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The Canada Presbyterian

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THE CANADA PRESBYTERIAN.

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No. 25.

Notes of the Week.

A VERY striking evidence of the revolution which is taking place in Scotland, says the *Christian Leader*, in respect to the service of praise, is furnished by the fact that the congregation of Great Hamilton Street Free Church, Glasgow, has adopted the hymnal. This will be heard with interest by many who were formerly connected with the old Cameronian congregation, and who can recall the time when the Paraphrases were regarded with strong antipathy in the historic church of the Symingtons.

THE Sixth Annual Meeting of the International Missionary Union will be held at Binghamton, New York, July 5-12. Ministers and others interested in foreign missionary work are invited to be present. All foreign missionaries, of either sex, temporarily or permanently in this country, are eligible to membership in the Union, and will receive free entertainment during the meeting. Those who propose to attend are requested to communicate as soon as possible with the President of the Union, Rev. J. T. Gracey, D.D., 202 Eagle street, Buffalo, New York.

FATHER DAMIEN'S successor in the leper island of Molokai is to be Father Conrardi, like Father Damien, a Belgian. A German priest will also share his toils and dangers. There are some nuns already at Molokai, and a young Roman Catholic lady, Miss Flavin, it will be remembered, left Liverpool a short time since to devote her life to the heroic work of succouring the lepers of Molokai. Work has been carried on among lepers by the English and German Moravians for more than half a century. It was commenced among the Hottentots by a missionary and his English wife in 1818, and has extended to Robben Island and Jerusalem. Four Moravians are now consecrating their lives to this service.

THIS is the *Christian World's* note of rejoicing over the election of Dr. Marcus Dods. All the true friends of the Free Church of Scotland will rejoice unfeignedly to learn that Dr. Marcus Dods has been elected by a sweeping majority to the Professorship of New Testament Exegesis at Edinburgh. When the matter came up for consideration before the Assembly on Tuesday afternoon, the densely crowded state of the Assembly Hall told of the keen interest being taken in the appointment. Up to the eve of the election it was thought that Professor Salmond would stand the best chance, but the result showed how ill-advised he was in persisting in his candidature.

NEARLY all the Scottish papers had leading articles dealing with the election of Dr. Marcus Dods. The Glasgow *Herald* remarked that the power of the Conservative party in the Free Church is now completely broken, and that by Dr. Dods' appointment the new departure of the Church is definitely marked. The Dundee *Advertiser* says. The forward party in the Free Church have good cause to be proud of their victory. To them and to their Church it is a pleasing and promising victory in more ways than one. The *Scotsman*, while heartily approving of Dr. Dods' election, declares. It is almost startling to see the proof afforded by the election of Dr. Dods of the progress of free thought in that Church. The 165 votes which were given to Mr. Cusin represent the now small orthodox section.

THE Rev. Dr. Robb, of Kingston, Jamaica, is removing to Australia on account of the health of his family. The *Australian Independent* says: We congratulate our Presbyterian friends on the expected arrival in the colonies of the Rev. Dr. Robb, the friend and college companion of the Rev. Dr. Bruce, of Huddersfield. Dr. Robb's work at Old Calabar, and also at Jamaica, has brought him prominently before the Christian world, and we have no doubt his scholarly attainments, genial disposition and pronounced evangelical faith will make him a valuable addition to the working power of the Presbyterian Church. Dr. Robb has been for eleven years professor of theology in the Presbyterian College, Kingston, Jamaica, and removes to the colonies on account of the health of his family.

THE Belfast *Witness* says.—The Free Church Assembly has elected Dr. Marcus Dods, of Glasgow, as successor to the late Professor Smeaton in the Chair of Exegetical Theology in the new College Edinburgh. Professor Salmond, of Aberdeen, and the Rev. Mr. Cousin, of Edinburgh, were also proposed, but he polled considerably more votes than both put together. The significance of this election is evident. After Dr. Dods' famous paper at last meeting of the Pan-Presbyterian Council on the question, "How far is the Church responsible for present Scepticism?" the question asked in many quarters was, What will the Free Church do? This election is her answer. Notwithstanding Dr. Dods' admitted scholarship and high position in the Church, we cannot refrain from saying that we think his appointment to this chair at the present juncture a grave mistake.

TORONTO is a splendid centre for holding conventions. This is fully recognized by the fact that last week several most important assemblages have met in the Queen City. The General Assembly of the Presbyterian Church began its sitting on Wednesday evening last. On the two previous days the Anti-Jesuit Convention was held, and a convention of great importance to the social, moral and religious progress of the People, the Women's Temperance Union, also held its meetings here. The attendance of ladies from various sections was large and the proceedings were of great interest. Questions of great practical importance received earnest and intelligent consideration and the cause with which they are identified received an impressive stimulus. A lady whose personal worth and admirable work in the cause of righteousness is widely and favourably known contributed much to the success and effectiveness of the convention. Miss Frances Willard has a personal influence that is powerfully felt.

THE papers issued to the members of the Free Assembly showed that thirty-three overtures had been forwarded regarding the Confession of Faith, twenty-one in favour of revision, and twelve against it. The financial returns showed an increase of £46,000 this year in the funds of the Church. There were three overtures in favour of a union between the Free and U. P. Churches. The nominations for the vacant professorship were as follows.—Dr. Dods was recommended by five Synods and forty-three Presbyteries, Professor Salmond by three Synods and twenty-five Presbyteries, Mr. Stalker by one Synod and thirty Presbyteries, the Rev. A. Cusin, Edinburgh, by one Synod and nine Presbyteries, the Rev. D. D. Bannerman, Perth, by two Synods and eight Presbyteries; the Rev. James Denney, Broughty Ferry, by one Synod and two Presbyteries, the Rev. John Macpherson, Findhorn, by one Synod and two Presbyteries; the Rev. J. J. Glen Kippen, Pitcairngreen, by one Presbytery.

PRIVATE patronage in religious benefices has many evils, but we doubt if its worst abuses have a more shocking effect than the election of a minister by household suffrage as carried out in one of the parishes of Birmingham. Since the fourteenth century the chaplain of St. John's, Deritend, has been elected by the householders. Originally, no doubt, it was intended that the congregation should choose their own minister, but now the electorate comprises the greater part of two Parliamentary Divisions, women householders as well as men being qualified to vote. The election was fought with all the vigour and more than all the disorder, of a Parliamentary contest. The voting was open, and as the Corrupt Practices Act did not apply, it is said that a large amount of treating took place. Election placards and squibs were freely used, party colours were seen everywhere, men and women were driven up to the poll in a state of intoxication, and betting on the result was largely indulged in. No wonder that the "returning officer" expressed a hope that before the next vacancy some rational mode of election might be substituted for the present mode, "which has every vice that an election can have."

THE following is the *Presbyterian Messenger's* comment on the appointment of Dr. Dods to the vacant chair in Edinburgh Free Church College:

The Rev. Dr. Marcus Dods was elected Professor by the Free Assembly on Tuesday in place of the late Prof. Smeaton. Only three names were proposed for the chair, with the following result: Dr. Dods, 165, Rev. A. Cusin, 161, Prof. Salmond, 115. As Dr. Dods had a large majority over the combined votes of the other two candidates, no second division was taken, but he was forthwith declared to be duly elected. This is not by any means the first time that the name of Marcus Dods has been spoken of in connection with vacant theological chairs. So far back as the time when Dr. William Chalmers was elected professor in our own college he was thought of for that position, and he would doubtless have been appointed to a Free Church Professorship long ago had he been willing to accept of the position. He has now accomplished twenty-five years of work in his ministry at Renfield Church, Glasgow, and has been most successful in his labours there, while his scholarship and literary gifts have secured for him a world-wide reputation. However some may dissent from his statements of opinion on some points, all must acknowledge that he is one of the foremost men of the time in connection with the Presbyterian name.

A PASTORAL LETTER, prepared by Principal Dykes, was read from the English Presbyterian pulpits on a recent Sunday. It deals largely with the question of amusements. There is no need, it says, to discourage outdoor exercises or games that are fairly conducted, under rules which admit of gentlemanly and courteous play. On the contrary, young men are to be congratulated on the increased opportunities and leisure for healthy athletic exercise which the present generation enjoys. At the same time, there is such a thing as an excessive pursuit even of this—as when the Saturday afternoon leaves muscle and brain too overtaxed for Sunday's duty. Moderation in everything is the Christian rule. Physical exercise is intended to be a minister to mental and spiritual well-being, not destructive of it. As to indoor entertainments during the winter season it must be left to each one's conscience to judge what is helpful and what hurtful. Two rules, however, may be laid down. First, the time given to amusement of any sort ought never to absorb one's whole leisure, but the best hours at one's disposal ought to be jealously reserved for employments of higher value. Next, the quieter descriptions of recreation, and such as can be enjoyed at home or with a few companions in private, are to be preferred over those which involve late hours, heated rooms, crowded assemblies, or the frequenting of public places of resort.

THE tactics of the Romish Church are the same wherever it has the opportunity. The same dominating tendency is apparent in every part of the world where it can get a foothold. The Rev. J. Jones, the devoted missionary who has suffered such bitter persecution on the Island of Maré, sends us a statement which most effectually disposes of the assertion transmitted through our ambassador at Paris by the French minister of foreign affairs to Lord Salisbury. M. Goblet has had the audacity to declare that there is no justification for the uneasiness felt in Britain, "inasmuch as the measure complained of was resorted to merely as a measure of local police directed against a person who had continued in spite of warning to stir up the population of the island against the French authorities." Letters just to hand from natives of Maré show that so lately as January 14th of the present year a native pastor was seized at a wedding by the police, handcuffed, taken to prison, and sentenced to cease from administering the Lord's Supper to his congregation. The bride was also cast into jail, and sentenced to one year's imprisonment, her only crime being that she had been zealous in gathering the young together for the purpose of reading the Bible! A man named Polawa has been imprisoned for writing a letter to the English missionary simply giving an account of the Church's work. It is now nearly eighteen months since Mr. Jones was expelled by the French; so it would seem that they have been able to find other persons against whom they can direct their "measures of local police." The word "political" is nothing but a cloak for religious persecutions instigated by the Romish priests.

Our Contributors.

THE WAY A GREAT OLD PREACHER CRITICIZES
A PROMISING YOUNG PREACHER.

BY KNOXIAN.

About a year ago one of our best known and most respected Toronto ministers was in Edinburgh. Some of the Presbyterian citizens of the modern Athens that he happened to meet were rather hard on Mr. McNeill, who was then making a stir in the city. They did not like the young preacher's style. The Toronto man told them that if they had no room and no work for Mr. McNeill in Edinburgh there was plenty of room and work for him in Canada. Mr. McNeill, unfortunately for the Dominion, has since found a place in London, or rather, we should say, the place found him, and the high opinion formed of him by our Toronto citizen is corroborated by Dr. Parker, of the City Temple. Parker—the City Temple preacher doesn't need any prefixes or affixes to his name—went to hear the young Scotch preacher one evening lately and the criticism given to an interviewer next morning, and published in the *British Weekly*, furnishes a fine illustration of the fair, generous, manly, hopeful way in which a really great preacher usually speaks of promising younger men. We all know how a small, snarling clerical or lay critic would be likely to speak of a man like Mr. McNeill. "He's sensational," "There's nothing in it," "He won't last," "He has no culture," "He's not dignified," "He should tarry at Jericho till his beard grows," "His English is not pure," are some of the choice, learned and highly charitable remarks one would be sure to hear. Parker is a great preacher himself, and men great in any line are usually fair and often generous critics.

Mr. McNeill evidently avoids what Dr. Willis used to call the "soporific," as the following question and answer from the interviewer will show:

"You were struck by his variety, then, I infer?"

"Very much. Mr. McNeill's variety is quite a characteristic of his preaching. Now he comes down out of the pulpit, sits besides us, and talks as if we had gathered around a fireside; for a sentence or two he runs on in a piquant way, using idioms which parochial cockneys can hardly be expected to understand; suddenly he rises to quite a high level of practical, earnest eloquence, and thrusts home upon the mind and the heart some divine truth. His voice is not made up of one strong noble tone; it has in it, as I have just hinted, many and very varied and contrastive tones; but from beginning to end the use of the voice is most strikingly and persuasively easy and natural."

Some people would call that kind of a delivery "theatrical." They like the "soporific" because it is conducive to slumber and is associated in their minds with many pleasant naps. "Theatrical" has as many terrors in it for preachers as the word "innovation" has for many hearers. Mr. McNeill doesn't care whether people say he is theatrical or not and that is one reason why he has such a good delivery. He is a master, not a slave, and being a master he does his work in a masterly way.

Dr. Parker liked the matter of the sermon as well as the manner, and is inclined to think that if the sinners of Regent Square are not converted the blame will be their own:

"Is it a kind of preaching that is likely to do good?"

"I can only reply that when I came out of the church I said to a friend, 'If they hear not preaching of that kind, and turn not to God at the bidding of such appeals, neither will they be persuaded though one rose from the dead.' Mr. McNeill's preaching is pre-eminently calculated to do good. He pays no heed to doubts, speculations, fancies and theological nightmares; he has a simple, pathetic, divine message to deliver; and he delivers it fearlessly, tenderly, and most urgently."

He also thinks it will last:

"Do you think it is the kind of preaching that will last?"

"You make me smile when you put that inquiry, because I have become so familiar with it in the course of my own ministry. When I went to Banbury, people said, 'Will it last?' When I went to Manchester, people said, 'Will it last?' When I came to London, people said, 'Will it last?' Perhaps the inquiry is not unnatural. I am fully persuaded that Mr. McNeill's preaching is destined not only to last, but to improve, enlarge and ennoble itself by fuller experience of life. I will tell you why. There was nothing strained in Mr. McNeill's manner or matter. He was not like a man who was making a stupendous effort in which he utterly exhausted himself. He did not rise into any foaming periods called climaxes, after which one wondered if ever he would recover his natural level of thought and action, and settle down to common-sense. He never loudly he spoke, he was still master of himself and of his subject. He came back from his utmost vehemence as calmly as if he had never lifted his voice. As to the matter, there was nothing merely literary, affectedly profound, far fetched, or manufactured. Mr. McNeill had no manuscript, no elaborate periods, no literary construction that betokened pedantic attention to mechanical art. If Mr. McNeill had given us climaxes that conducted us into the clouds, I should have given him about eighteen months in which to finish his hysterics. As it was, he spoke like a man who could have talked on for ever."

He is not the least bit jealous:

"How does he rank with other preachers?"

"I look upon Mr. McNeill's coming to London as marking an era in the history of the metropolitan pulpit. What he was the Sunday before, and what he may be next Sunday, it is impossible for me to say; I simply confine my review to the one service which I personally attended, and making that one service the basis of my remarks, I have no hesitation in saying that I could not name a Non-conformist preacher in London who is Mr. McNeill's equal in the pulpit. I ought perhaps to tell you that my standard of criticism of preaching is perhaps different from that of most men."

I do not call readers of sermons preachers. They may be splendid readers of splendid compositions, but preachers they are not, from my point of view. Mr. Spurgeon is a preacher, Mr. Moody is a preacher, General Booth is a preacher, because these men have no literary composition over which they have pored and toiled, and which they have elaborated with a view to public effect. Their minds are well stored with Scripture, their experience of divine things is rich, their gift of language is large, and their fearlessness gives them complete mastery over public occasions. Speaking personally of Mr. McNeill I am bound to say that he struck me as a modest, earnest,

thoughtful and deeply devout man. His character is the guarantee of the durability of his ministry. He did not appear to me to say one word which did not come straight out of the centre of his faith. I wish Mr. McNeill long life, abounding prosperity, and in old age, 'honour, love, obedience and troops of friends.' If the Presbyterians will send to London such preachers as Mr. McNeill, the Congregationalists will have to look to their laurels. So much the better! I believe in emulation; I believe in honourable competition, so to say; My motto is—'Let us provoke one another to love and good works.' I joyfully hail the advent of every great preacher."

Dr. Parker closed the interview by sending the following brotherly message to Mr. McNeill:

"I should like to send a message to Mr. McNeill, if you can deliver it to him."

"Certainly," said I; "what is it?"

"Tell him to go on just as he has begun, and not for a moment to listen to anyone who would have him alter his style. Tell him to pay no attention to spiteful criticism. Tell him that prosperity always excites jealousy. Above all, tell him that God is the strength of his servants, and that God is never so near and so accessible as in the day of trouble."

Amidst so much criticism of the pulpit that is small, shallow, mean and sometimes spiteful it is decidedly refreshing to hear a really great and successful preacher speak in this generous, hopeful way of a comparative beginner.

THE JESUITS.

BY REV. R. F. BURNS, D.D., HALIFAX.

In the melancholy re-acton which succeeded the short-lived Revolution of 1848 we mark the effect. There is hardly one in the lengthened catalogue of black acts which since then have disgraced the Statute Books of Continental States which does not claim a Jesuit parentage. For a little it seemed as if the foundations of the Temple of Liberty were firmly laid, and its goodly walls were rising to heaven from the vale below. But suddenly the Jesuits, those sappers in the Papal army, sprung a secret mine, and we have now to mourn over its ruins. The Jesuits threw themselves into the van in the educational movement, and have ever evinced a deep interest in the training of the young.

We give them all due credit for the skill with which their efforts were conducted and the success which in many instances resulted from them, but this cannot blind us to the fact which all history proves, that selfishness was at the bottom of the entire movement; that it was commenced and carried out on the principle of self-defence, and not from any sincere desire to plant on the soil of the youthful mind either the Tree of Knowledge or the Tree of Life. As in 1848 there was a longing for liberty, so three centuries previously there was a longing for light, a longing—the natural consequence of the invention of printing and the labours of the Reformers, Mind, released from the leading strings wherewith for centuries it had been hemmed in, walked forth erect in its own native majesty, and scorned either priestly or regal dictation. After such a lengthened period of famine it craved nutritious aliment. This craving naturally produced alarm in those who had hitherto acted on the principle when it asked bread of giving it a stone.

They felt that as mind was now universally astir, the old system would not suit. Their ingenuity was therefore taxed in order to discover new tactics. They wished for a plan whereby this craving might be appeased, and at the same time their own interests not be endangered. In this emergency the Jesuits were found as serviceable, as after the lapse of 300 years they have proved themselves to be.

Standing in the capital of Spain, Loyola declared "The human mind is awakened. If its energy is not extinguished all eyes will be opened; and an alliance will be formed incompatible with the ancient subjection. Men will search for rights of which they are now ignorant." Then writing to his Holiness he adopts this arrogant and ambitious style. "Your ancient props no longer suffice. I offer you new support. You must have a fresh army, which shall cover you with the arms of heaven and earth. Adopt my well-instructed auxiliaries. Light makes war upon you. We will carry intelligence to some, darken knowledge in others and direct it in all." Hence by the Papal Bull of 1540, they are specially appointed to "instruct boys in Christianity." Hence, in one of their oaths of office, they are solemnly pledged to "peculiar care in the education of boys according to the manner expressed in the apostolic letters and in the constitution of said Society." In this respect they have been certainly faithful to their vow. Their zeal as teachers yields not to that we have already seen them displaying in the delicate post of confessors to the mighty and noble, or in the difficult one of missionaries to the heathen.

THEIR EDUCATIONAL EFFORTS.

As Spain was the spot in which the Order was cradled, it was but meet that it and the sister country of Portugal should receive the first attention. A university, known as the Complutensian, had been founded by the famous Cardinal Ximenes in 1499, and thence had issued in 1514 the splendid Biblical Polyglott. In 1541 the Jesuits became incorporated with it. Soon its twenty-four colleges became entirely subject to their sway. Four years afterwards similar institutions sprung up in Gardia and Valladolid and Burgos and Salamanca. The last soon became the most approved of all the Spanish Jesuit institutions. It still exists, and recently had no fewer than sixty professors, though the students bore a miserably small proportion. In both these countries the Jesuits had almost everything their own way. Their system, therefore, bore its legitimate fruits.

Melchior Cano, a distinguished Dominican friar, publicly charged them with practising the most abominable mysteries,

and with adopting a secular dress to conceal their villany. Writing in 1560 to the Confessor of Charles V., he exclaims in terms almost prophetic, "Would to God that it should not happen to me as the fable relates of Cassandra, whose predictions were not believed till after the capture and burning of Troy. If the members of the Society continue as they have begun, God grant that the time will not come when kings will wish to resist them and will find no means of doing so."

To silence the clamouring of this worthy man the Jesuits got him sent off as a bishop to the Canary Islands, while they for a time pursued their nefarious schemes unmolested. So obnoxious, however, did they become, that after the lapse of two centuries these countries, which were the first to open their arms to receive them, were the first to drive them out with the character of Ishmael cleaving to them, and the mark of Cain on their brow. The Spanish King in pronouncing sentence upon them, declared "that if he had any cause of self-reproach, it was for having been too lenient to so dangerous a body," and added, "I have learned to know them too well." If we be indifferent at the present crisis we are likely to do the same."

In 1542 Venice was visited by Lamy, the second general of the Order. A college rose at Padua. Soon, on points of jurisdiction, a collision took place between the Pope and the Venetian Republic. The Jesuits, as in duty bound, sided with the former. And now commenced a series of plots and counter-plots, which issued in their formal expulsion in 1606.

They were accused by the spirited Venetians of inciting the Holy Father against them—of causing breaches in families—and of screwing out, through means of the confessional, domestic and State secrets—a faithful narrative of which was regularly transmitted to Rome. While the Venetian dispute was pending, the Jesuits found a lodgment in Genoa. They made a strong effort to establish academies. The Genoese magistrates having discovered that they had been guilty of gross embezzlement, and that they were at the root of sundry conspiracies, unanimously petitioned the Pope to have them withdrawn. Paul V., irritated at what he counted an insolent demand, identified himself entirely with the Jesuit interests, and insisted on their being retained. The magistrates, afraid to face the fire of Papal anathema, consented, on condition that the Jesuits should not for the future interfere with politics.

