distinguished student designs by additional contents. service of one who was a distinguished student during his college course, and who wil' prove himself a faithful and useful pastor.

THE Acton Free Press says.—"The services in connection with the re opening of Knox Church, after the completion of the improvements, took place on Sunday and Monday, and in every respect they were successful. Upon entering the church everyone must have been struck with the changed and improved aspect presented. The old-fashioned, straight backed pews were gone, and in their places comfortable chairs were found; the woodwork and walls gave a bright and cheerful appearance; the floor was covered with a splendid carpet; the organ occupied a place of honour with the choir; the new Presbyterian hymn books were in the pews, and an abundance of flowers and foliage lent their beauty and fragrance in keeping with flowers and foliage lent their beauty and fragrance in keeping with the whole. The Rev. Alex, Jackson, of Galt, preached at both services on the Sabbath. The attendance was unusually large, particularly in the evening, when the services of the Methodist and Baptist churchs were withdrawn out of respect to the sister church. This act of courtesy was much appreciated by the pastor and members of Knox Church. The sermons of Rev. Mr. Jackson were thoroughly enjoyed and amply exemplified the fact that he is a speaker possessing eloquence and power in a marked degree. a careful and thought ful student of nature and of God's word, and a faithful and earnest preacher of the Gospel of the Lord Jesus Christ. His evening discourse from the text: "Pulling them out of the fire,"—Jude 23, was a masterpiece, and so full of food for thought and serious meditation, that Mr. Jackson may rest assured his visit to Acton was not without that Mr. Jackson may rest assured his visit to Acton was not without its lasting effects. It was certainly attended with good results. The social on Monday evening was a most enjoyable affair. Key Mr. Ree, who acted as chairman, made a very neat and appropriate address, after which able speeches were delivered by Revs. A. H. Drumm, of Georgetown, and J. B. Mullan, of Fergus, each of whom warmly congratulated the congregation upon the improvements effected Mr D. Henderson, ex-M.P., gave an interesting historical sketch of the church. During the appoint the shelp the church. sketch of the church. During the evening the choir rendered a num ber of hymns and anthems in a creditable manner. On Tuesday evening a children's tea and social were given. The children and choir sang a number of pieces, and short addresses were given by Rev Mr. Rae and Mr. Henderson. The proceeds of the services were highly satisfactory and aggregated \$161.84. The improvements will cost about \$450.

