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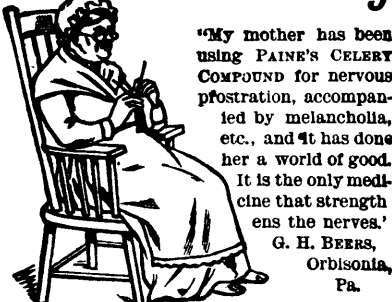
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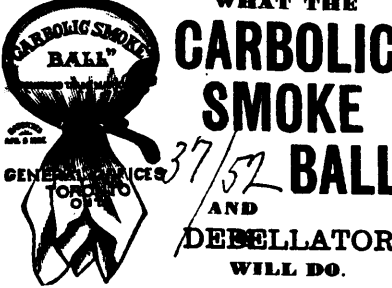
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Free Test at Room C., YONGE ST. ARCADE. Full treatment \$3, which lasts for months. By Mail 8 cents extra.

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

SUFFERING HUMIDITY read Carbolic Smoke Ball advertisement. Cures diseases of the Nose, Throat and Lungs. See page 306.

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

HOT water is better than cold for bruises. It relieves pain quickly, and by preventing congestion often keeps off the ugly black and blue mark.

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

TO RELIEVE HICCOUGHs.—A noted practitioner recommends tightly closing the ears by pressure and taking several sips of cold water to relieve hiccoughs.

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 able.

LIQUID BLUING AND WHITEWASH.—When using the ordinary old-fashioned whitewash of slaked lime, add a small quantity of liquid bluing. It 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 minutes.

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.

in taking Cod Liver Oil is entirely overcome in Scott's Emulsion of Cod Liver Oil and Hypophosphites.

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.

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 tablespoonfuls of milk, and flour enough to roll out nicely. Cut thin, and bake quickly.

APPLE TRIFLE.—Peel, core, and 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.

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 touched. 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.

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CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50.

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Burdock BLOOD BITTERS REGULATE THE KIDNEYS With B. B. B. for without proper action of the Kidneys health is impossible and disease must ensue. PREPARED ONLY BY DAVIS & LAWRENCE CO. (Limited), MONTREAL.

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There is some satisfaction in FARMING when a farm produces a good living, a handsome profit and at the same time is making its owner rich by increasing in value of land on account of growth of towns, building railroads, and influx of settlers.

GOLD MEDAL, PARIS, 1875 BAKER'S Breakfast Cocoa Warranted absolutely pure Cocoa, from which the excess of Oil has been removed.

W. BAKER & CO., Dorchester, Mass.

## Notes 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 deceased Dr. McCoy, 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 Exegesis in the New College, Edinburgh, rendered vacant by the death of Professor Smeaton, the names of Dr. Marcus Dods, Professor Salmond, Aberdeen; Mr. Stalker and Mr. Patrick, Kirkintilloch, are mentioned. Some are proposing to transfer Dr. A. B. Davidson from the Hebrew to the Greek Chair, and to get Professor Elmslie as a successor to Dr. Davidson.

DR. JAMES BLACK, who will be the next Moderator of the United Presbyterian Synod, was ordained over the congregation at Urr in 1854, and ten years later was elected colleague to the late Dr. Robson of Wellington Street, Glasgow, of which congregation he is now sole pastor. The membership is 1,043, and the total income last year was \$30,020. Four years ago the congregation removed to the new church at University Avenue, the cathedral of the denomination. The cost of this magnificent edifice, including the site, was upwards of \$1,200,000, 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 revolutions 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.

OSTER 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 part of her dominions that not only endows the Jesuits, but actually places the administration of public funds in the hands of the Pope? Merely to put this question seems to us to answer it. Some of the best men in Canada are saying that if the recent action of the Ottawa legislature is homologated by the Queen, then it may become necessary to seek annexation to the United States, in order to escape the rule of the Jesuits and the Pope. There is something for us in the old country to do in this matter. We do not, in the meantime, venture to say what; but that it is the British constitution as well as that of the Dominion, which is being infringed by the Quebec Jesuit Estates Bill does not admit of a doubt.