FRAGMENTARY NOTES.

THE JESUIT QUESTION, — PRESBYTERIANS IN THE EASTERN TOWNSHIPS, — DONALD MORRISON, — TORONTO PULPIT.

The Jesuit question is still a burning one in Eastern Canada, and although outside of Montreal many public meetings have not been held, still the under-current runs very strong, and the Protestant minority are only awaiting an opportunity to give vent to their pent-up feelings. They feel that for years past their rights have been denied them, and that such a thing as British fair-play in matters of religion is not now known.

Montreal has spoken again and again, and gives no uncertain sound. Such a man as the Rev. Dr. Wells, of the American Presbyterian Church, who has hitherto studiously avoided discussing matters of a political complexion, made a vigorous and telling speech. He was followed by Mr. Davidson, Q.C., whose withering sarcasm and eloquent denunciations had a visible effect on the audience. Already the politicians are trembling in their shoes, and have almost allowed the case against them to go by default, as it is only now and then that one of the accused attempts to justify his vote, and then the apology offered is that he was sent to Parliament to support his leader, which he took good care to do, and that, too, after the most slavish fashion.

Such is the state of matters throughout the Province that it is simply deplorable to hear the groanings of those who should be free people. Their condition, to put it mildly, is calculated to rouse the spirit of all British subjects, for "Briton's sons will ne'er be slaves," to demand that Protestants may not only live in Quebec Province, but that they will be protected to the very letter in the enjoyment of all their rights and privileges.

Just now it is a squeezing-out process all through. Protestant churches are being emptied, and whilst the Presbyterian congregations are holding their own as compared with the other evangelical Churches, still ministers are dispirited and down-hearted at the depleting process which goes on continually. It is to be hoped that a better day has dawned, and that if the Dominion Government is too weak-kneed to do justice, there is a House of Lords to appeal to. All things considered, our Church is enjoying such a measure of prosperity as may be reasonably expected. In a number of towns new churches have been erected, and others renovated and improved. In the town of Richmond a fine new brick edifice has taken the place of the old wooden church, which after it had served its generation, was carefully moved to a more elevated position, where it gives shelter to man and beast.

The new church is a handsome building, and has a fine lecture hall, well lighted and airy. The foundation-stone of the church was laid by Mrs. McLeod, wife of the esteemed pastor, under whose pastoral oversight the Melbourne and Richmond Churches continue to prosper.

Windsor Mills, about ten miles distant, has a live congregation, under the care of the Rev. J. D. Fergusson, who, since his coming to this field, has looked after the neglected Presbyterians in the district, and at present an interesting

and intelligent congregation listens to the word of life every Sabbath. Mr. Fergusson is a delegate to the General Assembly, and for a variety of reason is likely "to get there," and much interest is already taken in the trip.

SHERBROOKE.

a thriving town about one hundred miles from Montreal, situated on the Magog River, is the capital of Sherbrooke County, possessing fine water power, and is the seat of many important industries. The scenery around the town is charming, and the G. T. R. and C. P. R. have important stations here. Presbyterianism is well represented in Sherbrooke. A fine new church is nearing completion; it will not only be an ornament to the part of the town where it stands, but a credit to the Presbyterians of the place. The building will cost about \$17,000, of which about \$10,000 has been subscribed. There is also one of the finest halls we have seen anywhere, beautifully furnished, and lighted with incandescent light. The hall is used for public worship at present.

There is also a fine manse and caretaker's residence. The successful completion of this building enterprise will be in every way creditable to all concerned, and especially to the energetic clergyman, the Rev. A. Lee. The foundation-stone was laid last September by the Rev. Dr. MacVicar, and it is expected that the church will be ready for opening by September of the present year. The congregation of Sherbrooke was organized about twenty five years ago, and have had a succession of ministers who, I think, are all still alive. The first was Rev. Mr. Evans, who was succeeded by the following in their order: Messrs. Tanner, Lindsay, Tully, Cattnach and Lee. The old church was built by the Congregational body, and after being used by them was for a time occupied as an emigration shed, afterwards as a music hall, when the Presbyterians commenced to conduct service in it. I think there is little danger that the present edifice will ever be mistaken for a music hall or "barn," as it will compare favourably with the church buildings in our large cities.

This is the section of country which has for some time been, and is still, so excited over the capture of Donald Morrison, the Megantic outlaw. Well, I saw Donald in gaol, and he does not present the appearance of a man who in any sense of the word has been a desperado. He is about thirty years of age, with rather fine features, his face shaved, except a moustache. He has been all over the Pacific coast. It is stated that it was under the severest provocation that he fired the fatal shot. The conditions under which he was arrested and wounded (probably fatally) had aroused the deepest sympathy of all classes; and even some clergymen have interested themselves in his behalf to see that he will obtain a fair trial. He is a Presbyterian of Gaelic stock, and is regularly visited by the Rev. Mr. Lee. He seems to be well cared for in the gaol, and speaks highly of the kindness he receives from the officials and visitors. As the particulars of the arrest have been given in nearly all the papers, I need not here repeat them, but it is thought that when "a flag of truce" was hoisted, and a respectable deputation on hand to arrange for Morrison's surrender to justice, that to arrest him under the circumstances was unworthy of a British subject or of a British soldier.

THREE RIVERS.

This is a handsome city, situated on the north shore of the St. Lawrence River. At one time its population was largely English, but now French population and sentiment seem to predominate.

We have one congregation, of which the Rev. George Maxwell is pastor, and who is highly esteemed by his people, whose interests are carefully guarded. They are loud in their praises of Mr. Maxwell as a preacher and worker. The church is a good stone building, has a fine school-room, and is in every way well equipped for congregational work. Mr. Baptist, a large merchant, takes much interest in the congregation, and is a liberal contributor to the funds. There is a comfortable manse for the minister.

TORONTO PULPIT ECHOES.

Much interest is taken in the discourses which the Rev. Dr. Kollogg has been preaching on Romanism, and the copies of the *Globe* in which they appeared are eagerly sought after. The Doctor's style is clear and forcible, whilst the spirit and temper displayed are worthy of imitation by all who engage in polemical discussions. The concluding paragraph of his excellent sermon on "Why I cannot be a Romanist," is too good to pass over, and I take the liberty of asking you to insert it. Such discourses, proclaimed in such a Christian spirit, cannot fail to instruct all who hear or read them.

In the light of the history of the Roman Church her intolerable tyrannies over the consciences of men, and her defiant annulment—as in the veneration of images and the worship of the Virgin and many other matters—of some of the plainest commands of Holy Scripture, all made the more by far intolerable through her presumptuous arrogation in all this of the absolute infallibility of our Lord Jesus Christ Himself; we must all, I think, see one great and most momentous lesson standing out most clearly. It is this: As we value both life and liberty here, as we value the holy truth of God, as we value the salvation of our souls, let us beware that we add not to nor take an iota from what God has revealed in Holy Scripture as the rule for our belief and duty. The warning is not unneeded, even in the Presbyterian Church. We do well to take heed that, led away with this or that specious plea for moral reform, we in our Presbyteries, Synods and Assemblies, lay not law upon the conscience of men, which God has not laid on them in His Word; else we who judge Rome for this thing shall fall ourselves into the same condemnation. The smallest departure from this principle is full of danger. All that is worst in the belief and history of the Roman Church may be traced to her continual transgression on this one point, wherein, in matters more than I can number, like the Pharisees of Christ's day, she has, through her tradi-

tions, made void that very Word of God which she professes to receive, teaching in addition or contradiction thereto the traditions of men for the commandments of God, and thus laying upon the necks of men "burdens which neither we or our fathers have been able to bear."

Sherbrooke, June 18, 1889.

THE HOLINESS THEORY.

It seems strange, indeed, that, as honest men and women, the appellants should hesitate frankly to admit that their views are in direct opposition to the teaching of our standards. Maintaining, as the Synod can see, not only from their answers which form part of the record, but from their pleadings this afternoon, that God does, on certain conditions, which the believer may fulfil, impart to him such grace that he lives without sinning in any relation, human or divine, and has no sin to confess or ask the forgiveness of, it is vain for them to attempt to evade a charge which is simply identical with their own avowed contention and claim. To affirm (reasons 3 and 4) that they do not believe or teach absolute perfection, and that they do not teach sanctification, heart purity, or Christian perfection as a second blessing, is beside the point. Whatever is implied in these expressions, our charge does not run in terms of them. It is equally beside the point to say (Reason 5) that they emphasize the receiving of the Holy Ghost in a Pentecostal sense, as the privilege of all believers, etc., for we all believe that it is the common privilege of Christians to receive the Holy Ghost for all the personal saving purposes for which He was given on the day of Pentecost. If, as they say, they find the Standards in agreement with John and Paul, in teaching that, "being born of God and abiding in Christ we sin not," and "the righteousness of the law is fulfilled in us," they overlook the fact that, in the passages referred to, John and Paul do not affirm the sinless obedience of some believers, but the freedom of all believers from the dominion of sin—that they do not teach a possible Christian attainment, such as the appellants claim they have made, but teach that no believer can live in sin or lead a life of disobedience to the commands of God. Indeed, strange as it may seem, considering their advantages, it is manifest that the appellants fail to distinguish between the dominion of sin and its inhabitation, between its reigning and rebelling, between not living in sin and living without sin. That they fail to make a distinction that is so plain to us, and of such immense importance in relation to the Christian life, does not make their error less dangerous in its tendency and actual issues.

I shall not detain the Synod by dwelling at any length on the extreme danger of the error of the appellants. But some reference to it is necessary in justification of the action of the Session in placing them under suspension, because of their expressed determination to spread it as they have opportunity. If it is really so that God, in the communication of His grace to the believer, does not, in this life, go beyond delivering him from the guilt and dominion of sin, permitting it to remain in him, a living, actively rebellious, though dethroned resident, so long as he is at home in the body and absent from the Lord,—if, that is, entire deliverance from sin is a communication of Divine grace reserved for his quitting the body, as there are other communications of grace reserved for Christ's second coming,—if, I say, this is really so, then the persuasion that this communication is not a reserve of the Divine goodness, but a present experience, cannot but be fraught with danger, implying, as it must do, false as well as slight views of sin, and great obtuseness in the perception of it. If I believe that God has made to me a communication of His grace which He has not made, and makes to no man till he quits the body—if I believe that I am entirely free from sin when I am not—if I believe that I sin not, when in reality I am sinning daily in thought, word, and deed, I must be deceiving myself. The god of this world, the arch-deceiver, must have blinded me so that I see not the sinfulness of thoughts, feelings, desires and acts that are really sinful. I cannot believe I am sinless when I am not sinless, except by believing that what is sinful is not sinful. Evidence is not wanting in the present case that dispositions, desires and feelings of a sinful character—the outcome of the sin that dwells in us, are regarded as being only the sinless outcome of the essential appetencies of humanity. Allow me, in illustration, to quote briefly from a pamphlet on "The Holy Life," by James F. Govan, the present head of a body in England (Faith Mission Pilgrims). "He can take away sin from our inmost spiritual being." And they claim that God has done so in their experience. But mark what follows. "We find in James that every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin. When a man feels a desire drawing towards sin, it does not say he has sinned, but only that he is tempted." This is very similar to a reply I received from one of the parties before the session, and which I could not but regard as identifying our remaining sinful corruption with the God-implanted appetencies of human nature. Can any considerate Christian fail to see the extreme danger of this, even in relation to morality? And, if the appellants themselves escape, restrained by the better influences that have hitherto surrounded them, will not those who follow them be landed in the theology of Robert Burns:

If I have wandered in those paths,
Of life I ought to shun;
Thou knowest that Thou hast formed me
With passions wild and strong.

Dr. Middlemiss also referred to the antinomianism involved in the oversight of the distinction between the dominion

and the inhabitation of sin, the appellants appearing to think, with many others, that, if a man has a right intellectual apprehension of the doctrine of gratuitous justification, and is willing to be pardoned, he is in a state of salvation, though he may be under the dominion of sin;—as if living in sin only hindered the peace of the believer, instead of being utterly inconsistent with the reality of genuine personal religion. After considering objections made to the procedure of the Session and the Presbytery, and urging that the appellants had not only had all their rights carefully guarded, but been dealt with in the exercise of the utmost patience, kindness, and consideration, Dr. Middlemiss concluded as follows.

We are all agreed in acknowledging and deploring the low condition of the Church, and in believing that there is hardly any limit to the possibilities of the Christian life. But to base these high possibilities upon a false principle, to forget that all Christian attainment is made only in conflict, not only with evil surrounding us, but with inherited evil within us not yet extirpated, is unspeakably dangerous; and I trust this Synod will utter no uncertain sound in reference to views full of evil consequence to the interests of morality, as well as fatal to genuine Christian progress.

I have made no reference to the irrelevant declamation with which the action of the Session has been assailed, especially by parties charging us with inconsistency in allowing the immoral,—the drunkard, the impure, the profane, the pleasure-seeker, the dishonest, to nestle in the Church and to sit at the Lord's Table, and casting out good Christian men and women, of high Christian aims, whose error, at the worst, is the misinterpretation of a few passages of scripture. But I cannot help saying it is greatly to be regretted that such a charge should have been endorsed this afternoon, at the bar of the Synod, by one of the appellants speaking both for himself and for others. Such a charge involves misrepresentation of the grossest kind. As a matter of fact, the Church hardly ever deals with any of its members for heresy. In the course of a long ministry, this is the first case of erroneous teaching with which I have had to do. We are, therefore, far from being at home in dealing with such a matter. But surely, no one will say that no erroneous teaching should ever be made the subject of discipline. Surely, though I would be the last to attempt to draw the line between essential and non-essential in Christian doctrine, no reasonable person can deny that there are some scripture teachings, whose repudiation is inconsistent with the faith or trust in Christ that is saving. If it be said that the error of the appellants does not come under the head of the essentials, my answer is, that any serious error in relation to sin is, at least, not very remote from error in essentials. Of one thing I am very sure, namely, that the Synod is now dealing with an error that will poison the spiritual life at its fountain, and foster a deceitful counterfeit of genuine Christian piety. And after all, it is not for their error that the parties have been disciplined, diametrically opposed to our Standards and dangerous though it is. The Session would have greatly preferred their displaying the Christian courtesy of withdrawing from a communion, whose views on a confessedly most vital matter they feel themselves bound in conscience to oppose and denounce. But, inasmuch as they refuse to withdraw, the session cannot in its care for the purity and peace of the Church allow them to occupy undisturbed a position of privilege that would make the Church responsible for their false and dangerous teaching. I cannot conceive of anything more unreasonable than the demand which the appellants are persisting in; for they demand nothing less than that the Church should take the responsibility of the dissemination of error of a very injurious tendency. But I feel sure the Synod will see that the Session has done the very best that it could do in the circumstances.

JESUITISM THE SAME NOW AS THREE HUNDRED YEARS' AGO.

In the sixteenth century seminaries and colleges were founded in Spain, France and Italy by English Catholics for educating young Catholics for the functions of the priesthood in England. From these institutions came those swarms of Jesuits and seminary priests which, in the middle of Queen Elizabeth's reign, filled England with conspiracies and treason, aiming at nothing less than the life of the Queen and the overthrow of the country. Canadians should observe that in this year of grace a Canadian college has been opened in Rome to educate young Canadian Catholics according to the Catholic theology, for the administration of priestly functions. From Canadians so educated, this country has nothing better to expect, under similar circumstances, than sprang from the same source to the Mother Country three hundred years ago. The foreign training in mediæval doctrines, in the Jesuitical and priestly arts, in dislike of English liberty and history, and antagonism to Protestant freedom and intelligence, renders them anything but an acquisition to Canada. They will return full of devotion to a foreign Church, an ancient hierarchy, absolute ecclesiastical power, the chair of St. Peter, and the thunder of the Vatican. Jesuitism is still inspired by the same principles and spirit of intolerance, cherishes the same schemes, and pursues the same ends as of old. Its dominance in Canada will be blight and debasement to Canada worse than was that of Philip the Second and Sextus the Fifth over Spain. Its aim is to tamper with, and, if possible, control education. If it cannot be altogether according to its model, to approximate it as closely as possible. It aims to mould the young—young Protestants as well as Catholics. To this end it has its camps of instruction—cheap schools and colleges—under the suasive instruction of monks and nuns, novitiates and priests. These drill masters teach their recruits to respect the triple tiara more than the royal crown, the Church of Rome more than the Saviour of men, rites and ceremonies more than the oracles of God.—*Tercentenary of England's Victory over Spain and the Armada, by Rev. James Little.*

THE FIFTEENTH GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH IN CANADA.

After devotional exercises, Dr McMullen took for his text, Acts xx. 24. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." Many a traced and hotly contested discussion faith has found herself necessitated to engage in with natural reason. Nor has the latter ever proved a more subtle or formidable antagonist than when claiming to speak with the frank candour of a friend of the faith. It was in this spirit that Peter spoke when our Lord addressed to him one of the most indignant and burning rebukes ever administered to a disciple. "Get thee behind Me, Satan; thou art an offence unto Me, for thou savourest not the things that be of God, but those that be of men."

The same self-confident natural reason on the part of Peter that would have dissuaded our Lord from Jerusalem and Calvary, would on the part of his fellow disciples, have dissuaded Paul also from persisting further in a course which Divine Providence by accumulating difficulties was, as they thought, so manifestly closing against him. Did not Agabus bind himself with Paul's girdle? saying, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Was not the Holy Ghost witnessing in every city that bonds and afflictions were awaiting him? True; but the question still remained. What inference was to be drawn from those divine intimations? The inference which Paul's fellow disciples drew was this, Change your field of labour; serve the Lord somewhere else, and thus exercise a wise prudence. How easy and obvious the policy which natural reason is ever ready to recommend, and which she clearly sees to be right, when the interests of truth and duty become encompassed with formidable difficulties.

Remembering that he had been a consenting party to the death of Stephen, and had held the clothes of them that stoned him—remembering how he had made havoc of the Church of Christ, and remembering that the Lord had said, "I will show him how great things he must suffer for My name sake, Paul, now inspired with a sense of what sovereign grace had done for him, and taking his stand on the commission which he had received from the Lord Jesus, gives to all their reasonings and pleadings faith's rejoinder in the words, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." In Paul's condensed and sublime ultimatum here announced there is presented for our consideration a most impressive view of the office of the ministry, its special work and the spirit of unhesitating and absolute devotion in which the work should be performed. In the first place:—

(1) The true minister receives his ministry from the Lord Jesus. When the glorified Saviour appeared to Saul the persecutor on the way to Damascus, and in the presence of that overwhelming glory Saul was fallen to the earth, Jesus said, "But rise and stand upon thy feet; for I have appeared unto thee for this purpose to make thee a minister"—Acts xxvi. 16.

In his second Epistle to the Corinthians, chap. iii., verses 5 and 6, Paul says:—"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God who also hath made us able ministers of the New Testament. And in Ephesians chap. iv., 5, 8 to 12, we read that when Christ ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some apostles, and some prophets, and some evangelists and some pastors and teachers, for the perfecting of the saints, for the edifying of the body of Christ. These and kindred passages of Scripture teach that Jesus Christ and He alone can make the true minister. The apostles could not make an apostle, neither could they make a minister nor could they make a Christian. The Christian is the work of God, so is the Christian minister. God by His grace and Spirit moves the heart to choose the work, and by an inward call leads the chosen messenger to devote himself to the service for which he is chosen. The Church is to judge of the evidence of such Divine call, and being satisfied of its reality, should train the person for the work. If any one should allege that the Divine call precludes the necessity of training, we have simply in disproof of such reasoning to point to our Lord's three years' training of the twelve whom He had called.

Now, assuming it to be scripturally proved and beyond doubt, that the true minister of the Gospel is the work of God, that he is divinely called to the work, and that he receives his ministry from the Lord Jesus, certain important inferences follow, as for example:—

(1) However true it may be that every one who has found salvation through faith in Christ should publish the glad tidings of the Gospel to all the perishing whom he can reach, nevertheless Christ has his ambassadors whom He has invested with office and commissioned to speak in His name with authority, offering peace and salvation to perishing sinners, and inviting them to enter into covenant with God in Christ, and unite with God's covenant people in the fellowship of His visible Church, and in obeying them that bear rule in the Church by Christ's authority, the members of the Church are obeying Christ himself. (2) If the true minister receives his ministry from the Lord Jesus, then this also determines the nature of ordination to the ministry. Ordination is not the giving of office, it is simply the putting of the Church's imprimatur upon one believed to be called to the work of the ministry by the Lord Jesus Christ. Suppose that on this ground, any one should disparage the importance of ordination and refuse to submit to the judgment of the Church the evidence of his alleged call, he would thereby justly forfeit Church recognition and place himself in antagonism to apostolic practice, Scripture authority and Divine order in the Church.

(3) If the true minister receives his ministry from the Lord Jesus, this also settles the whole question of what is commonly known as apostolic succession. No minister of the Gospel who has received his ministry from the Lord Jesus is outside of the true succession; and every so-called minister who has not received his ministry from the Lord Jesus is outside of the true succession, no matter what the nature of the imprimatur may be which the Church has put upon him. If he has not received office from Christ, he has not received office at all, for no other power can confer the office or make the true minister. If to this it be replied that Christ confers the office through the regularly constituted Church authority, we answer, All that Church authority can do is to give recognition to what is believed to be a divine call of the person to the ministry. As the making of a person a Christian by the regenerating work of the Holy Ghost and the Church's recognition of that person as a Christian by admitting him into full church fellowship, are radically distinct, so are the inward divine call to the ministry, and the Church's recognition thereof expressed in ordination. And if so, then He who walks amid the golden candlesticks and holds the seven stars in His right hand, continues, guards and maintains the true succession of faithful ministers in His Church, each one of whom feels more deeply the responsibilities of his office, the more willingly endures hardness as a good soldier, and amid all discouragements renews his devotion in the work because he can say, "The ministry which I have received from the Lord Jesus."

