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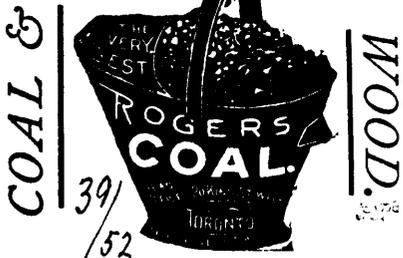
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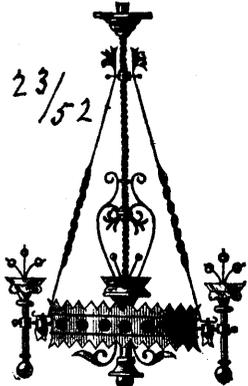
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SALTED ALMONDS.—Shell, blanch and spread them out on a bright tin pie dish, add a piece of butter the size of a hickory nut, and stand them in a moderate oven until a golden brown. Take them from the oven, stir them around, dredge them quickly with salt and turn out to cool.

BEEF SALAD.—Take a pound of boiled fresh beef and cut it into small pieces; take the crisp leaves from two heads of lettuce, cleanse and put them in a salad-bowl; add the beef. To this add a tablespoonful of finely-chopped Spanish pepper; pour over the hole a plain dressing and mix lightly before serving.

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LEG OF BEEF BROTH.—Take a leg of beef, break the bone in several places, place it in a pan with a gallon of water, remove the scum as it rises, and add three blades of mace, a crust of bread and a small pinch of parsley; boil till the beef is tender; toast some bread, cut it in diamonds, lay it in the bottom of the tureen, put the meat on it, and pour the broth over all.

STEWED COD.—Cut some of the finest pieces from the thickest part of the fish, place them in a stewpan with a lump of butter the size of a walnut, or larger, three or four blades of mace, bread crumbs, pepper, salt, a small bunch of sweet herbs and some oysters, with a little of their own liquor. When nearly done add a large wine-glass of sherry and stew gently till enough.

BEEF A LA MODE.—Take about four or five pounds of the round of beef or rolled ribs, put it into a saucepan with a sliced onion, a little whole allspice, three or four bay-leaves, pepper, salt and sufficient vinegar diluted with water to cover it; stew gently for from three to four hours, according to the weight of the meat. This dish is excellent cold. Rump-steak may be stewed in the same way.

CHICKEN CROQUETTES.—One can of boned chicken, one cup of mashed potatoes one-half cup of drawn butter. Chop the chicken very fine and season with salt and pepper. Beat two eggs very light, an when the drawn butter is boiling hot pour it upon the eggs; then stir in the chicken, and set the mixture away to cool. Make into shapes, not too thick; brush them over with egg; roll in fine cracker crumbs and fry in a wire basket in hot fat.

ROAST SPRING LAMB WITH MINT SAUCE.—Select a hind quarter and roast in a moderate oven until thoroughly cooked. All young meat, such as veal and lamb, requires very thorough cooking. Serve with mint sauce, made as follows: Remove the leaves from the stalks of a whole bunch of mint. Cut in fine bits and place in the sauce-bowl. Bruise with three teaspoonfuls of sugar. Pour over the whole half a pint of vinegar, which if very strong should be diluted.

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"Constantly Hawking and Spitting." THOMAS J. RUSHING, Esq., 202 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months I could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh. ELI ROBBINS, Runyan P. O., Columbia Co., Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sage's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

Notes of the Week.

THE General Conference of the Methodist Church in the United States which met at New York, has passed a resolution excluding women from the present Conference, on the ground that the laws of the Church preclude female representatives from taking seats. The question of eligibility to future Conferences is remitted, by a vote of 249 to 175, to the various Annual Conferences.

DR. R. S. STORRS, of Brooklyn, is championing the application of the women for representation in the Brooklyn Board of Education. It has been found to be a decided help to the New York schools to have Mrs. Agnew and Miss Dodge on the Board of Education. Here, in Toronto, the same benefit will doubtless result from the appointment of Mrs. Ewart and Miss Carty to the new High School Board.

A POLICEMAN of New York City was, last week, in less than the space of twenty-four hours, arrested, indicted, convicted of burglary on his own confession, sentenced to State-prison for ten years, and safely landed in the Sing Sing prison. This is swift winged justice, and without parallel in the judicial history of this city. Had he been a boodle alderman, justice would not have followed up with such swift steps.

It would seem as if the discoverer of Livingstone were himself in need of discovery. H. M. Stanley set out months ago to aid Emin Bey, but as yet he has failed to connect. Indeed grave apprehensions are entertained in the best informed quarters that Mr. Stanley is so beset with difficulties that he is unable to accomplish the object for which he embarked on his perilous enterprise. Search parties are being organized for his discovery and relief.

LAST week the death was announced of Leone Levi, the distinguished financier and economist. Deceased was an Italian by birth, but he spent a great portion of his life in Liverpool, where he was instrumental in founding the Chamber of Commerce. For a number of years past he has been a resident in London, where he was closely identified with the Presbyterian Church, and took an active interest in its welfare. He was the author of many works relating to business and financial reform.

FROM the proceedings of the Victoria Institute Philosophical Society of Great Britain, it appears that Professor Panton, of the Agricultural College, Guelph, has lately had the honour of being elected to its membership. The object of this society is to investigate questions of philosophy and science bearing upon the great truths revealed in Holy Scripture. None are entitled to become members except such as are professed Christians. Professor Panton is to be congratulated on having been enrolled in the membership of this important institute.

UNDER the direction of the Evangelical Alliance, an attempt is to be made in Brooklyn to reach the people outside the churches. The city has been divided into thirteen groups of churches, each group containing fifteen or twenty churches and a population of some 50,000. Each church in a given group appoints one supervisor and ten visitors for each 100 members. Then, when the non-church-going families are discovered—and they may be ascertained by a special visitation or by the examination of the several church records—they are to be divided up in such a way that each visitor will have about ten families to look after, upon whom he or she is to call once a month.

LORD LANSDOWNE, as Governor General of Canada, has paid farewell visits to Montreal, Toronto and Kingston. At the former city he took part in the closing exercises of McGill University. At Toronto he received a number of addresses from various

public bodies, and made graceful and appropriate replies. Receptions and festivities, and the opening of Lansdowne School filled in the busy time he spent in the city. Kingston was next visited, and among the sights of the Limestone City, Queen's University was of course one of the most attractive for his Excellency. Professor Williamson read an address, and in his reply Lord Lansdowne paid a justly deserved tribute to Principal Grant.

AT the meeting of the Irish General Assembly's Sabbath Observance Committee held recently a most gratifying proposal was made by one not belonging to the Irish Presbyterian fold, Mr. J. T. Morton, of London. He offers, through the committee, a hundred prizes of £1 each, and 100 more of 5s. each, for the best essays on the Sabbath and the best answers to questions on the same subject, the competition to be spread over the different Presbyteries of the Church, and confined to young people. Of course, the offer was gratefully accepted, and a sub-committee appointed to arrange details. Evidently a scheme like this will give a great stimulus to the much-needed study of the Sabbath question.

THE general statistics of the English Presbyterian Church, to be laid before the Synod meeting, will show that there are now 288 congregations, with a membership of 62,566. The churches provide 150,645 sittings, and the total value of the Church property is estimated at £1,467,946. The debt resting on this property has been reduced to £85,039, as compared with £102,939 the year before. The office-bearers number 4,775, the Sabbath school teachers 7,208, and the scholars 77,251. The total receipts of the Church for all purposes amounted to £219,585 in 1887, as compared with £206,533 in 1886. The average income per congregation has risen from £585 in 1885 to £638 in 1887; and the average membership is steadily increasing, being now 217 per congregation.

THE Rev. Aaron Matthews, who, together with Mr. Dunlop, visited Canada lately in the interest of the Jewish Mission, in an address delivered in Edinburgh on the conversion of the Jews, traced the increased interest in that subject to the sainted Mc'Cheyne, and remarked on the specially important part which Scotland has played in this branch of mission work. During the last fifty years 100,000 Jews had been converted to Christianity. In the opinion of some newspapers, and among these the *Scotsman*, the price per head for the conversion of each individual Jew was far too much; but Mr. Matthews said that some people's conversion was of such importance that a large expense would be justified. He would be willing if he had it to give \$50,000 for the conversion of the editor of the *Scotsman*.

It is now evident, the *Belfast Witness* says, that the Cooke Centenary will be observed on this day fortnight with immense enthusiasm, not only in Belfast, but all over the North of Ireland. It would be a shame if it were not. If ever services rendered to the cause of truth entitled a man to remembrance, Dr. Cooke eminently merits the honour. The meetings in Belfast, the arrangements for which are now perfected, promise to be specially interesting. We are glad also to see that Dublin is following the lead of Belfast in the matter of the Cooke Centenary. The Dublin Presbytery has appointed an influential committee of clergymen and laymen to make arrangements for a public meeting in Sackville-Hall on the evening of May 11. It is intended that all the Evangelical Churches in Dublin shall be represented on the occasion. The Dublin daily papers have drawn attention to the subject in sympathetic words, and there is every prospect of a successful gathering.

THE Upper Canada Bible Society held its anniversary last week, and the illustrious stranger from a distance was the Rev. John Hall, D.D., New York. He is still the same attractive and impressive preacher he has been for years past. The sermon in

the Metropolitan on Tuesday evening was a vigorous and rousing presentation of Scriptural truth, bearing directly on the conditions of modern life. The mammon worship of the age was depicted forcibly, but with strong common sense. Dr. Hall is too wise a man to indulge in exaggerated denunciation. He finds that palpable fact and clear Scriptural principles are sufficient to bring the truth home to the minds and hearts of his hearers. His speech at the annual meeting the following evening was powerful and effective, and his remarks on the religious newspaper press were just as they were appreciative. The address of Hon S H Blake was eloquent on the basis for unity which the Bible Society affords. The work accomplished by the society during the past year indicates steady progress, and that it is every year becoming more firmly entrenched in the confidence of the Christian community.

THE *Christian World* says: What is known as a "Lambeth degree" is a degree conferred by the Archbishop of Canterbury at his sole will and pleasure upon any person whatever; and, though ludicrously indefensible in theory, the practice does no great harm and pleases a great many very estimable individuals. But in this country, at least, fees and degrees are inseparable, and the fee attached to a Lambeth degree has called forth a letter of remonstrance addressed to the usual depository of an Englishman's grievance, the editor of the *Times*. "Indophilus" states that two Hindus, recommended by their respective bishops, were to have received the degree of Bachelor of Divinity, but though Archdeacon Koshi and Rev William Satyanatha were fully sensible of the glory of adding B D to their names, they not unnaturally thought it was rather dear at \$285, and consequently their applications were withdrawn. The fee is collected in the Archbishop's name by certain functionaries, who, apparently, divide the spoils. Every well-regulated mind will sympathize with the disappointed Hindus, whose only fault was that they were not so rich in worldly goods as in intellectual attainments.

THE *Christian Leader* tells the following interesting facts concerning the late Dr. Bowen of Bombay: At the time of his death he set a remarkable example before his neighbours of plain living and high thinking. One of his brother missionaries, writing to a friend in Edinburgh, mentions the fact that latterly he occupied a house of two rooms in one of the great thoroughfares of the city, without even a servant, doing everything for himself. He seemed to think absolutely nothing about the comforts of life. His surviving friend declares that Dr. Bowen's life was more like what one conceives our Saviour's ministry on earth to have been, both outwardly and inwardly, than that of any other man he ever met. The cynical secularists who are never weary of taunting the followers of Christ with the contrast which their lives present to that of the Saviour will probably pass by such a record as that of Dr. Bowen. Nor should the fact be overlooked that the case of the Bombay missionary is not quite so singular as even many professing Christians may suppose. He could hardly have less of this world's goods than hundreds of poor Nonconformist pastors living at this hour in England, and of whom the world hears little or nothing. A type of the class has been pictured in the late Dr. Charles Stanford's beautiful memoir of "Rhodes of Damerham"; and very closely akin to Dr. Bowen's life, both in respect to spiritual intensity and the utter ignoring of external comforts, were the lives of two Lancashire worthies well known to many of our readers—David Griffiths and Joseph Harbottle of Accrington—the latter a kinsman of Principal Angus. It is a pity that the story of such lives is seldom or never told in a realistic style. If they happen to get a biographer he is usually frightened by Mrs. Grundy into that conventional style of treating his subject which leaves out the actual facts. Dr. Bowen's case is making a profound impression because the people who knew him are telling the simple truth.

Our Contributors.

CALVINISM NEITHER DEAD NOR DYING.

BY KNOXONIAN.

Calvinism has been honoured with more obituary notices than any other system in existence. Almost every week we read somewhere that it is dead. Even the *Christian Guardian* occasionally tells its readers that the system is about to say a final farewell. The strongest men have their weak points, and the weak point of the stalwart editor of the *Guardian* is to announce the death of the Calvinistic system. No doubt the good man has many a time got ready for the funeral. The corpse, however, is never ready. It is always too lively for immediate interment. The funeral has to be postponed indefinitely. It might perhaps be as well to postpone it until the millennium when, in our humble opinion, all men will turn Calvinists. When the angel descends to announce that time shall no longer be, boys will be found learning the Shorter Catechism, men will be found studying the Confession of Faith, and theological professors will be busy unfolding to their students the logical order of the Calvinistic theology.

If there is one country more than another in which Calvinism is said to die frequently, that country is the United States. Few men have the courage to say that it is dying in Scotland, though some did say that Mr. Robertson Smith struck it a staggering blow. Nobody noticed the staggering but those who were very anxious to see it. Rare ability in the way of making assertions is needed to enable any one to assert that Calvinism is dying in the North of Ireland. Ulster men have a splendid faculty for showing that they are alive. The English Presbyterian Church is a comparatively young body. It has to fight its way on uncongenial soil. The difficulties to be overcome are many and formidable. At times some of the leaders propose changes in non-essentials that they hope will remove some of the difficulties. The moment they do so the shout is raised—"Calvinism is dying" It doesn't die, however, to any great extent.

But it is from the United States that the most alarming news always comes. Over there they are killing Calvinism all the time—in the magazines and newspapers. The Socinians kill it. The Arminians kill it. The Sceptics kill it. The Scientists kill it. The New Theology is killing it. The whole army of Free Thinkers—whatever they are—pounce upon it and kill it. Colonel Robert Ingersoll has delivered several funeral orations over its grave. Scores of other men—many of them preachers—have done the same thing. But in some way or another the system seems to stand all this killing with a fair degree of success. Not only does it live through all the killing, it actually grows—grows in numbers, in influence and money. You often hear some very "advanced" dude announce in pompous tones that "Presbyterianism has completely died out in the States." It was "too slow" for the American people. You then take up the Minutes of the American General Assembly, and you find that Presbyterianism is making astonishing progress over there. Either the dude knew nothing about it, or he had no respect for the memory of the Father of that great country. Perhaps the moral of the hatchet story was too slow for him.

This very week the hundredth General Assembly of the American Presbyterian Church is in session in Philadelphia. The old Calvinistic ship has completed her hundredth annual voyage. She comes into port manned by as good a crew as ever steered an ecclesiastical vessel. She has about \$800,000 on board for Home Missions, nearly a million for Foreign Missions and a million for the Aged and Infirm Ministers' Fund. For all purposes she carries thirteen or fourteen millions. The blue banner of the covenant floats from her mast head. Look at that noble vessel as she sails triumphantly into port for the hundredth time, more richly freighted than ever before, and tell us "Calvinism is dying in the United States."

Making predictions about the death of a man or a system is a risky kind of business, and exposes the prophets to a very unpleasant kind of suspicion.

Gladstone's departure has been predicted a good many times. The prophets who did not like to go so far as to say the Grand Old Man was going said his voice was gone. The Grand Old Man came back

when he was most needed by his friends and his voice woke up the country from Calithness to Cornwall.

It has been predicted many a time that Sir John would soon leave, but he is here yet and quite frisky.

About two years ago it was announced that Mr. Mowat's constitution was "breaking up." A year ago last autumn, at a critical period, he displayed a wonderful amount of bodily and mental activity. Something did break about that time, but it was not the Premier's constitution.

The predictions that are constantly made about the early breaking up of the Calvinistic system are not any nearer the mark than the predictions made so often about these statesmen. Making such predictions always create the unpleasant suspicion that the prophets would like to see them fulfilled. Calvinism is neither dead nor dying. Predicting its death or publishing its obituary notice won't hasten its decease by a single hour. Why should any good man wish it to die?

IS CHRIST OR PETER THE FOUNDATION OF THE CHRISTIAN CHURCH?

BY THE REV. R. WALLACE.

(Continued.)