AN English contemporary thus quizzes the learned examination papers framed to test the average pupil's proficiency: If any one has the courage to face the depths of his own ignorance, let him possess himself of the collection of examination papers on "General Knowledge," compiled by Mr. Stedman. 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, Rev. Alcide Boudreau was selected as president, and Mr. Moses Chartier, vice-president; 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 1839 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 another *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 unwearied 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. Harken 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, therefore, 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 deepening mysterious majesty around the Pope, the more imposing according to the greater distance 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 celibacy, 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 Ecumenical Council, condemned Photius and restored Ignatius. The crimes, the calumnies of Photius, who was dragged before the council by the Emperor's guards, were rehearsed before his face. He stood mute; his degradation 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 sacramental wine, as it is plainly said, in the blood of Christ. The biographer of Ignatius bitterly deplores the lenity of the council; he does not explain what measures he wished them to adopt, but to their mistimed tenderness he ascribes all the evils of the second elevation of Photius. He interprets the terrible earthquake, which threw down many churches, and furious tempest, as the remonstrances of heaven against this weak leniency. Other signs, on the same authority, glorified the restoration of Ignatius. By a new kind of transubstantiation, the consecrated bread glowed like a live coal from heaven, and the cross over the altar was agitated by a gentle motion.

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 by 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, anathematize 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., pp. 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 BRIGHT.

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 lead me 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 Irish 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. Bright 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 patriotism 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 for the Northern side.

CHARLES DURAND.

May 8, 1889.

### THE TRUE VERSION OF THE ACADIAN TRAGEDY.

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

Whoever have read the story of "Evangolino" 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 "Evangolino" 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 allegiance 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 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 maleficence 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 Siubenacadie, 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 rot 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 Halifax, 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 Britain—sailors, 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 wonder-stricken little ones. No one but the God of heaven could determine what that future should be, yet hope spoke 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 out-standing 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 withheld 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 good will they had ever exhibited toward King George, and promising to do even better in the future.

(To be concluded.)

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.

1. He cultivates giving as a grace of the Christian character, 2 Cor. viii. 7; Mark xii. 41-44; 2 Cor. ix. 5.
2. He gives in a proportion to his income, 2 Cor. viii. 12; Deut. xvi. 10-17.
3. He gives at a stated time, 1 Cor. xvi. 2; Deut. xvi. 16.
4. He gives out of love to Christ, 2 Cor. viii. 8, 9.
5. He gives liberally, 2 Cor. viii. 2, 3; Ex. xxxvi. 5; Prov. xi. 24, 25.
6. He gives cheerfully, 2 Cor. ix. 7; 2 Cor. viii. 12; Ex. xxv. 2; Ex. xxxv. 5.
7. He gives, remembering God's Word, 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 the 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 other 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 unregional 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 of the service.

A few remarks on æsthetics apart from music may fitly close these remarks. It is highly desirable, in the best interests of divine service, that the people be aided, both by precept and example, in maintaining quietness and decorum. The choir must be excused a little in preparing for each item of the service of praise, but there is in nearly every choir there

is a great deal more noise and talking than is necessary. This should be steadily avoided as a contravention of true order and right feeling, of which members of the choir ought to be examples.

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

### IRREVERENCE.

It is amazing how much irreverence there is in the world, and how exceedingly irreverent some persons are. The house of God, the ordinances of the Christian religion, the Sabbath day, and the dispensations of providence are treated with an indifference which is irreverence itself. Even God Himself is spoken of in language that is coarse, and with an accent that is profane. The building in which individuals meet to worship God is, when viewed in one aspect, simply a house. It may be a very unpretending edifice, without any ornaments. Still it is the house of God, and God has promised to be in the midst of those who assemble under its roof to worship Him. Wherever and whenever God's people meet to worship Him there is a church in that place. It seems that a sense of propriety would prompt us to act and speak reverently while in the house of God, or even while near it. It may appear smart to laugh and whisper while in the house of God, but it is not reverent. Such conduct is treating the worshippers with disrespect, and it is insulting God in the assembly of His people. The individuals who are guilty of such improprieties may say that they did not intend either to treat with disrespect the worshippers of God, nor 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 foggy—a stickler for old manners and customs, but a century behind the times.

This irreverence for sacred things is not confined to those who are usually called men of the world. Were this the case it would be in accordance 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 Sabbath 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 on 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:

1. 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; 1 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 merchant 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 dry-goods establishment, and employs more than 3,000 persons. One secret of his success is thoroughness. Once he heard a sermon full of hard words, and every one that he did not understand he looked up in the dictionary afterwards. Edison, the inventor, began life by selling papers and peanuts in the cars, but at the same time he was reading history and 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 wants 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 *fruits* 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 Pleas. The board of regents met some time ago to arrange for the erection of the new building in Queen's Park, but were served with an injunction, and instead of going on with the work, had to begin what may prove a tedious and expensive law-suit. 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.