(2) The special work of the ministry, to testify the Gospel of the grace of God. (1) The Gospel is the glad tidings of salvation and is the very marrow and essence of both the Old and New Testament

Scriptures. Christ is the Alpha and Omega of divine revelation—the Lamb slain from the foundation of the world, and the Gospel is the everlasting Gospel. It is no afterthought in the divine plan. The covenant of grace is the eternal covenant, and all the covenants which God made with mankind from the days of Adam were exhibitions and developments of the covenant of grace, or subservient and tributary to it. Even the law was again, the promises, but was designed to shut men up to the faith, and serve as a tutor to bring them to Christ. Hence it follows that the law should ever be preached with a Gospel aim; if not, it is not used lawfully. And as the law, when lawfully used, serves and honours the cross of Christ, by shutting men up to the method of justification by faith, so does the cross of Christ honour, establish and magnify the law, both through the satisfaction of the great surety, and the new obedience of his people. The cross of Christ and the cross alone can supply the motives which are sufficiently powerful to win men to obedience. "Preach more morality and less doctrine," is the counsel and cry of not a few critics of the present day. This is the wisdom of men which is foolishness with God. If the heart be not subdued and won through the doctrine of the cross the love of sin holds the throne and reigns defiant of the law's threatenings, including even the terrors of hell. The carnal mind is enemy against God, and the natural heart is desperately wicked. If such a heart is ever to be subdued into submission and surrender such change can be effected only through the doctrine of the cross, which, by the agency of the Holy Spirit, is the power of God unto salvation. And inexplicable as it may appear to mere human reason, nevertheless the strange paradox is true, that never does a man begin successfully to cultivate good works until he has abjured them as the ground of his hope. Never till then does he become fired with a holy ambition to make his ways pleasing in God's sight, because never till then does he come under the constraining power of the love of Christ, leading him thus to judge that if one died for all then all died, and that he died for all that they who live shall not henceforth live unto themselves, but unto Him who died for them and rose again. (II. Cor. v. 14. 15) "Thou bleeding Lamb the best morality is love of Thee." Yes, it is the Gospel of the grace of God, the Gospel that bestows salvation as a free gift, and that Gospel of grace alone which can bring man to holiness and good works. Observation, experience and the testimony of Scripture, all combine to disprove the hope that any amount of mere logical argument can ever prove this to the reason and judgment of the natural man. To his mind it is clear as any conclusion can be that if you abolish the fear inspired by the laws condemning power, you take away the grand motive to holiness and to diligence in all good works. Insist that love is a mightier power than fear—that fear has achieved anything noble—that all that is grand and sublime in human history has been achieved under the inspiration of love, that love of hearth and home, of kindred and country, love of liberty and of the sanctuaries of God has fired the patriot and the soldier with a spirit of heroic daring that under God has achieved marvels, commanding the admiration and enthusiasm of all succeeding generations—and what is the natural man's reply? He will tell you that the cases are not parallel. And why does he give you such an answer? For the very obvious reason that the love of Christ has never got possession of his heart. Christianity is a religion of love from first to last, love on the part of God in giving His Son to be the Saviour of lost man, love on the part of Christ the Son in giving Himself a ransom for us, love on the part of believers to God their Saviour, to one another and to all mankind. And being a religion of love, it is apprehended by the heart, not by mere cold mathematical reason. A man might as well attempt to judge of music or beauty, or patriotism by the logical faculty alone as to understand or appreciate Christianity by pure reason alone. He that loveth not knoweth not God, for God is love. With the heart man believeth unto righteousness. Let Christ be enthroned in the heart, and then Christ has possession of the person and reigns in that person by the sweet constraining power of love. And obeying from love such a person can say with David, I will walk at liberty, for I seek Thy precepts.—Psalm cxix. 45.

By all means let us preach the law to the sinner, but with the special aim of convincing him of his need of the Gospel and of shutting him up to the method of faith. And by all means let us preach the law to the believer as a rule of duty in the hand of Christ, the law without its penalty; but let us never rely on the law's penal threatenings to bring the believer to a higher degree of conformity to God. That were to reverse the Divine method, for, says the Apostle, sin shall not have dominion over you for ye are not under the law, but under grace. And if the fulfilling of Paul's course and ministry consisted specially in testifying the Gospel of the grace of God, then this testifying the Gospel of the grace of God is a grander and nobler function of the ministry than that of bearing rule in the Church or exercising oversight. And is not the soundness of the view confirmed by the Apostolic injunction, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." The honour due to the minister in his character as bishop is not so great as that which is due to him in his character as ambassador of Christ, testifying the Gospel of the grace of God. This is simply another way of stating what we hold to be the manifestly correct view, viz.: That the presbyters of Scripture were bishops and the bishops presbyters. If not, then there were no presbyters in the Philippian Church, but only bishops, for the epistle is addressed to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons. A plurality of bishops manifestly existed in the City of Philippi, but this plurality in one city is inconsistent with the diocesan theory, and further if the presbyters of Philippi are not the bishops, then there were no presbyters in the Philippian Church. But if the presbyters were the bishops, and that the two terms are used interchangeably is proved by Paul's sending for the presbyters of Ephesus and when they were assembled at Miletus and he commenced to address them, he called them bishops, saying, "Take heed to yourselves, therefore, and to all the flock in which the Holy Ghost hath made you bishops." (Acts xx. 17, 28.) The function of bishops or of bearing rule in the Church is therefore an incidental and subordinate function to that of preaching seeing that to the latter even more is to be given than the double honour accorded to ruling well, and further, even the Apostle Paul in describing the fulfilling of his ministry which he had received of the Lord Jesus, lays the emphasis upon, and gives the preference and prominence to preaching or testifying the Gospel of the grace of God.

And never was there a time when the standard of demand on the Christian pulpit, or the strain upon the intellectual energies of the ministry, was so severe as now. We live in times in which every position in life is more difficult to fill than it was some years ago. Specialists who devote their whole time and energy to one branch of their profession are everywhere pushing to the front. In the mechanical arts, in science, in education and in professional life generally, this is more and more coming to be the rule. The standard of general information has, within recent years, been immeasurably advanced. This advance is an incalculable gain to the cause of Christianity. But if, as a result of this, competition is keener and every position more difficult to fill than formerly, is it not obvious that the same rule applies to the Christian pulpit, and that the intellectual strain on the ministry is more severe and testing than ever before. The colleges of the Church have a more difficult demand to meet than ever before, and a stronger claim for generous consideration and liberal support, and if the pastorate is surrounded with more precarious conditions, and the pulpit subjected to a more severe strain than formerly, then the more obligation rests on the spiritually-minded members of the Church to hold up the hands of the pastor and be loyal and true to him.

This leads us to observe in the third place: 3. The spirit of a noble devotion as exemplified in the part of Paul, in which the work of the ministry should be performed.—But none of these things move me, neither count I my life dear unto myself. So intensely was

Paul's heart set on fulfilling this course, and the ministry which he had received of the Lord Jesus, that in comparison with the importance of that one grand aim he took account of nothing, not even life itself, as dear to him. That Paul was right in maintaining that the Holy Spirit's witnessing in every city (that bond and afflictions awaited him, was no proof that it was the will of God that Paul should change his plans and abandon the purpose of going up to Jerusalem, is confirmed by the word of the Lord spoken to Paul subsequently in Jerusalem. A tumult took place in connection with Paul's presence at the temple. He was arrested, but was permitted to make his defence before the excited multitude. Next day he was brought before the Council. The night following, the Lord stood by him and said (Chap. xxiii. 11). "Be of good cheer, Paul, for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." Thus the Lord honours Paul's perseverance, fidelity and devotion in going up to Jerusalem, even when confronted with divine predictions of bonds and afflictions awaiting him. Certainly, if suffering is no reason for abandoning a divine commission, or refusing to comply with the call of a Christian duty. Nay, even God seems to be working against the commission given to us, we should bear the trial in the spirit of the great Apostle when he said, "None of these things move me."

Many and unanswerable are the reasons that may be urged for a hearty, self-forgetful devotion to his work on the part of every Christian minister. That selfish forethought dictated by our carnal reason, which plans to evade sacrifice or suffering in the Lord's work, has only served to impress more deeply on those who have tried such unworthy expedients, how true it is that the wisdom of men is foolishness with God. Peter, in the exercise of a prudence which was the dictate of mere natural reason, followed his Lord afar off; John never thinking of self, stood by his Master in the Judgment Hall, and on Calvary. Trouble and suffering befell Peter at every step. His shrewd forethought and wisdom proved to be foolishness. John never thought of escaping danger; in his decision to lay his Lord he forgot self, and no danger came to him. The other disciples forsook Christ and fled to escape danger; John never thought of fleeing, and yet he outlived them all. The happiest man in the ministry is the man who thinks least of his happiness and most of his Master.

(2) But rising above such very subordinate considerations as those connected with our own personal comfort, if we would not be chargeable with the appalling criminality of testifying the Gospel of the grace of God in such a manner as to contradict our own words and make infidels of our hearers, let us stir up the gift of God that is in us, and preach with heart and soul, as well as with our lips, as we discourse of sin and salvation, the cross of Christ, eternity, heaven and hell. True, our best efforts must fall immeasurably short of doing justice to our subject, for God's gift of His Son is unspeakable and can never be fully told, the love of Christ "passeth knowledge," and much more does it transcend any statement in words; the peace of God which keeps the believing heart "passeth all knowledge," even on the part of him who has it. How inadequate then the most fully chosen words must be to set forth the grand mysteries of the faith! But all the more need is there that the spirit and manner of the preacher should reveal what his words can never express, and that the melting pathos of a soul filled and fired with the love of Christ and the love of souls, should put ten-fold power into common words. In this address to the elders of Ephesus, Paul speaks of serving the Lord with many tears, and of warning every one night and day with tears. Paul regarded it as a Gospel worth dying for, a Gospel dearer to him than life itself. So the noble army of martyrs believed. So our Presbyterian fathers, in the days of fire and blood, testified as they witnessed for it to the death. No branch of the visible Church has a more thrilling record of heroic suffering for the faith than the one with which it is our distinguished privilege to be identified. The apostolic spirit set forth in the text was, by the grace of God, reproduced in our Presbyterian ancestors, and they counted not their lives dear unto them. Their noble example commands lasting admiration. Truly it may be said of them, "There were giants in the earth in those days." If we are to sustain the splendid record of the Church of our fathers, and prove ourselves the worthy sons of such noble sires, then must we with jealous vigilance, guard the blood-bought heritage of Protestant liberty which they so nobly won, and of which we are the inheritors and guardians. Judas bargained with the chief priests regarding the betrayal of the Saviour, and said, "What will you give me, and I will deliver Him unto you?" (Matt. xxvi. 15.) Our lot has fallen on times in which the spirit of political partisanship is asking the same question, and in its straits and struggles, would, Judas-like, barter to the old traditional foe of our heritage of Protestant liberty, and the strange coincidence has been brought about that the Pilates and Herods of contending political parties, formerly at enmity among themselves, have been vying with each other as to which should appear the more hearty in the same policy and agreement. At such a crisis, a spirit of stern, unbending principle is needed to arrest a policy of truckling political expediency, that, bit by bit, would surrender what our ancestors bled and died for. If the Constitution of our country is so faulty and un-British as to provide an open way for aggression on our Protestant rights and liberties, then be it known those rights and liberties are dearer to us than the Constitution.

When those who leave God out of the reckoning, and precast the future from the political outlook exclusively, and when the faltering and faint-hearted point out to us that formidable and complicated difficulties bar the way of hopeful advance, be it ours to reply in a spirit of self-forgetfulness and devotion to duty and to God. None of these things move me, neither count I my life dear unto myself.

We have been referring to the heroic sufferings of our Presbyterian ancestors, and to their sublime devotion to Christ and to His cause, as an inspiration that might well arouse us to a holy ambition to be found faithful in our day, and to perpetuate the old apostolic spirit in fulfilling the ministry which we have received of the Lord Jesus. But we must not fail to give the chief place to the highest of all motives, and the most powerful of all arguments, the love, the dying and deathless love of Christ, who gave Himself for us and who will by-and-by take us to Himself. When we have that which is painful and trying to endure, let us each one say to him self, "I am hearing this for Christ." When we meet with coldness, or it may be opposition, on the part of those whose co-operation we were entitled to expect, let us remember how He, when deserted by His friends, stood true to us, that He trod the wine press alone and of the people there was none with him. Nay, in addition thereto, and above all, let us remember that being made a curse for us, He endured judicial forsakenness on the part of the Father; and although He complained not of the terrible torture of the nails that held him transfixed to the accursed tree, yet he did cry out under the terrible consciousness of that desertion, saying, "My God! my God! Why hast Thou forsaken me?" The darkness that reigned from the sixth to the ninth hour may indeed be regarded as mute nature's tribute of homage to her suffering Lord as she spreads the black pall of mourning over the Calvary scene; but in a deeper sense it was expressive of that still more terrible horror of great darkness which enshrouded the soul of the suffering Saviour when His soul was made an offering for sin; for the suffering of His soul was the soul of His suffering. Then was the mighty ransom paid, then was the penalty of a violated law exacted of the great Substitute—then was the sting of death taken away in the putting away of sin by the sacrifice of Himself, then was the death of deaths effected in the death of Christ.

But this is not all. The pains of death were loosed because it was impossible that He should be holden of it. His risen life, of which His very enemies who guarded His tomb, as well as His apostles and disciples were witnesses, was life on the other side of death, and the sample and pledge of ours. He ascended on high, He led captivity captive and gave gifts unto men. And He gave some apos-

ties, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man—unto the measure of the stature of the fulness of Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that our labour is not in vain in the Lord.

The Assembly was duly constituted by the retiring Moderator, who, after the calling of the roll, desired to convey his heartfelt thanks for the honour conferred in his appointment. Dr. Cochrane nominated Principal Grant for the Moderatorship, seconded by Dr. Ure. Rev. George Benson proposed Dr. Laing, Rev. George Chrystal seconded Dr. Laing's nomination.

Principal Grant was elected Moderator, and at the suggestion of Mr. Benson the appointment was made unanimous.

Principal MacVicar moved the vote of thanks to Dr. McMullen for the admirable manner in which he discharged the duties of his office and for the excellent sermon delivered. The motion was seconded by Dr. Laing, and carried unanimously. After routine business the first Session of the Assembly closed.

SECOND DAY.

The meeting on Thursday morning was occupied with devotional exercises after which the Moderator and Rev. Dr. Laing presented the report of the committee on Book of Forms. The proposed changes have been discussed and reported upon by Presbyteries several times, and the matter has been before the various Courts of the Church for several years. The changes proposed by the committee to be embodied in the Book of Forms may be summarised as follows. The appointment of a commission of the Assembly to attend to emergent business arising between two Assemblies. Change in the regulation for licensing students, simplifying it, and adopting it to the present practice of the Church. Respecting the reception of ministers—providing for giving a call to professors of theology or men employed by special appointment in some department of the work of the Church in a Church of the same doctrine, government and discipline as this Church. Providing for the supervision of a minister who is removed from the Presbytery in which he had a charge, to reside within the bounds of another Presbytery. He is required to take a certificate of disjunction from the Presbytery he leaves and to lodge it with the Presbytery within whose bounds he is to be domiciled. Should an offence be alleged before such certificate has been lodged, the Presbytery within whose bounds he resides shall, after notifying the Presbytery within whose bounds he removes, have power to deal with the case. Other ministers without charge and licentiates are amenable to the Presbyteries within whose bounds the offence is alleged to have been committed. Providing for sending notices to all Presbyteries in case of suspension and deposition from the ministry. The recommendations of the Committee are as follows.

That the Book of Forms be approved and adopted as a useful guide for members, office bearers and the courts of the Church in the transaction of ecclesiastical business.

That the book be printed, and that Rev. Dr. Laing, Rev. Dr. Reid and Mr. W. B. McMurrich be a committee with power to add to their numbers, instructed to consider and determine all matters of detail, to secure the copyright and make all necessary arrangements for publishing the book.

As to the appointment of a commission, he said that under the rules proposed it would be largely in the lines of similar bodies in the Old Country. The regulations for licensing students had been wholly rewritten. It showed some particulars in which it would simplify and shorten the practice.

The afternoon session was taken up with business of a preliminary nature. The names of applicants for license, and status in theological study were read; the names of those requesting leave to retire from the active duties of the ministry, and also the names of those who from other Churches are applying to be received into the ministry of the Presbyterian Church in Canada.

It was announced that President Forest of Dalhousie College was appointed to preach before the Assembly in the morning, and the Rev. James Ross, B.D. in the evening. The Lord's Supper was to be observed in Sabbath afternoon at four o'clock, at which the Moderator, Clerks of Assembly and the Pastor of St. Andrew's Church are to assist.

The various overtures relating to Romish aggression, the Jesuit Incorporation and endowment were read and Dr. Campbell of Montreal spoke in support of that from his Presbytery and Synod when the hour agreed on for adjournment arrived.

The members and their friends then repaired to the grounds of Government House where they were received by Lieut. Governor Campbell and the Hon. Oliver Mowat.

In the evening Rev. D. J. Macdonnell moved that a deputation be appointed to convey the fraternal regards of the Assembly to the Church of England Synod and the Methodist Conference both in session at this time in Toronto. The deputies appointed were Rev. D. J. Macdonnell, Principal Caven; President Forrest, Halifax; Dr. Mowat, Kingston; Prof. Scrimger, Montreal; Rev. P. McF. McLeod, Victoria, B.C.; Hon. Chief Justice Taylor, Manitoba; Hon. Justice McLennan, Hon. David Laird, James Croil, Montreal, W. E. Ro-burgh and W. G. McMurrich.

HOME MISSIONS.

The Rev. Mr. McMillan presented the report for the eastern section in a brief but pointed address. He said that they had had a very successful year. They had been enabled to overtake the work much more effectually than ever before. The number of congregations had been increased by four during the year. One of the catechists under the care of the Presbytery of Halifax, Mr. J. W. McKenzie, had continued his work on the Labrador Coast through the winter. He is supported by the missionary society of the Presbyterian College, Halifax. He found much destitution prevailing on the coast and desired to be left at his work for the winter and coming summer. He writes of success attending his labours—of instruction received with joy and fruits meet for repentance borne by converts. For many years a society of the Congregationalist Church had missionaries stationed on this coast, but of late they have been withdrawn. The Society desired your committee to purchase their mission premises and take up their work. After careful consideration, however, the answer was returned that this committee does not see its way clear to pursue the mission in that locality. In view of the great need of our field, particularly in New Brunswick, where the cause has begun to feel the reviving touch of better methods and more constant supply which demands the outlay of much money, and especially in view of the immense territory of the great North-West, which appeals to us as well as to the western portion of the Church for evangelization, the Committee felt shut up to a declination of the proposal. There had been a considerable increase in the contributions for Home Mission work, and they had been aided by donations from the Irish Presbyterian Church and the Free Church of Scotland. The report says:

Your Committee, however, while urging to increased giving, have great pleasure in noting the steady advance in liberality to this scheme during the past years. In 1885-86 the receipts were \$4,350.54; in 1886-87, \$5,589.75; in 1887-8, \$6,679.92; and in 1888-9, \$8,113.85. A corresponding increase of labour was expended on our fields. In 1887-88 we employed forty-one catechists, last year we had forty-three, while this year we have forty-nine, as will be seen in the list appended. Year by year Presbyteries are striving to give more and more regular supply to their mission stations. This of course increases their demands on the fund, but at the same time it builds up the Church. Our people by their noble

response to our call for means show that this is what they desire, and we have every confidence that they will meet with pleasure all the demands that growing opportunities, in the different Presbyteries, make upon them.

Rev. George Bruce had also a favourable report to present from the Committee on Supplements, Eastern Section.

At the meeting of Synod in September, the committee made as usual a full statement of the conditions and needs of the Fund. That court cordially endorsed the proposal to raise \$8,000 for the year ending 31st March, and allocated this amount among the several Presbyteries, with instructions to congregations to endeavour to complete their collections at latest before the end of April.

The total receipts amounted to \$7,966.50. The Fund had stimulated the liberality of the various congregations, several of them formally requiring aid were now self-supporting, and they would by means of it be able to extend their operations. They had arrived at the conclusion that \$8,000 would be about the normal condition of their requirements in the Maritime Provinces.

The Rev. Mr. Morrison, seconded by Rev. Mr. Henry, moved that the General Assembly, having heard the reports of the Home Mission Committee and the Augmentation Committee of the eastern section, receives the same, records its gratitude to God for his abundant blessing on the labours of the committees, thanks the Presbyterian Church of Ireland and the Free Church of Scotland for their financial aid, appreciates the liberality of the people in meeting increased demands of the Home Mission Fund, and in continuing to sustain in efficiency the Augmentation Fund, and urges upon them a fuller consideration of the claims of the great Home Mission Fund in the North-West of the Dominion, to which they have begun to contribute. The Assembly also sanctions the grants passed by the Augmentation Committee, authorizes it to deal, in terms of the scheme with the deferred application; and should the synod of the Maritime Provinces give its consent, at its discretion, either to reduce the grants to congregations that have not for years made any increase in their contributions to the salaries of their ministers, or pay the surplus fund at the end of the year *pro rata*, according to the year's receipts. We enjoin Presbyteries to use the utmost diligence to stir up all supplemented congregations to increase, according to their ability, their proportion of ministerial salary, so as to relieve the fund as much as possible and prevent its being regarded as a perpetual endowment.