PRESBYTERY OF OTTAWA.—The quarterly meeting of the Presby tery of Ottawa was held in the basement or St. Andrew's Church last week, the Moderator, Rev. W. T. Herridge, presiding. The churches in the county of Pontiac were transferred from the jurisdiction of the Lanark and Renfrew Presbytery to the Ottawa Presbytery, and the various ministers took their seats as members of the Ottawa Presbytery. Rev. Mr. Glassford, of Richmond, complained of having too much work in attending to four churches, and announced his resignation. It was decided to appoint a student to take charge of the Suttsville church, On being asked Mr. Glassford withdrew his resignation. It was moved by Rev. Dr. Moore, and seconded by Rev. Mr Clarke, that the following motion be passed, and signed by the Moderator and Clerk of the Presbytery, and sent to the Governor-incouncil: Whereas the Presbytery of Ottawa of the Presbyterian Chusch in Canada has heard with surprise and regret that the Act of the Legislature of the Province of Quelice entituded an Act respecting the Legislature of the Province of Queluc entituded an Act respecting thesettlement of the Jesuits estates, has been allowed by the Governor-in-council to become law. And whereas it is not yet too late to reverse said action on cause shown. Therefore, the Presbytery of Ot tawa of the Presbyterian Church in Canada, representing thirty con gregations, situated partly in the Province of Ontario and partly in the Province of Quebec, most earnestly protest against this Act, because it is in principle an invasion of her Majesty's supremacy and contrary to the recognized policy of the Dominion, and injurious to contrary to the recognized policy of the Dominion, and injurious to the public peace. For these and other reasons we humbly an i 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 Modrom us the troubles and disasters which now threaten us. The arou-erator asked to be excused from signing the petition as he did not agree with its provisions. In the first place he did not believe the Jesuits Estates Act was an invasion of Her 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, while the Church and state were separated it was not, he claimed, unconstitutional for a government to grant money to a religious society. Finally, he did not think the Jesuits were given any greater power than they had before, and Christianity would not suffer by it if the people were true to the principles of religion and Christianity. Rev. Dr. Moore admitted it would be unbecoming of Mr. Herridge to sign the petition after what he had said, and he would have that Mr. Herridge leave the chair while the motion was being move that Mr. Herridge leave the chair while the motion was being passed. Rev. Dr. Armstrong seconded the motion. Rev. Mr. Her ridge said he was quite capable of acting as Moderator He would He would put the motion, and it could be adopted and signed by the Clerk of the Presbytery. Rev. Mr. White thought it would be better for Mr Herridge to vacate the chair, while the motion was being passed. Rev. D.: Armstrong—Or else appoint a new Moderator. Rev. Dr. Moore regarded it as unfortunate that Mr. Herridge should stand in the way of the Presbytery expressing its views. Rev. Mr Herridge observed that he did not stand in the way of the Presbytery, but only differed from them. He asked Mr. Farries to take the chair. Rev. Mr. Farries took the chair and the motion was put, the Moderator and Mr. A. H. Drummond, elder of St. Andrew's Church, voting against it. Rev. Mr. Herridge asked that a statement of the vote be attached to the motion, but Rev. Mr. Farries said if the speaker called for yeas and nays the vote would be recorded in the minutes but not in the motion. The meeting shortly afterwards adjourned to meet again on the last Tuesday in June at the First Presbyterian Church in Osgoode.

#### OTTAWA LADIES COLLEGE.

The General Assembly, in June last, authorized the Board of French Evangelization to purchase the Ottawa Ladies' College for the sum of \$20,000—the College to be maintained as an educational institution under the control of the Board. In accordance with this decision, the Board has purchased the property and is to take possession of it on first July next, when the purchase money requires

The property has been valued by a competent authority appointed by the Board, at \$65.00. The present proprietors, being chiefly Presbyterians, were desirous to secure the institution to the Church, and agree to place it in the hands of the Board of French Evangelization for the sum of \$20,000, being the amount of indebtedness re-

The Board purposes utilizing the College in the interests of Protestantism. It is intended to sustain and extend the work of French Evangelization on educational lines. Recent events, touching the vital interests of the country, show the vast importance of such an

to ensure a successful response, we cannot doubt. Will you kindly return the enclosed slip, together with the amount of your contribution, in a registered letter, at an early a date as possible. All contributions will be acknowledged in the columns of the Ragra. It should be clearly understood by contributors that this fund is entirely distinct from the ordinary fund for French Lyangelization, no part of which will be used for this contributors. which will be used for this purpose.
In name and on behalf of the Board of I rench Evangelization.

D. H. MACVICAR, D.D., LL.D., Chairman. ROBI II. WARDEN, Secretary-Treasurer. 198 St. Jame Street, Montreal, April 22nd, 1889.

#### OBITUARY,

#### JOHN S. MACLEAN.

The funeral of Mr. John ... Maclean, says the Halitax Probjection, took place last. Friday afternoon, and was very largely attended. After a brief service at his late residence the procession went to 1 ort Massey Church, which was filled by sorrowing citizens. The church was literally in mourning. Appropriate hymns were sung, passages of Scripture were read, and prayer was offered. The whole service was most impressive and appropriate. Dr. Burns presiled, and Drs. Hole, Lathern and Macrae took part in the service. The procession want from the shught to the compression by the School for the went from the church to the cemetery, passing by the School for the Blind The band of that institution standing in front of the building played the Dead March, with deep pathos. It was a most touching tribute to the memory of the kind and loving friend who had just passed away. Many were pound to trace. passed away. Many were moved to tears. Appropriate services were conducted at the grave by Dr. Burns and Dr. Forrest. Not since James Morrow passed from among us have we seen such tokens of public and private sorrow. No citizen ever left us more truly