It is well known that the Roman Catholic Church is established in the Province of Quebec, and that the people, and especially the priests, claim that the Province of Quebec should control the whole Dominion, and that practically the representatives of that Province do control the Dominion Parliament, through the temporizing, cowardly policy of many Protestant members. What would be the result if Rome gains the control of our fair Dominion? It is well known that the natural fruits of Protestantism are intelligence, enterprise, prosperity and peace. On the other hand, the natural results of Popery are ignorance, intolerance, degradation and crime, as shown by Lord Macaulay, Gladstone and other leading writers. The Rev. Dr. MacVicar, Principal of the Presbyterian College, Montreal, who resides in the midst of Popery, and sees the working of the system, has written several articles in the *Presbyterian Review*, and other journals, endeavouring to enlighten and arouse Protestants to a sense of the dangers to which we are exposed from the encroachments of Rome in Canada. In *Knox College Monthly*, February, 1888, he complains that few Protestant parents take pains to instruct their children as to the nature of Romanism. They are not taught that it is gross idolatry to pray to saints and angels, and to worship the Virgin Mary and a wafer called "the host,"—which by the words of a priest is said to be changed into the very divinity and humanity of the Son of God. He complains that in few Protestant pulpits is the subject taken up. Those who wish to be at peace with political magnates shun the subject. If Romanism is touched at all it is to show in how many points it agrees with the faith of the Reformed Churches; and how much charity and self-denial are manifested by the priests, nuns and Jesuit missionaries. That it is an impertinence to meddle with any man's creed, and that it is the duty of all enlightened citizens to seek to dwell together in unity and peace. If these views are correct, then our Lord Himself was all wrong in disturbing the faith of the Jews and in introducing a new religion, and we would say it with reverence, He and His apostles just got what they deserved when they were put to death. Such is the awful but necessary result of such views, yet Dr. MacVicar says that this is a very common way of viewing the matter by those whose ignorance is dense, and who are unwilling to inform themselves. He says he knows a prominent Protestant who asserts that Romanists are less immoral than the Scotch peasantry; whereas the Rev. Hobart Seymour in "The Moral Results of the Romish System," (London, 1854), shows by official statistics that there is a wonderful difference between Protestant and Popish countries with reference to the violations of the sixth and seventh commandments. In Protestant England, there were prosecuted for murder yearly in each million, four: in Ireland before the famine, and while there were fewer Protestants than at present, thirty-three. In Ireland, in 1854, with a larger proportion of Protestants, the number had fallen to nineteen, and probably is now about fourteen, in France thirty-one; in Popish Austria thirty-six; in Bavaria sixty-eight; in persecuting Tuscany eighty-four; in

the Papal States seventy-four; in Naples 100. Thus the most Popish country, Naples, where the priests had full sway, had twenty-five times as many murders as Protestant England. Second, breaches of the seventh Commandment. Proportion of illegitimate children in every 100 born. In London, four; Paris, thirty-five. Vienna, over fifty; in Rome, the city of the Pope, in which ecclesiastics are about one in twenty five of the population, it rises to seventy-three or nearly three-fourths of the whole. Holy Church indeed! One great cause of this state of things in Popish countries is the general neglect of the proper education of the people. In 1861, after the union of the States of Italy, brought about by the efforts of the noble patriot Garibaldi, the Italian Government made an enquiry into the state of education in Italy. It was found that out of 26,000,000, 17,000,000 could neither read nor write! In the Papal States, from eighty to ninety per cent. of the population were in a condition of utter ignorance. In five years after the rule of the Pope was overthrown, the new Italian Government established 11,147 elementary schools, which were attended by 1,217,870 children. In France, in 1868, while under the rule of Louis Napoleon, who submitted to the rule of the priests, one-half of the inhabitants could neither read nor write. No sooner was the rule of the priests thrown off than they organized a public school system, which gathers in the children and is checking crime and diminishing pauperism. In Spain, in Austria, in Mexico, and in Ireland, until the English Government established schools, the people were given over to ignorance and superstition.

In mixed countries like the United States and Canada, the priests have even denounced the Public Schools because the Bible was read in them and they fear the Bible. Roman Catholic writers admit, with profound concern, that vast numbers of Romanists have been lost to the Church of Rome through the influence of the Public Schools. J. O. Kane Murray in his "History of the Roman Catholic Church in the United States," declares that "more Catholics have fallen away from the faith in this country than are now living in it." The *Irish World* in 1874 claimed that 18,000,000 had been lost to Catholicism in the United States alone. Others say from 5,000,000 to 8,000,000, while there are less than 7,000,000 of Romanists there now. The knowledge of this fact explains the zeal of the priesthood in the establishment of Separate Schools, and the rigid discipline brought to bear to enforce attendance on them. The priests dread the free atmosphere and the enlightening influence of the Public Schools in our country, in which Protestant and Roman Catholic children may receive instruction together. The, know by experience that ingenious youths receive both information and impressions unfavorable to the system of Rome which cramps the intellect and confines the sympathies, both social and religious, to the adherents of Romanism. In order therefore to protect our country from the debasing influence of this corruptible system, social and religious, we should oppose to the utmost the further extension of the Separate School system which dwarfs the intellect and hinders the social and moral elevation of the youth of the country. It gives greater breadth and elevation of mind and more liberal views to have the youth of any country of all denominations educated together; whereas in the Separate Schools no real intellectual culture is given, nor correct views in regard to the importance of civil and religious liberty and the duties of citizens toward each other and toward the State. The pupils are chiefly taught the catechisms and dogmas of the Romish Church, and blind submission to the priesthood. Thus the better they are educated according to the system of Rome, the less are they fitted to become good citizens.

And yet notwithstanding the unsocial and immoral tendencies of the Romish system, many Protestants, whose motto is "peace at any price," have consented to the exclusion of the Word of God from the Public Schools of the land both in the United States and Canada, although it has been often proved by experience that the knowledge and influence of God's Word is the only reliable means of impressing correct views of morality and the duties incumbent on men in all the relations of life—in the family, in the community and in the Church—and that wherever the Bible is excluded from the Public Schools there loose views of morality prevail, and vast numbers utterly fail to discharge aright their duties as citizens, and

then the nation invariably suffers. Abundance of proof of this statement might be given, did our space permit, from several countries of Europe and of this continent as well. The principle set forth by God in His holy word is 'his, "first pure, then peaceable."

If then we have any regard to the morality, liberty, peace and prosperity of our beloved country, let us all see to it, both as patriots and as Christians, that the Bible be daily read in our Public Schools, as the Bible itself declares "the entrance of Thy word gives light and makes wise the simple." I think it well for the teacher to use "the Book of Selections," to prevent them taking up portions unsuitable for young persons of both sexes reading together. But let the children have their Bibles with them, and turn up the passages indicated by the teacher. Dr. MacVicar says that Romanism is such a compost of Judaism, Paganism, Christianity and modern civilization, that one can find in it anything he wishes, and by magnifying certain features and hiding or ignoring others, he can make it harmonize with almost any system of belief. Its power of adaptation to circumstances, social and political, is truly marvellous. It can fawn and flatter and use the entreating tones of the humblest supplicant, and then frown and fulminate without mercy. The late Archbishop Bourget, of Montreal, a man of sweet and smiling face, cursed the ground down six feet deep, where he was obliged to bury Guibord, the printer, by the decision of the Queen's Privy Council, and then with pious ceremony committed the whole cemetery to the care of the Virgin Mary. Guibord had ceased to believe in Rome, but owned a lot in the cemetery.

Nearly twenty years ago the site of St. Peter's Cathedral, Montreal, was consecrated with holy water and many prayers, and nearly two years ago the bones of the first Bishop of Montreal and of the late Archbishop were deposited within the walls of the cathedral; and yet last winter for the purposes of gain it was desecrated by raffles, lotteries, wheels of fortune, etc., so that the writers in the daily press did not hesitate to call it "a den of thieves." Yet with all this facility of self-contradiction; its history, its dogmas and decrees all prove that it is steadily intolerant and hostile to human freedom and progress. Dr. MacVicar says if Protestants think it is not right to meddle with their creed let them be consistent and abstain from sending missionaries to those of similar creeds, Mohammedans, Buddhists and Parsees. If we leave Rome alone she is ready to advance and exercise complete dominion.

She has run her course in many of the countries of the Old World, and by her many superstitions filled them with utter unbelief, so that the intelligent men generally—in Austria, France, Italy or Spain—are infidels or atheists. Here she is young and fascinating, and has a vastly stronger hold on the resources and institutions of Canada than on those of Italy, France or Austria. She not only collects tithes from her poor people—thousands of whom she has driven out of Canada to the United States by her exactions—but she owns besides a great part of the property and wealth of the Province of Quebec. It is probable that she owns property—all of which is exempt from taxation—to the extent of at least \$80,000,000 to \$100,000,000. The Sulpicians alone are by common consent regarded as wealthier than the Bank of Montreal, the second or third strongest institution of its kind in the world. The annual revenue of the Church of Rome from tithes, pew rents and Church dues of all kinds, baptisms and funerals, etc., cannot be less in Quebec Province than \$10,000,000; and her wealth is constantly and rapidly increasing. In 1887 the Jesuits—the sworn enemies of the rights of nations—were incorporated for the purpose of accumulating resources and possibly regaining their lost estates. The earnings of a large army of nuns form a vast source of income. Some of them are engaged in preparing charms, amulets and trinkets which are sold to advantage; and yearly hundreds of Protestant girls are trained and perverted at the convent schools. The nuns are the most successful collectors. Papists and Protestants alike yield to their persuasive pleadings. A Protestant merchant told Dr. MacVicar that he always gave them a subscription because they were such good customers; but he did not give more than \$100 at a time. As Dr. MacVicar says, there is need of plain talk in the pulpit and through the press on the lolly and wickedness of thus supporting error and idolatry.

(To be continued.)

THE LAW OF DIVORCE IN CANADA.

MR. EDITOR.—When Judge Gowan, of Barrie, was appointed a Senator, it was regarded by all parties as an excellent appointment. Having been engaged in the work of law reform for upward of forty years, it was expected that he would in his new position direct his attention to the removal of defects that exist in the laws of the land. For some time he has been studying the laws of divorce, and has found them in such a state as to call for some timely remedy.

There is no divorce court in Canada. The only remedy in the case of the marriage tie having been broken by adultery on the part of the husband or wife, is to apply to the Senate of the Dominion, whose prerogative it is to try all such cases. The plan has hitherto been for the applicant to entrust his case to one of the Senators. He named a committee for trying the case. The only guide which the committee had was a series of defective and antiquated rules. Counsel had to be employed, certain opposing interests required to be conciliated, and, from the constant change of the committees, the decisions were uncertain and inconsistent.

The expense, according to circumstances, varied from \$1,000 to \$2,000. Divorce was thus a luxury of the rich. To the poor, no matter how hard the case might be, it was a boon utterly beyond their reach.

The consequence has been that several cases of hardship have occurred in our Church. Many too have gone to the adjacent States, where a divorce can be easily and cheaply obtained. Unsatisfactory domestic relations have thus been established throughout all parts of the country, and Sessions find great difficulty in dealing with cases that are cropping up in not a few congregations.

The difficulty in this question has been aggravated by the conscientious scruples of our Roman Catholic brethren.

In their authorized version of the Scriptures, Eph. v. 32 reads thus: "Sacramentum hoc magnum est." "This is a great sacrament." These words they apply to marriage, which is one of their seven sacraments. By them, therefore, marriage is regarded as a spiritual union, which can only be dissolved by the Pope.

Of course, any scholar knows that the real translation of the passage is not "This is a great mystery," the rendering of our excellent authorized version, but that of the Revised: "This mystery is great." The reference, it is evident, is not directly to marriage, but to the union between Christ and His Church. Still, in a question such as divorce, the views of our Roman Catholic legislators have to be considered and respected, though we believe them to be mistaken.

Now, what Judge Gowan is seeking to accomplish is the erection of what is practically a Court of Divorce without any cost to the country.

His bill provides for the appointment of a permanent committee on divorce by the Senate, to consist of seven members. It also amends and simplifies the rules. The court will be composed of the leading legal minds of the Senate. Its decisions will have all the weight of a court of justice. The expenses will be so reduced as to put its services within the reach of the poor. It will not be possible for the rich to obtain an unjust divorce by means of their wealth, and the poorest wife, who desires to be separated from an immoral husband, will be permitted to plead her cause in *forma pauperis*.

It will also be impossible for even the most wealthy to obtain a divorce, except on the ground of adultery. And it will not be necessary for parties to repair to the States in order that an undesirable bond may be dissolved.

The following illustrative cases will place this matter in a clearer light. Let our readers turn up the Minutes of the General Assembly of 1880, and look at the case of Mrs. Phillips.

Married to an immoral husband, she was obliged to leave him. Going to the States, she obtained a divorce with the consent of her husband. Soon afterward she married Mr. Phillips in Canada. A person, who did not like the minister who married her, objected to her being a member of our Church. The case was referred to the Synod of Toronto and Kingston, and by it to the Assembly at Ottawa. The Assembly, by a majority, decided she could not continue a member of our Church unless she got a divorce from

Ottawa. This she was willing to obtain, but she had not the means. And when it was stated that the Church was really legislating against poverty, Principal Caven, in very eloquent terms, pledged himself to use all lawful means to get this state of matters remedied. He will be pleased to learn that the bill of Senator Gowan takes away this reproach.

Some of our readers may remember the famous Winnipeg case, where an unprincipled wife eloped from her husband with a leading politician of Manitoba, and after getting a divorce and residing for some time in the States the wicked couple returned to Winnipeg and lived there. And the injured husband had to live alone, unable to marry again, because he had not money enough to enable him to procure a divorce at Ottawa.

We know of a third case, in which a husband deserted his wife and children, and married another wife in the States. She procured a divorce in the States, but not satisfied with it, she went to Ottawa before marrying again for the purpose of procuring a divorce there. She found that the expense was altogether beyond her means, and, therefore, with the advice of leading Senators at Ottawa, she had to cross over to the States and get married there.

Now, the bill of Senator Gowan meets such cases, and will prevent much domestic evil as well as magnify at the same time the sacred bond of husband and wife. The reproach is now taken away that, in the matter of divorce, the law of Canada makes a distinction between the rich and the poor. And there is now a court, without any expense to the country, before which the unprincipled will find no relief, but where the poor and the suffering can find deliverance from an unequal yoke that was fast bringing them to the grave.

OBSERVER.

PRESBYTERIAL OVERSIGHT.

MR. EDITOR.—A somewhat lengthy experience and observation of the work of our Presbyterian system of Church government prompts me through your columns to ask the following questions: 1. Do our several Church courts serve the ends for which they are supposed to exist? 2. What is the practical use of that court from which our Church takes its name—the Presbytery?

I am aware there is a fiction abroad, that Presbytery exercises "oversight," or supervision of all the congregations within its bounds. This fallacy has, I am convinced, worked much mischief in the past and will continue to do so in the future, until the Church as a body awakes to the conviction that Presbyterial "oversight" is a myth. We never hear of a Presbytery taking the slightest notice of any congregation or using any diligence to ascertain how matters stand until some trouble arises and then the interference comes too late to effect any good purpose. It is a fact which cannot be controverted that a congregation may plod along in a sort of humdrum dead and alive way for years, while all the time the canker of dissolution is slowly working its doom; yet Presbytery takes no notice until actual dissolution or some explosion takes place. The writer knows a congregation over which a pastor was settled some seven or eight years ago, and though almost from the first matters have gone badly and are yearly becoming worse, yet the Presbytery seems entirely ignorant of the fact, nor has that court even once in these years taken any steps to ascertain whether said congregation progressed or retrogressed. The history and experience of this congregation are, I doubt not, the exact counterpart of scores of others throughout the length and breadth of the land. The idea then that Presbytery exercises any kind of beneficial control or "oversight" over any of the congregations within its jurisdiction is simply absurd—the whole history of the Church proves the contrary.

Now, sir, if this indictment be true, and we challenge contradiction, it will be legitimately in order to inquire the reason for this supineness and indifference. The writer is of opinion that to the composition of our Church courts this unsatisfactory state of affairs is largely due. If the people, the ordinary members of the Church, had a voice or influence in her courts, I doubt not many of the evils which afflict the Church would be speedily removed, but as now constituted the Presbyterian Church in Canada as a matter of fact is entirely governed by and in the interests of the clergy. Let any observant person spend an hour or two in any of our Church courts, and he will

be convinced of this fact. It is all nonsense to say or think that the people are represented in our Church courts through the elders. While in many of our congregations there are clever and capable men chosen as elders, yet in many others it is a deplorable fact that the elders are much below the average for intelligence, capacity and business tact. It is an undoubted fact that in many quarters and especially amongst the less intelligent members of the Church a sort of morbid sentimentality prevails which inclines them to mistake sturdiness for piety. This notion, often fostered and encouraged by the minister, who wishes to surround himself with a session easily managed, can be and is frequently so manipulated as to lead to the appointment of elders entirely unfit for office. Of course these men answer the purpose for which they were intended by their appointer, but that they in any sense represent the people is absurd. When such men happen to sit in any of the Church courts they simply vote with their minister or as he instructs them, and that is often their highest ambition. Do we ever find such men reporting the true state of affairs existing in their own congregation to Presbytery unless thereby they could flatter the minister? But if a truthful report would seem at all to reflect on the efficiency of the "chief pastor," they are judiciously silent. This, we are persuaded, accounts for the fact that Presbytery knows nothing of how a congregation is doing until some eruption takes place. Were our Church government more in the hands of the people and less in the hands of the clergy, we have reason to believe that a different state of affairs would ensue.

Further, we generally find that in any controversy between a minister and his congregation, the Presbytery generally sides with the minister, right or wrong. This shows that our Church government is a pure ecclesiastical oligarchy—a close clerical corporation, jealous of its privileges and bound to lord it over the people. The writer is of opinion that an agitation to popularize our Church courts, and bring them more into harmony with this democratic age, would greatly strengthen Presbyterianism in the Dominion, and therefore ask you kindly to insert this as a feeler.

OBSERVER.

CONVENTION OF CHRISTIAN WORKERS.

MR. EDITOR,—The Committee of the International Convention of Christian Workers have decided to hold their next convention in the city of Detroit from November 16 to 20, inclusive, and it is hoped that a general interest in the convention will be secured amongst the Christian workers throughout the Dominion. The convention is undenominational in the widest sense, and includes Christian workers, clerical and lay, and of both sexes, who are interested in the non-church-going classes; and, as the papers read and the discussions that take place are on the most practical subjects, the benefits of attending the convention are very large and important. The committee would desire to have the gathering thoroughly international and representative. I hope that any of your readers interested in this kind of work who may see this communication will endeavour to make arrangements to be present themselves, and besides stir up others to come. Arrangements will be made for reduced railway fares and hotel accommodation, of which due notice will be given later on. My object in addressing you thus early on the subject is in the hope that Christian workers in the different cities and towns in Canada will start at once to possess themselves of any needed information in reference to these conventions, and the work done at them, so that they may be in a position to answer enquiries and make the interest more general.