The Assembly further thanks the committee for their diligence in the discharge of their work; and especially tenders to Rev. E. A. McCurdy, the Convener of the Augmentation Committee, who is now retiring from that position, its grateful acknowledgements of the value of his wise and energetic services on behalf of the scheme, to which in a large measure it is to be attributed its signal success.

The Rev. Dr. Cochrane in a graceful and eloquent speech presented the report for the Western Committee. The Home Mission Committee, in presenting the annual record of their labours in this important department of Church work, desire to acknowledge the goodness of God in the large measure of success that has attended their labours, and the support they continue to receive from many of the members and congregations of the Church. The financial statement again shows a deficit in both Funds. Had the committee granted all the applications made from necessitous fields, the deficit would have been greater. They regret that seeming lack of interest and small contributions from many wealthy churches, prevent them going forward as they desire in the prosecution of a scheme so largely blessed in bygone years. The health of the missionaries has been good, and they have been enabled to enter many districts, preaching and administering ordinances, where no missionary has ever been before. What the Church owes to her noble band of Home Missionaries in far distant fields, who labour under great difficulties, and suffer at times severe privation, cannot be understood. The mere record of their names and the stations occupied, and the miles traversed in going between, but feebly tells the story of their lives. In the North-West and British Columbia our work goes on prosperously, and its more rapid extension is urgently demanded, in view of the large increase of population that emigration from the Old World to the New is making month after month. In addition to the regular mission work, the Crofter settlements in the North-West, and the Icelandic Missions in Winnipeg and other places, have engaged the attention of the Committee, and received aid as far as the funds permitted. In the report submitted there will be found notes of the progress of Home Missions and Augmentation, in the different Presbyteries of the Church, certain changes recommended by the Committee, and a detailed statement of the state of both Funds. The reports of the Students' Missionary Societies and the Lumberman's Mission are also presented, in a condensed form. In the appendix, complete statistics of all the mission stations and augmented congregations are given, and the names of all the missionaries, Probationers and catechists employed under the direction of the Committee.

The total amount given for Home Missions was \$103,000. The giving had been largely in advance of former years, and much work had been done. Still, it was not what it should be, considering the wealth and resources of the Church. What would have been the condition of affairs in the North-West, but for the good work which has been done by this and other Churches? The claims of the scattered Presbyterians in the Province of Quebec, required our help. The work of the Gospel is more effective than all other means for stopping Romish aggression. The Presbyteries of Lanark and Renfrew, and Toronto are doing well. He paid a fine tribute to Dr. Robertson, for what he had accomplished in the North-West. After comparing the rates of giving in some congregations, and urging on ministers and elders greater zeal and diligence in stirring up a more liberal and systematic giving for the cause of Home Missions. Dr. Cochrane concluded by moving the adoption of the report.

Rev. D. J. Macdonnell, in a condensed, but racy and telling speech, presented the report of the Committee on Augmentation, Western section. At the beginning of last year, (1st April, 1888) there were 136 aid-receiving charges on the list, the whole number receiving grants during the year was 145; the number at present on the list is 130.

The receipts from congregational contributions and donations during the past year have been \$22,612; grants to Presbyteries and general expenses have amounted to \$25,394, the deficit a year ago was \$986; the total deficit is now \$3,768. This result is unmistakably disappointing. The demands on the fund for the year upon which we have entered will be about the same as for the past year, and a considerable increase in the contributions sent from many congregations will be required if the present scale of grants is to be maintained.

He accounted for the deficit by instancing some of the misconceptions of some in regard to the aims and necessity of the fund, by the miscellaneous and nondescript organizations that called for financial support, and by the fact that it had been a year of depression. There are some Presbyteries that had no mission fields of their own, and they did not rightly understand the needs of those who had a wide field. He concluded in a hopeful strain, that in a short time the claims of this fund would be better understood, and would receive a larger and more generous support.

The Rev. Dr. Bryson, Huntsville, Alabama, representing the Southern Presbyterian Assembly in the United States, was then called upon for an address. The visitor was received with loud applause. Dr. Bryson, who is a very effective speaker, thanked the Assembly for the hearty reception which they had tendered to him. He was pleased to note the earnestness with which the members of the Assembly entered into their work. He referred to the work of the Foreign Mission Committee, and stated that the Presbyterians of the South were working on the same lines. It was the duty of the Presbyterian Church to follow immigration to their great work in the West. The Presbyterians of the South had, to a certain extent,

missed their chance in this respect. They had not followed immigration as they should have done. The result was that many people in the United States who had been brought up in the good old Presbyterian faith, had become Methodists and Baptists. There are great forces coming from the European Continent, that are in a measure hostile and injurious. The only power with which to meet these forces is the Gospel. He then referred at some length to the race problem of the South, and stated the only way to unite the race differences of the South was to bring the coloured people to the knowledge of the Heavenly Father. In this way they would be brought into the brotherhood—the brotherhood of man. The reverend doctor, who is a typical Southerner, both in appearance and speech, was listened to during his address with marked and appreciative attention.

In bringing the proceedings of the evening to a close, the Moderator said they were face to face with a crisis. They had before them work in the North-West for the next five years. If it were not done, the opportunity would be lost. The Home Mission and Augmentation Funds were exhausted. They had only to understand these facts to know their position. The work would be done by their people, who in the last fourteen years had quadrupled their contributions.

THIRD DAY.

The Assembly having been opened with devotional exercises Dr. Warden urged the necessity for more thorough and systematic efforts in sustaining the Home Mission operations of the Church, and concluded a brief address by proposing the following motion:

The General Assembly expresses its devout gratitude to the Great Head of the Church for the large measure of success vouchsafed in the prosecution of the missionary work under the care of the Western section of the Assembly's Home Mission Committee, and its subordinate Committee on Augmentation; records its thanks to the Church of Scotland, the Free Church of Scotland, the Presbyterian Church of Ireland and especially to the students of the Free Church College, Glasgow, for the generous aid given during the year; approves of the form of commission for missionaries, as submitted in the report, expresses regret that the receipts for Home Missions and Augmentation have been insufficient to meet the expenditure of the year, so that there is now a deficit of \$745 for Home Missions and of \$3,768 for Augmentation, and realizing the urgent necessity of strengthening this latter fund, which has proved of such incalculable benefit to the Church, earnestly commends this scheme anew to the confidence and liberality of the congregations and instructs the committee to visit by deputies the several Presbyteries during the ensuing fall and winter, with a view to largely increased contributions on behalf of both the Home Mission and Augmentation Funds, and also with a view to organizing Women's Home Missionary Societies in the several Presbyteries and congregations of the Church.

Dr. Robertson, Superintendent of Missions in the North West, followed up the line of argument and illustration employed by Dr. Warden. He spoke of the urgent need of well sustained missionary efforts in the North-West. Such effort was more needed now than ever. Never since 1882 had there been such an influx of emigrants in that vast region as was taking place now. Canadians make excellent immigrants, as do also those who come from the older lands.

The European Churches are deeply interested in the populations of Eastern lands, but unless our Church and the other Canadian Churches plant the Gospel in the field that is within our borders, who else will do it? The increase in the Presbyterian Church in the North-West has been in a larger ratio than that of any other. The time is not far distant when the Church in the North-West will be self-supporting. The increase has been most marked. When he first reported to the Assembly the number of members was 1,335, now it is 7,677. The rate of contribution is higher than in any other part of the Church being at the rate of \$19.17 per member. The deficits result largely from the fact that people generally do not know sufficiently the necessities and importance of the case. The credit for the great work accomplished is mainly due to the self-denying men who labour so devotedly in the North-West.

At this stage the Moderator requested the Rev. Dr. Ure and the Rev. G. M. Milligan to engage in prayer.

Dr. Reid referred to the great variations in rate of giving in different Presbyteries and congregations.

Mr. Hamilton, of Collingwood, was glad to hear that the Presbytery of Paris had undertaken to support a missionary in the North-West. Personally he had adopted the principle of systematic benevolence.

Principal King was delighted with the encouraging character of the reports presented. Much progress had been made during the last few years. He was not sure but that it was a good thing for a church to have sometimes the spur of reported deficits. Under cover of systematic giving injury might occasionally be done to some good cause. It might foster the theory that a part is the Lord's and the rest the property of the individual. He recognized that his whole income was the Lord's and had to be spent in His service in the ways he judged best. Dr. King strongly urged the widening of the scope of the Woman's Foreign Missionary Society so as to include Home Missions. He considered it was our duty to plant the Gospel in every part of our land.

Rev. D. J. Macdonnell in a few words moved, seconded by Dr. Cochrane the following as a substitute for the last clause of Dr. Warden's motion: In order to secure the co-operation of the women of the Church in Home Mission work, the General Assembly instructs the committee instead of taking action in the direction of forming Women's Home Mission Societies, as sanctioned by a previous General Assembly, to confer with the Foreign Mission Committee of the Woman's Foreign Missionary Society with a view of widening the basis of said Society, so as to include Home Missions in its operation.

Rev. P. McF. McLeod, after speaking in glowing terms of British Columbia, expressed the desire that as he might be considered a tender-foot, the brethren from the Pacific Slope should speak of the field there. It was a country with great capabilities. He was followed by Rev. T. G. Thomson, Vancouver, and the Rev. D. McRae, Victoria, who spoke of the peculiarities and requirements of the field, the great success that has attended the work there, and expressed great confidence in its future.

Mr. James Croil, expressed his satisfaction at the encouraging nature of the reports. He was not in sympathy with individual congregations sending out particular missionaries to particular fields. The committees could be trusted. They were in a position to estimate the adaptations of men and the special requirements of every part of the field. He thought commissioners to the Assembly ought to give the fullest information possible to the people, and the results would be most gratifying.

Mr. John Charlton, M.P., spoke of the great importance and the large capabilities of the North-West. If we are to mould aright the destinies of what will become the great centre if this is to be a prosperous nation we must plant our institutions there. The wealthy men throughout the Church could do much if they only realized the importance of the country and its needs. He suggested that Dr. Robertson should take up collections and send round subscriptions when he addressed meetings on behalf of the North-West.

Dr. Cochrane briefly and forcibly seconded Mr. Macdonnell's amendment.

Dr. Kellogg did not think the proposal made by Mr. Macdonnell was the wisest thing to do in the circumstances. It would be strongly resented by many members of the Woman's Foreign Missionary Society. He detailed the experiments made in the American Church and the results had not been satisfactory.

Rev. G. M. Milligan spoke in similar strain. The work was one and it would be injudicious to take away the motive which animated the women to work for women. Why not organize for all the Schemes of the Church?

Rev. Joseph Whyte briefly supported the amendment after which the amendment was carried by a large majority.

At the Friday afternoon Session, after reading of minutes, the first business was the report on Statistics, which was presented by Dr. Torrance. He began by expressing satisfaction at the nature of the report to be presented. It shows with very slight exceptions great prosperity during the past year.

The average contribution for stipend per family throughout the Church was \$8.52, a decrease of \$0.12 on the preceding year; and per communicant \$4.40, decrease, \$0.27; for all strictly congregational purposes, \$19.52, increase \$1.81; and \$10.23 per communicant, increase, \$0.66; for the Schemes of the Church, \$3.42 per family, increase \$0.52; and \$1.80 per communicant, increase, \$0.24; and for all purposes \$24.40 per family, increase \$2.20; and \$12.86 per communicant, increase \$1.63.

Your committee continue the report of income for all objects, with increase or decrease (only 1 year) for each year since the Union in 1875, and it will be seen on looking over it that for no year has there been as great an increase in all that period as in 1888, being nearly \$16,000 more than in the preceding year, which took the lead of any of the others.

	Total Income.	Increase.		Total Income	Increase
1875-76	\$982,672		1882-83	\$1,422,783*	\$13,035
1876-77	986,115	\$3,443	1883-84	1,453,624*	30,841
1877-78	1,030,386	44,271	1884-85	1,558,218*	104,594
1878-79	1,110,381	79,995	1885-86	1,580,818*	22,600
					Decrease,
1879-80	1,162,154	51,773	1886-87	1,533,517*	47,301
					Increase.
1880-81	1,245,495	83,341	1887	1,930,252*	106,735
1881-82	1,409,748*	164,253	1888	1,942,723*	212,471

Complaint is made that a number of large congregations in cities did not report the single persons apart from families connected with the congregations. The committee has been startled that the books in the Sabbath school library have decreased during the year to the tune of 10,000. Where can the books have gone to? Are they all torn up? There were grave difficulties in the column for colleges. Six columns could not be spared.

Dr. Cochran moved the reception and adoption of the report. He paid a high tribute to the Convener. He said that a number of sermons could be preached on it. He would like the minutes to be taken home and read by the ministers and elders. He has seen piles of minutes lying at the seat of Presbytery in March following: "That the General Assembly receives and adopts the report with recommendations and orders it to be printed in the appendix to the minutes of the Assembly; further thanks the committee and especially the convener for the very elaborate and comprehensive report presented; expresses its gratitude to the great Head of the Church for the very encouraging growth of the Church and the increase of liberality in supporting the various departments of work, both home and foreign, and presented in the report." Dr. Robertson seconded the resolution. He explained apparent falling away in the North-West. The difference is owing to a change in the mode of calculation. He complained that the returns made by sessions and those reported by the treasurers of the Church are not at all the same. The returns of Drs. Reid and Warden and Mr. Morrison are alone reliable. The Rev. D. S. Fraser spoke to the report. He thought that instead of the head line being "amount expended" it should be "amount contributed." In that case a congregation would not be credited with what is borrowed for Church building. Dr. Reid did not think that the second recommendation would easily be carried out. There were remarks by Dr. M. Fraser and Mr. Scott. The resolution was agreed to. The Moderator conveyed the thanks of the Assembly to Dr. Torrance.

Dr. Chamberlain was then permitted to speak for a few minutes on missions in Brazil. His credentials were read. He made a very eloquent and fervent appeal for missionaries for this country. For 300 years Rome has had Brazil and it has been without the Gospel. He was once called upon to visit a Baron and he never had a Bible or a Testament; if the high classes are so the lower cannot be any better. Thirteen millions call to you for the Gospel. The slaves are liberated now, the edict took place last year, since then 100,000 emigrants have entered by one port. Hence it is not the thirteen millions that call but the multitudes that are to go in there. The infant Church in Brazil has all the problems you have here. Hence it is that the cry is so loud for aid.

Dr. Torrance then presented the annual report on the Distribution of Probationers. Only three Synods are at the present time under the jurisdiction. The Committee ask to have their operations confined to two Synods, as these are the only ones true to the Scheme. These are the Synods of Toronto and Kingston, and Hamilton and London. Dr. Laing moved the adoption of the report. He referred to the disappointment felt that so few have given hearty support to the Scheme. If it were heartily supported it would be a great boon to the Church at large as well as to the probationers. When the first recommendation was moved, Mr. Lee, of Sherbrooke, wished the Presbytery of Quebec to be under the Scheme. An amendment was moved to refer the work to the Synods; while the Assembly's Committee be a committee of transfer.

The Moderator ruled this out of order. Mr. White, of Ottawa, explained why his Presbytery did not ask for supply. The congregation found supply for themselves. After some discussion on the understanding that the Presbyteries of the Synod of Montreal and Ottawa would in future give a heartier support to the Scheme, the recommendation was withdrawn, at least for this year.

The second, as it depended on the first, also was allowed to drop.

The third was agreed to, and the report as amended was then adopted.

Six elders were then appointed to assist at the communion on Sabbath afternoon. These were, Messrs. Laird, Vidal, Panton, Roger and Kilgour.

Dr. Gregg read the report of the Hymnal Committee. Three times as many were sold last year as the year before. A tonic-solfa edition was issued. Steps have been taken to add fifty hymns to the Sabbath School Hymnal. Over \$1,600 was received for royalty and use of plates. Special thanks are due to Rev. Mr. Anderson, of Musquodoboit Harbour, who while in Europe superintended the issue of the tonic-solfa edition. Dr. Gregg asked to be relieved of the Convenership which he has held for eleven years.

An overture from the Synod of Montreal and Ottawa was read, asking for the enlargement of the Sabbath School Hymnal and the enforcement of its more general use. Dr. Campbell, of Montreal, supported the overture. He thinks that even as it is the Hymn Book has done much good. It has removed inferior books and improved the taste of the children. Mr. Gibson, of Ottawa, spoke of it also, urging the addition of a number. He reported that several schools were dissatisfied, and some had dropped it, while others were waiting to see what the Assembly would do. He mentioned several hymns that would be suited to lessons we have had, and they are not in the book. He would like not less than one hundred new hymns.

FOREIGN MISSIONS.

Friday evening there was a large attendance as it was Foreign Mission night.

Rev. Dr. Wardrope, Convener, submitted the report of the Foreign Mission Committee. He was sure that any little difficulties that may exist in the work at present will be speedily removed. The work begins in our homes and congregations extending throughout the Dominion, and then to the uttermost parts of the earth. The

* Exclusive of Mission Stations which, so far as reported, have raised for the year \$42,862, an increase of \$10,674.

work among the Indians of the North-West is most encouraging, as was shown by quotations from the reports of Rev. Hugh McKay.

There are seven missionaries, seventeen reserves, twenty-three preaching stations. The Indians under our care number 3,500. There are 178 communicants, thirty-seven additions during the year; eleven mission schools and fourteen teachers.

References were made to the difficulties in Formosa and it was stated that the committee in deference to the requests from the field there had resolved to continue Mr. Jamieson's labours there for another year.

There is a deficit of \$9,000 in the fund. He hoped that a special effort to wipe out \$5,000 of that debt would be made during the year. We ought to be thankful for what God has enabled us to accomplish and there is abundant reason to hope that we may speedily see greater things than these.

In the New Hebrides, eighteen missionaries are employed and two others are on their way there.

Efate is the scene of the labours of Rev. J. W. McKenzie, of the Canadian Church, and Rev. D. McDonald, of the Victoria Church. Mr. McKenzie's report states that the year past has been one of the most encouraging and satisfactory that he has yet seen. The accessions from heathenism have not been numerous, but there has been much spiritual growth among the converts. They have been more alive to the importance of a holy life, more sympathetic with their missionary, more ready to receive instruction, and more willing to go forth, when qualified, to teach the heathen on surrounding islands. Mr. McKenzie devotes much time and pains to the work of instructing young and old, and especially to training those who are to become teachers of others.

The work on the Eromanga Island was never more encouraging. The converts are doing all in their power to help on the work of the mission.

Mr. Annand reports encouragingly from the Island of Santo. The people are friendly, but their ignorance is so dense that some time must be expected to elapse ere the best results can be seen. A good many are now coming under instruction, and a few attend Sabbath service, but no marked change has yet taken place.

All the missionaries speak cheerfully of the advance of the good cause throughout the whole group. Mr. Robertson says: "It is simply delightful to note the changes in the field since we arrived in the New Hebrides in 1871. Encouraging reports come from nearly all the stations. Epi has a population of 10,000, and Mr. Fraser has fourteen teachers at work, and he asks for many more." Mr. Annand says: "On Nguna, where Mr. Milne laboured seven or eight years without the least encouragement, there are now 360 members in full communion." In 1888 he baptized 120 adults and fifty-seven infants. With Mr. Fraser on Epi the work is very hopeful.

The Foreign Mission Committee present an extract of the report of Rev. A. B. Baird on the work carried on amongst the Indians of the North-West, which is admitted to be so lucid as to give all necessary information. It says:—

Our mission work among the Indians of Manitoba and the North-West has, during the past year, made steady progress. In some reserves the growth has been more marked than in others; but in all, the past year has been one of advancement, not indeed as great as our wishes, but as great as from our experience we had any reason to expect. In some cases it has been beyond our expectations; in all it has been full of encouragement to our faithful and devoted missionaries, to be "steadfast, immovable, always abounding in the work of the Lord," as they have been taught by experience "that their labour is not in vain in the Lord."

While the spiritual necessities of the adult Indians have occupied the time and thoughts of our missionaries to as great an extent as ever before, our chief work has been with the young. Our confidence in the wisdom of the course indicated a year ago has been deepened. It is in the school, and especially in the Industrial School, that the great work of the Church for the elevation of the Indian must be. In the Industrial School the children are withdrawn for long periods—and the longer the better—for the degrading surroundings of their pagan homes and placed under the direct influence of all that is noblest and best in our Christian civilization. They are taught the elementary branches of an English education, and in addition, the boys are trained in farm work, tilling the ground and caring for cattle, and in some instances in the elements of carpentry and smithing, and the girls in knitting, sewing, baking, cooking and general housework, and are all taught to sing the psalms and hymns of the Church in English or Indian, sometimes in both, and to commit passages of Scripture to memory; while the day is begun and ended with reading the Word, and prayer round the common family altar. From scenes like these results of the best kind are springing, and we may confidently expect that the generation trained under these influences will be immeasurably superior to their parents, and that in a comparatively few years our work as missionaries to heathen Indians will be accomplished.

An important feature of our mission work during the past year has been the extension of our Industrial School system to fields where no such schools previously existed. And this will naturally occupy an important place in our report. Three of these schools were opened during the past year at Birtle, the Crow Stand and the File Hills respectively. The first of these was opened early last October.

The committee tell of the continued progress in the work of the Gospel in the Island of Formosa. The subjoin an account of the present state of the mission, as transmitted in a communication from Dr. McKay of date March, 1889. It is as follows:—

(1) Number baptised since the report of March, 1888, 112; (2) number of deaths during the same time, 43; (3) number of increase, (3) number of deaths year's total, 2,650; (5) number of living members, 2,719; (6) number of elders, 75; (7) number of deacons, 71; (8) number under suspension, 43; (9) number excommunicated, i.e., suspended for an indefinite time, 2; (10) number of chapels, 50; counting Rev. Giam Cheng Hoa, preachers, 51; (11) nearly two dozen students in Oxford College.