At a meeting of the Board of the Presbyterian College, Halifax, held in Chalmers' Hall on the forenoon of the 25th ult, the chairman intimated the decease early that morning of Mr. John S. Maclean, a highly esteemed office bearer of our Church, whereupon it was unani-mously resolved to place on record the following minute, signed by Dr. R. F. Burns, chairman, and Rev. P. M. Morrison, secretary: The Board has learned with unfeigned regret of the sad event that has deprived our Church of one of her most tried and trusted counsellors, who in various capacities has for a lengthened period rendered invaluable service, and whom we all delighted to honour. Mr. Maclean, in by-gone years, was a member of this Board, and ever felt a deep interest in the progress and prosperity of our college. Himself the son of one of our most devoted pioneer ministers, who was cut off "in mid-time of his days," our departed brother always "magnified the office" of the holy ministry, and took a deep interest in hopeful youth who were candigates for it. As chairman of the financial board in the eastern section of our Church, he exercised a careful supervision of the control of the control of the financial board in the eastern section of our Church, he exercised a careful supervision over our college as well as all other times. We shall ever the control of the cont over our college as well as all other funds. We shall ever cherish a grateful remembrance of all that he was to our Church, and did for her benefit. We shall miss in our church courts and committees the charm of his kindly presence and the stimulus of his generous enthus iasm, and pray that a double portion of his spirit may descend on all our office-bearers. We desire tenderly to sympathize with his bereaved widow and children, and his venerable mother, and cordually com mend them to the loving sympathy of tha Man of Sorrows who heal-eth the broken in heart and bindeth up their wounds The V. M. C. A., with which Mr. Maclean was so long, so inti-

mately, and so usefully associated, has resolved to raise a Maclean Fund of \$12,000 to free the Association from debt, -as a tribute to his memory. The governors of Dalhousie College have not met since Mr. Maclean's lamented death-their chairman, Sir Adams Archihald, being out of town; but nowhere will his loss be more keenly felt than at that board. Very appropriate memorial services were held last Lord's Day in Fort Massey and Park Street Church, of which Mr. Maclean had been an elder; and also in the Hall of the Y. M. C. A., where he had so often, so eloquently, so faithfully testi-Pictou, New Glasgow, Truro, Charlottetown, St. John and other places, indicative of the high esteem in which Mr. Maclean was held and the deep sorrow felt over his departure.

#### Sabbath School Teacher.

#### INTERNATIONAL LESSONS.

'JESUS BETRAYED. Mark 14, GOLDRY TRYT. Betrayest thou the Son of Man with a kiss?-Luke xxii 48.

SHORTER CATECHISM.

(Justion 20.—The motive was "his mere good pleasure"—i.e., his free and sovereign grace existing in his heart from all eternity with reference to those whom he has determined to save out of the mass of fallen mankind. Justice demands the punishment of the guilty. There is no alternative unless an adequate substitute is offered. Justice must be satisfied or injustice is done. But grace or unmerited favour to the ill-deserving sinner must necessarily be a view of its exercise, whether he chooses to save all sinners, many, few, or none, is, "Even so, Father, for so it seemed good in thy sight" The most essential characteristic of the columnia. matter wholly of God's sovereign discretion. All that we can say in is that it is entirely of grace from beginning to end. Men have no merit, either after or before they are united to Christ. On the contrary, they are always covered with ill desert. This is everywhere asserted in Scripture and implied in every single view of the mission and work of Christ and of the Holy Ghost. The subjects of this redemption are those persons whom God has from all eternity elected of pleasure, out of the mass of fallen humanity, to everlasting life. This number is never said to be small, either absolutely or relatively. The promise to Abraham was that "his seed" (believers) should be multiplied "as the stars of the heaven, and as the sand which is upon the seashore." The strictest Calvinists believe that the number of the elect includes all who die in infancy, and that in the end it will embrace the vast majority of the human race. This does not mean that Christ did not really die for all men, so that who soever will believe on Him shall have everlasting life. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John m. 10). He has suffered the penalty the law denounced on all human sinners, and so removed the legal obstacles to the salvation of every one who accepts Christ as his Saviour. Nevertheless, faith itself is the gift of God, and if any man truly believes, he knows that it was only because he was moved thereto by the Holy Ghost. The method of redemption, or the plan which God executes in redeeming sinners, is a "Covenant of Redemption," which was formed in eternity between the several persons of the Trinity, especially between the First and Second Persons. If God is an infinite and eternal intelligence, he must have had an eternal and all-comprehensive plan. If God consists of three distinct Persons, their plan must have been