The last convention, which was held in New York City in September of last year, was most successful in every way. A verbatim report of the proceedings, papers read, discussions, etc., has been printed by the convention. This is the best class-book that could be put into the hands of any Christian worker. Copies may be had by addressing the secretary, the Rev. John C. Collins, English Hall, New Haven, Connecticut. The charge for a single copy is 60 cents, or two copies for \$1. I would be pleased to afford all necessary information to any that may desire it. Communications addressed to me at 28 Scott Street will receive prompt attention. I may add that Mr. W. H. Howland is the member of the Executive Committee of the Convention representing Canada.

Yours truly,

A. SAMPSON.

Toronto, 30th April, 1888.

Pastor and People.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston met on Tuesday evening last in Knox Church, Owen Sound. The Rev. John Somerville, retiring Moderator, preached an able and appropriate discourse on Song of Solomon vi. 1, 2. The Rev. D. D. McLeod, of Barrie, was elected Moderator for the current year.

On Wednesday leave was granted to the respective Presbyteries to take on trial for license the following gentlemen who had completed their theological course. Toronto—D. McKenzie, B.A.; A. B. Barron, B.A., H. Fraser, B.A., J. E. Shaver, J. J. Elliott, B.A., J. C. Tolmie, B.A., A. J. McLeod, B.A.; Kingston—Malcolm McKinnon, B.A., J. N. H. Milne, B.A., John McNeil, E. Belang, B.A., Donald Munroe, William J. Fowler, M.A., and William J. Drummond, B.A., Orangeville—W. E. Wallace.

Mr. J. K. Macdonald, of Toronto, Convener of the Assembly Committee on the Aged and Infirm Ministers' Fund, presented the claims of this Scheme to the Synod in a forcible and exhaustive manner. He showed that the total receipts from the Annuity Fund the capital fund and all other sources of revenue, were not sufficient to maintain the slender annuities paid to retired clergymen. For the past year the receipts would total at the most sanguine estimate but \$10,510.66, while the amount to be paid out reached \$11,759.55, leaving a deficit of \$1,248.89. This deprived each incapacitated clergyman of about \$20, which is no light matter to these men. Mr. Macdonald read the amounts contributed by various Presbyteries. Rev. Dr. McLaren, of Knox College, emphasized the points of Mr. Macdonald's address in a powerful speech, when Rev. E. D. McLaren, of Brampton, premising that this scheme could be better pushed by the young men of the ministry like himself, presented a resolution expressing the thanks of the Synod to Mr. Macdonald, expressing its sense of the great importance of the fund, and pledging its members to persistent endeavours to increase the contributions, and appointing the following committee to look after the interests of the fund in the Presbyteries to which they respectively belong. Rev. P. Straith, in the Presbytery of Saugeen; Rev. R. J. Beattie, Guelph; Rev. J. A. Grant, Toronto; Rev. J. R. S. Burnett, Barrie; Rev. J. B. Fraser, M.D., Owen Sound; Rev. S. J. McClelland, Orangeville; Rev. E. Cockburn, Lindsay; Rev. D. L. McRae, Peterborough; Rev. R. M. Craig, Whitby; Rev. A. Young, Kingston. This was seconded by Rev. J. B. Mullan, of Fergus, and called forth a hearty commendatory speech from Rev. Dr. Parsons, of Toronto, when it was endorsed by the Synod.

At the afternoon sederunt the report of the Committee on Sabbath Observance was read by the Convener, Rev. T. S. Chambers, of Kingston. The report, after summarizing the returns received from the various Presbyteries, recommended as follows: That more care be taken in the way of setting a good example; that the young should be carefully instructed in the principles of the Sabbath; that wholesome Sabbath literature be supplied to counteract the evil of mere secular reading; that the Sabbath law, both in its divine and human enactments and penalties, be printed in tract form and extensively circulated; that the various branches of the Christian Church unite to utter a vigorous protest against the encroachment upon the Sabbath made by corporations; that the Presbyteries be enjoined to appoint Committees on Sabbath Observance and to report annually through their committees to the Synod's Committee on this subject; that due prominence be given to this question in the ministrations of the pulpit; that parties in influential positions be incited to enforce the Sabbath provisions on our statute books. Three further recommendations were rejected by the Synod. Memorials on the subject were read from the Anglican Synod of Toronto and the Presbytery of Owen Sound, which were referred to special committees.

The clerk, Rev. Dr. Gray, read the report of the Board of the Brantford Ladies' College, in which the statistics of a most successful year were given. Principal T. M. McIntyre, LL.D., attributed the unsurpassed success of the past year to the increased interest felt and manifested by their people, and made a moderate but eloquent plea for the higher education of young women. He thanked the Synod for their aid in the

past and asked that it be continued throughout the next year. On motion of Rev. J. A. R. Dickson the report was accepted, pleasure was expressed at the success of the college, and Rev. Dr. Parsons was appointed visitor for the ensuing year. Flattering encomiums upon the institution were made in spirited addresses by Revs. D. J. Macdonnell and Dr. Parsons, one of the visitors of last year, and the Moderator.

In answer to the reference read from the Assembly's Committee on the Distribution of Probationers, it was agreed to enjoin all Presbyteries within the bounds of the Synod to acquaint themselves accurately with the terms of the Assembly's Scheme of Distribution, to be faithful in carrying out the Scheme, and especially in reporting all vacancies, to serve the order to obtain either full or partial supply through the committee in every case, and to see that probationers assigned to the Presbytery receive employment either in vacancies or elsewhere.

The next meeting of the Synod was appointed to be held in St. Paul's Church, Bowmanville, commencing at half past seven p.m. on the second Tuesday in May, 1889.

Rev. A. Young, of Napanee, presented the report of the committee on restoring the Memorial Church at Fredericksburg, the first Presbyterian congregation in Ontario. The report was received, the committee continued and the Synod urged to assist in the undertaking.

The Rev. J. A. R. Dickson presented the report of the committee on the State of Religion, which closed with the following recommendations: 1. That elders have districts assigned to them in all our congregations, of which they shall have oversight, for their furtherance in the divine life. 2. That it be an instruction to Sessions to take greater pains to ascertain what proportion of families within their bounds observe family worship. 3. That inasmuch as it is evident that the memorizing of Scripture by the young in our homes and in our Sabbath schools is not as general as could be desired, Sessions be asked to bring the subject to the attention of parents, superintendents and teachers. 4. That Presbyteries be recommended to prepare a scheme of evangelistic services, adapted to reach all congregations, ministers, elders and members to assist in conducting them. 5. That Sessions be asked to consider whether more might not be done to inculcate Temperance principles on the young by a more general instituting of Bands of Hope and the circulation of temperance pledges. 6. That special care be taken by members and Sessions to instruct the young people of the congregation in the Standards of the Church.

Rev. Dr. Parsons reviewed the report in an incisive address, when it was adopted.

The Sabbath School report, read by Rev. Dr. McTavish, of Lindsay, contained, among other statistics, the following: Total scholars, 33,730; average attendance, 22,896; communicants added to the Church, \$1,011; total collections, \$17,076. All these are in advance of last year. The committee recommended: 1. That the registers recommended by the General Assembly be adopted in all schools at once and that blank forms for statistics from schools and Presbyteries be upon and in harmony with the information recorded in the registers. 2. That the blank forms be issued as early as possible, so as to give Presbytery Conveners abundant time to collect statistics, and that the names of Presbytery conveners be sent to the Convener of the Sabbath School Committee for the Synod as soon as they are appointed. 3. That we urge upon pastors and Sabbath school teachers the necessity of giving those under their care systematic instruction in regard to the mission Schemes of our Church, and that all schools devote at least a part of their contributions to at least one or more of these schemes. 4. That all Presbyteries adopt some systematic mode of supervising and encouraging Sabbath school work, and of establishing schools in neglected districts. 5. That the twofold work of bringing souls to Christ and of building men up in Christ be ever kept before the teachers as the great aim of Sabbath school instruction. The report was adopted on motion of Rev. A. Young, seconded by Rev. Dr. Kellogg, both gentlemen making excellent addresses on Sabbath school work. On motion of Rev. R. D. Fraser, the following recommendation was added to the report: "That the Synod strongly emphasize the advisability of a regular weekly meeting of teachers for study of the lesson

and of the presence of the pastor at such meeting when at all possible."

On Thursday a memorial from the Presbytery of Owen Sound on Sunday traffic was considered. Then the various standing committees were appointed.

On the previous day the Rev. W. G. Wallace, Convener, presented the report on temperance, which contained a summary of the answers of the various sessions to the questions put by the General Assembly. The following recommendations were made: That the Synod gratefully acknowledge the service rendered to the cause of temperance by the Provincial Legislature in providing for our schools a text book setting forth the effects of alcohol on the human system, and that ministers and people be urged to use all diligence to the end that systematic temperance instruction be given in our schools, according to the provisions of the school law; that members and adherents of congregations be encouraged to give a hearty support to those charged with the carrying out of the provisions of the present laws in reference to the sale of intoxicating drink; that the Synod reaffirm its approval of general total prohibition as right in principle and an end to be earnestly sought by all right means; that the Synod earnestly deprecate anything which directly or indirectly encourages the use of strong drink, as in the present circumstances specially calculated to give countenance and comfort to those engaged in the liquor traffic, to prove a stumbling block to those endeavouring to reform personal habits of indulgence in strong drink, and to throw the young and unwary off their guard; that the Assembly be asked again to urge all the office-bearers and members of the Church to practise total abstinence as a matter of Christian expediency, and to continue the efforts to foster temperance sentiment in the congregation with renewed zeal.

Clauses one and two were adopted. On clause three, Rev. D. J. Macdonnell and Rev. Dr. Parsons were not able to accept the words "right in principle," when Rev. Dr. Kellogg moved to amend the clause by inserting after prohibition the words "of the bar and saloon." Rev. R. D. Fraser would accept Dr. Kellogg's amendment, with the addition of the brewery distillery.

The discussion of the recommendations contained in the report of the Committee on Temperance was resumed on Thursday by Dr. Kellogg, Revs. R. D. Fraser, J. B. Mullen, Dr. McLaren, D. L. McCrae, Dr. Parsons, D. J. Macdonnell, R. Moodie, E. D. McLaren, Hugh Crozier. A substitution for section three was proposed by Dr. McLaren, and adopted. It is as follows; In view of the importance of not placing any stumbling block before the weak in connection with the use of alcoholic drink, the Synod would ask all members and office-bearers to bear in mind the principle laid down by the Apostle Paul in Romans xiv. and I Corinthians viii. as regulating the use of Christian liberty; and to continue efforts to foster in their congregations the principles of Gospel temperance.

As it was felt by many that the fourth clause could be constructed into a personal attack, the Convener of the Temperance Committee withdrew it; and the fifth clause was adopted without debate.

After several matters of routine business were disposed of, the Synod was adjourned by the Moderator pronouncing the benediction.

A WORD TO THE TRIED.

This is a beautiful world, and God meant us to rejoice and be glad in it. We ought to try to make our homes cheerful. It is astonishing what a depressing influence some houses have upon you before you enter them and after you enter them; they look so cold, so cheerless, so colourless and comfortless. It is not want of furniture or want of means, but there is an absence of that cheeriness and cosiness and brightness which says so eloquently "Welcome to a Home." Our Churches, too, ought to unite reverence with brightness and heartiness of worship. We read concerning the Temple of Jerusalem, "Upon the top of the pillars was lily-work." Yes—strength and beauty are to be in God's sanctuary: everything therein should help and not hinder the lifting up of our hearts unto the Lord. We cannot close without remarking that there can be no true lifting up of the heart where any habit of sin is dragging down the spiritual nature. We must be lifted up to God by the Holy Spirit, or there will be no true uplifting of heart at all.—The Convener

Our Young Folks.

THE HOLY BIBLE.

AN ACROSTIC.

Here in this book, familiar to the wise,
O needy child, a priceless treasure lies.
Look but within and you will surely find
Your Saviour, God's best gift to lost mankind.

Bless'd are the young, who ever take delight,
In quiet converse with its pages bright.
But only misery waits on those who care
Less for the "Word" than "trifles light as air."
Ever Christ's "little ones," of such beware.

A MOTHER'S WORK.

"My children brought their contributions to the missionary cause," we heard a mother say one day at a woman's conference; "but it dawned upon my mind that they did not bring their interest, their hearts. How was I to awaken the interest of my boys and girls in this far-away work that I considered of such vital importance? I resolved to have a missionary evening once a week; the time now set apart is now tea time on Sabbath, when we make a family collection for missions. All through the week my eyes are open for an anecdote or bit of news bearing on the subject; these I mark or cut out. By Sabbath, I manage to have quite a store of missionary readings, and the children have grown to expect and enjoy it. Now, they know our missionaries' names, and eagerly follow their work. All this means trouble, but the children say to themselves: Since mother has taken all this trouble, this matter must be worth thinking about, and we will begin to look into it."

MARION'S VERSE.

Everything had gone wrong with Marion Douglas that Monday morning. In the first place, breakfast was late, and she had spoken unkindly to the cook, and had been reproved by her mother. Then her little sister Allie had actually upset her cup of coffee, and spilled it all over her new plaid merino. She rose from the table very angry, and rushed up stairs to change her dress. Some word which her Sunday school teacher had said to her only the morning before crossed her memory.

"It is of no use," she said aloud, "for me to try to be a Christian. I might as well give up."

As she stood, a few minutes later, with her hat and cloak on, ready for school, she remembered that it was her turn to learn and repeat four lines of a poem from some author. She caught up her book of extracts and opened it. What was it that caused the tears to flow from her eyes and her lips to move in prayer?

She stood a moment, committing the lines to memory, and then went down and spoke pleasantly to the cook and kissed her mother and Allie good-bye, and went away to school. And when it was her turn to give an extract, she rose, and, with a bright, unclouded face, repeated slowly:

The little worries which we meet each day
May lie as stumbling blocks across our way
Or, we may make them stepping stones to be
Of grace, O Christ, to Thee.

DEFINITION OF BIBLE TERMS.

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was nearly eleven feet.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah or bath contains seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

A homer was six pints.

A cab was three pints.

BIRDS THAT SEW.

Birds that sew—how funny! But it is true. I know of three little birds that can sew, and sew nicely, too.

For thread, two of the birds use a long tough grass that will bend without breaking. The other—the tailor bird—makes its own thread. In place of a needle they all use feet and bill.

One of the sewing birds is found in our own country, and is called the orchard starling. It hangs its nest from the twigs of an apple tree, and this is the way the bird makes the nest: the outside wall of the nest is built of long tough grass which they sew through and through, with threads of grass, in and out, in all directions, just as if done with a needle. This the bird does by means of its bill and feet. A lady once carefully drew out one of these long grass threads from a nest, and then measured it. She found it to be fourteen inches long; and the bird had sewed it in and out of its nest thirty-five times.

In the West Indies lives another kind of starling. This bird cuts leaves into a shape like a quarter of an orange rind, and then sews them neatly to the underside of a banana leaf—the leaf forming one side of the nest. It waves with the wind and no one dreams that a nest is there.

But the smartest little bird is the one that makes its own thread. It is called the tailor-bird because it sews so nicely. It builds its nest in a plant with large leaves. Then it gathers cotton, and by means of its long, fine bill and little slender feet, spins its cotton into a thread; it uses its bill as a needle to carry the thread and sews the large leaves together so as to completely hide its nest from sight. The spot looks to be all green leaves. There is no nest in sight anywhere. But the mother bird sits safely inside on her eggs.

OPPORTUNITY.

There is an old story of a beggar to whom one day there appeared by the wayside a beautiful being, with her hands outstretched, laden with treasures. As he gazed at her in stupid surprise, she glided past him; but she returned with her treasures still held out to him; and once more, with beseeching eyes, as if she would compel him to take what she offered, she passed slowly by and disappeared. She had no sooner gone than, as if waking from a dream, he hurried eagerly in the direction she had taken. He met a traveller, and said, "Have you seen a beautiful stranger, with her hands full of the things that I want, going along this road?" "Yes," replied the traveller; "her name is Opportunity. But once offered, and once refused, she never returns."

KIND WORDS ALWAYS BEST.

Fannie lived in a large city, and while she had been taught to be kind to poor, unfortunate people, she was unlike some little girls, for she remembered what she had been taught. One day she saw on the street a poorly dressed Irish girl, with a homely face, looking anxiously at the houses. Every person to whom she spoke either shook their heads, or did not trouble themselves to do that. When she reached Fannie, she asked, politely, "Can you tell me where number 874 is, miss?"

"Let me see," said Fannie brightly. "This is number ten. It is a long way to 874, and you have to turn twice; but I am going nearly there, and will show you."

Fannie thinks she never will forget the happy look which made the face of her companion almost pretty, when she said, "Indeed, I do thank ye, miss, an' I wish that every folks carried as pleasant a tongue in their heads."

TOUCHY PEOPLE.

Perhaps nothing detracts more from a person's own comfort in this world than being over-sensitive. The touchy person is always fancying that people intend to slight her; and quite often she thinks herself wounded and hurt when nothing is hurt but her vanity. Cultivate anything else, girls; but as you value your peace of mind and the happiness of your neighbours, and the contentment and enjoyment of your own homes, do not be foolishly sensitive.

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TORONTO, WEDNESDAY, MAY 16th, 1888.

DR. CHARLES S. ROBINSON, the principal authority on Church Music in the Presbyterian Church of the United States, gives the following as the result of his thirty-four years' experience "in the thick of choir discussion and associations":

I beg leave to say that, as things are at present, it is my melancholy and conscientious conviction that our Sabbath choirs in the public service, standing there each week to lead us in the praises of an unseen Lord, are in very many thoughtless congregations the least cared for of all the converted or unconverted beings with souls.