In contrasting, as is his usual custom, the present with the past, Dr. McKay says:—

Seventeen years ago to-day I landed at Tamsui. It was a Saturday, too. No friend, no house, no converts, no preacher, no students, no home. Little do Canadians who never travelled a dozen years ago know what it is to bear being dubbed as a "Colonist," "Green Canadian," "Wonder if he has his skates?" "Ignorant backwoodsman," etc. Things have changed. The world is really moving on, and my beloved native land—broad, vast and great—is taking her place amongst earth's greatest nations. Right or wrong, I find intense pleasure in contrasting things. Well, then, this eve in Oxford College, according to previous arrangement, we all met to hear a debate. The subject was "Christianity versus Confucianism, Buddhism and Taoism." Twenty-four preachers and students took part, i.e., twelve on each side. A preacher who is a B.A., i.e., a graduate, led on "Confucianism," and had three supporters. A preacher who was a leading Buddhist also had three to support him. A preacher who was a Taoist priest had three by his side. Thus four were dressed in Confucian style, and four were dressed in Buddhist style, also four like Taoist priests. The hall was decorated beautifully by the students and a Mr. Aminoff, of the American Bible Society. He is a Finn—a Lutheran—and was here last year. He worked hard and put up figures of sewed leaves thus:—

1872 — 1889,
17 Years.
Converts, 2,719.

Mr. and Mrs. Jameison were also cheerfully employed all day assisting.

In view of satisfactory representations the committee has decided to retain Rev. John Jamieson in Formosa.

In speaking of the Honan Mission, which has not yet been occupied, the missionaries being diligently engaged in acquiring a knowledge of the language, the committee add: At present Mr. Goforth and his family, Dr. and Mrs. McClure, and Mr. McGillivray, are at P'ang Chia Chuang, in the Province of Shantung, about 450 miles from Chefoo. Here the American Board of Commissioners of Foreign Missions have for some years had a station and are carrying on various branches of mission work, and, while our missionaries are devoting their main attention to the acquisition of the Honan dialect of the language, they are, at the same time, endeavouring to obtain an insight into the methods of carrying on the work among the people. Dr. Smith is still at Chefoo, studying the language, and in the Mission Hospital of the American Presbyterian Board, acquiring skill and training in the treatment of the natives. Miss Sutherland is also still at Chefoo. She has sent to the committee her resignation, on personal grounds, to take effect from the first of September next. The committee, while very much regretting that Miss Sutherland's connection with the committee should be severed, feel that the reasons for her resignation are sufficient, and have accepted them. All our missionaries are experiencing the difficulty of acquiring satisfactory knowledge of the language. They do not, however, despair, but feel it a great trial of their patience to be unable to do anything towards enlightening the myriads whom they see in darkness about them.

Since the Assembly of last year, Rev. G. McKelvie, M.A., and Rev. T. Buchanan, M.D., have been sent out as missionaries to Central India, the former supported by St. Paul's Church, Montreal, and the latter by St. Andrew's Church, Toronto. Misses Elizabeth Beckett Scott and Jennie Colum Sinclair have also been sent to the same field. These will soon be followed (D. V.) by other two young ladies, Misses Jamieson and Harris. The Canadian staff is as follows: Rev. J. Fraser Campbell, Rutlam and Indore; Rev. J. Wilkie, M.A., Indore (in Canada); Rev. W. A. Wilson, M.A., Neemuch; Rev. G. MacKelvie, M.A., Mhow; Rev. J. H. Buchanan, B.A., M.D., Oojein; Miss Rodger, Indore; Miss I. Rose, Indore (in Canada); Miss Elizabeth Beatty, M.D., Indore; Miss Marion Oliver, M.D., Indore; Miss E. Beckett Scott, Indore; Miss J. Colum Sinclair, Indore. The year had been characterised with wonderful success all along the field.

The committee speaks in terms of great gratitude of the noble work carried by the Woman's Foreign Mission Society. The following statement shows its numerical strength:

Total membership in Mission Bands.....	4,085
Members in Auxiliaries.....	10,144
Members of General Society.....	2,749
Total membership.....	17,978
New Presbyterian Societies.....	4
New Auxiliaries.....	62
New Mission Bands.....	36
Total Presbyterian Societies.....	25

The Committee adds: The arrival of the Society at this stage of progress, while it is a ground for thankfulness, can only be regarded as an earnest of wider extension and more permanent usefulness in years to come. The possibilities of usefulness and of zealous activity within the scope of the various Presbyterian societies and their workers, who can measure? The good already accomplished through them in utilizing the resources of the Church, in calling forth local talent, in developing business capacity, in encouraging trusty and remote societies, and in establishing new centres of interest, is acknowledged on every hand; and to its Presbyterian organization, perhaps, more than to any other human instrumentality, the society looks for future expansion and success.

The following is the financial statement:

Receipts from all sources.....	\$72,039 15
Balance from last year.....	9,961 43
Total.....	\$82,000 48

The expenditure was as above total. Among the receipts of the year were \$29,700.57 from the Women's Foreign Mission Society (western division).

The following are the estimates for the current year.

New Hebrides.....	\$ 7,000 00
Trinidad.....	13,000 00
St. Lucas.....	5,000 00
Demarara.....	1,000 00
	\$21,500 00
WESTERN DIVISION.	
North American Indians.....	\$ 19,000 90
CHINA.	
Formosa.....	\$18,000 00
Honan.....	10,000 00
INDIA.	
Education of ladies, Kingston.....	\$ 900 00
Rates to widows' and orphans' fund.....	56 00
Proportion of agent's salary.....	650 00
Expenses of meetings, etc.....	1,300 00
Interest to Mrs. McIlhenny and Mrs. Johnston.....	610 00
Possible outlay in connection with extension of work.....	1,500 00
Debt.....	5,000 00
Total estimates.....	\$85,016 00
	106,516 00

Mr. John Charlton, M.P., moved the reception and adoption of the report. This he said was the age of missions. He sketched the unfolding of the missionary enterprise since the beginning of the present century. The vast populations of eastern lands rendered the work one of stupendous magnitude, and it can truly be said that as yet we had only made a beginning in the work for the evangelization of the world. The duty of carrying on the work rests on the Christian Church. In the first century the religion of Jesus Christ overran the Roman Empire and that without missionary societies, organizations and paid service. The work is a difficult one because it is a difficult thing for us to realize the brotherhood of man. Commerce is spanning the earth. It is a still higher duty to Christianize the world. We ought to keep peace at least with the extension of commerce. Christianity is the basis of civilization. J. Russell Lowell had rebuked a sceptical sneer at a banquet by stating that no place where Christianity could not be found would be safe to live in. The testimony of all impartial observers is more reliable than statistics and tabulated results. The blessings imparted by missionary effort as shown by competent testimony was a complete refutation of recent criticisms on Missionary Endeavour. He spoke in commendatory terms of the Woman's Foreign Mission Society. The growth of this organization, he said, was marvellous. The expectations of the committee in obtaining an increased income during the current year he hoped would be exceeded. The more religion you export the more you will have still remaining. Ten times more money was spent unnecessarily, much of which might be devoted to the spread of the Gospel. The work in which the Church was engaged would be a blessing to Canada, to America and to the world.

Rev. Alexander Falconer, Pictou, N.S., seconded the motion for the adoption of the report. His remarks were principally confined to what had been done and what is now doing in the Eastern section of the Church. It had been the pioneer of Canadian Missions. At its inception there had been a discussion between the claims of Foreign Missions and those of their college. The former triumphed and everything else had gained by the triumph. The South Sea Mission had been productive of glorious results. Now that it was nearer to the Australasian and Scottish Churches no more missionaries would be sent, but those there now must be supported. Having spent eight years in Trinidad he could bear testimony to the work that educationally and by the preaching of the Gospel was being done amongst the coolies there. If there was a deficit in the West-

ern section there was a balance in the east. He concluded by making a feeling reference to the loss sustained by the death of the Rev. John Gibson. After the singing of a hymn the Moderator called upon the Rev. John Wilkie who delivered a fervent and impressive address. We are, he said, in India passing through a crisis—a revolution. The people of India comprise nearly one-fifteenth of the entire population of the globe. They are our equals in every respect save one. They have not the Gospel. They are awakening to a sense of their powers. If these persons were consecrated it would be a great means of Christianizing the world. Caste is rapidly losing its power. Hinduism has to a large extent lost the respect of the people. The crucial question in India is the atoning work of Christ. They feel that all existing Indian systems are decaying. Infidel missionaries are busy. The struggle is now a life and death one. The converts in some parts of India are doubling every five years. There are more than 1,000,000 Christians in India at the present time. He urged strongly the extension of educational work of a strictly Christian character in Central India.

The three young men, Rev. Messrs. Murdoch McKenzie, I. H. MacVicar, B.A., and John McDougald, B.A., who are about to proceed to Honan, China, delivered stirring, impassioned and impressive addresses on the cause of Foreign Missions.

FOURTH DAY.

After the opening exercises President Forest submitted the report of the Presbyterian College, Halifax. The report was in every respect satisfactory and was at once adopted.

Rev. A. T. Love, B.D., presented the report of Morrin College, Quebec, which was not printed but was read by Mr. Love. It showed that last year twenty-eight students were in constant attendance, of whom fifteen were taking the theological course. Eight students engaged in mission work last summer. The income was reported to be far below the requirements. The College had gone through a long series of hard times. But gratification is expressed that the people of Quebec in sympathy with the Church were becoming alive to the needs of the College. Great assistance had already been rendered by Messrs. John and Frank Ross, the latter having expressed the intention of endowing a chair. The motion for the adoption of this report was moved by Rev. Mr. Carmichael, the oldest graduate of the College, who spoke in terms of the highest appreciation of the institution, and presented in the strongest light the necessity for supporting it liberally. Rev. R. A. Lee, of Sherbrooke, seconded the resolution, which was carried unanimously.

Rev. Dr. Warden presented the report of Montreal College, of which the following is a summary. The Senate reported with much satisfaction the successful termination of a prosperous and eventful session. The whole number of students in attendance was eighty, of whom thirty attended theological classes, the remaining fifty taking their Arts course in McGill College or in the literary department of the Presbyterian College. This is the largest number of students the College has ever had within its walls, and illustrates the steady advance which it is making in the confidence of candidates for the sacred ministry. Of these eighty students, fifteen this year completed their course in theology, and are prepared to enter upon their life work. Four of the fifteen join Mr. MacKelvie, one of the graduates of last year, in the foreign field—a field to which several graduates of the College have aspired, but the way to which has only recently been opened by the missionary spirit and liberality of congregations in the city of Montreal; four more are French-speaking students, prepared to take their place in the important work of French evangelisation; of the remaining seven, two have signified their intention of labouring in the Northwest; one is doing mission work in Arizona, and the others have spheres of labour before them in the older Provinces. The Session has been an eventful one, in that the missionary spirit which has characterised it has borne such abundant fruit, fruit that, in comparison with what the College by the divine blessing still may yield, is but the handful of corn on the top of the mountains. The receipts of the year were \$12,735. Disbursements, etc., \$12,676.94. Dr. Warden, in presenting the report, presented the necessity for a more stable income and advocated very strongly the increase of the endowment, suggesting \$300,000 as a fair figure. He made an earnest and forceful speech in support of this proposal.

Rev. G. D. Bayne, of Pembroke, moved the following resolution: That the report be adopted; that the Assembly expresses pleasure at the continued prosperity and success of the college, and commends anew to the liberality of the Church its more complete endowment. This was seconded by Rev. Mr. Somerville and unanimously carried.

Rev. Peter Wright asked leave to interpolate a matter of business which if it were to be attended to at all must be taken up at once. The Women's Christian Temperance Union would not be in session after to-day. He therefore moved: "That a deputation be appointed to wait on the Women's Christian Temperance Union of the Dominion, now in session in this city, and express to them the profound sympathy of this Assembly with them in the cause of Temperance and its high appreciation of the great work they have accomplished, and that the said deputation consist of Rev. W. A. McKay, Mr. Walter Paul and the mover."

The Moderator said it was a dangerous precedent to set to bring up business in this way except through the Bills and Overtures Committee in the regular manner, and ruled the resolution out of order. However, leave was given to the Bills and Overtures Committee, of which Dr. Laing is the Convener, to meet at once and consider the matter. The Committee retired and the regular business proceeded. At a later stage of the proceedings the Committee reported the resolution. On proposal to adopt it, Chief Justice Taylor said it naturally suggested the question whether the Assembly would be willing to receive deputations from outside bodies, and moved that the regular business be proceeded with. The amendment was seconded by Dr. Laing, but on being put was lost, though a considerable number voted for it. The main resolution in favour of the deputation was carried.

Rev. Dr. Thomson, of Sarnia, presented the report of the trustees of Queen's College and University. The number of students continues to increase. Last session 425 were enrolled, 231 being in Arts. Seventy-eight are studying for the ministry. Concerning the finances the report says: "The most serious deficiency under this head is in the amount from the General Assembly's College Fund. The college requires from this fund, for the maintenance of the theological department, \$4,000 per annum. The average amount received annually for the seven years previous to the last was \$2,819.40. During the past year, however, only \$1,612.71 has been received. The explanation of this, so far as can be learned, is that congregations assumed that on account of the success of the Jubilee Fund little or nothing was now needed. It is therefore necessary to point out that the Jubilee Fund was for distinctly specified objects in the Faculty of Arts; and that the very existence of the Theological Department depends on the Assembly's College Fund. A gratifying fact is that the places that gave most for the Jubilee Fund, Kingston and Toronto especially, gave also most liberally to the Assembly's College Fund. The reason for this may have been that the large sums given by the few to the Jubilee Fund stimulated giving on the part of the many, whose contributions made up the bulk of congregational collections. Fortunately, arrears from the Temporalities' Fund were received during the year, and the greater part of the deficiency was thus covered. But, as this cannot happen again, the Trustees implore the General Assembly and all who value the religious side of the University's life and feel the necessity of having the Theological Department sustained not to forget the urgency of the case, as here submitted.

The disbursements were \$30,801, and the receipts fell short of this sum by about \$1,800.

Dr. Ross stated that the earnest mission spirit which had always characterized the students of the college was still maintained. He went briefly over the changes made in the charter by legislation applied for and granted at the last Session of the Dominion Legislature. Referring to the deficit in ordinary revenue, he mentioned besides the falling off in contributions to the college, the fact that many of the pastors in the western part of Ontario, the wealthiest portion of the Church, were graduates of Knox, and it was only natural that the contributions of these congregations should go to Knox College. But, natural though it was, it did not do away with the fact that the colleges were all doing the work of the Church, and that they should all be fairly supported.

Rev. Dr. Thompson, of Sarnia, moved the following resolution: That the Assembly receive the report of Queen's College, express satisfaction at its continued progress, approve of the legislation secured, and regret that the contributions for the College Fund Scheme of the Church have fallen so far short of the amount received in former years in the support of the theological faculty, and hope congregations will respond to the appeal for additional assistance. In presenting this resolution, Dr. Thompson referred to the time, about ten years ago, when many of the members of the Assembly thought that there were too many colleges for their constituency. But they had now found out the need of these colleges, and the possibility of supporting them for their constituency was not Canada only, but the heathen lands beyond, to which many of their missionaries were sent. Dr. Thompson referred to the fact that the Principal of Queen's, then Moderator, had come back from his tour of the world in improved health, and expressed the earnest hope that he would be spared in health and strength to carry on his work for the college, the Church, and the country. (Applause.)

Dr. Laidlaw seconded the motion to receive and adopt the report of Queen's College. He regretted the abolition of the Common College Fund, as some of the colleges had suffered in consequence. It was natural that graduates of the respective colleges would favour contributions to the particular institutions in which they had been trained. Still the college work was one and ought to receive a generous and impartial support.

Mr. James Croil said a few words in support of the motion. This very day, the 15th of June, was a red-letter day in the Church's calendar. On that day fourteen years ago the Church was united. This is the anniversary of the union in 1875. He had been present at every meeting of the Union Committee and one after another the obstacles to union were overcome. The last was the question of colleges. The matter had been left to the adjustment of time and the wisdom of this course was now amply justified. The colleges are doing excellent work, and are deserving of the fullest support. The Presbyterian Church must have an educated ministry. In some quarters there is a cry that we are turning out too many ministers, as there are too many doctors and lawyers. The requirements of the home field are still great, but when it is filled there are boundless fields in the regions beyond.

Principal Caven presented the report of Knox College. At the outset he expressed his entire sympathy with Mr. Croil's remarks concerning the number of candidates for the ministry. The number of students graduating from Knox this year (twenty-two) was exceptionally large, but they are all likely to obtain speedy settlement. The spiritual tone of the college was good. The increase of the missionary spirit and the development of Foreign Mission work had exercised a most beneficent influence. They should feel profoundly thankful for the increasing numbers devoting themselves unreservedly to the service of Christ wherever in Providence they may be called. At a time like this when in many quarters men's hearts were failing them for fear this increasing consecration of young men to the service of the Gospel was eminently reassuring. Dr. Caven gave generous recognition to the services rendered by Rev. R. Y. Thomson and hoped that they would soon be in circumstances when they could avail themselves of his permanent services. At the present he was in Germany prosecuting a course of Old Testament studies. When the colleges were endowed all friction would be removed and nothing but the kindest feelings would prevail. He suggested that the college Board be empowered to negotiate, if necessary, for the sale of the present site of Knox College, and concluded by moving the reception and adoption of the report which was seconded by the Rev. Geo. Burson and agreed to. This is the motion:

The General Assembly expresses gratification with the increase of the number of young men who are preparing for the ministry in Knox College, as well as in the other colleges of the Church; commends the college to the liberality of the Church, and hopes that its financial standing will soon warrant such increase of the teaching staff as the work of the college obviously requires. In regard to the request of the citizens of Toronto in the neighbourhood of Knox College, that some body should be authorized to negotiate with them as to the purchase of the college property, the Assembly deems it sufficient to instruct the College Board to report to the next Assembly any definite proposition that may be made to them by any parties who desire to acquire the property.

It was agreed to receive a deputation from the Methodist Conference on Tuesday.

Dr. Reid made a personal explanation and disclaimed all responsibility for the abolition of the colleges Common Fund. The Assembly abolished the fund, and in fact it had abolished itself.

Dr. Warden regretted the abolition of the Common Fund. He considered it was a mistake, and the falling of contributions confirmed him in this belief.

Chief Justice Taylor presented the Manitoba College report. The number of students in attendance during the past Session has been 112, an increase of eight over the preceding year. Of these, eighteen were enrolled as students of theology; seventy were in attendance as students in the Faculty of Arts; and the remainder were in the Preparatory Department. The honours and scholarships gained by students of the Colleges, at the University examinations, as detailed in the report of the Senate, transmitted herewith, afford ample proof of the efficiency of the teaching staff in the institution. That the college is growing in public estimation as a place of education, is shown by a comparison of the numbers sent up by the affiliated colleges to the university examination in progress at the date of this report. These are, from St. Boniface College, seven; from St. John's College, twenty-three; and from Manitoba College, sixty-four. The number of young men who have, during the past three years, proceeded from the various colleges to degrees in the University of Manitoba has been, from St. Boniface College, six; from St. John's College, eighteen; and from Manitoba College, thirty-two. The number of students in attendance in the Theological classes is specially gratifying. To have such a large number of young men in the North-West, available for service in the mission field during the summer months, is the means of saving a large amount annually to the Home Mission Fund, in the mere matter of travelling expenses, and gives the college an additional claim upon the liberality of the Church. The Principal and staff of professors were overworked, Dr. Bryce's health had suffered by the great burden of work laid upon him. The college had been privileged in having the services of Rev. R. Y. Thomson, and he was pleased to learn that they were to be continued. He referred to the loss sustained by the death of the Hon. A. G. B. Bannatyne.

Principal King recognized the value of Judge Taylor's services in promoting the welfare and efficiency of the college. He spoke of the relatively large number of theological students that had been trained and who were now receiving tuition in the college. They were raising a native ministry in the North-West and they had two of

their graduates labouring in China and others occupying important positions in the United States. He also referred to the heavy burden of work laid on the professors and lecturers in the college. The financial condition of the institution was clearly explained and it was shown that the efforts for improving that condition during the last few years had been most gratifying in their results. He solicited subscriptions on condition that an existing obligation of \$10,000 was wiped out. (At the closing of the sederunt a gentleman occupying a prominent position was overheard arranging with Dr. King for the providing of a cheque.)

Dr. Duval, of Knox Church, Winnipeg, in a vigorous and interesting speech moved the reception and adoption of the report. Winnipeg was the gateway of the west and the centre of America. There was room for seven Ontarios out there. Manitoba College had a splendid and a most important future before it. He did not know any college of its size on this continent that was doing the amount of work it was doing and doing so well.

Dr. Campbell, of Renfrew, in a few sentences seconded the motion, which was carried, and is as follows:

That this Assembly in receiving and adopting the report of the Manitoba College records its high gratification with the efficiency exhibited and the progress made during the past year, and in consequence of the very wide field of influence occupied by the same in relation to the rapidly-developing West, this Assembly renews its kindest commendation of this institution to the prayerful consideration and liberal support of the whole Presbyterian Church in Canada. Thus the work mapped out for Saturday's sederunt was completely and most satisfactorily accomplished.

SABBATH SERVICES.