mutual, that is, it must have been of the nature of a covenant. covenant implies parties and mutual conditions. The parties to the eternal Covenant of Kedemption were Father, Son, and Holy Ghost. The father elected the beneficiaries, appointed the Son to take upon Himself their nature, to assume and discharge all their legal reponsibilities, and to merit for them eternal life and all the means thereof. He also appointed the Holy Ghost to apply and consummate this salvation in each elect person, and to dwell in the whole body of the elect as a whole. He promised the Son a body, all the providential creet as a whole. He promised the Son a body, all the providential conditions of His work, and the final salvation and glorification of His seed. The Son voluntarily assumed the position to which He was appointed, and consecrated Hunsell, in behalf of the elect, whose Head He became, to the dreadful hundration and suffering involved. The Holy Spirit voluntarily andertook His work of co-operating with Christ throughout His earthly life, and of applying His redemption after His ascension and session at the right hand of cod John vit. 39; xiv. 16, 17, xvi. 7; Acts ii. 33). That such a Covenant of Redemption was formed before the world was is certain from what Christ says of His being sent into this world, of receiving a commandment as to the work He had to do from His Father, and from what He says of His sheep "as the gift and promise of His Father" (John x. 18; v. 23, 24, 30; xvii. 6, 24).--Dr. A. A. Hodge,

#### INTRODUCTORY.

After celebrating the Lord's supper, the little company having left the upper toom, we out of the city and entered the garden of Gethsemane, on the slope of the Mount of Olives. There one of the most impressive incidents in the Saviour's suffering life occurred. He wrestled in prayer that the cup of suffering might pass, and then with the fullest submission acquiesced in the Divine will. This awful agony over, He was confronted by the betrayer and his accomplices.

I. Jesus Betrayed. - Even in the little band of Christ's first disciples there was a traitor. Judas Iscatiot's name has been preserved in history as one of greatest infamy. He was the son of one Simon, and unlike the other disciples who were from Galilee, he was a Judean, his home being in Kerioth, from which it is supposed the name Iscariot is derived. Leaving the sacred supper table, this man went straight to the enemies of Jesus and o venanted with them to betray Him for thirty pieces of silver. Judas' love of gain proved to be an awful curse to him. Along with Judas a great multitude went forth to seize Jesus. Christ's most inveterate enemies feared the the people, and even at the dead of night they must have the protection of a great multitude, composed of some of the leaders of the people, 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 this company approached, a signal was agreed upon, which should indicate the object of their search. The kiss of salutation was and is common in the East. The disciples who were in Jesus' company when Judas approached, would see nothing unusual in his going up to kiss the Master. This symbol of respect and affection was perverted as the distinguishing mark of the deepest treachery. The soldiers who did not know Jesus were thus able to identify Him by this, one of the basest acts ever done by man. As agreed upon, Judas hastened forward and embraced Jesus, who calmly awaited all, yet knowing the full significance of every act.

He said to Judas "Betrayest thou the Son of Man with a kiss?" Mark mentions only Judas treachery, and is then silent concerning his fate. When he came to realize his guilt he was seized with terror and remorse. He sought to return the money he had been paid for his treachery, and then went and committed suicide. His end was terrible in the extreme. He had done that he could not undo. He had betrayed innocent blood; and in the significant language of Scripture, "he went to his own place."