That is a rather strong indictment, but the most telling thing about it is its truth.

THAT the Pope should meddle in politics is nothing new. Popes, cardinals and priests have always had a leaning that way. But that His Holiness should condemn by decree boycotting and the plan of campaign is something wonderful. The Pope and the Orangemen of Ulster are now on the same side. The Irish General Assembly and His Holiness of Rome unite in condemning the methods of the Irish League. There is a grim humour in the situation. The best feature of the case is that it is the Pope who has come over. One cannot help wondering why he did not come sooner. Was it because large bodies move slowly, or because he was waiting to see which side would win? Will the Ulster Protestants feel more kindly toward Rome now that the Pope has come to their help? How will the Home Rulers look upon the decree? Will they bow meekly or kick? Home Rule politics are a puzzle.

It has often been said that if you try to imitate a man you are sure to copy his weak points. This seems sometimes true of denominations as well as of individual men. Our Methodist friends are just now extending "calls" to many of their ministers. In fact, they take a fit of "calling" before every annual Conference. Every Presbyterian knows that our mode of settling pastors over vacant congregations is the weakest part of the Presbyterian system. For years our Church courts have been trying to improve the plan, but so far with rather indifferent success. Quite a number of overtures, or other instruments, are on their way up to the Assembly asking the Supreme Court to touch up the machinery by which we try to give every minister a congregation and every congregation a pastor. If our Methodist friends knew as much about calls as some Presbyterians know, probably they would not be in a hurry to graft our system on theirs. Why don't these followers of Wesley copy some of our good things? There, for example, is our Confession of Faith. Why not adopt it? And our Shorter Catechism. Why not teach that excellent compendium to the youthful Methodists? It would do them good all their lives. These Methodist neighbours are after the poorest thing we have.

In a paper on "The Historic Episcopate as a Basis of Reunion," Professor Briggs, of New York, says:

There are many Presbyterians who think that a Presbytery needs an executive officer, who shall be a permanent Moderator, be released from pastoral care, and be the pastor of the Presbytery. Such a Moderator would have the duties of a diocesan bishop; why not give him the historic name?

And there are many more Presbyterians who are quite certain a Presbytery needs no such executive

officer. They want neither the name nor the official. They are firmly persuaded that a "permanent Moderator" perambulating the Presbytery and interfering with the work of pastors, sessions and managing boards and missionary societies would be an ecclesiastical nuisance. Professor Briggs no doubt knows that the nearest approach to an official of that kind is the Synodical Superintendent of the western part of his own Church. He ought to know that many western Presbyteries are not greatly in love with that official, and tolerate his presence simply as a necessity until the Presbyteries grow older and stronger. If a majority of the Presbyterians of the United States wish to have a bishop placed over them they are unlike the Presbyterians of Canada or any other country. We are inclined to the opinion that the only Presbyterians over there who take kindly to the idea of a bishop are professors who sit in their libraries and write articles on "Reunion," and a few pastors who have an eye on the office.

DR. CUYLER has this to say about "colossal" meetings and conventions:

Novel methods are constantly invented with loud promises of success. One "short cut" method of evangelizing a whole community within a few days by colossal meetings and special services, has been undertaken again and again. Some positive and precious results have been gained, but no monster meeting can supersede the steady influence of pulpit and Sunday school and home religion on the individual conscience and life. God deals only with individuals. Personal effort was the successful method pursued by the apostles; it has never been improved upon. I have watched the rise and fall of more than one "patent" device for doing the Lord's work. "Christian conventions" were all the rage a few years ago. They accomplished some positive good in bringing Christians of different denominations together, in diffusing useful suggestions, in kindling devotional feeling, and in arousing zeal. But somehow the "workers" have always felt, when the convention was over, that the good they had talked about yet remained to be done. And it had to be done, too, in the old-fashioned, practical way that Paul and Peter and John did it. No convention or conference has ever discovered a "royal road" to the saving of souls or evangelization of a community without personal labour upon and for each individual sinner. Machinery may be constructed, but it will not run without motive power. A steamer's power is measured by the coal in her furnace. The best Christian machinery only possesses the power which the Holy Spirit imparts to individual hearts. The best methods for extending the kingdom of Christ are those which run on God's lines. Sure work is better than short work. It takes a good many half-Christians to make a whole one; and even religion may be made so "cheap" as not to be worth having.

Probably the worst effect produced by a "colossal meeting" is that it unfits certain kinds of people for the "personal effort" so much and so justly emphasized by Dr. Cuyler. They cannot or will not do anything except at colossal efforts. They are useless at all other times. Conventions have had their day. Many of the best workers in every department of Christian activity never look near them. A man who can do nothing better than buzz around colossal meetings and star at conventions does not deserve the name of a Christian worker.

UNION DEFERRED.

FOR a time it was generally expected that the Centenary Assembly of the American Presbyterian Church, now meeting at Philadelphia, would see the Northern and Southern sections of that Church happily united in one organization. It was supposed that the tide of gratitude for past progress and blessing would be swelled by the coming together again of those who had for so long been severed not only by a geographical line, but by diversities of feeling and association, arising out of the struggle that ranged the United States in hostile camps over twenty years ago. The realization of that pleasing hope does not at present seem likely of fulfilment. In the Northern Church no serious obstacle to union has emerged. The difficulty is with the brethren at the South. Slavery has been abolished without hope or desire of resuscitation, but the negro remains. He is a man and a brother, legally and constitutionally, yet it takes a long time for fraternal feelings of any value to spring up between Caucasian and African. At the South it is freely maintained that separate organizations should exist for the dark-skinned race. They may have their own churches, Presbyteries, Synods and Assembly, but it would be improper to incorporate them with the white people of the South. While the people of the North generally have little sympathy with the segregation of Presbyterians on the

colour line, there are a few able and excellent men who strongly advocate the proposed separation. On the grounds of expediency and to gratify certain predilections arguments may be advanced for the division of black from white; still they do not appear to be either overwhelming or convincing.

It is true that those at a distance from the South may not be in a position rightly to estimate the strength of the racial antipathy that has so long existed and which shows but little sign of speedy modification. Is that antipathy right or wrong? Is it designed to be perpetual? Are Christian fraternal relations to be nominal only, not real? Is the broad comprehensive spirit of the Gospel to be held in abeyance where separate races co-exist? That antagonistic feelings prevail is again and again made manifest in ways that are far from reassuring, but one thing is clear, that cherishing such feelings bodes no good to either white or black. They cannot be overcome all at once. Race reconciliation must be spontaneous and gradual to be lasting and cordial. It cannot be brought about by parliamentary or ecclesiastical enactment. It must grow; it cannot be manufactured.

Whether the brethren at the South are anxious to cultivate more amicable relations with the coloured people so numerous in their midst or not, they are clear-sighted enough to perceive that this race question would interfere with the smooth working of a formally United Church, and so many of them, for this as well as for other reasons, are unwilling to prosecute union negotiations further at present. Some ardently desire union, others are indifferent, and still others are strongly opposed and outspoken in their opposition. A number of Presbyteries in the Southern as well as others in what used to be termed the Border States have adopted resolutions pronouncing against an incorporating union at present. Even the strongest opponents admit the principle that union is desirable. Some who are most friendly to it wish delay lest by a too hasty amalgamation that principle should be endangered by precipitate and ill-considered action. From present appearances, therefore, it is not likely that this year will witness the reunion of the Presbyterian Churches in the United States. As things are, this is not a matter for unmitigated regret. Had a great and glorious union been possible in the circumstances its consummation would have been hailed throughout Christendom with acclamation. It would have been intensified the feeling in favour of closer union between other sections of the Evangelical Church, but in the end it will do no harm to wait. One reassuring feature of the situation is that there is no disposition of the Northern Church to say unkind things of her Southern sister, neither is the South wanting in kindly courtesy to the North; yet both are beginning to see that delay and not haste seems to be the duty of the hour. The time will no doubt come when a right solution of the questions that now impede union shall be reached, and instead of a union from which fragments would be disrupted, a richer, fuller, grander and more complete unity will doubtless result, and that perhaps sooner than many expect. *Festina lente*, is not always an inappropriate motto for Churches negotiating union.

THE OLD CATHOLICS.

WHEN the Vatican Council was convened to formulate the dogma of Papal Infallibility, it encountered the powerful opposition of several distinguished and learned ecclesiastics, the most prominent of whom were Archbishop Strossmeyer, of Vienna, and Professor Döllinger, of Munich, and Bishop Reinkens, of Bonn. They delivered eloquent and powerful addresses in opposition to the claim of any man to be free from error in his official ecclesiastical capacity. If the absurd dogma had learning and common sense against it, self-interest, sacerdotal influence, and a numerical majority were sufficiently powerful, as late in the day as 1870, to add to the articles to be believed by Roman Catholics, that the head of their Church was raised so much above ordinary mortals, in his official capacity, that it was impossible for him to make mistakes. Sir William Vernon Harcourt's recent allusion to Papal interference in matters political, affords a curious commentary on the fact. The Pope, however inerrant he may be in spiritual affairs, blunders more egregiously than the average politician when his Holiness feels impelled to intervene in the secular affairs of those who decline to

recognize the Pope as a politician. Dr. Stroßmeyer, finding that numbers were against him, accepted the infallibility dogma, and thenceforth sank into comparative obscurity.

With Dr. Döllinger, happily it was different. He was not prepared to abnegate the teaching of reason and Scripture at the bidding of any conclave. The result was, that while he was unwilling to break with the traditions and usages of Catholicism, he was out of all harmony with its modern Jesuit policy. The consequence was that as Rome has no tolerance for those who cannot accept all that she chooses to impose on the conscience, the sturdy Bavarian theologian was excommunicated. Along with Bishop Reinkens and others, he was instrumental in founding what is known as the Old Catholic movement. For a time great things were hoped for from this effort to reform the Romish system by those who, despite excommunication, still claimed to belong to the true Catholic Church. They disavowed many of the abuses that had crept in, such as withholding the Scriptures from the people, celibacy of the clergy, confining the services of the Church to a dead language. The reforms advocated, however, were comparatively mild. There was no bold and outspoken avowal of evangelical truth. The movement failed to touch the popular heart, and the expectations entertained as to the effect it would produce have not been realized. It went too far for the Roman Catholics, and being placed under the Papal ban it was by them regarded with hostility. Those with strong Protestant sympathies, since its antagonism to Rome was not sufficiently strong, were inclined to regard it with suspicion. It seems to share the fate of all half-measures. Its position is one of compromise, and now it is regarded with comparative indifference. The influence it wields is somewhat limited. It has received a moderate degree of countenance from bishops of the English Church, but between Rome on the one side and aggressive Protestantism on the other, it fails to exert much influence on either. The venerable founder of the Old Catholic movement, Dr. Döllinger is nearing his ninetieth year. He cannot now do much to guide its progress, and with his removal the only men of note identified with it are Bishop Reinkens and Professor Weber, of Breslau.

The Old Catholic Church has nevertheless made some progress. It is claimed that in Germany there are 100 congregations with 30,000 people connected with the body. They are tolerably numerous in the Swiss cantons and a few in Austria. Altogether the adherents of the movement are supposed to number about 100,000.

From the little that has been accomplished by this movement, directed by some of the purest and most scholarly minds in the Roman Catholic Church, the fact is emphasized that Papal dogma is repugnant to many whose sympathies and affections are with the Latin Church. It also emphasizes the fact that the reform of Rome from within is well-nigh hopeless. The reformer has no chance. He is frowned upon, and if he fails to be silent and submissive, is crushed by the weight of authority and cast with malediction beyond the pale.

Books and Magazines.

THE NATIONAL SIN OF LITERARY PIRACY. By Henry Van Dyke, D.D. (New York: Charles Scribner's Sons.)—Dr. Van Dyke considers the subject under three phases: The Nature of the National Sin of Literary Piracy, Its Punishment and its Cure. His paper is well worth reading, and ought to touch the public conscience and have its effect upon public opinion.

THE COTTAGE FLORIST. Second Edition. (Toronto: James Bain & Son.)—The explanation which this very useful little publication gives of itself is that it professes to be "a compendious and practical guide to the cultivation of flowering plants adapted to the Province of Ontario, Canada." It gives much valuable practical information in the clearest manner and in short space.

THE LIFE OF REV. GEORGE C. HADDOCK. By Frank C. Haddock. (New York: Funk and Wagnalls; Toronto: William Briggs.)—The Rev. George C. Haddock, of Sioux City, was killed because he was determined that the liquor men in that city should obey the law. He was waylaid at night, Aug. 3, 1887, and shot from behind by the foreman of a lead-

ing brewery, in pursuance of a confessed conspiracy to assassinate him. This is a memorial volume, in which the chief events in the life of this temperance martyr are recorded.

FROM DEATH TO RESURRECTION: Or Scripture Testimony Concerning the Sainted Dead. By S. H. Kellogg, D.D. (New York: Anson D. F. Randolph & Co.; Toronto: Upper Canada Bible Depository.)—Though this admirable little treatise does not altogether shun speculative regions, it is of great practical value. To the sorrowing and the bereaved it speaks words of Christian comfort and sympathy which will make it helpful and highly prized. Its speculations are couched in no spirit of confident dogmatism, but in that of one who intelligently and devoutly searches the Scriptures.

THE PEARL OF DAYS. (New York: Wilbur B. Ketchum.)—The contents of the *Pearl of Days* maintains a high standard of excellence. It is steadily growing in popular favour. Its editorials are sprightly and pertinent. There is in each number a rich store of interesting and especially readable articles. The present number for May contains a great variety of thoughts bearing upon various aspects of the Sabbath question, and furnishing a fund of facts useful and important for all concerned in the advocacy of a right observance of the Sabbath.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The May number of this artistically and literary attractive magazine presents as a frontispiece a striking portrait of the late Kaiser William I. of Germany. There is also an interesting paper on the departed monarch. "Glimpses of Old English Homes" this month are devoted to Hinchinbrooke and its many interesting historical associations. The engravings on this and other descriptive papers are numerous and excellent. Poetry and fiction of a superior kind have a good representation in this number.

EVANGELISTIC WORK IN PRINCIPLE AND PRACTICE. By Arthur T. Pierson, D.D. (New York: The Baker & Taylor Co.)—Whatever theme Dr. Pierson takes up he writes on it with earnestness, clearness and enthusiasm. On the subject of evangelistic work he is thoroughly at home, and the present work is fitted to be very useful and stimulating. It is dedicated to Mr. Moody, and divided into two parts, the first dealing pointedly and pleasingly with the evangelistic problem, and all pertaining to its practical solution; the second part is in illustration of the principles advocated in the first, and gives brief sketches of the work accomplished from Whitefield's time to our own.

IN OLE VIRGINIA. Marse Chan and other Stories. By Thomas Nelson Page. (New York: Charles Scribner's Sons; Toronto: William Briggs.)—A few years ago a young Richmond lawyer published in one of the magazines a story of Virginia life before and during the war, called "Marse Chan," the strikingly valuable qualities of which, both as an art-work and as a peculiarly vivid reflection, dramatic, tender and pathetic, of a society that novelists have tried in vain to picture, were immediately recognized as placing the author in the front rank of delineators of Southern life, character and scenes. This charming piece of work, with other rich gleanings in the same field, is republished in the neat, attractive and cheap volume before us.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The number for May of this excellent magazine comes freighted with a wealth of missionary thought and facts, and discussion that will make it a welcome visitor in the wide circle of readers it has already secured. Edition after edition of the early numbers have exhausted, and still the demand is constantly increasing. From every quarter, its publishers assure us, come the warmest testimonials of approval, and not one dissenting criticism. Several of the eight articles in the "Literature" department are of unusual interest. "The Opportunity of the Ages," by Dr. Chamberlain, of India, is masterly. "The Political Situation in Japan," cannot fail to attract attention. "Organized Missionary Work," "Correspondence and General Intelligence," "International Department," by Dr. Gracey; "Monthly Concert," by Dr. Pierson, the "Monthly Bulletin," which sweeps the entire mission field, and the "Statistics of the World's Missions," are each packed with intelligence, discussions, facts, statistics, results, all of the latest and most reliable kind.

THE MISSIONARY WORLD

LETTER FROM FORMOSA.

By favour of Rev. Dr. Wardrope, Convener of the Foreign Mission Committee, the following letter from Dr. G. L. Mackay, of Formosa, is placed before our readers:

One week ago Mrs Mackay, children, A Hoa and several students, went up the river to Bang-kah. We visited an old mandarin friend, a school, several families of converts, and toward evening I took several hundred calendar sheets into the crowded streets of Bang-kah to distribute. I found it impossible to do so on account of the rush made for them, so I went to a large open place in front of a temple; but hundreds followed and many begged of me to go into the building and they would shut the doors. I could give them out one by one through the bars in front. Crowds rushed in the back way though, and the Buddhist priest got angry and began to revile the people and open the door. Two men took great offence, and soon hot and vile words passed, followed by the two men closing in to beat the priest. I stepped in between them and saved him from being thrown out headlong through the door. The surging crowd yelled outside, "beat him: the temple belongs to the people of Bang-kah: it is not his." I had the goodwill of the entire crowd, and continued outside distributing and talking to the people. What these eyes have seen in that same old city of Bang-kah.

These calendars are got up in Shanghai by the Tract Society, and they just leave space for all our chapels and a few lines about the hospital, etc. This year they are very good. Any one can see when the Sabbath comes, when there will be eclipses, etc, also the population of many western lands. We will distribute 10,000 this year and beginning of next.