The Assembly preachers in St. Andrew's west, were, in the morning, the Rev. Principal Forest, of Dalhousie College, Halifax, who gave a stirring, impressive and profitable discourse from Matt. xii. 32. In the evening the pulpit was occupied by the Rev. James Ross, B.D., of Knox Church, Perth, who delivered an excellent practical sermon. The Toronto pulpits were filled by commissioners to the Assembly. Dr. Laidlaw preached in St. Andrew's east in the morning, and the same pulpit was filled by Principal Forest in the evening. Rev. James Fleck, B.D., Montreal, preached in Central Church. Principal King preached to his old congregation in St. James Square, a thoughtful and helpful practical discourse. Dr. Bryson, of Huntsville, Alabama, gave a vigorous, eloquent sermon from Psalm lxxiv. 22. Dr. Duval, of Knox, Winnipeg, was the preacher in Cooke's Church, in the morning. Those who ministered to the congregations in Knox Church, were Rev. L. H. Jordan, B.D., Montreal, and the Hon. and Rev. R. Moreton, of Hamilton. Rev. S. Huston, M.A., Kingston, preached in Chalmers Church. Rev. J. A. Brown, of Belmont, who was in the city as a delegate to the Anti-Jesuit Convention, preached excellent discourses morning and evening in St. Mark's Church. Professor Mowat, of Queen's University, preached at West Toronto Junction on Sabbath last. The Rev. A. J. Mowat, Frederickton, N. B., was the preacher at the morning service in Bloor Street Presbyterian Church.

The practice of dispensing the Sacrament of the Lord's Supper on Sabbath during the session of the General Assembly was instituted at Halifax last year, and was so thoroughly enjoyed by the participants that it was decided to make it one of the annual events held in connection with the Assembly. In the afternoon of Sabbath last the Sacrament was dispensed to about four hundred persons. The services were conducted by the Moderator, assisted by Rev. D. J. Macdonnell, Rev. Dr. Fraser, Rev. Dr. Reid, and Rev. A. H. Scott. The galleries of the church were well filled. The services were solemn and impressive.

The gathering of Sunday school children at Knox Church yesterday, was somewhat interfered with by the rain that fell in the earlier part of the afternoon, but at three o'clock the main floor of the church was fairly well filled with little ones from Knox, Erskine and St. Andrew's (West) Sunday schools. The galleries were occupied by parents and friends of the children. Superintendent McMurrich, of Knox Church school, took the chair, and beside him on the platform were the three speakers of the afternoon. Rev. Dr. Bryson, Huntsville, Alabama; Rev. Dr. Moore, Ottawa, and Rev. A. Fleck, Montreal. Dr. Bryson, of Huntsville, Alabama, was the first speaker, and won the hearts of his juvenile audience by telling an anecdote of the time when he was a chaplain to the Conference army in the great civil war. A gray-haired soldier lying dying from a wound on the battle field with his last breath said the child's prayer that he had learned at his mother's knee. Training of a kind that would come back to the mind at the last extremity was good for them, and the Shorter Catechism had a great deal to do with giving a man backbone. Rev. Dr. Moore, of Ottawa, with apt Scriptural illustrations, told the children that Jesus, who could find and bring into His service Zaccheus from the tree top, the Samaritan woman at the well, the tax gatherer at the receipt of customs, and the malefactor on the cross, could come near and watch over them under all circumstances. Rev. A. Fleck, Montreal, is pre-eminently a teacher of children. He succeeded in getting close attention by complimenting the "little ones on their neat appearance and nice manners, and then pressed home with apt illustrations and pretty stories the necessity of belonging to the Kingdom of God. Referring to the fact that the pulpit often preaches in a tone not explicit enough to be understood by the children, he related a story of a child in New York, at the door of its own home that was left in a pitiful condition from the pelting storm, because the knocker on the door was out of its reach. He trusted that the teachers of Toronto would not place the knocker on the door of the Kingdom of God, the home of little children, so high that they could not reach it.

Advantage was taken of the presence of a large number of Gaelic speaking ministers at the General Assembly to have a Gaelic sermon preached to the Highlanders in the city. Accordingly a goodly number gathered on Sabbath afternoon in the lecture-room of Knox Church to hear Rev. Adam MacQueen, of Ripley, discourse in the vernacular of the Gael. The reverend gentleman selected Hebrews iv. 16, for his text, and delivered an excellent sermon on the throne of grace, the invitation contained in the text to draw near that throne, and the Divine purposes of mercy for which the invitation was given. He gave an eloquent exposition of his theme in the rich language of the hills, the terms and tones of which reminded many of those present of Quiraing and the palmy days of Snizort. An announcement was made that another sermon in the same language might be expected in the same place on Sunday next.

On Saturday afternoon a goodly number of Assembly commissioners and their friends had a pleasant trip to Oakville per steamer Steinhoff. The afternoon proved to be a lovely one, and everyone was thoroughly delighted. The only feature with which any fault could be found was in not allowing a longer stay on shore. On the arrival of the boat at Oakville Miss Wilkie Patterson stepped aboard with a magnificent basket of flowers, a gift intended for the Moderator, who unfortunately was not on board. The proceedings were made more interesting by a pleasing little incident that occurred on the return trip. By the unanimous voice of the excursionists Dr. Battisby, of Chatham, was called to the chair. Rev. J. A. R. Dickson, of Galt, then called the Committee on Arrangements to the front, and read them a resolution, expressing on behalf of the Assembly, their hearty thanks for providing such an enjoyable trip. The motion was seconded by Rev. J. Beckett, of Thamesville, and carried amid cheers for the committee. Several felicitous speeches were then made by Rev. Mr. Buras, Mr. Milligan, Mr. J. K. Macdonald, and Mr. McNab, and all arrived home feeling benefited by the five hours spent on the water.

(To be continued.)

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 19th, 1889.

THE Bishop of Toronto gave his clergy a sound lecture one morning last week for not attending the opening services. His Lordship thought that only ten were present at prayers, but a member of Synod corrected him and said there were *eighteen*. The Bishop gave additional point to his lecture by gravely informing the members that they would all be present if there was to be a debate on the division of the "surplus." Probably they would, and the surest way not to have any money to debate about in a short time is to remain away from prayers and attend largely when a money question is being discussed. We do not wish to make comparisons, but it is pleasant to state that the opening exercises in the General Assembly were perhaps never as largely attended as during the present meeting. On Wednesday morning the large church was full.

THE fact that some of the reports submitted to the Assembly last week show a small deficit need not distress anybody. The whole amount paid by the people is \$212,471 larger than the amount paid into the funds last year. So long as the gross amount increases at the rate of nearly a quarter of a million a year, a small deficit in this or that fund is not a matter of much importance, and can easily be put right the next year. Economists of a certain class may say that the church expends much more money now than in former years. Certainly she does because she does much more work. The germ of the Allan line of steamers was a tug-boat that Sir Hugh used to sail on the St. Lawrence; of course as much money was not required to run that tug as is required to run the Allan line. The church is much larger than it was, is doing much more work than it ever did, and therefore much more money is needed. And it comes too and will continue to come if we have power in our pulpits.

NO motion passed by the Assembly so far will produce more discussion than the following instruction given to the Home Mission Committee:

In order to secure the co-operation of the women of the Church, instruct the Committee, instead of taking action in the direction of forming Woman's Home Missionary Societies, as sanctioned by a previous General Assembly, to confer with the Foreign Mission Committee and with the Executive Committee of the Woman's Foreign Missionary Society with a view to widening the basis of said Society so as to include Home Missions in its operations.

If the Woman's Foreign Missionary Society wish to do Home Mission work, there is no reason why they should not do it. If they don't wish to widen the basis of their society so as to include Home Missions, they may put an end to the matter by simply saying "No." The only serious feature of the case is that in order to ascertain the mind of the Society, every auxiliary will have to discuss the relative merits of Home and Foreign Mission work. Twelve months hence it will be seen whether a discussion of that kind has done good or the reverse. It would have been more satisfactory if the request to widen the basis of the Society had come from the women themselves.

IN presenting the report of Knox College, Principal Caven took substantially the ground in regard to selling the present building that THE PRESBYTERIAN has taken since the question was started. We have a good site and a fair building. There is no reason why we should sell. Still, if the people who wish to buy offer enough to make it an object to sell the property let it go and put up a larger and better building. Ten years ago the present building was one of the best college buildings in the country. Ten years hence it may be one of the poorest. Presbyterians are not in the least ambitious to take a back seat in the matter of college buildings, more especially if a much better building

can be put up without any additional cost. We notice that a portion of the press, and some of those who discuss the matter, always allude to the sale of the property as if it were merely a Toronto question. The inference sought to be drawn is that the college authorities should be willing to sell in order that an additional park may be given to the city. It should be remembered that Knox College is not a Toronto institution. The people who built and endowed it live in all parts of the country, and not one in a thousand of them are in any way interested in providing Toronto with an additional park.

GEORGE BROWN used to say that the man who originated and carried reforms in either Church or State rarely got any reward from those benefited by the reforms. In fighting for good measures, at first unpopular, he usually treads on the corns of a sufficient number of people to put and keep him out in the cold when the measures are recognized by everybody as the right thing. Dr. Laing has suffered more in this way than any minister in the Presbyterian Church in Canada. Years ago he worked hard for the appointment of an Examination Board for Knox College. The move was very unpopular. The Presbyteries did not wish to surrender the right of examining students and the students did not want an examining Board. Who would think of abolishing this Board now? Years ago he fought hard for centralization in our Home Mission work. This movement too was unpopular, many contended that each Presbytery should have full control of their own Mission field. Who would dream of going back to that old system now? Just fancy Barrie or Bruce working their own Mission field without aid from the Home Mission Committee. We could mention two or three other questions that Dr. Laing was closely connected with that were very unpopular when he began advocating them, but are not so unpopular now. It seems not a little hard that a man should suffer for advocating measures that are generally admitted to be highly beneficial to the church.

IT is said that Gladstone is the only man in the world who can make an eloquent speech about figures. The following figures don't need Gladstone or any other man to make them eloquent. They show that in fourteen years the Presbyterians of Canada have increased their contributions for religious purposes nearly *one million dollars*. In 1875, the year of the Union, the gross income was \$982,672: last year it was \$1,942,723:

	Total income.	Increase
1875-76.....	\$ 982,672
1876-77.....	986,115	\$ 3,443
1877-78.....	1,030,386	41,271
1878-79.....	1,110,381	79,995
1879-80.....	1,162,154	51,773
1880-81.....	1,245,495	83,341
1881-82.....	1,409,748	164,253
1882-83.....	1,422,783	13,035
1883-84.....	1,453,624	30,841
1884-85.....	1,558,218	104,594
1885-86.....	1,580,818	22,600
1886-87.....	1,533,517
1887.....	1,730,252	196,735
1888.....	1,942,723	212,471

Next year the amount raised will most likely be considerably over two millions. The increase last year was the largest since the Union. And last year was not a very good business year. In several localities the harvest was a failure. Manifestly our people are waking up in the matter of giving. And be it remembered giving to the Lord is one of the best tests of the spiritual life of a church. It is not by any means the only test, but it is a good one.

HOME MISSIONS.

IN point of importance the Home and Foreign Mission Schemes of the Church are unquestionably first in rank. They are so regarded by the Assembly and in the estimation of the people. They are the first to receive the attention of the Assembly, and thus secure the careful consideration to which they are rightly entitled. However necessary and important other departments of Church activity may be, and there is not one that could without injury be dispensed with, no one denies that either Home or Foreign Missions should be displaced from the order of business they now occupy. The preparation of the Home Mission report has evidently been a work of great care and painstaking. In the wide and complete view it presents of the work of the Church in this department, it is a marvel of skilful condensation, a merit that many will greatly appreciate. Any one who carefully reads it will have no difficulty in arriving at a full and satisfactory

understanding of the wisdom with which the Home Mission work of the Church is conducted by the respected Convener and those associated with him, its nature and extent, much of the good it has been the means of accomplishing, its great value in promoting the highest well-being of many thousands, and the urgent necessity for its extension if the usefulness of the Church is to be preserved and its progress maintained.

In the Maritime Provinces during recent years the work of Home Missions has been prosecuted with a degree of zeal and energy that is already fruitful in most encouraging results. By diligent inquiry and careful observation the needs of neglected districts have been to a large extent recognized, and their wants met as fully as resources in men and means permit. As a consequence of this renewed activity, hitherto neglected localities now enjoy the means of grace that a few years ago were beyond their reach. There ought to be no abatement in the efforts to sustain this work; they must be continued till the entire field is overtaken and every part of the Provinces by the sea provided with Gospel ordinances, so that not only those who have a claim on our Church for the supply of these, but the provision should be so abundant that none may be in a position to complain of neglect.

In the older settled parts of the central provinces, Quebec, for many reasons, has most important claims on the Home Mission Committee. Those most intimately acquainted with the condition of affairs there cannot help expressing their regret that in the past these claims should have remained so long comparatively unheeded. It is a well-known fact that many Presbyterian families, by reason of their neglected spiritual interests, have, it may be with lingering regrets, been absorbed in that Church which has corrupted the simplicity of the Christian faith and brought vast masses of people into spiritual bondage.

It is sincerely to be hoped that the Home Mission Committee will be placed in such a position that it will be able soon to give such aid to evangelistic work in the Province of Quebec, that what, in too many places there is ready to die, may be strengthened. Protests against Romish error and papal aggression cannot be too earnest and direct, but the most effective of all protests against error is the dissemination of the truth. The welfare of our fellow-citizens and our national progress are conditioned by the diffusion of Gospel light and liberty.

The Home Mission report gives a condensed yet adequate view of what is being done throughout Ontario. Here as elsewhere it is made manifest that the Church is awaking to a fuller sense of responsibility. Remote mission fields and newer settlements cannot, without injury, be left to struggle as they best can, alone and unaided. In an important sense these are the nurseries of the Church. From them will go forth large numbers of energetic youth to find place for themselves in the great centres of activity. If they are left in their most impressionable days without the strongly formative force of Christian influence and training what is likely to be their condition when they join the populations of great cities? Will they enlist in the ranks of the virtuous and the good, and take their places in the membership of the Christian Church, or will they recruit the growing army of the careless and the indifferent? It is not difficult to understand what should be the duty of the Church in view of these conditions. Much has been done in the Algoma district to minister to the spiritual wants of the settlers under the faithful, efficient and intelligent direction of the Superintendent, the Rev. Allan Findlay. One aspect of the work mentioned in the report is peculiarly gratifying. Under the fostering care of the Presbytery of Toronto, and within the boundaries of the city, no fewer than eleven mission churches have been organized. They have been a rich blessing to many, and have been abundantly blessed. The report states that only two missions out of the eleven receive any aid from the Home Mission Fund. All the others, with one exception, are supported by the congregations with which they are connected.

Not the least interesting part of the Home Mission Committee's report is that detailing the work under the care of the Synod of Manitoba and the North-West Territories, communicated by the energetic and indefatigable superintendent, the Rev. Dr. Robertson. In addition to what immediately and strictly pertains to his work he has supplied a few interesting and important particulars concerning the vast region over which his field ranges—information that may be relied upon, gleaned by one who is a disinterested and keen observer. He is earnest and unremitting in his advocacy of the claims of the North-West. As to the present capabilities and future prospects of the Western Provinces, there is

a remarkable degree of unanimity. Canadians and foreigners are alike in cherishing the most sanguine expectations. Dr. Robertson's plea of the urgent need of immediate, large and concentrated Christian effort in the North-West is unanswerable, and ought to be irresistible. Well does he reason British, American and Continental Churches may feel impelled to send the Gospel to the nations of Asia and Africa, but if we neglect the evangelization of the North-West who will undertake the work? No less forceful is the reason and encouragement contained in the statement that in the course of a few years at most a very large number of the congregations will not only be self-sustaining, but they will be in a position to give liberally for the work of sending the Gospel to others.

Over the entire Church Home Mission work during the year has been prosecuted on a larger and more effective scale than ever before by self-denying and devoted men. The contributions have reached a higher sum, but the stern fact remains that they are not yet adequate to the maintenance in its completeness of the work in the present proportions to which it has attained, not to speak of its extension, for which there is not only room but urgent necessity. To be anything like satisfactory, the giving must be commensurate with the expansion of the work. Forward must still be the watchword of the Church in this as in every other department of Christian endeavour.

Mr. Croil made an excellent suggestion relative to the circulation of information relating to Home Mission work as an effective means of exciting and sustaining an interest in this branch of Christian activity. He is right, it certainly would be helpful, and the Home Mission Committee could not do a better thing than arrange for the wide distribution among the families of the Church of the admirable report submitted by them to the Assembly.

EQUAL RIGHTS

THE delegation to the Anti-Jesuit Convention in Toronto last week was a large and influential one. The gentlemen, and there were a few ladies also holding commissions, represented all parts of this Province; there were delegates from Halifax on the east, and from Victoria, British Columbia, on the west. On several matters of what may be styled a minor nature, there were diversities of opinion. The delegates were not all of one particular political stripe, neither did they represent any one religious denomination. All sections of the evangelical Church had adherents in the Convention. Whatever may be the prevailing views in different localities, whatever minor diversities they may have entertained, all were of one mind regarding the evils against which it was their duty to testify. The convention made it plain that Romish aggression in general and Jesuit assumptions in particular were not only in themselves abhorrent, but are regarded distinctly as a menace to all liberty-loving people.

It was also made apparent from the brief addresses by representatives from the provinces east and west that while the same intense interest that moves the people of Ontario and the Protestants of Quebec is not so keenly felt, they are far from indifferent concerning the outcome of the agitation that so deeply stirs the central provinces. They feel that, for the present at least, they are remote from the storm-centre, but there is no telling how soon they may have occasion to defend their liberties from the encroachment of a power that strives for supremacy wherever and whenever occasion may offer. For this reason they are not cold and uninterested onlookers. The people of the Maritime, the Prairie, and the Pacific Provinces are extending their sympathies and earnest well-wishes to their brethren and fellow-citizens in Ontario and Quebec. If need be, they may be confidently trusted to take their share in the conflict that is bound to issue in the permanent triumph of perfect religious equality in this Dominion.

Though there were ardent politicians in the membership of the convention, there was a notable absence of those who take a leading part in the political affairs of the country. There were Conservatives and Liberals, but for the time being there was an unusual degree of harmony between them for once. The politicians, however, were not the parties who did most of the work of the convention. The speaking was, for the most part, of a high order. Only at the Tuesday evening meeting were there anything approaching formal orations. At that meeting the speaking was exceptionally good. The addresses of Principal MacVicar, Mr. John Charlton, M.P., Dr. Davidson, of Montreal, Colonel O'Brien, M.P., were much applauded and greatly relished. All of them spoke out in manly tones in

condemnation, not of Roman Catholics, but of Ultramontanism and its arrogant pretensions to usurp power over the State and to secure control of education. The gentlemen from the Province of Quebec were listened to with eagerness, since from them could best be learned the real nature of the grievances and disabilities Protestants in that Province are labouring under. Principal MacVicar's comparatively brief exposition of the case was clear and ringing. Dr. Davidson also gave a crisp statement of the condition of affairs under Rome rule which leads one to ask, If these things are done in the green tree, what shall be done in the dry?

While making reference to the speeches made at the convention, there was one that stood out as exceptionally powerful, that delivered by the venerable Dr. Douglas, of the Methodist College, Montreal. The impression some are disposed to cherish, that oratory is either a lost or fast decaying art, is dissipated in listening to the fervid and impassioned, yet measured, utterances of the Old Man eloquent. The light of the natural eye may be obscured, but it would be difficult to find another who has a keener and clearer mental vision than the venerable President of the Montreal Methodist College. His speech will be remembered as one of the most remarkable events of a most remarkable occasion. Another thing that impressed the large assemblage was the masterly tact exercised by Principal Caven. His retiring modesty was as conspicuous as his ability to say the right thing at the right time, and uniting, as he does, firmness with conciliation, he was able to intervene at critical moments and prevent consequences that many would have deplored. He was never swayed by impulse and never lost his balance, and it is the opinion of many that by his unswerving devotion to principle, unbiassed by any subordinate motive, he rendered eminent services to the Convention and to the cause it was appointed to promote.

Despite minor differences of opinion, the Convention agreed on what is generally regarded as a most excellent series of resolutions, setting forth the pressing duties of the hour, and asserting the firm adhesion of the people to the principle of equal rights to all and special privileges to none. Most excellent, so far as they go. It is, however, easier to formulate general resolutions and coin expressive and epigrammatic phrases than it is to apply them to actual conditions. The practical achievements of the Convention will, without doubt, meet with general and hearty concurrence, and so long as it directly and resolutely endeavours to carry out its well defined programme it is entitled to the support of all patriotic and right-minded citizens.

The formation of an Equal Rights Association is an experiment. What its future may be it is difficult to divine. In carrying out the policy defined in the resolutions of the convention it will render excellent service. Its first work is obviously to see that all who desire to do so may have an early opportunity to sign petitions of the disallowance of the Jesuit Estates Act. Such petitions should be so numerously signed, and they should be presented in such numbers, that those entrusted with the administration of the country's affairs cannot by any possibility mistake the temper of public feeling on this matter. Another present and important duty contemplated by the Convention is the employment of the most effective means for testing the constitutionality or unconstitutionality of the acts favouring the Jesuits passed by the Legislature of Quebec.

The success or failure of the work of the Convention, and that contemplated by the Association depends on the carrying out of an honest and above-board policy. If subsidiary personal or political schemes find shelter under its roof its influence will be weak; in that case it would only invite distrust, and ultimate failure, thereby injuring the very cause it is instituted to promote. The great interest at stake, the moral and religious liberties of the people, the future of this Dominion are of immensely greater importance than the rise or fall of any political party, or the advancing of the interests of self-seeking schemers. Whatever may be the short-sighted aims of some, the people at least have no political after thought to serve by the present movement. The one thing they have determined upon is that an effective check be put on Ultramontane encroachment wherever and whenever attempts, arrogant or stealthy are made by its advanced guard, the Jesuits, to intrude into spheres from which they must be firmly and forever excluded.