ON 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 Roman 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 adopted 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 opinion 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.

ONE 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.

AMONG 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 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 hence.

## THE WASHINGTON CELEBRATION.

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

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

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

The address delivered by Bishop Potter in St. Paul's Church 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 "Presidential 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 zeal 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 we are to guard our glorious heritage.

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 say:

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 be no titular royalty, all the more need is there for personal royalty. If there is to be no nobility of descent, all the more indispensable 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 to-day 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.

It 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 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 sin 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 should be offered for things agreeable to God's will. There 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 God-man 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 sufferer to rest secure in the unquestioned love and 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.

## Books and Magazines.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.) The May number of this, the foremost of missionary periodicals, has a large variety of interesting and instructive papers on missionary themes. Much general missionary intelligence and a number of suggestive topics all bearing on the one great subject. It is the most comprehensive of all existing missionary publications.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The place in the portrait gallery of the May number is given to the 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, 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 EVANGELICAL 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 satisfaction 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 larger by sixteen pages than any of its predecessors but there has been no sacrifice of quality to quantity. It is solid without dullness, 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 Lothian," by Rev. J. A. Macdonald. *Knox College Monthly* is obviously destined to become a power in the land.



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

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

To this there was no reply, and Allison, who of late had brought her work with her to pass the time, went on knitting her little stocking, and there was silence, as on the other days.

"What do you mean by saying that you are paid like the other nurses?" said Brownrig 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, in a way."

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 wages.

"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."

"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, 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 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 lavatory, 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 Inebriety*, 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 solemn 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 skillful medical treatment. His brain and nervous 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 difficulty.

#### NIGHT'S MYSTERY.

Oh, 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 contribute one, and I speak 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 ends 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.

Lightkeeper, 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 MAIL.]

## 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.

LIVERPOOL 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 authorities for embezzling 25,000 florins.

A SPIRITED memorial window to Duncan Wright, founder of an 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 paralysis.

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. Worledge, 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, Cumbria.

THE Rev. William Forwell, formerly of Alva and Blocharn, 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 character.

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 latest 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 Society, for the prevention of cruelty to animals, in Buccleuch Church, Edinburgh, recently. He denounced the circus, the menagerie, the bird-cage, and foolish parents who purchase guns for their boys to shoot the beautiful sea-gull.

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. Vigean, 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.





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 in a large auditorium.

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.

One additional point. We must, as a Foreign Missionary Society, bestow more thought 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.

LETTER FROM INDORA

Miss Oliver, M.D., writes gratefully acknowledging mission boxes. She tells of the immense enjoyment the little girls derive from presents of dolls.

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.

We began by the children all singing a Hindi hymn, followed by all repeating the Lord's Prayer in Hindi. Between the classes we had also a Marathi Kindergarten song by twenty-five of the girls, two verses of "Gathering in the Sheaves" by the girls who are learning English, and then when all the dolls had been distributed, we had the girls sing "God Save the Queen."

Yesterday a gentleman living here sent a present of twenty-four pounds of native sweet-

meats for a Christmas treat to the Christian 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.

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.

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 because a report had been circulated that as soon as we got a large number gathered we would carry them off to Indore and drown them.

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.

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 Prouse, 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."

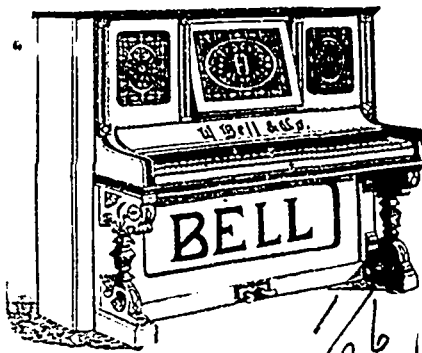
But all of the islands that form the group are now professedly Christian. The first missionaries, Williams and Barff, reached Samoa in 1830, and very rapid progress was made in Christianizing the islands. Heathenism is now a thing of the past, and there are 200 villages in which native pastors are supported by the people. Besides supporting the native pastors, the native churches have contributed on an average during the last twenty years \$6,000 per annum to the funds of the London Missionary Society, which numbers 27,000 adherents.

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.

FREDERICK T. ROBERTS, M.D., Physician to and Professor of Clinical Medicine at University College Hospital, London, Eng., says "Bright's Disease has no symptoms of its own, and may long exist without the knowledge of the patient or practitioner, as no pain will be felt in the kidneys of that vicinity."