On Sabbath we all went to Sek khau, and had a grand meeting there. We returned to Bank-kah. I forward a few calendar sheets to let you see them. All well here now. Work prospering in every department. God guide aright here and also guide and bless the Church in Canada. Yours sincerely,

G. L. MACKAY.

Tamsui, December 31, 1887.

TURKEY.

Famine of great severity has visited Cilicia; but it proving to be a means of grace in enabling the people to see more clearly the charitable character of Protestantism. A missionary writes: We think God's spirit is working in a special way in Adana and the surrounding towns and villages. In Adana the church being not sufficient to hold the congregation, we have been obliged to reopen our old meeting place. Every Sunday evening we have prayer meetings in ten or twelve different places, at each of which from ten to fifteen fervent prayers are offered. The Young Men's Christian Association also, by visiting the houses, by having Bible classes and prayer meetings, is doing great service. The news we have from the surrounding country is not less encouraging. In Tarsus a new meeting place had to be provided, because the old one was not large enough. In Sis every Sunday, from 200 to 300 persons come eagerly to hear the Gospel, while in Kozolook, except four or five families, all the village comes to the church. Here the night school vies with the day school in usefulness. He goes on to mention five places where evangelical work has been newly opened. In one of these, amid much bitter opposition, forty families have declared themselves Protestants; and he adds that several other villages are now asking for teachers and preachers, whom they are unable to supply. From another reliable source we learn that since May last, nearly 1,000 persons in Adana have declared themselves Protestants.

The adherents of the religion of Jesus Christ today outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil.

DR. ELIZABETH BEATY, a medical missionary of the Canada Presbyterian Church at Indore, during last year, treated over 6,000 patients. Miss Beatty thinks that the institution of a hospital and training school for Hindoo women would open a wide door for the entrance of Christianity.

Choice Literature.

THE SPELL OF ASHTAROTH.

BY DUFFIELD OSBORNE.

CHAPTER I.—THE STANDARD OF THE LION.

Night had closed in over the camp of Israel. The sun had sunk to rest behind the mountain chain that lay to the west; and the moon, a thin silver crescent emblematic of the promised increase of the people of God, had risen languidly from behind the hilly ramparts of Abarim and begun her journey through the starry hordes that flashed and flickered in the cloudless heaven.

An endless waste of dark tents, hundreds upon hundreds, thousands upon thousands, bewildered the eye as they lay spread from far down the eastern plain almost to the fringes of the palms, from the midst of whose lofty embrace rose the long sweep of embattered walls and the massive towers looming heavenward until their watchfires seemed to mingle with the constellations of the western horizon.

For ten days had that camp had been set before the City of Palms. Six times had the chosen warriors marched grimly around the frowning buttresses. Six times had the Kohathites borne the Ark of God behind the men of war, while the seven rams'-horns, the horns of jubilee, had flung out their blasts of defiant triumph, and the people had gazed and wondered; for had not the Lord commanded, "Ye shall not shout nor make any noise until the day I bid ye shout?"

And now Israel rested in their tents and waited eagerly for the morrow, when their God should deliver the city into their hands according as He had declared.

At the extreme eastward of the long stretch of rising ground on which the camp lay, and near to one of the openings which seemed as gates in the eastern rampart, the sole defensive work, a large standard swung from a heavy pole deep sunken in the ground. Now it hung listlessly in the still night air, and now lazily unwrapped its folds as some transient breeze stooped from the mountains to caress it. In the clear night of Palestine it seemed of several colours, rich with embroideries, and bearing in its midst the figure of a lion, the well-known cognizance of the tribe of Judah. Keen eyes, too, as the banner from time to time floated out to its full length, might have deciphered the motto, "Who shall rouse him up?" with its calm assurance of power.

Leaning against the staff was the figure of a man. He seemed at least fifty years of age. His head was bare, and his hair and his beard flowed down over a mantle of some dark stuff, entirely devoid of ornament. His tunic of coarse linen, reaching to the knee, half indicated, half exposed a figure tall, gaunt and sinewy. A long heavy spear was thrust into the earth near him, and on it hung a shield of oblong shape, but broader and rounder at the top. Its outer surface, the untanned hide of a bullock, was fastened down over a wooden frame strengthened at the top by a rim of bronze. The hilt of a sword girt to his left side peeped from under the robe which was thrown backward over his shoulders. He seemed a hardy veteran of the desert, scarred by the sword of Midian and toughened by march and countermarch in the trackless wilderness—a fitting type of the adventurous race that slumbered around him.

His comrade was strikingly his opposite—a young man, scarcely over twenty, beardless, and with a face at once beautiful, haughty and high-spirited. The eyes were large, dark and keen; the black hair, flowing from under a brass helmet of Moabite pattern, fell in heavy curls over his shoulders; the nose clean cut, broad at the nostrils, and slightly aquiline; the mouth firm and determined, and the chin delicately rounded, perhaps too much so to be in thorough keeping with what was otherwise a strong face. His figure, tall, straight and muscular, though slender and graceful, was clothed in the usual tunic reaching to the knees, which in this instance was made of the finest white linen, elaborately embroidered and fringed. Over it was a corselet of leather strengthened with bands of copper riveted together, encircling the body from the waist to the arm-pits, and joined by pieces of similar metal passing over both shoulders. A rich mantle, also heavily embroidered and fringed, was lying at his feet, and his shield on the ground beside him was similar in shape to that of his companion, but the leather had been carefully tanned and polished till it shone almost like metal. A long spear pointed with the rough horn of an oryx was in his hand, and the ordinary short two-edged sword of the Jewish soldier hung in a leathern scabbard at his side.

He stood with his figure drawn up erect and soldierly, in marked contrast to the easy, lounging posture of him who joined him in keeping guard over the gate and standard.

The older warrior eyed his companion for a time, half in admiration and half with an air of superior age and experience. Finally he broke the silence:

"Boy! I would advise thee to loosen that corselet of thine, and, if thou wilt not rest with me, yet stand not so rigid; for, if the rumours speak truth, to-morrow will need all the strength and agility thou canst collect, and it were not meet for thee to worry thyself with needless toil. Thinkest thou the heathen meditate a night attack? If the eyes of Ozias be true, no war will come from Jericho to Israel. Didst thou not note how that when six days ago we compassed their walls, they laughed and jeered at us; and how that three days ago they cursed and shouted? But to-day a great hush fell upon them, and I could well nigh mark the spear tips trembling on their towers. The Lord has smitten their hearts with terror, and thou shouldst keep thee fresh for the work of the morrow."

"Nay now, Ozias," answered the youth; "it were not well for me to recline or to lay aside my arms when the captain bade me keep watch with thee over the degal."

"As thou wishest, O Adriel," replied Ozias, testily; for there was implied reproach in the words of his companion; "but when thou hast watched and fought for over thirty years thou wilt look less to the manner of thy service, so thou servest well and faithfully." Adriel made no answer, but gazed out over the plain, dotted here and there with clumps of acacias and stretching down to the Jordan.

At last he turned to Ozias, and, in a voice half petulant, and half evincing a desire to mollify the veteran by an appeal to his military opinion, asked:

"What thinkest thou of the progress of the siege?"

"Wherefore askest thou?" said Ozias; "wouldst thou improve on the plans of Joshua the son of Nun?"

"That I would!" answered Adriel, stung by the ironical tone of the other. "What honour is there in Israel marching endlessly before these walls with trumpets, and priests and the Ark? Pity that the captain did not add dancing-girls to the train, such as I have heard they have in Egypt. Is it to make us a laughing-stock and a reproach to the people of the land? Would to God I had the command even for one day. I would show Israel different work. Had we mounted up and stormed their walls when we first came, not a man had dared to lift sword or draw bow against us; and if he had, the greater the honour to Israel and its God."

Ozias had endeavoured to interrupt this fiery outbreak, and now he spoke, not tauntingly as before, but gravely and reproachfully:

"Dost thou not see, my son, that it is not Joshua whom thou condemnest, but God? Is it not well said that the earthly captain of Israel doth but obey the commands of the heavenly? and wherefore shouldst thou, a boy in war, cast reproach upon the Lord of Hosts?"

But Adriel, unabashed, made answer boldly:

"Say what thou wilt, Ozias, it is a womanish way of making war."

Ozias spoke more sternly.

"Have a care how others hear thee speak as thou hast to-night. Thy words have a dangerous ring, and blasphemy is no sportive charge. Mark how thick the stones lie on the plain, and be cautious."

Adriel would have answered again, but at that moment a man, clothed only in a tunic, was seen running toward them from the direction of the centre of the camp. Both guards turned, and the youth's fingers tightened on the shaft of his spear, while he half stooped to pick up the shield which lay at his feet, but the runner, not noticing the motion, turned to the older man and said:

"The peace of God be upon thee! Art thou Ozias, the son of Zadok, of the tribe of Judah?"

"I am he."

"Then listen! Joshua, the son of Nun, bids thee come to him before his tent, for he would speak to thee of the morrow's work."

Ozias wrapped his mantle around him, and, waving his hand to Adriel, said: "Add my spear and shield to thy charge, boy." Then he hurried away with the messenger toward the centre of the camp.

Adriel stood alone and gazed now at the star-bespangled firmament, now at the slender thread of the river that wound along the eastern border of the plain. His mind wandered slowly from his heat and passion of a few moments ago, and from the rebuke of Ozias, to the stirring rumours with which the camp was rife, rumours of victory and conquest which the next day was to convert into realities. The spirit of youth and adventure rose high within him, and as he had chafed at the slow methods of the siege, so he now rejoiced at the prospect of action and prompt reward.

As he stood with shadowy thoughts his sole companions, he became conscious of the approach of a more material presence. Ere he could turn, a soft hand was laid upon his shoulder and a soft voice uttered his name.

"Adriel!"

"Miriam, art thou here?"

"I could not rest in the tent, Adriel, for I thought of thee and my father watching by the standard. I thought of the rumours that are in the camp, that to-morrow will see great deeds and mighty conquests: and thou, Adriel, art thou to be of those who will take part in the attack?"

"I trust so, Miriam," answered the young soldier, looking down into the dark, mournful eyes raised beseechingly to his. "Thou wouldst not have me linger in the camp when the Lord is leading Israel to victory?"

"Nay, I would not that—and yet—and yet—some of the people will fall, and thou art rash and violent."

Adriel laughed.

"Why, Miriam," he said, "what is that to thee? But two days since when I asked thee if my father might speak with thine that thou shouldst be betrothed to me, thou didst only laugh and run into thy tent. But to-morrow thou shalt see me mount the wall first, and if it please the Lord to guide an arrow or a stone toward His servant, thou shalt see it well received."

"Adriel!" replied the girl reproachfully, "thou knowest that I love thee. Whether I loved thee two days ago or even yesterday, I know not. But to-night—"

She was looking far away over the plain. His manner changed from light banter to seriousness and affection. He took her hand in his and drew her toward him.

"Miriam, girl," he said tenderly, "forgive me for trying to play on thy fears. Believe me, there will be little danger to-morrow. Some say that the city will be delivered into our hands without a blow. What are the men of Canaan that they should stand before our God? And look! Miriam, I am well defended. The helmet I took for spoil when I slew the Moabite in my first combat, and the corselet which my father's grandfather brought with him from the house of Memptah the Egyptian, are a better fence against the arrows and spears of Jericho than most of our people are provided with. But tell me, Miriam, may word go to thy father of the subject which is nearest my heart—nearer than Jericho and the spoil of the heathen, nearer than the land of promise, yea, nearer even than the tabernacle of God."

"Hush! Adriel," interrupted the girl, "thou must not

speak so, though doubtless it be pleasant for me to hear."

He had drawn her still closer as he spoke. She did not resist; but when, as he smoothed the long black tresses that flowed loosely over her shoulders, he bent down and kissed her, she started, as though roused from some dream, and withdrawing herself from his arms, put up one finger with a warning gesture, in which feigned indignation and suppressed mirth struggled for the mastery. He stepped toward her holding out his arms.

"Then the word may be spoken, may it not, Miriam?"

But she evaded his advance and answered: "I must first learn how thou behavest to-morrow. Surely thou wouldst not have me betrothed to a rash boy who might leave me a widow even before I became a wife?" and then, suddenly changing her tone: "A pretty guard thou for the standard of Judah! The Canaanites might have carried it away in the last half hour and thou never have been the wiser, except they tried their spears on that harness of which thou art so proud. Is it thus every passing Jewish girl can draw thee from thy charge?"

"Nay, now, Miriam! Thou knowest—" but the girl, laughing merrily at thus having turned the tables on her lover, danced away, only saying, as he seemed to hesitate between following her and remaining in his place:

"Verily I believe this conscientious soldier would even desert his post in all his glittering harness could he catch me;" and then, more soberly as she disappeared into the night:

"Remember! I shall hear of thee to-morrow."

She was gone, and Adriel again stood alone.

He had short time for solitary thought, and perhaps it was well for him that it was so; for heart and brain were a chaos of conflicting hopes and fears. It was now the beginning of the middle watch, and he desisted approaching the two soldiers who should relieve him. A hasty salutation passed between them, and, catching up his own mantle together with the spear and shield of Ozias, he hurried off in the direction taken by Miriam.

Any idea which he might have entertained of overtaking the light-footed damsel was illusory. As he passed by the tent of Ozias he lingered to thrust his spear into the ground and to hang the shield upon it; but everything was quiet in and around the dark habitation, and, disappointed, he passed on to the tent of his father, where neither the excitement of the approaching battle nor the suspense of what he foolishly deemed a doubtful suit could overcome youth and health in their peaceful communion with the drowsy god.

CHAPTER II.—THE SEVENTH DAY.

One by one the watches of the night had glided away; but before a single star had deserted her sisters in their calm vigil, all was astir in the Jewish camp. Above the lowing of cattle, the bleat of flocks, and the voices of men, rose the shrill blasts of the silver trumpets summoning the warriors to don their arms and join their standards.

Adriel had arisen at the first summons, and, as he sprang from the skins on which he slept, a boy who had been standing at the entrance of the tent stepped toward him. His age could not have been over fourteen years, and he seemed to regard the young soldier with a curious combination of envy, admiration and devotion.

"How fares it with thee this morning, Abiathar? Is thy father arming?" asked Adriel.

"He has been out the last hour. Thou knowest that Ozias is high in the councils of Joshua; and now I have come to help thee put on thy harness, for all say that to-day will see the city in our hands."

"Even so, Abiathar. Wilt thou cleanse that spot from my helmet? Now bring me the corselet. So—lace it not too tight. How is it with thy sister Miriam?"

"She is well, and she badst me tell thee that whilst thou didst thy duty thou shouldst yet have a care, nor thrust thyself into needless danger. Girls know nothing of war. They tremble when they hear of great deeds. Didst thou mark how she turned pale when two days ago thou toldest how thou slewest the Moabite? And yet it was not the first time she had heard thee tell that tale. I would I might have held the sword that thou dravest under his ribs! And now to-day I must stay in the camp with the women and old men, while thou fightest, and thou knowest, Adriel, I can sling as true and as far as Zithri the Benjaminites. Ah! well, I shall find some tall palm and watch the battle from its branches, and tell Miriam what thou art doing. I will tell her thou hast fallen, and hear her cry out—"

"If thou dost I will chastise thee soundly when the day is over," interrupted Adriel hotly.

"Truly I did but jest, to see thee flare up," said Abiathar with a forced laugh.

"Nay, but it were like thee to do some such thing—not that Miriam would care, but—but—I would not—"

"Would not what?" asked the boy, this time with unaffected mirth. "Thou knowest not, but I know; it is vain for thee to feign that thou thinkest Miriam proof against the best soldier in the camp."

Adriel looked somewhat confused. Then, with an apparent effort, he shook the thoughts from his mind and said: "But I cannot speak with thee longer, Abiathar. Look thou to Miriam. Hearest thou the trumpets? The people must be well under arms;" and, seizing spear and shield, he hurried out and joined one of the many groups of men hastening toward the western confines of the camp. The broad disk of the sun was only half displayed on the mountains of Abarim when they passed through the western gate and beyond the earthen ramparts.

Here the scene spread out before their eyes was one of confusion, but the signal blasts of the trumpets and the shouted words of command were fast arraying the people, rough though the array might be, and as Adriel hurried along the fast-forming lines to where he saw the standard of Judah encircled by dark masses of heavy-armed spearmen, his quick eyes ran over the arms and accoutrements of the rugged tribes that were to fight that day for their first foothold in the land.

(To be continued.)

MORNING (IN VENICE.

Against the dusk-gold of morn's candescent sky
Strike dome and campanile, sharp and clear,
Jangling sweet bells on the still city's ear.
Strange accents of musk and myrtle hover nigh;
The frail pomegranate blossoms, hanging high
Above the dark canal, drop straight and sheer,
Drift on, a crimson fleet, then disappear.
High-heaped with sun-kissed fruits, the boats go by
With cadenc'd oar to the gay market-place,
Where purple, bloomy grapes, for very stress
Of swollen sweetness, burst and spill their wine;
Where bronzed melons lie, in shade and shine,
And the Sea City's definite impress
Glow in swart splendor from each dusky face.

—Bessie Gray, in Scribner's Magazine for May.

LONDON AS A LITERARY CENTRE.

Since Shakespeare came "up to town" from the quiet of a Stratford not yet made famous by his fame, London has been the chief literary centre of the world. It attracts, as by an irresistible gravitation, literary aspirants from all English-speaking peoples. Edinburgh still prides itself on being "the Athens of the North," the university towns of Oxford and Cambridge are centres of working scholarship, Dublin counts its quota of wise and witty scholars; but even these cannot resist fate and London, and sooner or later they give up their men, at least for a portion of the year, to the all-absorbing metropolis. The faces of American writers are familiar on its streets. There are said to be 14,000 men and women in London who earn their living by their pens, although this estimate includes newspaper writers. To speak adequately of the literary side of many-sided London, so rich in historic association, so comprehensive of present life, would be to essay a history of English literature and a general survey of present English letters. These papers have a more modest aim—to tell the stay-at-home reader something of literary life in London, and to make known to him in some measure the men and women of today, who are a part of that life, whose books he has read, and whom he has loved or honoured through their books.