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Books and Magazines.

CONFIDENCE IN CHRIST: Or Faith that Saves. By the Rev. A. W. Pitzer, D.D. (Philadelphia: Presbyterian Board of Publication.)—In this little book the author explains and illustrates his subject in a way that will prove helpful to many who desire clear views of a most vital subject.

GOETHE'S FAUST. With some of the minor poems. Edited by Elizabeth Craigmyle. (London: Walter Scott; Toronto: W. J. Gage & Co.)—The Canterbury Series brings the masterpiece of the great German poet within the reach of all. Like the previous issues of the series, it is carefully and neatly printed.

THE FATE OF THE INNOCENTS. A Romance of the Crusades. By Margaret E. Winslow. Philadelphia: (Presbyterian Board of Publication.)—One of the most thrilling stories of middle age history is that of the Crusade of the Children. It has been told often already in fragmentary way, but in the present delightful volume, the author has gathered all the available legends and traditions of this pathetic episode, and has wrought them into one connected account. The story is told in the form of Chronicles. A thread of romance runs through the whole and binds it together, giving it a tender and sustained interest. The book is valuable for its life-like portraiture of the crusading times. Young people will find it intensely interesting and inspiring.

CHURCH GOVERNMENT. A Treatise compiled from his Lectures in Theological Seminaries. By Alexander T. McGill, Emeritus Professor at Princeton. (Philadelphia: Presbyterian Board of Publication.)—In this volume we have the substance of more than forty years' teaching on Church Government. Dr. McGill's students are numbered by hundreds all over the land and to them especially these lectures of their old and honoured instructor will be most welcome. The table of contents shows how wide a field these lectures cover, and of what great value the book will be to those who are interested in the questions that are here considered. In his preface the author says: "My readers will see throughout the volume that ruling elders, whether learned or unlearned, are a leading order in the writer's judgment, to be understood, instructed and animated with ever increasing concern." On "deacons," too, the writer's opinion is clearly stated, as well as on other subjects which at the present time have a living interest. Just as the closing pages were going through the press, Dr. McGill passed to his rest and reward, ripe in years, in character and in labours. The copious index was prepared by another hand, which also soon after completing this task laid down the pen to resume it no more.

A MANUAL OF INTRODUCTION TO THE NEW TESTAMENT. By Dr. Bernard Weiss, Professor of Theology in Berlin, Germany. In two volumes. (New York: Funk & Wagnalls, Toronto: William Briggs.)—This work forms a valuable part of the "Foreign Biblical Library," edited by Rev. W. Robertson Nicoll, A.M. It is designed especially for ministers, theological students, teachers, and thinkers in any station of life who desire a profounder knowledge of the New Testament Scriptures, and are willing to do some critical reading to attain that end. Those who are disposed to go below the surface and dig for hidden treasures will find themselves guided to richer veins and rewarded with larger nuggets of gold, by accepting the services of this well-informed companion. In the first volume, Dr. Weiss wields the pen of a master in discussing what he calls the "Science of Introduction," from Patristic times to the present. He then devotes over a hundred pages to a critical and detailed "History of the Origin of the New Testament Canon." This is followed by a still more elaborate "History of the Pauline Epistles." The second volume, just issued, opens with a careful analysis of the Epistle to the Hebrews, and treats at some length the question of its authorship. This epistle has been variously ascribed to Paul, Apollos, Luke, Philo, Clement and Barnabas. Dr. Weiss thinks it morally certain that Paul was not its author, as is commonly supposed. In his judgment the strongest reasons point to Barnabas, as the writer of this remarkable book. Next follows a suggestive examination of the Revelation of John, the Brethren of Jesus, and the General Epistles of James, Jude, Peter and John. Two hundred pages are then devoted to the Historical Books of the New Testament, taking them up separately and interweaving many facts of decided interest. The volume closes with an Appendix giving a "History of the New Testament Text," involving its original language, its early manuscripts, its various versions, and its marvellous preservation. On the whole, we are compelled to admit that this is a work of vast research on the part of the writer, and, rightly studied, must be one of vast instruction to the reader.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XXIX Continued.

"I was thankful when I heard that he was to go back again to Mr. Strong's house. It has been like home to him a long time. Did he send a letter to me?"

"Yes, but it is a very little one. I am to tell you all the news," said John, taking from his pocket book a tiny, folded paper. Allison opened it and read:

"Dear Allie, it was all a mistake; it was me she cared for all the time. Oh! Allie, you must love her dearly for my sake."

It seemed to take Allison a good while to read it, short as it was. When at last she looked up and met John's eyes, a sudden rush of colour made her hide her face in her hands.

"Don't be sorry, Allie; you would not if you knew all," said John.

"Oh! no. It is not that I am sorry. But—he will not need me now. Oh! I am not sorry. I am glad for him. But her voice trembled as she said it.

"Will he not need his sister? You would not say so if you knew what the thought of you has been to him all these years. You have not seen your brother for a long time, but it is you who have made a man of him, for all that."

"Have I made a man of him? It has been with your good help then."

"Yes, I think I may have helped him. We have been friends, and more, ever since we met that night by the lake shore."

"Ah! he needed a friend then. I seemed to forget my fears for him, after I heard that you had found him. I do not know how to thank you for all you have been to him."

"I will tell you how," said John. But he did not. He rose and walked up and down again. After a little he sat down beside her, and had more to say. He spoke of his first meeting with her brother, of Willie's illness, and of the good fortune that came to them both on the day when they took shelter from the rain in Mr. Strong's barn. He told her much more than that. Some things she had heard before, and some things she heard now for the first time. She listened to all with a lightened heart, and more than once the tears came to her eyes. And then John ended thus, "You will be proud of your brother yet, Allison," she put out her hand, and John took it, and, for a moment, held it closely.

Before Allison came in John had said to Robert:

"You are not to go away, I have nothing to say to Allison Bain to-night that all Nethermuir might not hear."

But for the moment he wished the words unsaid. A wild desire "to put all to the touch" and know his fate assailed him. He spoke quietly enough, however, when he went on to tell, in answer to Allison's questions, why Willie had gone away so suddenly to the West.

"He had always intended to go out there some time, but with the suddenness of his going Mr. Strong had something to do. It never seemed to have come into the father's mind that his little Elsie was not a child any longer, and when he began to notice the look that came into Willie's eyes when they lighted on her, he was startled first, and then he was angry, and he let his anger be seen, which was foolish. I am afraid he spoke to Elsie herself, which was more foolish still. For she became conscious, and shy, and ill at ease, and these two, who up to that time had been like brother and sister, had little to say to one another. When Elsie was sent away to visit an aunt, Willie grew restless and angry, and, in a moment when something had vexed him, he told Mr. Strong that he had made up his mind to go west."

"Mr. Strong said 'all right' a little to readily, perhaps, and gave the lad no time to reconsider his decision, and so Willie went away. It happened when I was in another town, where I had building going on. I heard of the matter first from a letter which Willie sent me, and hurried back as soon as possible, hoping to induce him to wait for a while, that I might go with him, as I had always meant to do. I was too late. But it has all ended well. Willie was glad to get home again, and they were all glad to have him home. Mr. Strong had missed the lad more than he had been willing to confess, even to himself."

"And is that what you call ending well? Is that to be the end?" said Robert, speaking for the first time.

John laughed. "This is as far as it has gone yet, and it as well as well can be. We must wait for the rest."

"Tell me about Elsie," said Allison.

John had a good deal to tell about Elsie, and about other people. He had much to say about Mr. Hadden and his family, and about their great kindness to both Willie and himself. He had something also to say of his own business and of his success in it, and Robin drew him out to describe the house he had built for himself among the maples, by the lake. A pleasant place he said it was, but it would have to wait a while yet before it could be called a home.

Then Robin challenged him to say truly, whether, after all, he was quite content with his life in the new world, and whether he had not had times of being homesick, repentant, miserable?

No, John had never repented. He had succeeded in every way, far better than he had had any reason to expect or hope. Miserable? No. No one need be miserable anywhere, who had enough to do, and a measure of success in doing it.

"As to homesickness it depends on what you call homesickness. My heart was aye turning homewards, but not with any thought that I had been wrong or foolish to leave Scotland. No, I am not sorry I went to America when I did."

And then, turning to Allison he added:

"And yet I had no intention of staying there when I went. If it had been the thought of unding Willie, I would never have turned my face to Barstow. Indeed, I think your Willie and his trust in me, and perhaps also my care for him, has had more to do with my contentment, yes, and with my success, than all else together."

"I am glad," said Allison, and her impulse was to put out her hand again. But she did not. She only said:

"How long do you think of staying in Scotland?"

"Only as long as my mother needs to make ready for the journey."

"And when you go will you pass this way? I should like well to see your mother, and say good-bye before she goes away."

"You must go home for a while to the manse, Allie. That is what you must do," said Robert.

"No," said Allison, "I would like a quiet day with her here far better."

"And you shall have it," said John heartily, "That will be far better than to be there in the confusion of leaving."

Then John rose, saying it was time to go, and Robert, who was to see him a few miles on his journey, remembered that there was still something to be done, and hurried away.

He might as well have stayed where he was, for the parting between these two was as undemonstrative as their meeting had been. But when the young men had gone a few steps down the pavement, John turned back to the door where Allison was still standing.

"Allie," said he, "say a kind word to me before I go. Tell me you have forgiven the presumption of that night."

"I have had none but kind thoughts of you since then John," said she, giving him her hand.

He stooped and kissed it.

"I am not going to ask anything from you just now, because — But I must tell you that I love you dearly, — so dearly, that I can wait patiently till you shall bid me come again."

Laying her hand upon his shoulder, Allison whispered softly:

"Will you wait till the year is over, John?"

CHAPTER XXXI.

*'And I will come again, my love,
Though 'twere ten thousand mile.'*

A year and a day Mr. Rainy had given to Allison Bain, in which to reconsider her decision as to her refusal to be benefited by the provisions of Brownrig's will, and now the year was drawing to a close. "The next of kin" had signified his intention of returning to Scotland immediately, and as he was an officer in the army, who might be sent on short notice to any part of the empire, it was desirable that he should know as soon as might be, what chance there was of his inheriting the property which his uncle had left.

Mr. Rainy had written cautiously to this man at first. He had had little doubt that Brownrig's widow, as he always called Allison in his thoughts, would be brought to her senses and hear reason, before the year was out. So he had not given the next of kin much encouragement to believe that more than his five hundred pounds would fall to his share.

It was a matter of conscience with Mr. Rainy. Whatever anyone else might think or say, or whatever his own private opinion might be, it was clearly his duty to use all diligence in carrying out the expressed wishes of the testator. In the meantime he left Allison to herself, believing that frequent discussion would only make her—womanlike—hold the more firmly to her first determination.

But after all was said and done, this "troublesome business," which had caused care and anxiety to several people besides Allison, was brought to a happy end. Mr. Rainy's house was the place appointed for the meeting of all those who had anything to do with the matter, either officially or otherwise; and on the day named, shy and anxious, but quite determined as to what she was to say and do, Allison took her way thither. She told herself that she would have at least one friend there. Doctor Fleming had promised not to fail her, and though he had never spoken many words to her about the will, she knew that he would stand by her in the decision to which she had come. She had confidence in his kindness and consideration. No word to deride her foolishness would fall from his lips, and even Mr. Rainy's half-contemptuous expostulations would be restrained by the good doctor's presence.

She reached the house at the appointed hour, and found all who had a right to be present on the occasion, already there. It was her friend Doctor Fleming who came forward to the door, and led her into the room.

"Mrs. Esselmont," said Allison, as the lady advanced to meet her.

"Yes, Allison, I am here," said she gravely.

There was a number of gentlemen present, and voices were heard also, in the room beyond. Mrs. Esselmont's presence and support were just what Allison needed to help her self-possession, as Mr. Rainy brought one after another to greet her, and she went through the ceremony of introduction with a gentle dignity which surprised only those to whom she was a stranger. The last hand that was held out to her was that of "the next of kin," as Mr. Rainy announced gravely.

He was a tall man, with a brown face and smiling eyes, and the grasp of his hand was firm and kindly. They looked at each other for a moment, and then Allison turned a triumphant glance on Mr. Rainy.

"Miss Allison," said the new comer, "I have been hearing strange things about you."

"But only things of which you are glad to hear," said Allison eagerly. "I have heard of you too, though I do not remember ever to have heard your name."

"I am Allan Douglas, the son of Mr. Brownrig's eldest sister."

He had no time to say more. Allison put her other hand on the hand which held hers.

"Not Captain Douglas from Canada? Not Miss Mary's husband?" said Allison, speaking very softly.

She saw the answer in his smiling eyes, even before he spoke.

"Yes, the husband of Mary Esselmont—the daughter of your friend."

Allison turned with a radiant face to those who were looking on.

"And is not this the best way? Is not this as right as right can be?" said she, still speaking low.

Not one of them had a word to answer her. But they said to one another that she was a strange creature, a grand creature, a woman among a thousand. Allison might well laugh at all this when it was told her afterward. For what had she done? She had held to her first determination, and had taken her own will against the advice and even the entreaty of those who were supposed to be wiser than she. She had only refused to take up a burden which she could not have borne. What was there that was grand in all that?

"As right as right can be," she repeated, as she went over

to the sofa where Mrs. Esselmont was sitting. "And now you will have your Mary home again," said she.

Her Mary was there already. A fair, slender woman with a delicate face, was holding out her hand to Allison.

"I am glad to see the Allison of whom my mother has so often told me," said she.

"And I am glad you are come home for her sake," said Allison.

There was no long discussion of the matter needed after this. Mr. Rainy might be trusted to complete all arrangements as speedily as might be, and it was with a lightened heart that Allison saw one after another of those concerned take their departure.

Captain Douglas had still something to say to Allison, and he came and sat down by the side of his wife.

"Have you heard from your brother lately? Do you know that I went to see him before I left America?"

"No," said Allison in surprise. "I have had no letter for a month and more. Was it by chance that you met in that great country?"

"Oh! no. When Mr. Rainy told me of your decision, he also told me that you had a brother in America, and gave me his address. The place was not very far away from the town where we were stationed, and I made up my mind to see him before I returned home. Mr. Rainy could not tell me whether you had consulted with your brother or not, and I thought it was right for your sake as well as for my own, that I should see him and learn his opinion of the matter."

"Well?" said Allison anxiously.

"Well, he answered me scornfully enough, at first, and told me I was welcome to take possession of a bad man's ill-gotten gains, and more angry words he added. But that was only at first. He had a friend with him who sent me away, and bade me come again in the morning. From him I heard something of the cause of your brother's anger against my uncle. We were on better terms, your brother and I, before I left."

(To be continued.)

CLOSE HOME AT LAST.

CLOSE home at last! After long days
Of travelling o'er many ways,
Ocean and wind alike his foes,
How glad the mariner who knows
Home's dawning on his anxious gaze!

No thought of danger now dismays,
For, peering through the spray and haze,
He sees the harbour light that glows
Close home, at last!

So, too, when health no longer stays,
When limbs that fail, strength that decays,
Tell life's long journey near its close,
Trustful may we await repose,
Rejoicing in Heaven's guiding rays,
Close home at last! *The Quiver*

CENTRAL AFRICA.

Beyond a few exploring invasions by the Dutch and the French in the eighteenth century, nothing was really done to examine the unknown land to which the great River Zaire or Congo led until Captain Tuckey, in 1816, an expedition led which was soon broken up by sickness and the death of the leader. The record of the travels, well known as "Tuckey's Last," contained the only knowledge of that district for the next fifty years, Owen, Grandy, Bastian and others tried to penetrate the country, but were more or less unsuccessful. In 1867 Livingstone found a great river-source from the Zambesi country in the east, and, believing it to be the spring of the Nile, followed it for about 1,500 miles. After that explorer's death, Stanley, in 1876, followed this river for 1660 miles more, and found it to be the Congo. The result of Stanley's expedition "Across the Dark Continent" opened the eyes of the world to the immense possibilities of commercial aggrandizement in the Congo District and indeed all Central Africa.

The International Association, founded by King Leopold, of Belgium, in 1876, aimed at acquiring as much African territory as possible for trade purposes, and sent out several expeditions to the West Coast to further its designs. Portugal, the old occupier of certain seaboard lands, not liking this aggression of European powers in what it foolishly considered its privileged domain, sought the alliance of England, and in 1884 Earl Granville committed Great Britain in a treaty with that country to recognize its rights on the Congo. This was a most unwise and unnecessary step, and provoked great opposition both in and out of England. It was certainly strange that free-trade England, with her traditional policy of just government, should ally herself with a country that had always maintained a policy of utter hostility to other traders than its own, and was as arbitrary with the natives as it was exclusive of foreigners. The International Association had by this time acquired considerable territorial and trading rights on the Congo, and regarded the Anglo-Portuguese treaty with aversion and suspicion.

It is unfortunate that the spirit of retaliation overcame the international spirit professed by the association, and led it to make an agreement with France, appointing that country heir to all its privileges and possessions should it cease to exist. In the meantime Germany had developed a colonizing policy, which is still on trial and not unlikely to fail. Prince Bismarck created the German Empire; but the unification of the states did not altogether assure the unity of the people. The rather iron-glove policy of the Chancellor placed many restrictions on individual

liberty and progress that were not compatible with the German spirit. Love of the Fatherland could not induce many children of the empire to forego the manifest advantages to be gained by living outside of it. Emigration resulted, and grew to large proportions. The great Chancellor therefore planned a colonization scheme, whereby the Germans, though going abroad, would not altogether leave the Empire.

West Africa was one of the localities looked to, and in 1875 Von Homeyer explored certain regions near the Congo, as a preliminary. Later on, Luderitz made treaties with the native chiefs around Angra Pequena, which led to a serious correspondence between Prince Bismarck and Earl Granville, with the result that the German claims were allowed, and Germany was from that time an interested and recognized power in West African affairs. The rupture between the Anglo-Portuguese party and the International Association gave an opportunity for the diplomatic skill of the great German minister, and at the end of 1884 he arranged a conference at Berlin, where representatives of all the powers met. Its results were chiefly the formal recognition of the Congo Free State and the delimitation of the territory belonging to it, as well as of that claimed by France and Portugal on the West African Coast. The present extent of the Congo Free State includes some 1,056,200 square miles and over twenty seven millions of inhabitants. Up to the present the growth has not been as rapid as was expected. The decrees of all the greater and lesser powers, issued from the Berlin conclave, have not as yet produced any appreciable effect upon the slave-traders, and the Congo Free State is not at all the International Arcadia it was intended to become. The country is rich and productive, the climate is such, excepting certain malarious belts, as Europeans can endure, and the inducements to settlers are advantageous; but the natives are thoroughly indolent, and the facilities for inland trade are not yet numerous or secure. The employment of Tippoo Tibb, an influential trader, is not likely to produce the effect on the slave trade intended, unless that old slaver proves very different from other chiefs, who have ever been ready to take prepayment for services not to be rendered.

Another mournful chapter to the history of African expeditions has recently been added by the deaths of Barttelot and Jameson in connection with the Emin Pasha Relief. The Arab slave-dealers are hostile to all civilizing agencies; the natives are averse to compulsory labour, and the Mahomedans are opposed to the spread of Christianity. Trouble must therefore be expected from all these quarters for a long period. It can only be by a very careful and thoroughly slow progress that a firm hold is to be had and held. It is useless marching into the interior and establishing small stations, under the delusion that either native or Arab will be overawed by a handful of settlers and a flag. In that case history will repeat itself, and the settlers will be settled in the same certain and painful fashion as in the past. The country must be treated as in war. The invading army of civilization must not push its front too far before its line of communication with the supplies at the rear is fully and thoroughly protected. Already many stations have been destroyed, and the work that was done too soon has to be again commenced.

The third route to Central Africa is by way of the river Shire, an affluent of the Zambesi, which flows from Lake Nyassa. Until late years Zanzibar was the central point on the East African coast from which the interior was to be reached, but the great Zambesi water route is rapidly displacing it, and Quilimane is the port that should naturally take its place, but unfortunately Quilimane is claimed by the Portuguese, and is therefore a closed port to free trade and free travel. The question, however, of obtaining easy access to the Zambesi Shire route to Central Africa is so absolutely important that it will soon be solved, with or without the help of a power that has forfeited its claim of priority through its utter incapacity and shiftlessness. The fate of African progress cannot be sealed by an effete power that nominally professes to be able to close the natural entrance gate.