II. Jesus Seized by His Enemies. - With rude haste the men seized the unresisting Saviour. Peter with characteristic impulsiveness saw at a glance what was now meant, hastily draws his sword from its sheath and strikes out cutting off an ear of the high priest's servant. Though Mark does not give the details, the other evangel ists record the fact that Jesus healed the wounded man-His last miracle before dying, a miracle of mercy and forgiveness. Christ also interceded for the deliverance of His disciples, the rash act of Peter might have involved all of them, and they might have been arrested for resisting lawful authority for these men were acting under the directions of the rulers of the people. Even in these sad circumstances Christ reveals His heavenly dignity. They had come to apprehend one whom they regarded as a culprit: He stands before them and asks their purpose. They recoil abashed from His presence. They were overawed by His innocence and moral majesty. Yet they seized and bound Him as a malefactor. He asks them, Are ye come out as against a thief, with swords and with staves to take me! They treated Him as if He had been a criminal, and was taken to be crucified 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 openly for several days and was unmolested, why should they seize Him now? If they could not answer, there was nevertheless a divine reason for it, "The Scriptures must be fulfilled," that is, the divine purpose of redemption through a crucified Saviour must be accomplished. was numbered with the transgressors, He was left alone, for His disciples "all forsook Him and fled," Peter, who had vowed that he disciples "all forsook Him and fled," Peter, who had vowed that he would never leave Him, among the rest. John and he, however, did not go far, they followed the crowd into the High Priest'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 Jesus, who was following. He had possibly been awakened suddenly and, hearing the tumult, having hastily thrown a loose linen robe around him rushed forth to see that was transpiring. His interest in Jesus prompted him to follow. The young men among Jesus' enemies laid hold of him, but he managed to escape by parting Jesus' enemies laid hold of him, but he managed to escape by parting with his garment. Who was this young man? His name is not given and there is only conjecture. Some think that it was Lazarus, and others think it was probably Mark who thus indirectly tells the story about himself just as he describes the disciples fleeing to avoid the danger with which they were beset.

III. Jesus before the High Priest.-At this time there were two men who bore the tule of high priest, Annas and Caiaphas, the latter the son in-law of the former. Annas had great influence in Jerusalem but he was not a favourite with the Roman authorities. tho had deposed him from his office and appointed Cataphas instead. Both were opposed to Jesus, who was first brought before Annas for examination and then sent to Caiaphas. In the palace of the high priest the members of the Sanhedrin, the chief 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 examination was not according to Jewish law. This tribunal in their cager haste to get Jesus out of the way acted unrighteously. It was against well understood rules to try an accused person at a night ses sion, but they sacrificed all true principles to an empty and meaningless apparent conformity with judicial forms. In the open court of the palace were two of the disciples, Peter and John, who had followed afar off and gained admittance Peter sat at the fire warming himself, and sinned grievously by denying his Master.

#### PRACTICAL SUGGESTIONS.

A person may be near to Christ and yet prove faithless. The sin of Judas in its enormity stands alone, yet it is possible still for professed followers of Christ to betray Him.
Here again Christ's exhortation comes in "What I say unto one I

It requires courage and strength of purpose to follow Jesus,

#### THE MISSIONARY WORLD.

PRACTICAL SUGGESTIONS.

The recent annual meetings of the Woman's Foreign Missionary Society have suggested the following reflections in the mind of one who was present:

If women are in the future to take part in great missionary and other meetings conducted by themselves, they must cultivate the art of speaking clearly, with distinct enunciation, and with sufficient volume of tone to be heard 10 in a large auditorium. Perhaps with many of us the time to acquire this proficiency 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 considered desirable to confine the attendance at the annual meetings exclusively to women, provision should at least be made to place every facility at the command of women reporters. The influence 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 the glorious work of missions, whether home or foreign. The fullest reports of the proceedings of the recent annual gathering could not bring anything 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 entirely admirable. Indeed your delegates, m re than once, regretted that the husbands of those who took various parts in the proceedings, were not present to observe how well women can acquit themselves in conducting meetings of so much importance.