The road to fame used to be Fleet Street. This was the literary thoroughfare of London long before Dr. Johnston's historic phrase to Buzzy, "Let us take a walk down Fleet Street," and many a struggling author has sorrowed over the grim jest of the street's name as he found the stream of success by no means fleet. Here, almost within stone's throw of Temple Bar, the houses—or, alas! sites—famous in the history of letters are most to be found; and here the pilgrim Americans, tracing the steps of Dickens and of others of the past with that mingled reverence and transatlantic eagerness and fresh appetite for London which so perplex their English cousins, find most to stay them.

But as London itself has crept out into the green fields, and surrounded within its circle the commons and High Streets of village after village, until that same circle has become innumerable, so the London of letters has outgrown any single centre. It is a good two miles, dotted with publishing houses, from Amen Corner, Paternoster Row, St. Paul's Churchyard, where booksellers used to congregate under the shadow of the church, to Mr. Murray's shop in Albemarle Street, famous in Byron's verse, but a ten-mile radius would not compass the workshops of London authors. Many of them, indeed, live here and there about the kingdom, but are annexed to London by occasional residence in chambers or lodgings. Most of the suburban villages have their literary residents. Hampstead, with its stretch of health, has the home charm for Walter Besant; Tennyson lives at Aldworth; William Morris at Hammersmith; Swinburne at Fulham; even such a Londoner as Thackeray's daughter now finds her home at Wimbledon Park. Mrs. Braddon Maxwell lives at Richmond, Mr. Blackmore in a neighbouring Thames village, Mr. Dobson at Ealing; and Mill Hill was for some years crowned with the curious little corrugated iron building, that was adapted from a chapel to be a store house of words, in which Dr. Murray and his associates did their work on the great Philological Dictionary before its removal to Oxford.

Of the many thousand men and women in London who live by literary work of one sort or another, a good number, some hundreds, are known to the reading public as writers of individual name and importance. The most careful list of a hundred would leave out many names which would at once spring to the thought of any general reader. Some of these have been distinguished by the Government with the honours of a pension on the civil list, ranging from £20 to £300. It is interesting to note also that a good many writers are in the civil service, devoting their pens to the public in one way by day, in another way by night. To make adequate mention of those really well known would be a hopeless task.—R. R. Bowker, in Harper's Magazine for May.

BOSTON'S FIRST HOUSEHOLDER.

The exact location of Blackstone's house in Boston is ascertained, with a substantial degree of certainty, to have been at the corner of Beacon and Spruce Streets, overlooking the Charles River. It was small, built of logs, and is often referred to as his "cottage." He was the first person who was admitted to be a freeman of Massachusetts Bay Colony, but as he refused to join the Church, it is supposed that he surrendered the privileges he thus obtained, the next May, when it was voted that only those should be freemen who joined the Church. In the allotment of lands, Blackstone was given the largest tract, fifty acres, but, in 1634, he sold this, except six acres surrounding his house, to the colony for £30, which was paid by an assessment of six shillings upon each freeman. A part of the land thus purchased became a common, and, to this day, continues a part of Boston Common.—Z. L. White, in the American Magazine for April.

MASTER AND MAN.

The whole relation of master and servant is to-day corrupt and vulgar. In England it is the master who is degraded; in the States, by a triumph of inverted tact, the servant often so contrives that he degrades himself. He must be above his place; and it is the mark of a gentleman to be at home. He thinks perpetually of his own dignity; it is the proof of a gentleman to be jealous of the dignity of others. He is ashamed of his trade, which is the essence of vulgarity. He is paid to do certain services, yet he does them so gruffly that any man of spirit would resent them if they were gratuitous favours; and this (if he will reflect upon it tenderly) is so far from the genteel as to be not even coarsely honest. Yet we must not blame the man for these mistakes; the vulgarity is in the air. There is a tone in popular literature much to be deplored; deprecating service, like a disgrace; honouring those who are ashamed of it; honouring even (I speak not without book) such as prefer to live by the charity of poor neighbours instead of blacking the shoes of the rich. Blacking shoes is counted (in these works) a thing specially disgraceful. To the philosophic mind it will seem a less exceptionable trade than to deal in stocks, and one in which it is more easy to be honest than to write books.—Robert Louis Stevenson, in Scribner's Magazine for May.

GENTLEMEN.

In one class, and not long ago, he was regarded as a gentleman who kept a gig. He is a gentleman in one house who does not eat peas with his knife; in another, who is not to be discountenanced by any created form of butler. In my own case I have learned to move among pompous menials without much terror, never without much respect. In the narrow sense, and so long as they publicly tread the boards of their profession, it would be difficult to find more finished gentlemen; and it would often be a matter of grave thought with me, sitting in my club, to compare the bearing of the servants with that of those on whom they waited. There could be no question which were the better gentlemen. And yet I was hurried into no democratic theories; for I saw the members' part was the more difficult to play, I saw that to serve was a more graceful attitude than to be served. I knew besides that much of the servants' gentility was *ad hoc* and would be laid aside with their livery jackets; and to put the matter in a nutshell, that some of the members would have made very civil footmen and many of the servants intolerable members. For all that, one of the prettiest gentlemen I ever knew was a servant.—Robert Louis Stevenson, in Scribner's Magazine for May.

GIFTS OF POISON.

It is time that respectable merchants combined with consumers for the suppression of all gift, prize and lottery schemes in connection with the sale of articles of merchandise. These schemes are not only demoralizing to legitimate business and to the morals of the community, but in the extent in which they are being carried in the sale of articles of food have become a source of great danger to the public health. They are, no matter in what form they appear, nothing more or less than devices to swindle honest and unsuspecting people.

It is gratifying to learn that in some instances the officers of the law have taken hold of the matter. In New York, and also in Chicago, parties who in this way offered gifts to purchasers of their packages have recently been arrested upon indictments for lottery swindling. The latest candidates, both for public execration and criminal prosecution, are the manufacturers of the alum baking powders, who are both, by means of gifts and lottery tickets, disposing of large quantities of their corrosively poisonous compounds, which are so well known to be detrimental to health that no housekeeper will admit them to her kitchen knowingly. This form of swindle is not only being peddled from house to house, but under the promise of large profits to be realized, the manufacturers are entrenching themselves behind the counters of many grocers by getting them to offer the alum goods with the gifts or lottery tickets attached, thereby shifting the liability to prosecution, in part, upon other, and perhaps innocent parties. Every grocer or dealer, for instance, who sells or offers for sale any of the prize or lottery baking powders is a criminal in the eye of the law, and liable, upon conviction, to fine and imprisonment, while those who sell the gift goods are, morally, as responsible, for they are offering an inducement or prize to housekeepers to use a food that contains a corrosive poison. This is a predicament in which it is not possible our grocers will care to place themselves when they come to think seriously of the matter.

It must be borne in mind that every one of these gift or prize baking powders are alum baking powders. These powders cost less than four cents a pound to produce; the gift or prize costs but a few cents more. These are sold at the price of a first-class baking powder, so that the swindle, in a commercial sense, is enormous. But the chief iniquity of the business consists in selling, as presumably wholesome, an article of a positively injurious character, and by means of gifts or bribes inducing servants or unsuspecting housekeepers to purchase and use it in our daily food.

There should be some prompt method of reaching these dangerous practices and punishing the parties engaged in their promotion. If the present laws are not ample, we commend the matter to the consideration of our State Board of Health for recommendation of such additional legislation as shall be effective for the protection of the public.

An elder at Perth, who is dissatisfied with the disjunction certificate granted by the minister with whose church he had been connected for seven and a half years, has presented a petition to the Presbytery for the purpose of asserting his right to a document in the ordinary form.

British and Foreign.

THE King of Italy drinks only water at state dinners.

THE last day of August this year will be the bicentenary of John Bunyan's death.

PROFESSOR T. L. CHEYENE of Oxford is to receive the degree of D.D. from Glasgow University.

THE Earl of Hopetoun has been appointed Lord High Commissioner to the General Assembly.

AT the request of Bishop Temple 400 temperance sermons were preached in the London diocese on a recent Sunday.

THE Rev. James Langwill, Clerk of Edinburgh Presbytery, is to receive the degree of D.D. from Glasgow University.

PROFESSOR REVEL, of the Waldensian College at Florence, has received the degree of D.D. from Edinburgh University.

DR. SAPHIR's health has not improved, and he has been obliged definitely to resign the pastorate of Belgrave congregation.

THE money left by Mr. Magean, a working man, will be devoted to building a church in Ballymacarret, in a working men's district.

A COMMEMORATION meeting in connection with the Cooke centenary will, be held by the Dublin Presbytery in the Sackville Hall.

GREAT success has attended the issue of the Russian People's New Testament. A third edition of 100,000 copies has just been sent to press.

A DOVER lady has presented the London police force with a house in that town worth \$15,000, to be used as a convalescent home for members of the force.

MR. J. G. WEIR has brought the question of State-licensed vice in India before the London Presbytery and a committee has been appointed to enquire and report.

IN the Synod of Perth and Stirling a motion in favour of allowing Presbyteries to elect members of the Assembly outside their own bounds was rejected by a large majority.

DR. ANDREW THOMPSON, of Edinburgh, is one of four gentlemen appointed by the Scottish secretary as a committee to inquire into the duties and constitution of the Bible Board for Scotland.

NO fewer than 250 copies of the New Testament bound in calf have been ordered by the natives of Aneityum, New Hebrides. They pay off these volumes by the arrowroot they cultivate.

IN Belfast the degree of D.D. has been conferred by the united faculties on Professors Petticrew, Leitch and Robinson, and Revs. J. W. Whigham, Ballinasloe, and R. Ross, Londonderry.

THE Presbytery of Annan having declined to make a return as to cases in which no Sunday service has been held, Dumfries Synod has enjoined the Presbytery to transmit the return instantly.

THE Bible Society is publishing a first instalment of the Bible in the language spoken in the district north of the Victoria Nyanza upon the equator. It is the most northern of the Bantu family of languages.

THE Rev. David Johnston, of Harray, Orkney, who received the degree of D.D., at Edinburgh, was described by Professor Taylor as one of the most accomplished Semitic scholars in the United Kingdom.

PASTOR CHRISTOFF, a Lutheran clergyman in the Baltic Provinces of Russia, has been deported under escort of gendarmes to Astrakhan for having, it is alleged, spoken disrespectfully of the government.

PROFESSOR MURPHY was presented by his students with an illuminated album on his retirement from the chair of Hebrew in the Assembly's Belfast College. He is one of the most profound Hebraists in Ireland.

THE Rev. J. C. Street, of Belfast, at the annual breakfast of the Unitarian Society in that town, said: Our Churches are in a state of somnolency that is very terrible—the degeneracy of decay. These words are profoundly significant.

MR. MATTHEW ARNOLD is to have a monument in Westminster Abbey near to that of Wordsworth; and a memorial of Mrs. Craik is to be erected in Tewkesbury Abbey—a grateful tribute to the people there to the authoress of "John Halifax."

THE Rev. J. W. Stevenson, deputy-director of the China Inland mission, says the experience of last year has greatly encouraged the adoption of the method of sending ladies in groups of two or three into the interior cities without company of other Europeans.

THE Rev. F. E. Clark, president of the United Society of Christian Endeavour, has sailed from New York for England to explain the objects and work of the society at the May meetings in London. He has received invitations from the Sunday School Union and other organizations.

DR. JAMES MARTINEAU was presented on Saturday, his eighty-third birthday, with an address signed by upwards of 600 representative men of letters, philosophy and science in Great Britain, America, and the European continent in recognition of the great services which he has rendered to the study of philosophy and religion.

THE Rev. Alexander Oliver, B.A., of Glasgow has received the degree of D.D. from Edinburgh University. Professor Taylor said that ever since his student days Mr. Oliver had contributed a large number of useful and scholarly articles to the periodical press, and had recently become more widely known by his work, "In Defence of the Faith."

THE Rev. Thomas Brown, of Dean Church, Edinburgh, on receiving the degree of D.D. at Edinburgh, was introduced as a Fellow of the Royal Society of that city, highly esteemed in his ministry, and widely known for his services of a literary and scientific nature. Special reference was made to his contributions to theological literature and to his labours in connection with the "Annals of the Disruption."

Ministers and Churches.

THE Presbyterians of Norval are erecting a \$2,200 brick manse.

THE Rev Mr Herald, of the Presbyterian Church, has taken a homestead near McIlwaine Hat.

THE Rev. H. J. Borthwick, M.A., has succeeded Mr. J. H. Galbraith as editor of the *Morden Monitor*.

THE Rev. J. Fraser, of Sutton, was recently presented with a complimentary address by the P. A.

THE Rev. C. Doudiet, of Quebec, is addressing meetings in the West in behalf of French Evangelization.

THE Brandon *Star* says that St. Andrew's congregation of that city will extend a call to Rev. Mr. Spence, of Kildonan.

THE Pundita Ramabai, of Bombay, is announced to address a meeting in St. James Square Church, to-morrow, Thursday evening.

THE Ladies Aid Society of St. Andrew's Church, Peterborough, gave a very enjoyable concert at the residence of Mrs. Nicholls, on Thursday evening week.

THE title of D.D. has been conferred on the Rev. George H. Wells, of the American Presbyterian Church, Montreal. Dr. Wells is at present travelling on the European continent.

THE Rev. Alexander Urquhart and wife, Regina, have left on a holiday tour, which will occupy two months. They take in Colorado Springs and other places of interest in that State.

MR. R. G. MACBETH, of the Theological Seminary, Princeton, New Jersey, has been appointed student missionary in the district hitherto served by the Rev. H. J. Borthwick, of Morden.

THE Rev. A. Fraser, late of Orono, writing us from Co-mox, B. C., on April 19, says: After a pleasant and enjoyable journey we have reached our destination safely, and received a cordial welcome.

AT a meeting of the trustees of Knox Church, Galt. the Rev. J. A. R. Dickson, B.D., who has discharged the duties of Moderator during Dr. Smith's absence, was voted \$100 in recognition of his services.

THE Rev. A. McGilvray, who for the past seventeen and a half years has laboured in connection with Goderich Gaelic mission station, has tendered his resignation to the Presbytery. The station is now vacant.

THE Rev. J. Bennett, D.D., says the *Almonte Gazette*, has recovered from a recent severe illness. He will have an assistant for the next few months in the person of Mr. George R. Lang, a young theological student.

THE *Brockville Recorder* says that the congregation of the First Presbyterian Church, Brockville, has decided to call Rev. W. Mackenzie, of Grafton. The Dalhousie people will be glad to get their old acquaintance so near them again.

THE Senate of Queen's University has been invited to send a representative to the 800th anniversary of the foundation of the University of Bologna. The invitation was expressed in Latin, an accompanying letter from the rector of the senate being in Italian.

ON Tuesday week, at St. Andrew's Church, Williams-town, a call was moderated in favour of the Rev. A. Givan, of L'Assable, in the Kingston Presbytery. As the call is hearty and unanimous the congregation have good hopes that Mr. Givan will accept.

ON the 11th of last month, a call was moderated in St. Matthew's Church, Onabruk, to the Rev. J. Cameron, of Pickering, in the Whitby Presbytery. That Presbytery was to meet on the 1st inst., when it is hoped Mr. Cameron's translation would be agreed to.

THE Rev. J. Wilkie, M.A., and Miss Isabella Ross, missionaries of the Presbyterian Church in Canada, at Indore, have returned recently on furlough. Mr. Wilkie has been addressing meetings in several places, giving an interesting account of the trials and triumphs of the Indian Mission.

THE board of the Ottawa Young Men's Christian Association at their regular meeting elected the Rev. A. H. Scott, M.A., of St. Andrew's Church, Perth, as the representative from the Canadian capital to the World's Conference to be held at the invitation of the King of Sweden, in Stockholm in August of this year.

AT a meeting of Knox Church congregation, St. Thomas, on Thursday night week, a unanimous call was extended to Rev. W. H. Byale, of Paris, to the vacancy created by the resignation of Rev. Dr. Archibald, through ill health. The salary is \$1,600 with manse. A special meeting of the Presbytery will be held in London on May 18, to sustain the call.

THE thirty-third anniversary services of MacNab Street Church, Hamilton, were held on Sunday week, and Principal MacVicar of Montreal, preached thoughtful and appropriate discourses morning and evening. On the following evening the learned Principal delivered his comprehensive and able lecture on "Social Discontent" to a large and attentive audience.

THE Rev Samuel Lyle, B.D., of Hamilton, occupied the pulpit of Cooke's Church last Sabbath. The service was a continuation of the services in commemoration of the 100th birthday of the late Rev. Dr. Cooke, of Belfast, after whom the Church on Queen Street is named. In the morning he preached from Matthew xvi. 13. Mr. Lyle paid a glowing and eloquent tribute to the memory of Dr. Cooke.

BEFORE leaving for San Francisco, Dr. Smith was presented by the Galt congregation with a heavy gold watch and chain, accompanied by a suitable address. On Sunday he preached his farewell sermon to an audience of 2,000, and on Monday left for his new field in San Francisco. A large number of townspeople went to the station to bid him good bye and God speed. Rev. Dr. Torrance, by appointment of the Presbytery, preached and declared Knox Church vacant Sunday week.

IN considering rules for Presbyterial procedure, the report of the St. John, N.B., Presbytery says. The fifth section read: "When practicable, the Moderator shall wear the gown and bands while occupying his official position." Strong points were made both for and against it. The meeting divided twice, and when the names were taken the vote stood for thirteen against thirteen. It was resolved that Rev. Mr. McDonald, Moderator, give the casting vote, which he did against the clause.