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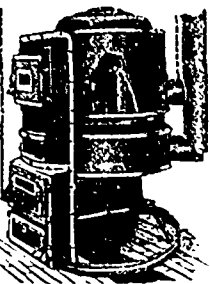
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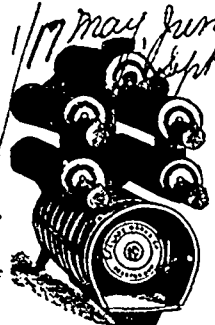
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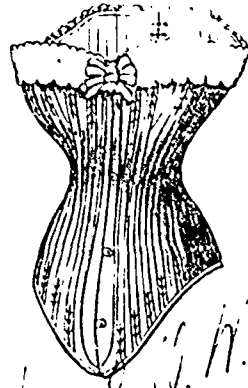


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On Tuesday, April 2, in the Presbyterian Church, Oil Springs, Ont., by the Rev. R. V. McKibbin, B. A., the Rev. A. Ogilvie, B. D., to Laura K., youngest daughter of the late George Sutherland

By Rev. W. J. White, at the home of Dr. J. G. Kerr, Canton, China, February 7, 1889, William McClure, M. D., of the Canada Presbyterian 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 Wm. Corbett, Sr., of 110 Elizabeth Street, after a protracted illness borne with Christian fortitude.

MEETINGS OF PRESBYTERY

BUCK At Chesley, July 9, at one p. m.  
BARRIE—On Tuesday, May 8, at eleven a. m.  
GERRARD. At Alexandria, on Tuesday, July 9, at half past seven p. m.  
QUERBEK. At Richmond, July 9, at half past seven p. m.  
LINDSAY. At Lindsay, Tuesday, May 28, at eleven a. m.  
PARIS. In Knox Church, Ingersoll, June 27, at two p. m.  
HURON. In Caven Church, Exeter, on May 14, at half past ten a. m.  
WHITBY. At Newcastle, on Tuesday, July 10, at half past ten a. m.  
MATHIAS. At Wingham, on Tuesday, May 14, at quarter past eleven a. m.  
STRATFORD. In Knox Church, Stratford, May 11, at half past seven p. m.  
HAMILTON. In St. Paul's Church, Hamilton, on Tuesday, May 21, at nine a. m.  
SARMA. In St. Andrew's Church, Sarma, on Tuesday, July 9, at half past two p. m.  
GUELPH. In Chalmers Church, Guelph, on Tuesday, May 21, at half past ten a. m.  
PETERBOROUGH. In St. Paul's Church, Peterborough, on Tuesday, July 9, at nine o'clock.  
MONTREAL. In Convocation Hall, Presbyterian College, on Tuesday, July 2, at ten a. m.  
OWEN SOUND. Next regular meeting in Division Street Hall Owen Sound, on June 24, at half past seven p. m.  
CHATHAM. At Windsor, on Tuesday, July 9, at ten a. m. Adjourned meeting in First Presbyterian Church, on Tuesday, May 14, at ten a. m.  
KINGSTON. Adjourned meeting in Cooke Church, Kingston, on May 21, at three o'clock p. m.  
Regular meeting in John Street Church, Belleville, July 2, at half past seven o'clock p. m.

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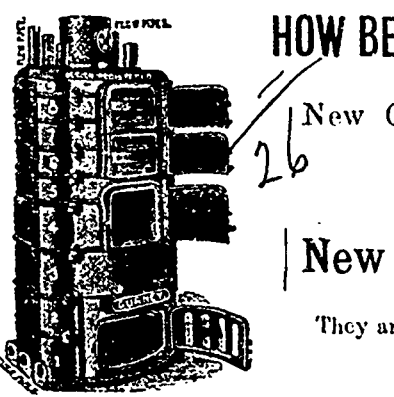
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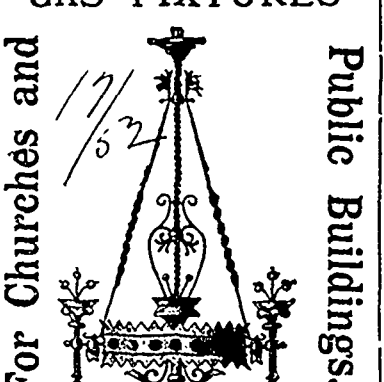
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