One additional point. We must, as a Foreign Missionary Society, bestow more though. and care to send out to the foreign field only those eminently and completely equipped with the physical, mental and spiritual qualifications necessary to success. Not every one who is willing and has a strong desire to serve God as a missionary, is fitted for that work. Peculiar qualifications are necessary. Let us pray the Master Himself to choose from among us those whom He sees to be most fit for the work.

#### LI LIER FROM INDORF

Miss Oliver, M.D., writes gratefully acknowledging mission boxes. She tells of the immense enjoyment the little girls derive from presents of dolls. A doll was given at Christmas to each pupil. Miss R. writes

I think you will be interested in hearing about our closing exercises, as we ventured on some innovations from any previous years. We made it a "purdahnashin" affair, that is, allowed no men to be present. This was done in order to get as many as possible of the native ladies 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 it with flags, mottoes and garlands of flowers. Then all the windows were darkened and the lamps lit. The whole effect was very pretty, finished up as it was with 154 bright little faces sitting on the floor; behind sat the visitors; being the European ladies living here, nearly all the Parsee women and thirty or more Marathi and Hindoo women; among them the wives of four of the leading men in Indore City. them out. We hired thirteen ox carts bileg

also a Marathi Kindergarten song by twentythe Oucen."

children, so we gathered them all into our bungalow for a feast. Miss Rodger and I 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

Being such a liberal supply for all, we just divided the general boxes into five equal shares to represent Neemuch, Rutlam, Indore, 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 box. Next week we will go up to Oojein, and give dolls to the little girls who have begun to attend our two schools lately

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-I 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 order to encourage both teachers and scholars, promised small dolls to all who would come regularly.

In a few days the attendance at the Marathi School rose to fifteen daily, and at the Hindi 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 continue to come. The two teachers are the wives of two of the Christian teachers in the boys' school, and seem to be really interested in their work. I found that they had been going for some time to some of the zenanas, to talk with and read to!

We opened a woman's dispensary in Oojein some three months ago, and have been going up for a few days twice a month to attend to patients, 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 all the Christian women.

SAMOA.

There is no one island called Samoa, the name is applied only to the entire 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 their "atrocious manners," declared it "one of the finest countries in the universe." A similar testimony was given by other navigators who visited these islands before their evan-HON GEO W ROSS,

Minister of Education.

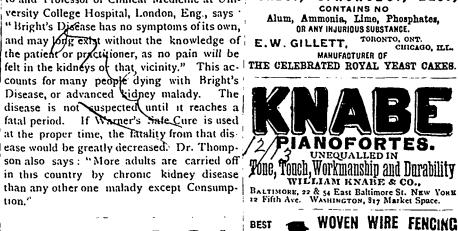
PRESIDENT

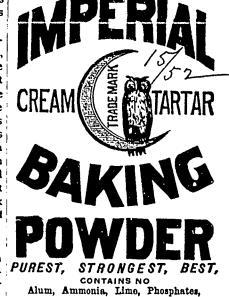
But all of the islands that form the group are now professedly Christian. The first missionaries, Williams and Barff, reached made in Christianizing the islands. Heathenism is now a thing of the past, and there are We were obliged to have a large tent put up 200 villages in which native pastors are supin front of the door so that they might come ported by the people. Besides supporting very foolish to you, but we feel that it is a contributed on an average during the last great step in advance to have got so many of twenty years \$6,000 per annum to the funds of the London Missionary Society, which haries), in which to bring all the children of numbers 27,000 adherents. The Wesleyan the city schools up to the camp, as it is too far Mission have 5,000, and the French priests for many of them to walk, besides they would claim 3,000. The population of the islands not have been allowed to come so far on foot. is now 35,000, an increase since 1843. In 91 & 93 KING STREET WEST, We began by the children all singing a Hindi seven years after the entire Bible was printed Society has received from sales the entire English, and then when all the dolls had been lished, of 10,000 copies, which is now exdistributed, we had the girls sing "God Save hausted. The natives had never seen a piece of money when the mission was started. Now

meats for a Christmas treat to the Christian worth of native produce goes into the stores 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 for 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 Christendom, It is obvious that the triumph of the German policy would work injury to missionary interests in that part of the world.