REOPENING services were held in St. Andrew's Church, Manotick, on Sabbath, the 29th ult. There were three services held during the day, a leading feature in all three being the "song service," making the ceremonies pleasant as well as profitable. The music rendered by the choir was excellent, and reflects credit upon their instructor, Rev. Mr. Scott, the pastor of the church. The church had been undergoing a complete cleansing and renovating and looks much better for the operation.

THE Missionary Association of the Presbyterian College, Halifax, have decided to support a missionary in Labrador during the present summer. One of their number, Mr. J. I. Mackenzie, has been appointed for the work, and expected to sail for his field of labour on or about the 7th May. While the students have subscribed over \$200, and kind friends have generously contributed upwards of \$30, the Association Committee feel that much more will be needed to supply an outfit and suitable religious literature.

THE Presbytery of Ottawa met in Bank Street Church on Wednesday, the Rev. F. W. Farries, Moderator, presiding. The following are the delegates from the Ottawa Presbytery to the General Assembly at Halifax: Rev. G. M. Clark, Ottawa; M. H. Scott, Manotick; John Fairlie, L'Orignal; W. T. Herridge, F. W. Farries, Dr. Moore, Dr. Armstrong, Ottawa, ministers. Dr. Thorburn, Ottawa; John Durie, Ottawa; William Kerr, Manotick; Sherwood, Ottawa; A. Drummond, Ottawa, W. H. Manson, East Gloucester, Hiram Robison, Ottawa; John Hardie, Ottawa, elders.

A MEETING of the Wroxteter Presbyterian congregation was held recently, to confer with a deputation from Manland Presbytery, consisting of Rev. Mr. Ross, Brussels, Rev. Mr. Muir, Fordwich, and Mr. Stewart, elder, Brussels, on the matter of the resignation of Rev. Mr. Brown, which was laid before the meeting of Presbytery. The meeting was an entirely harmonious one, and a resolution was unanimously carried agreeing to make Mr. Brown a retiring allowance of \$200 a year. A feeling of deep regret is general throughout the congregation that ill-health and increasing years have compelled their esteemed pastor to retire from active ministerial work.

A SOCIAL was held in Emerson Presbyterian Church on Monday evening, 30th ult., at which Rev. J. C. Quinn, the pastor, received an address from the members of the congregation accompanied by a handsome gold chain. The address was read by the chairman of the meeting, Mr. J. Thompson, who also made the presentation. Mr. Quinn made a suitable reply. Tea and coffee and cakes were then served by the ladies. Mr. Quinn left on Tuesday morning for Grand Forks, Dakota, to meet with and to be received by the Presbytery of Pembina, he was then to proceed to assume the pastorate of the Presbyterian Church at Minot, in Western Dakota. The departure of Mr. Quinn is greatly regretted by the membership of the city church.

AT the conclusion of his sermon on a recent Sunday morning at Knox Church, Woodstock, the pastor, Rev. W. T. McMullen, made a brief and feeling reference to the fact that it was the twenty-eighth anniversary of his settlement. He expressed his profound gratitude that he had been spared to preach the Gospel so long, and to see about him after so many years so large a congregation. A single fact in connection with the changes that had taken place during his ministry was that no less than seven elders had died in that time. Few ministers have worn so well as Mr. McMullen. His congregation and many friends hope to see the new year of ministerial service on which he has entered made memorable by his receiving the highest honour of his Church, the Moderatorship of the General Assembly.

THE ceremony of laying the foundation stone of Chalmers Presbyterian Church, on the corner of Dundas Street and Dowcourt Road, took place on the afternoon of Saturday in the presence of a large number of persons. After a hymn had been sung Rev. Robert Wallace read the Scriptures, then Mr. Robert Rankin, the oldest member of the Church and one of its elders read the record, which was deposited beneath the stone. The pastor, Rev. John Much, M.A., was then presented with a handsome silver trowel, with which he laid the foundation stone in the name of the Trinity, Rev. J. M. Cameron having led in prayer and the hymn was sung, after which all present adjourned to the old church to hear addresses from Rev. Dr. Parsons, Rev. D. J. Macdonnell, Rev. Hugh Johnston, Rev. G. M. Milligan and Rev. Alexander Gilray.

THE closing meeting of the Band of Hope in connection with the Independent Presbyterian Church was held on Friday evening, May 11. The church was well filled with the members of the band, their parents and friends. The chair was occupied by the pastor, the Rev. Mr. Burnfield. The programme consisted of addresses, readings, recitations and music. The addresses, which were both interesting and instructive, were delivered by Mrs. Burnfield and Mr. Thomas Yelloweas. The other parts of the programme were well rendered, and highly appreciated by the audience. After votes of thanks to the persons who took part in the work of the evening, moved by Mr. Sutherland, and seconded by Messrs. Hamilton, Coulter, Warwick, Stephenson and Curie, the meeting closed, and the audience retired, expressing their hearty pleasure with the entertainment. It is only proper to say that Mr. Arnold, the leader of the church music, aided materially in making the meeting a very successful one.

THE monthly meeting of the Canadian Auxiliary, McAll Mission, was held Thursday, May 3, in the Y. M. C. A. building. Mr. G. H. Finch presided in the absence of the president. The treasurer reported \$379.52 on hand. She

had also compiled from the annual report just received from France the amount of money annually subscribed to the mission, about \$77,000. Of this Great Britain contributed \$34,000; America, \$25,000; France and Switzerland, \$15,000; Canada, \$1,000; Australia, \$200. Fourteen new stations have been opened this year, making a total of 113 stations. Mrs. D. Aikens gave a very instructive Bible reading, taking as her subject "Soldierhood of the Christian." For the advantage of those visiting Paris this summer, the following is a list of the stations: Salle New York, 10 Boulevard de Sebastopol; Salle Philadelphia, 21 Rue Royale, La.; Boston (Montmartre), 50 Boulevard Barbés; Salle Cleveland, (Baugouilles) 3 Rue de Lames; Salle Washington, 68 Rue Monge; Salle Yvette de France, 12 Rue Nationale; Salle Beach, 52 Avenue Wagram; Salle Brooklyn (Belleville, Menilmontant), 39 Rue de Menilmontant; Salle Brooklyn, (La villette No. 1.), 90 Rue d'Allemagne; Salle Newark, 123 Boulevard Voltaire; Salle Worcester, 373 Rue de Vauguard.

PRESBYTERY OF STRATFORD.—A regular meeting was held in Milverton on the 7th inst. Rev. I. Campbell, of Lisowel, Moderator. Mr. Hamilton, of Motherwell, read a paper on "Our Responsibility," on which a general conference was held. Rev. T. Lowry was invited to correspond with the Presbytery. Messrs. Turnbull and Kay were appointed a committee to consider the matter of the standing of retired ministers and report. Mr. Robert Henderson was examined on the subjects prescribed as trials for license. His examination was sustained and he was duly licensed to preach the Gospel. Mr. Pantou was instructed to make all needed arrangements for the payment, etc., of probationers at Shakespeare. A call from North and South Nissouri in favour of Mr. D. Perrie was laid on the table by Mr. Grant, of St. Marys. The call was sustained and placed in Mr. Perrie's hand who accepted it. The 29th inst. was fixed upon for Mr. Perrie's ordination and induction. Mr. Grant was appointed to preside, Mr. J. W. Cameon to preach, Mr. Turnbull to address the minister and Mr. John Campbell the people. The stipend promised is \$850 and manse. Mr. Boyd requested that the Presbytery should apply to General Assembly to grant him leave to retire from the active ministry. Arrangements were made to carry out Mr. Boyd's wishes, and a committee was instructed to visit his congregation, and report on the 29th inst. Letters were read showing that application would be made to General Assembly by the Presbyteries of Montreal, Brandon, Toronto, Hamilton and Halifax for leave to receive Messrs. Morrisseau, of Congregational Church, John Wilson, of Church of Scotland, Mark Scott, of Free Church of Scotland, W. McGregor, of the Baptist Church and L. R. Gloag and H. Goddard, of the Congregational Church, as ministers of this Church. The Presbytery then adjourned to meet in North Nissouri on 29th inst., at one o'clock p.m.—A. F. TULLY, Pres. Clerk.

OBITUARY.

MRS. McEWEN.

At a meeting of the Bobcaygeon Auxiliary of the Woman's Foreign Missionary Society held March 7, 1888, it was unanimously resolved. That we place on record our sense of the loss that we as a society have sustained in the death of Mrs. McEwen, of Lakefield. We all remember with pleasure her visit to our auxiliary as president of the Presbyterian Society. Her warm interest in the work, her ready appreciation of difficulties in the way, her wise counsel, sympathy and help greatly strengthened and encouraged us and endeared her to us all, while bowing to the Father's will, we feel that her death is a loss to the missionary cause. To us it seems as if she had been taken away in the midst of her usefulness, but it is the Lord, let Him do what seemeth Him good. What we know not now we shall know hereafter.

The late Mrs. McEwen, wife of the Rev. John McEwen, of Lakefield, was a daughter of the late Mr. J. G. Playter, an officer in the Ordnance Department in Ottawa. She was born in Exeter, England, in May, 1825. Soon after the organization of Knox Church, Ottawa, then Bytown, Mr. Playter and his family identified themselves with it, and continued during the many years of their residence there to take a deep and active interest in every department of its work.

Mrs. McEwen (then Miss Playter) conducted for several years a school for young ladies in Bytown. She was highly esteemed by the parents of her pupils, and by the pupils themselves who still survive she is held in affectionate remembrance.

Some thirty years ago she was united in marriage to the Rev. John McEwen. In his several pastoral charges—Cumberland, Pembroke, Ingersoll and Lakefield—she was to him a true "help meet." Her self-denying and unwearied co-operation was greatly blessed in promoting the spiritual welfare of those among whom they lived and laboured. Her influence for good was not less felt by those among whom she wrought in the Lord's work in Toronto, which was her home for some years; while Mr. McEwen was the trusted and efficient agent of the Sabbath School Association of Ontario.

The formation of the Woman's Foreign Missionary Society led her into new lines of work and self-denial. In that department as well as in the mission work of William Street, Toronto, her willing service will be long remembered by loving friends. After Mr. McEwen's settlement at Lakefield, Mrs. McEwen was chosen as president of the Presbytery's Woman's Foreign Missionary Society. When on the bed from which she was to rise no more, thoughts about a meeting of the Woman's Foreign Missionary Society to be held at Bobcaygeon had an uppermost place in her mind. From that meeting and from many other quarters testimonies have been received as to the joy and help which her presence always afforded, and as to the sense of loss sustained by her removal. But the Lord's time had

come, and she was waiting. With her it was "work while it is called to-day, for the night cometh."
Her bereaved husband and daughters have the heart-felt sympathy of many friends in the Province and beyond its limits. But they look forward to the time when "those that sleep in Jesus, God will bring with Him."

ARCHIBALD DOBBIE.

The Presbyterian Church at Thorold, Ontario, has sustained a serious loss in the death of Mr. Archibald Dobbie, who died at Buffalo, New York, on the 24th ult. He left his home in Thorold on the preceding Monday morning for Buffalo, where he was taken ill the same evening and died the following Saturday afternoon. Mr. Dobbie was born in Falkirk, Scotland, February 2, 1826. His parents came to this country in 1830, and the family settled along the Niagara River about three miles above the village of Chippewa. In October, 1853, he was married to Christine, youngest daughter of John and Mary Zavitz, of the township of Bertie, who died in April, 1882, and by whom he had five children, four of whom still survive. In May, 1884, he was married a second time to Mary Jane, fourth daughter of Mr. John Mitchell, sen., of Stamford, an elder in the United Presbyterian Church, and by whom he has an infant son now living. For a few years he engaged in business at Humberstone, on the Welland Canal, about a mile and a half north of Port Colborne, where he had a foundry and machine shop. In 1857 he removed to Thorold, where he conducted a much more extensive business establishment, known generally as the Thorold Foundry. For about twenty-nine years he was an elder in the Thorold Presbyterian Church, much esteemed and loved not only by members of his own communion, but also by the whole Christian community. In his Christian profession he was quiet and unobtrusive, and particularly distinguished by the absence of any display. In his death the Church has lost a true friend and helper. A large concourse of sorrowing friends and relatives attended his funeral, which took place on the 27th ult. By the side of his first partner in life, his body rests in the St. Catharines cemetery awaiting the morning of the resurrection, and infinitely more sweetly his spirit abides in the presence of Jesus; while a voice from heaven is heard saying: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

MONTREAL NOTES.

The protest of the Protestant community has been successful, and the Roman Catholic Archbishop has withdrawn his petition to the City Council for leave to erect a statue of the Virgin Mary on the summit of the mountain.

The immigration thus far from Europe this season is unprecedented. Upwards of 4,000 immigrants arrived here this week, the large majority of whom have gone westward, chiefly to Manitoba.

A few weeks ago Mr. William Miller, of Howick, an esteemed elder of the Rev. Mr. MacLennan's congregation, was removed by death. The whole of his estate, valued at about \$4,000 (with the exception of one or two small legacies), is bequeathed in three equal parts to the Bible Society, the Board of French Evangelization and the Foreign Mission Fund of the Church. Mr. Miller was a most liberal contributor to the Schemes of the Church in his lifetime. He was a man of great simplicity and sincerity—a devoted follower of the Saviour, and deeply attached to the Church of his choice. At a ripe old age he has been removed by death, to the great regret and loss of the congregation with which he was for so long identified, both as a member and an active office-bearer.

The Building Committee of St. Matthew's Church, Point St. Charles, Rev. W. R. Cruikshank, pastor, has resolved meantime to go on with the erection of the basement of their new Church, the cost of the entire structure (about \$30,000), being more than the present state of their finances will justify. The basement is to cost about \$14,000. To meet this they have subscriptions amounting to nearly \$9,000, and hope by the time the basement is completed in the fall to have on hand an additional \$4,000 or \$5,000 so as to complete this part of the edifice free from debt. They will worship here for a time till they secure funds sufficient to erect the church proper. Toward this the proceeds of their present church property will go a considerable way, it being valued at about \$7,000.

Last summer the congregations of Knox and Erskine Churches held united services—an arrangement which proved so satisfactory that it is to be repeated this season. The two congregations will worship in Knox Church during the month of July, and in Erskine Church during August. The Erskine Church people are on the look-out for an assistant to the Rev. L. H. Jordan, and are hearing two or three licentiates with this end in view.

The Pointe-aux-Trembles Schools closed last week for the summer vacation. The session has been a most successful one. The attendance of 120 was well maintained, up to the close, and the progress made by the pupils was in every way satisfactory, as was manifested by the final written examination. The committee visited the schools ten days ago, and held an oral examination which reflected great credit alike on pupils and teachers. Five of the young men of the senior class purpose attending the Presbyterian College, Montreal, next winter, and a number of others have the ministry in view. Suitable counsel was given the pupils on the day of the examination by Rev. Principal MacVicar, who presided, Drs. Smith and Warden, Rev. Messrs. Heine, Mathieu, Cruikshank and others, including Mr. Hope, an elder from Glengarry, who came all the way to Pointe-aux-Trembles to visit the schools. The plans for the extension of the buildings have been prepared by the architect and adopted by the executive. Specifications are being prepared and the contracts will be let in ten days, provided the funds on hand then will justify it. About \$5,000 are required, and it is earnestly hoped that there

may be no delay in the prosecution of the work for lack of means. The plans adopted will increase the accommodation by from eighty to a hundred pupils, and it is a matter of very great importance that the extension should be at once proceeded with so far as to have the increased room ready by October, when the next session opens.

Quite a large number of ministers and elders of our Church sail this month for England, including Rev. Dr. MacVicar, Professor McLaren, Dr. Parsons, Messrs. J. A. Murray, L. H. Jordan, W. B. McMurrich, George Hay, etc. These gentlemen are to attend the Foreign Mission Conference to be held in London in June, and also the Pan-Presbyterian Council in July. To the latter Drs. Caven, Cochran, Burns, MacNish and Warden go, after the Assembly meeting in Halifax. Dr. Mathews, of Quebec, sailed this week by the *Vancouver*.

Mr. Warden King has been laid aside by an attack of pneumonia for the past fortnight. He is now recovering and hopes soon to be out again. Few men in Montreal would be more missed than Mr. King, and it is a cause of thankfulness to very many that his life has been spared.

The contract for the new French mission church at Hochelaga is to be let next week, provided the tenders are not too high. The Church proper is to be seated for 225, and the large school room adjoining will accommodate from forty to fifty pupils. The building is to be of brick with stone foundation. Above the school room is a teacher's residence.

The Church at Cote des Neiges, which was destroyed by fire last winter, is about to be rebuilt. The property has hitherto been a union one, held by trustees for the use of the Episcopal and Presbyterian congregations. Our people have just purchased the interest of the Episcopalians, on terms mutually satisfactory, so that the property is now owned by the Presbyterian congregation.

The annual report of the Stanley Street Church, Rev. F. M. Dewey, M.A., has recently been issued in printed form. The receipts from all sources last year were \$4,058, as compared with \$3,337 in 1886. Ninety-six additions were made to the communion roll, thirty-seven by certificate and fifty-nine on profession of faith (twenty-seven from the Sabbath school and Bible class), the net increase for the year being seventy-eight members and nineteen families. The membership now numbers 317. The Sabbath school has on its roll 211 scholars, with an average attendance of 145. The larger portion of the pews were cushioned last year, adding much to the comfort of the congregation. The church debt is only \$3,000. It was unanimously agreed at the annual meeting to increase the pastor's stipend by \$200. The congregation maintain a city missionary at a salary of \$500, besides contributing about \$360 to the Schemes of the Church, including \$187 from the Sabbath school.

The annual report of St. Gabriel Church, Rev. Dr. Campbell, pastor, has also recently been printed. The congregation numbers 190 families and 403 communicants, sixty-seven having been received into the fellowship of the Church last year. The receipts from weekly offerings and collections were \$3,042 for the eleven months, the congregation having changed its financial year to correspond with the calendar one. The Ladies Aid Society raised the handsome sum of \$1,500 for the Building Fund. The Missionary Society raised \$414, and in addition \$250 were got for missionary purposes by special collections. The Sabbath school members 248, being sixty-seven more than a year ago. Contributions \$103, of which \$84 were for missions. The total receipts of the congregation for the eleven months were \$24,018, including \$17,790 the proceeds of sale of the old church property. The debt on the present church is \$13,000, to reduce which an effort is now being made. Changes are about being effected in the gallery to render the seats there as attractive as those in the body of the church. Dr. Campbell has completed his twenty-fifth year's ministry in St. Gabriel congregation. The acquisition of the beautiful church edifice on St. Catharine Street and the improved circumstances of the congregation are largely due to his untiring energy. May he be long spared to enjoy an increasing measure of prosperity.

The Rev. James Barclay, of St. Paul's Church, leaves a fortnight hence for a brief visit to British Columbia. The Victoria Mission of St. Paul's Church, on Forfar Street, now enjoys the stated services of a missionary, Mr. A. J. Grant, B.A., one of the students who graduated here last month. The Sabbath services, morning and evening, are largely attended and the prospects are most hopeful.

The annual meeting of the Presbyterian Sabbath School Association was held in Stanley Street Church on Tuesday evening, Mr. J. Murray Smith in the chair. The report was encouraging. There are eighteen schools, 425 teachers, and 4,234 scholars, an increase in the year of forty-six teachers and 589 scholars. The average attendance is 2,776 and missionary collections \$3,346. A history of the schools is to be prepared by Rev. Dr. Campbell during this year. Rev. J. Fleck gave an address on the relation of parents to Sabbath school teachers, urging the importance of teachers visiting the children's homes and enlisting the sympathies of the parents. Mr. Dewey also briefly addressed the meeting, at the close of which refreshments were served. Mr. J. Murray Smith was re-elected president, Messrs. Paul and Davis, vice-presidents; Mr. J. T. McCall, corresponding secretary, and Mr. T. Fraser, recording secretary.

The books of the treasurers of the several Church Schemes have now closed for the ecclesiastical year. The missionary receipts for the past twelve months are the largest by far in the history of the Church, being about \$40,000 in excess of the preceding year.

SUTHERLAND and Caithness Free Church Synod agree to overturn the Assembly to appoint a committee to inquire into the management of the Church offices before filling up the vacancies in the secretaryship of the Sustentation Fund.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 27,
1888.]

PETER'S DENIAL.

{Matt. 26:
67-75.

GOLDEN TEXT.—Wherefore let him that thinketh he standeth; take heed lest he fall.—1 Cor. x. 12.

SHORTER CATECHISM.

Question 78.—The ninth commandment forbids "whatsoever is prejudicial to truth"; that means, whatever hinders or injures truth. Lying is not confined to direct statements of what is untrue. A malicious or even a thoughtless person might start a story that being believed and propagated by others would be very injurious to truth. A lie is believed instead of the truth. All deception is lying. A falsehood may be propagated by silence. You hear a story told in company which reflects unfavourably on an absent person. You know that the story is not true, but you hold your tongue, and it is believed and spread by others as if it were true. Idle, heartless and ill-natured gossip is a rich soil for the growth of lies. Is not the sin of lying one that needs to be specially guarded against at the present time? It is so dreadfully common.

INTRODUCTORY.

After the ever-memorable conflict of soul in the garden of Gethsemane, the Saviour was betrayed by Judas Iscariot into the hands of the Jewish authorities. At first Peter is disposed to resist His arrest by force and draws his sword. Christ is then led to the palace of the high priest, before whom He was examined and subjected to humiliation and insult. It was in the hall of Caiaphas' palace that Peter's denial took place.

I. **Jesus in the Hands of His Enemies.**—Immediately after His arrest Jesus was brought before the high priests, Annas and Caiaphas, for a hurried preliminary examination. Then the Sanhedrim, the highest Jewish court, composed of chief-priests, scribes and elders, sat in judgment upon Him. At this time, though the Sanhedrim had power to try those accused of capital offences, they had no power to inflict the death sentence. For this purpose He was brought before Pilate. The Jewish rulers, in addition to their other sins, were guilty of the gravest possible perversion of justice in the so-called trial of Jesus for blasphemy. On that accusation they condemned Him, but as this would be considered a light matter by the Roman authorities, He was accused before Pilate of treason against the Roman power. While waiting for the final action of the Sanhedrim, the crowd began to heap insults on the suffering Saviour. They spat upon Him and struck Him with their hands. They indulged in the ribald mockery peculiar to their class, and taunted Him with being destitute of prophetic power. Calmly and silently He submits to these wretched indignities. What a contrast between the behaviour of the maligned Saviour and His cruel tormentors.

II. **Peter's Daniel.**—Peter and John were among the people in the outer court of the high priest's palace. It was before daybreak, fires were kindled, and the people there grouped around the fires for warmth. Among these groups Christ had few friends. The current opinion there was against him. One of the servant maids saw Peter, and recognized him as one of the company that was with Jesus of Galilee. The courageous Peter all at once becomes cowardly. He pretends that he does not understand the meaning of what was said. He is ashamed to acknowledge himself a friend of Jesus, and begins by prevaricating. The descent in wrong-doing is rapid. Having changed his place he is confronted by another who also maintains that "This fellow was also with Jesus of Nazareth." Peter can no longer affect to misunderstand what was said. He seeks to make his denial more emphatic by swearing "I do not know the man." For him there is no escape. He is soon after confronted by others who are confident that he was one of Jesus' disciples. "Surely thou also art one of them; for thy speech bewrayeth thee." By his provincial dialect he was known at once to be a Galilean. He had been seen in Jesus' company. He was interested in being present there at that hour, and he had come from Galilee, where Jesus had resided and taught. This only made him sink deeper into sin, and with oaths and curses he denied his Lord.

III. **Peter's Repentance.**—At that moment when he had sunk to the lowest depth of cowardice, taking refuge in lying and profanity, the shrill crow of the cock was heard. That sound, announcing the near approach of dawn, entirely changed the current of Peter's thoughts. Though the prophetic powers of Jesus were denied and treated scornfully by the mob, here and now was a striking confirmation of Christ's prophetic claims. Only a few hours before, Jesus foretold Peter's lamentable fall, "The cock shall not crow till thou hast denied Me thrice." Luke tells us that Jesus turned and looked upon Peter. That look was enough. It revealed to the erring disciple the depth of his iniquity. It awakened his soul to a genuine repentance, that found vent in bitter tears. He had been over-confident. He was left to himself and he found out how weak he was. Through repentance he gained his way to forgiveness, and the confirmation of his faith, and he proved faithful unto death. He might at times have seasons of weakness, but he never again denied his Master.

PRACTICAL SUGGESTIONS.

Only depraved natures can mock at the distress of others. In the light of history, how base and contemptible was the mockery of Jesus in the high priest's palace!

The Bible plainly tells the sins as well as the virtues of those whose lives it records. It conceals nothing. It tells the truth.

Self-confidence leads to sin. The taunt of a maid servant caused the self-confident Peter to deny Jesus with oaths and curses.

The grace of God alone can keep us from falling, our eyes from tears and our souls from death.

The sins of those who truly repent are forgiven.

Sparkles.

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"Is your father a Christian?" asked the new minister. "No," replied the boy, "he sings in the choir."

Do tell me? the name of that delightful Perfume you use. With pleasure. It is the "Lotus of the Nile."

If your hat blows off in the street follow it placidly and with gentle dignity. Somebody else will chase it for you.

"Of the dead, nothing is left but the bones," is the way a local doctor construed "De mortuis nil nisi bonum."

THE coat-tail flirtation is the latest. A wrinkled coat-tail bearing a dusty toe mark means "I have spoken to your father."

JOHNNY at his reading lesson comes to the word "corrode." "Corrode, to eat away. I say, mamma, didn't I corrode at that jam pudding to-day?"

IT is a mistake to think Volapuk is a new language. The brakemen on passenger trains in this country have used it for years to call out the names of stations.

WIFE: Nearly time to clean house. Husband: Let it go this year, can't you? Wife: Impossible. Husband: Well, I'll tell you how to fix it. Don't clean house; we'll move.

MAUD (before the laughing hyena's cage): How mean! Here we've been twenty minutes and the hyena hasn't laughed once? Ella: Strange, and he's been eyeing your spring hat too.

"If it were customary in this country to confer titles upon men who rank in literature, what would I be?" asked a conceited journalist of his senior. "Barren of Ideas," was the terse reply.

JAMES PYLE'S PEARLINE is considered the best Washing Compound of the day by all who once give it a trial. It cleanses the most delicate fabric without injuring it. Sold by all grocers.

MORMONS are seeking to settle in the Canadian North-West. Nothing should avail except a ticket inscribed, "as was Artemus Ward's free passes to his lecture on the Mormons—"Admit bearer and one wife."

BELOW are three definitions which were handed in at one time or another in one of our public schools, and a high school at that: Turmoil—a kind of oil. Bandit—a lawyer. Barrister—a man who sings in the choir.

"GEORGE," asked the teacher of a Sunday school class, "whom, above all others, shall you wish to see when you get to heaven?" With a face brightening up with anticipation the little fellow shouted "Gerliah."

RICH host (to poor relation): The duck seems to be pretty much all gone, James. How would you like some of the dressing? Poor Relation: That will do nicely, sir; and if there is any left you might give me a small piece of the quack.

"WHAT is your name?" asked a teacher of a boy. "My name's Jule," was the reply. Whereupon the teacher impressively said, "You should have said, 'Julius, sir.' And now, my lad," turning to another boy, "what is your name?" "Billious, sir."

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Respectfully, DR. T. A. Slocum, 37 Yonge Street, Toronto, Ont.

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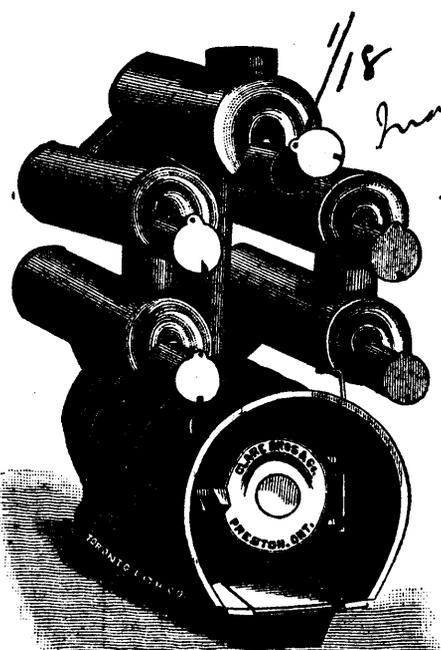
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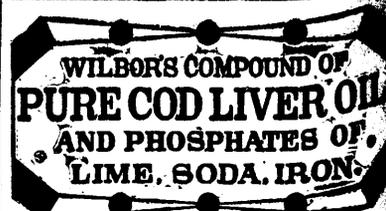
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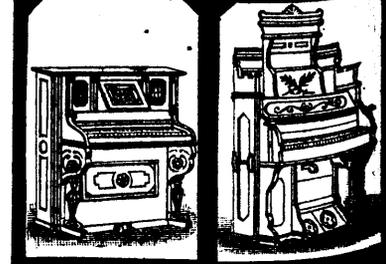
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WARNER'S SAFE CURE

St CATHARINES, Ont., Jan. 24, 1887.—About six years ago I was a great sufferer from kidney disease, and was in misery all the while. I hardly had strength enough to walk straight, and was ashamed to go on the street. The pains across my back were almost unbearable, and I was unable to find relief, even temporarily. I began the use of "Warner's Safe Cure," and inside of one week I found relief, and after taking eight bottles I was completely cured.

W. E. Huggins
Manager for American Express Co.

Toronto (18 Division Street), Sept. 17, 1887.—Three years ago last August my daughter was taken ill with Bright's disease of the kidneys. The best medical skill in the city was tasked to the utmost, but to no purpose. She was racked with convulsions for forty-eight hours. Our doctor did his best, and won away saying the case was hopeless. After she came out of the convulsions, she was very weak and all her hair fell out. The doctor had left us about a month when I concluded to try "Warner's Safe Cure," and after having taken six bottles along with several bottles of "Warner's Safe Pills," I saw a decided change for the better in her condition. After taking twenty-five bottles there was a complete cure. My daughter has now a splendid head of hair, and weighs more than she ever did before.

Mrs. Jos. Burns

THE GREATEST BLOOD PURIFIER

CHATHAM, Ont., March 6, 1888.—In 1884 I was completely run down. I suffered most severe pains in my back and kidneys, so severe that at times I would almost be prostrated. A loss of ambition, a great desire to urinate, without the ability of so doing, coming from me as it were in drops. The urine was of a peculiar color and contained considerable foreign matter. I became satisfied that my kidneys were in a congested state and that I was running down rapidly. Finally I concluded to try "Warner's Safe Cure," and in forty-eight hours after I had taken the remedy I voided urine that was as black as ink containing small particles of mucus, pus and gravel. I continued, and it was not many hours before my urine was of a natural straw color, although it contained considerable sediment. The pains in my kidneys subsided as I continued the use of the remedy, and it was but a short time before I was completely relieved. My urine was normal and I can truthfully say that I was cured.

J. Wood

226 McKnab Street North, HAMILTON, Can., Nov. 2, 1886.—I had been suffering for over twenty years from a pain in the back and one side of the head, and indigestion. I could eat scarcely anything, and everything I ate disagreed with me. I was attended by physicians who examined me and stated that I had enlargement of the liver, and that it was impossible to cure me. They also stated that I was suffering from heart disease, inflammation of the bladder, kidney disease, bronchitis and catarrh, and that it was impossible for me to live. They attended me for three weeks without making any improvement in my condition. I commenced taking "Warner's Safe Cure" and "Warner's Safe Pills," acting strictly up to the directions as to diet, and took thirty-six bottles, and have had the best of health ever since. My regular weight used to be 150 pounds. When I commenced Warner's Safe Cure I only weighed 140 pounds. I now weigh 210 pounds.

Chas. F. Lurvey

Regulates Every Bodily Function

GALT, Ont., Jan. 27, 1887.—For about five years previous to two years ago last October, I was troubled with kidney and liver trouble, and finally I was confined to my bed and suffered the most excruciating pain, and for two weeks time I did not know whether I was dead or alive. My physicians said I had enlargement of the liver, though they gave me only temporary relief. Hearing of the wonderful cures of "Warner's Safe Cure" I began its use, and after I had taken two bottles I noticed a change for the better. The pains disappeared, and my whole system seemed to feel the benefit of the remedy. I have continued taking "Warner's Safe Cure" and no

other medicine since. I consider the remedy a great boon and if I ever feel out of sorts "Warner's Safe Cure" fixes me all right. I weigh twenty pounds heavier now than ever before.

John Greer
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MEETINGS OF PRESBYTERY.

ORANGEVILLE.—July 10, at half-past ten a.m.
SARNIA.—In Sarnia, on Tuesday, July 10, at ten a.m.
CALGARY.—In Calgary, on Wednesday, September 5.
QUEBEC.—In Sherbrooke, on Tuesday, May 22, at eight p.m.
LINDSAY.—At Wick, on Tuesday, May 29, at half-past ten a.m.
PARIS.—In St. Andrew's Church, Ingersoll, July 10, at twelve a.m.
SAUGREN.—In Knox Church, Harriston, on Tuesday, July 10, at ten a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Tuesday, May 29.
MIRAMICHI.—In St. Andrew's Church, Kingston, N.B., on Tuesday, July 17, at six p.m.
PETERSBOROUGH.—In the Presbyterian Hall, Port Hope, on Tuesday, July 10, at nine a.m.
MONTREAL.—Special meeting in Knox Church, Montreal, on Friday, May 18, at ten a.m.
WHITBY.—In St. Paul's Church, Bowmanville, on Friday, May 25th, at half-past ten o'clock a.m.
ALBANY.—In St. Andrew's Church, New Westminister, on Tuesday, September 22, at two p.m.
STRATFORD.—In North Nissouri, for the ordination and induction of Mr D. Perrie, on Tuesday, May 29, at one p.m.
KINGSTON.—Next Quarterly meeting to be held in John Street Church, Belleville, on Monday, July 2, at half-past seven p.m.

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH

The rates for Members of Assembly in travelling to Halifax will be fare and a third to Lewis and return, and single fare from Lewis to Halifax and return (the rate from Lewis to Halifax being \$14.20). It is expected that the usual reduction will be given by the Richelieu & Ontario Steamboat Co. Any additional information will be published. Certificates will be sent to Clerks of Presbyteries. Toronto, May 7, 1886. W. REID.

DOMINION LINE ROYAL MAIL STEAMSHIPS

Liverpool Service—Dates of Sailing.
FROM MONTREAL FROM QUEBEC
Toronto, Thursday, May 17th
Sarnia, 24th Friday, May 25th
Oregon, Wednesday, 30th Thursday, 31st
Montreal, Thursday, June 7th
Vancouver, Wed 13th Thurs. June 14th

Bristol Service for Avonmouth Dock—Dates of Sailing.
FROM MONTREAL
Texas, May 23rd
Dominion June 6th

CABIN RATES FROM MONTREAL OR QUEBEC.

From \$50 to \$80, according to steamer and position of Stateroom, with equal saloon privileges. Second Cabin (very superior accommodation), \$30. Steerage, \$20.
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