FREDERICK T. ROBERTS, M.D., Physician to and Professor of Clinical Medicine at Uni-Disease, or advanced kidney malady. cause a report had been circulated that as at the proper time, the latality from that dissoon as we got a large number gathered we lease would be greatly decreased. Dr. Thompwould carry them off to Indore and drown son also says: "More adults are carried off them. I visited some of their homes and got in this country by chronic kidney disease them to promise to send them back, and, in than any other one malady except Consump-





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also a Marathi Kindergarten song by twenty- Society has received from sales the entire five of the girls, two verses of "Gathering in amount of its outlay, \$15,571. Some years the Sheaves" by the girls who are learning after another and revised edition was pun
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On Tuesday, April 2, in the Presbyterian Church, Oil Springs, Ont., by the Rev. R. V. McKibbin, B A, the Rev. A. Ogitie, B D, to Laura k, youngest daughter of the late George Sutherland

By Rev W. J. White, at the home of Dr. I. G. Kerr, Canton, China, February 7, 1880, William McClure, M.D., of the Canada Presby terian Mission to Honan, China, and Margaret A. Baird, Presbyterian Mission, Canton, China

DIED

Entered into rest, on May 11, Rachel Patterson, the beloved wife of Win, Corbitt, Sr. of 110 Elizabeth Street, after a protracted ill ness borne with Christian fortitude.

MEETINGS OF PRESBYTERY

Birch At Chesley, July 0, at one p. m BARRIE On Tuesday, May 18, at eleven

m Gerngarry, At Alexandria, on Tuesday, July , QUEBRC. At Richmond, July 9, at half past

even p. m. Linusay At Lindsay, Puesday, May 28, at

elesen a. m.
PARIS. In Knox Church, Ingersoll, June 25, at two p in Huron In Caven Church, Exeter, on May

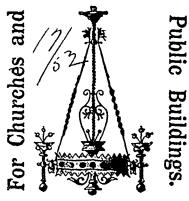
at two p m
Horon In Caven Church, Exeter, on May
14, at half past ten a m.
WHITEN, At Newsattle, on Tuesday, July
16, at half past ten a m.
MAITIAND - At Wingham, on Tuesday, May
14, at quarter-past eleven a m.
STRATFORD - In Knox Church, Stratford,
May 14, at half-past seven p m
HABILION - In St. Paul's church, Hamilton,
in Tuesday, May 21, at nine a m
SARNIA- In St Andrews Church, Sarnia, on
Tuesday, July 9, at Laff past two p.m.
GURTPH - In Chalmers Church, Guelph, on
Tuesday, May 21, at half-past ten a m
PATREB NOUGH. In St. Paul's Church, Peter
borough, on Tuesday, July 9, at 1 nine o-lock
Montrakai. - In Convocation Half, Presbyterian College, on Tuesday, July 2, at ten a.m.
Owken Noune. - Next regular meeting in
Division Street Hall Owen Sound, on June 24,
at half-past seven p.m.
Chaftaxi - At Windsor, on Tuesday, July 9,
at ten a.m. Adjourned meeting in First Fresby
terian Church, on Tuesday, May 14, at ten a m
Kins Tim Moourned meeting in Cooke
Church, Kingston, on May 21, at three o clock
p m. Regular meeting in John Street Church,
Belleville, July 2, at half-past seven o clock p.m.



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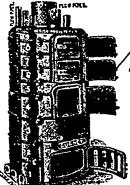
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