To the north of the Zambesi lies Mozambique territory, which has belonged to Portugal more or less—and principally less—since 1497. But as on the Western—so on the Eastern—coast of Africa the Portuguese have effected nothing for good. They have levied taxes on trade, they have cooperated with the Arab slave-dealers, and they have made themselves thoroughly hated by the natives; their official system is debased and rotten to the core; their missionary efforts have proved failures, and their civilizing influences have never been felt. In point of fact, after claiming the major part of coast and inland country from Zanzibar to Zululand for several centuries, they really hold a few isolated trading stations for the benefit of certain plundering officials. What Portugal has not done in the many decades during which she has possessed the country, has been actually accomplished on a small scale by independent Britishers. The Nyassa Lake districts were altogether unknown to the world until Dr. Livingstone proclaimed their discovery. Since that time the Scotch and English have succeeded in planting missionary and trading settlements in the interior. The African Lakes Company and the British East African Association have been principally active in this work. The Church of Scotland has done great things also, and such settlements as Livingstone, Blantyre and Bandawe testify that with real earnestness of purpose and determined energy the British have been able to accomplish in less than a score of years more real good in East Central Africa than the Portuguese have ever done. The other day the Portuguese claimed Blantyre, an independent colony of Scotch-

men founded in 1876, and it is high time that England awoke to the serious necessity of settling the recurring question of Portuguese claims. Blantyre and the other Nyassa settlements are growing and prospering. The settlers have turned the wilderness of wild waste to good account, and already wheat, coffee, sugar, potatoes and other food products are raised. The natives are being taught by example that honest productive labour is far nobler than idleness and war. Christianity hand in hand with peaceful labour has had wonderful effects on the heathen, and already slavery, witchcraft and tribe feuds are being driven away before the smoke of the settlers' homes and the bells of the mission church. This work has been done by private persons, without the aid of Government money or protection. It was an independent attempt to realize the teachings of the great Livingstone, an effort to prove that his life and life-long appeal to his fellow-countrymen were not thrown away. The result so far has been successful; the germ of East African civilization has been implanted, and, if this policy of peaceful labour and Christian example be pursued, the growth of that civilization will rapidly spread. Portugal foresees this, and is endeavouring by claiming the land to repress an influence that will be fatal, and properly fatal, to her own life in East Africa. As a matter of honour England is bound to prevent Blantyre falling into the hands of a robber; in the interests of Christianity and civilization England is bound to prevent the natives, who wish to exchange war for peace, slavery for freedom and heathenism for the true religion of Jesus Christ, from falling into the hands of men who have helped the slave-trade, fostered tribe warfare and prevented the spread of the Gospel. The duty of England is clear and unmistakable, and every man who is interested in the British stations in East Africa, whether by actual possession or admiring sympathy, expects England this day will do her duty.

Another factor in East Africa is the German East African Association which, in 1886, took possession of about 600,000 square miles of territory by a treaty effected with the Sultan of Zanzibar, who modestly retained some fifteen miles of coast land as a pillow for his crown.

Regarding the competing forces in East and West African colonization, the Portuguese are not likely to increase their influence, or to extend their territory. A country that has failed for 400 years to carry out anything but slaves, ivory, and a most sordid policy, and which has never exercised a good influence over the natives is not likely to succeed against more active and spirited nations.

The Germans, in spite of rapid and pretentious movements and the acquisition of certain valuable coast-points and vast territories are not likely to long remain a permanent power in Africa. Although possessing administrative and executive ability, to which it would be impertinent to compare the official sloth and disease of the Portuguese; German colonization is distinctly an effort of the home government to prevent the loss of Germany to the Empire and to increase the foreign trade of Germany. It is artificial, and therefore likely to fail in arriving at either result. The German colonist would still be amenable to all the laws of the Empire, and the odious military system would certainly follow any Bismarckian policy. In America the German citizen is more free than in the Fatherland, and can more easily make a livelihood. The chances of his making more than a livelihood are also much greater. Socialism is more at home in Chicago, at least theoretically, than in Berlin or Somali-land. It is not likely, therefore, the German emigrant will select the imperial colonies in Africa in preference to a land where the Kaiser's master has no authority. Moreover, the German method of colonization is semi-military and semi-bureaucratic. The type and its results were seen in the Samoan fiasco, it is reproduced in East and West Africa. This kind of colonization is not likely to produce good results, either from a point of commerce or of civilization. The German East African Company, with its 600,000 square miles, has had to be subsidized by the Government; at present it cannot pay its current expenses. It is a matter of speculation whether Germany will continue to pay for working unremunerative colonies, to which Germans will not go. The total trade of Germany with Africa is about one-half per cent. of its entire foreign commerce. In case of trouble with the natives on a large scale (it has already been developed in several minor degrees), the German army could not spare troops from Europe, and the experiment of organizing native troops is not likely to find favour among the desired recruits. Nevertheless, Krupp guns and the most modern breechloaders are being sent in large quantities from the Fatherland, and the military character of the modern German Empire is being grafted on the colonies. Experience, however, has proved that it is dangerous to trust weapons that may explode in the hands of those who may direct them against you. German colonization has started with startling rapidity, and is liable and likely to end in as sudden a manner.

Of the aptitude of the British for colonizing it would be idle to speak at length at this day. If figures and facts are good witnesses the possession of some 9,000,000 square miles, with a population of over 316,000,000, testify that success follows the footsteps of the Celt and Anglo-Saxon when they are turned abroad. There is every reason to believe that the British would be as successful in Central Africa as elsewhere, and it is to be hoped that the British Government will afford at least protection to those of her children who may seek a home in the Dark Continent. It would be better perhaps for Africa if the British Government did more.—*Sarepta, in the Week.*

British and Foreign.

DR. ADAMSON, of Edinburgh, is invited to become Dr. Parker's co-pastor.

CLAREMONT U. P. Church, Glasgow, has resolved to call Rev. A. R. MacEwan of Anderston.

MISS MCHARDIE, of Cranford, has presented Ruthrieston Church with a new pulpit of carved oak.

THE licensed houses in the United Kingdom number 100,319, being one to every 20½ of the population.

THE membership of the Church of Scotland is this year 381,568, an increase of 2,566 on the previous year.

A MARBLE font has been placed in Tay Square U.P. Church, Dundee, as a memorial of the late Dr. McGavin.

THE Rev. Dr. Andrew Gray of Dalkeith, Prof. Story, and Rev. John Reid of Bridge of Allan preached the Assembly sermons.

A MEMORIAL window has been placed in St. Duthas Church, Tain, in memory of Rev. William Taylor, historian of the town and building.

AMONGST the candidates for the assistantship to Rev. David Macrae, of Dundee, are two French Church students, who find a difficulty in subscribing the Confession.

LAST year was the jubilee of the medical mission of South Travancore, fifty years having elapsed since Dr. Ramsay, the first medical missionary, began his work in Nagercoil.

MR. MACDONALD, student, has instituted an action in the court of session against Argyll Synod seeking to reduce its minutes recording that another student had obtained a bursary which he claims.

THE total number of members of the Free Church of Scotland on the 31st March stood at 336,335, an increase of 2,237 on the previous year. The income was £638,939, an increase of £46,083.

LORD DUNDONALD calls attention to the danger impending over the Universities mission stations at Magila in the north-eastern portion of the German sphere of influence in East Africa.

DR. WALTER C. SMITH, Mr. Salmond, of Rothesay, and Mr. McCulloch, the new minister of Hope Street Gaelic Church, Glasgow, preached in the Free Assembly Hall on a recent Sunday.

CONSECRATION day occurs monthly with the Cardiff congregation. It begins with a prayer meeting at eight o'clock in the morning, there is a Bible reading in the afternoon, and a mission service at night.

THE Archbishop of Canterbury is said to be of opinion that education among the middle and upper classes is retrograding very much; he shares this opinion with several headmasters of public schools.

THE venerable Mr. George Burns, son of Dr. Burns of the Barony and one of the founders of the Cunard Co. has been made a baronet. The honour might have come earlier as he is now in his ninety-fourth year.

AT the last Gaelic service in Crown Court Church, three ministers officiated—Dr. Donald Macleod, of St. Columba's, London; Mr. MacLachlan, of Ardochattan; and Rev. Peter Macdonald, of the Free Gaelic Church, Edinburgh.

AMONG the converts from Mohammedanism at Oroomiak there are five Sayids, direct descendants of Mohammed, who are held in especial awe and reverence; they attribute their conversion to the reading of the New Testament.

MR. JAMES M. SMITH, in celebration of his completion of fifty years' eldership, was presented by the congregation of Free Holburn Church, Aberdeen, with a purse of seventy-three sovereigns. Principal Brown made the presentation.

A MASSIVE granite monument has been completed at Inverness, which the congregation of Stoer, in the west of Sutherland, are about to erect to the memory of Rev. John Ross, their pastor, from 1848 till his death in October of last year.

EDINBURGH Free Church Presbytery have resolved to petition against the opening of the Botanic gardens on Sunday, though one elder, Mr. J. R. Hill, made some strong remarks on the other side.

THE Rev. F. B. Meyer is opening a cottage at Southend for the reclamation of lost and degraded girls. He is rejoicing over the unqualified success of his working lads' institute. The school-board officer testifies that he has cleared the streets of boys.

THE Rev. W. R. James, notable as a bazaar preacher in India, is to lead a fresh experiment. Himself a bachelor, half a dozen earnest young men are to be sent out to him; they will live together in the native quarter of some great city, and Mr. James is certain they can do so for less than \$250 a year each.

ANOTHER futile attempt has been made in the House of Commons to prevent the "restoration" of Dunblane Cathedral. Mr. Haldane, who lent his support at first to the scheme, now opposes it; and Sir George Trevelyan delivered a powerful speech against turning the lovely ruin into a parish church.

A NEW feature in connection with the anniversary of the London Missionary Society, was a young men's meeting over which the venerable Joshua Harrison, the life-long friend of Samuel Morley, presided. The young men's missionary band consists of 292 members, the increase during the past year having been 101.

MR. HENRY ROHSON, of St. Paul's, Westbourne Grove, has greatly interested himself in St. Paul's, Milwall. His latest work is to provide a club house for working men close to the church, which has already attained a membership of forty. The rooms are to be used on Sunday for the senior classes of the Sunday school.

THE practice of students preaching before license was severely condemned in the Church of Scotland General Assembly. Prof. Story laid the blame on ministers who bribed the students to break the law and who filled their pulpits to suit their own ends. A committee was appointed to consider the whole subject of students' preaching.

PROF. CHRISTIE of Aberdeen died lately in his 65th year. Ordained to Kildrumny parish in 1849 he was translated to Kilrenny, Fifeshire, in 1872; and on the appointment of the late Dr. Pirie to the principalship of Aberdeen university he was selected by the Crown to fill the chair of divinity and Church history rendered vacant by the change.

Ministers and Churches.

THE Rev. J. M. Glassford, of Wauhaushene, has accepted a call to Streetsville.

THE Rev. Dr. Ormiston preached in St. Andrew's and First Presbyterian Churches in Victoria lately.

MISS MAGGIE SCOTT, sister of the Rev. A. H. Scott, M.A., of St. Andrew's Church, Perth, is holding evangelistic meetings in Brockville.

THE Rev. Dr. Smith, pastor of Calvin Presbyterian Church, and Mrs. Smyth, Montreal, leave for a two months trip to Europe on the 26th inst.

THE Rev. J. Johnston, Knox Church, Paisley, has been granted one month's holidays, the congregation to provide pulpit supply during his absence.

THE Rev. Chas. Albert Iron, pastor of the Waldensian Presbyterian Church at Turin, Italy, is in Montreal, and is going to the General Assembly in Toronto.

MR. BARRON, a recent graduate of Knox College, Toronto, will fill the pulpit of the John Street Presbyterian Church, Belleville, during the absence of Rev. Dr. George, in Europe.

THE Rev. Principal Caven, of Toronto, preached Saturday night week, Sunday morning and evening week in St. Paul's Church, Bowmanville, and administered the sacrament on Sunday week morning.

THE Presbyterian congregation, New Glasgow, has called the Rev. M. F. Boudreau, who was pastor at Montreal until about a year ago. He has accepted, and the induction will take place on the 25th inst.

THE Rev. James Farquharson, of the Presbyterian Church, "Hot Mound, Manitoba, preached and administered the Lord's supper at Lyon's Hall on Sunday week. On Monday there was a thanksgiving meeting.

THE Rev. J. C. Smith, B.D., has gone to conduct pre-communion services to-day in Knox Church, West Puslinch. This is the congregation to which Rev. D. L. Cameron, late of Acton, is at present giving stated supply.

THE congregation of Chalmers Church, Quebec, have extended a call to Rev. Mr. Tait, of Berlin, and a commission of three elders have been named to lay the appointment before the approaching Presbytery meeting at Sherbrooke.

THE Rev. James Black, of Hamilton, preached a very eloquent sermon on Sunday last in the Presbyterian Church, St. Catharines, taking as his text Ephesians, 3rd chapter, 14th to 19th verses, in which he pointed out the efficacy of prayer.

THE Rev. Dr. Bryson, of Huntsville, Alabama, the delegate from the Presbyterian Church, South, sent to convey the fraternal regards of the brethren in that great link of the Presbyterian family to the Canadian Church, made many friends during his visit.

THE Rev. A. E. Mitchell, M.A., has accepted the call given him by the Presbyterian congregation of Waterloo. As previously arranged, his ordination and induction will take place in the church there on Wednesday, July 3, at half past two o'clock in the afternoon.

SAYS the Berlin *Telegraph*: The Rev. D. Tait, B.A., of the Presbyterian Church here, preached a very interesting and practical sermon to the Canadian Order of Foresters on Sabbath evening last. The church was crowded, the Foresters occupying all the centre pews.

THE Manitoba *Free Press* says: During the absence of Dr. Duval in the East, the pulpit of Knox Church will be occupied on the first Sunday by the Rev. J. C. Smith, M.A., B.D., of St. Andrew's Church, Guelph, and on the following Sunday by ministers in attendance at the Methodist Conference.

A NEW Presbyterian Church was opened Sabbath week at North Plympton in the village of Sunnyside, Manitoba. Appropriate services were conducted by the Rev. Principal King of Manitoba College, and Rev. Mr. Spence of Kildonan. The church will seat 150 people and will be in charge of the Rev. Mr. Hamilton.

THE funeral of the Rev. S. C. Fraser took place at Brandon on June 6. A large congregation gathered in the Presbyterian Church, where Revs. Alexander Urquhart and A. B. McTavish conducted the funeral services. The pall-bearers were John C. Kerr, John Murray, A. Whitelaw, W. H. Shillinglaw, R. Davidson and John Handley.

THE Vancouver *Advertiser* says: Mr. John Ellis, Vancouver, has handed Rev. Mr. Maxwell, temporarily in charge of the First Presbyterian Church in the absence of Rev. T. G. Thompson, \$425 as a donation to the Home and Foreign Mission Society. This very liberal contribution will materially swell Vancouver's quota for missionary purposes.

THE Rev. Dr. Kellogg writes acknowledging receipt of \$36 from Knox Church, Paisley, Rev. J. Docherty, pastor, for the relief of sufferers by the famine in Northern China. In all Dr. Kellogg has received and forwarded, from St. James Square Church, Toronto, \$542.16; from other sources \$1,120.59; in all \$1,662.75. It has been announced that no farther contributions are required.

A FEW friends of Dr. George, the popular pastor of the Presbyterian Church, Belleville, met last week and presented him with a congratulatory address on the occasion of his approaching marriage, accompanied with a purse. The congregation have given the Doctor three months' leave of absence to enjoy a well-merited rest from his labours. Dr. George sails on the 20th instant by the *Parisian*.

ON Sabbath, 9th June, the sacrament was dispensed in St. Andrew's Presbyterian Church, Almonte, when twelve new members were admitted, eleven on profession and one on certificate. Owing to the rain a full attendance was impossible, but under the circumstances there was a good turn out to the service. Rev. Mr. Bayne, of Pembroke, preached at the preparatory service on Friday, 7th, with much acceptance.

THE Presbyterians of Carman, Man., have been successful in obtaining the services of R. G. MacBeth, M.A., of Manitoba College, for the summer term. Mr. MacBeth is certainly a preacher of whom his college might well feel proud, and the crowded church which he draws every Sabbath should be a great encouragement to him in his new sphere of work. It is said the congregation have ordered a bell and a new organ.

THE Rev. Dr. Robertson, Presbyterian Superintendent of Missions, held a meeting in the church at Holland, at which delegates from Treherne and other stations were present. The object of the meeting was to consider the advisability of dividing the field. It was decided to divide with Holland and Camille for one part, and Treherne, Indianford and Ruthwell the other. The division reported as being ready to give ministers a call.

THE *Belleville Intelligencer* says: At the close of the meeting of the Young People of John Street Presbyterian Church on Monday evening week, Mr. Wm. H. Ponton, on behalf of members of the congregation, presented an address to the Rev. Dr. George. Dr. George, being taken by surprise, was quite overcome with this additional manifestation of kindly feeling on the part of the members of his congregation, and replied in few words, expressing his gratitude.

THE *Pembroke Observer* says: In his sermon on Sunday evening week, Rev. G. D. Hayne preached Sanctification, and discussed Sinless Perfection. He dealt with the subject most ably, and with great power, and argued that while it is the duty and privilege

of every Christian to live holy, consecrated lives, and constantly strive to reach perfection, yet it is not possible in this life to attain to Sanctification, or what we now hear called Sinless Perfection. There was a large audience present.

THE Presbytery of Brandon met in the Presbyterian Church, Brandon, to consider the call from Springfield to Rev. D. Anderson. Professor Hart, of Winnipeg, appeared on behalf of Springfield, and William McMillan and W. Dickie for the congregation of Carberry. Mr. Anderson decided to accept the call, and will be translated about the end of June. The Carberry congregation passed a resolution regretting the necessity of change and trust he will find a congenial field where he is going.

The Dundas *Banner* says: The manse, Kirkwall, on the evening of Tuesday, May 28, was the scene of a very interesting gathering. Over fifty of the congregation assembled to congratulate their pastor and his wife on the fifteenth anniversary of their marriage. Mrs. Carruthers received many handsome and useful presents in crystal, and after an most enjoyable time, in which Rev. Messrs. D. G. McQueen, B.A., of Edmonton, and S. W. Fisher, of West Flamboro, took part, the meeting broke up about midnight.

A MEETING of the Rock Lake Presbytery was held lately, at which Rev. Mr. Townsend's resignation of the pastorate of Knox Church, Manitou, was accepted, as the state of his health necessitates a change of climate. Mr. Townsend has accepted a call from the Presbyterians of Turner, Oregon. On the following Sabbath he preached his farewell sermon. The severance of the pastoral tie is much regretted by the people of Manitou, as Mr. Townsend is very highly thought of by all with whom he is acquainted.

THE Presbyterian and Methodist congregations of Watford, united in their Sabbath services (June 9) in the absence of the Rev. J. Philip of the latter congregation. Rev. Mr. Graham preached in his own church in the morning and in the Methodist in the evening. The result was a crowded assembly in the morning, while in the evening many could not gain entrance within the Methodist Church, which is capable of crowding about 600 people within its auditorium. Such instances of cordial and united worship are refreshing to God's people.

THE Presbytery of Montreal will meet in Crescent Street Church on Sabbath, the 23rd of June, at 8.15 p.m. to ordain three missionaries for the Foreign Mission field. Their names are Murdoch Mackenzie, Jno. H. McVicar, B.A., and John Macdougall, B.A.—all graduates this year of the Presbyterian College, Montreal. Their destination is Honan, China, Dr. Wardrope, convener of the Foreign Mission Committee, Dr. MacVicar, Dr. McKay, Revds. D. W. Morrison, James Fleck, L. H. Jordan, B.A., are to take part in the ordination service.

TORONTO friends have not been remiss in entertaining the Commissioners to the G. A. Assembly. The reception by the Lieutenant-Governor was a very pleasant affair. The grounds looked charming; the band of the Queen's Own, under the leadership of Mr. Bailey, discoursed eloquent music. There was a brilliant assemblage, and all seemed to enjoy the opportunity of pleasant enjoyment and inter course afforded. Another delightful garden party was held on the attractive grounds of Mr. Crosby, corner of St. George and College Streets, on Tuesday afternoon.

ON Wednesday and Thursday evening of last week, Dr. Wad el Ward lectured in the Presbyterian Church, Burlington. His first lecture was entitled "Manners and Customs of the Jews, Ancient and Modern," in which he gave some very interesting facts, and also some laughable impressions he received from some of his first acquaintances with Europeans, also vice versa. The second lecture was entitled "A Donkey Ride from Dan to Beersheba." Sunday last was flower day with the Presbyterians, and it was a very pretty sight to see over a hundred bouquets around the platform and pulpit. On Monday, they were sent off to the Toronto and Hamilton Children's Hospital.

ON Thursday evening last, after school, several children went down to the Little Saskatchewan to bathe; the current is very swift and Mary M., aged seven years, child of the Rev. J. Todd ventured beyond her depth and was drowned. The body was recovered after a careful search of three hours. Mr. and Mrs. Todd have the sympathies of the community in their bereavement. On Saturday a very large concourse met for the burial, several members of Presbytery coming from a distance to show their respect for their brother in his affliction. The services were conducted by Rev. Messrs. Smith, of Cadurcis; Murray, Neepawa; Colter, Rapid City; Bell (Methodist) and Wellwood, Minnedosa.

THE Rev. David Mitchell, pastor of the Scotch Presbyterian Church, Jersey City, N. Y., sailed on the 15th inst. per *Brooklyn City* for Bristol, England. He has leave of absence for three or four months, his pulpit supplied, and a goodly supply of the needful given privately at the manse. Mr. Mitchell intends visiting Scotland, Ireland, and possibly France. His object is, besides seeing old familiar scenes and faces, to strengthen himself for the work going on in his parish. The Sabbath school and congregation since his induction have so enlarged that they expect to open a mission station about a mile distant for which four valuable lots have been purchased and on which a suitable building is about to be erected.

THE *Berlin Telegraph* says: We notice that the Session and members of Chalmers' Church, City of Quebec, have taken the initiatory steps to give a call to the Rev. D. Tait, minister of St. Andrew's Church, of this town. Mr. Tait as yet has had no official intimation that a call is likely to be extended to him further than appeared in the daily papers. We are in a position to say that his warmly attached congregation would deeply regret his removal, as it will be difficult to supply his place as an able and faithful minister of the gospel. We also feel warranted in stating that all outside of his own congregation who know Mr. Tait would regret his removal, for by his high Christian character and kindly bearing he has secured the respect and esteem of the community at large.

THE semi-annual election of officers of Knox Church, Hamilton, Young People's Society of Christian Endeavour took place last week, resulting as follows: Mr. J. A. Moffat, president; Mr. J. M. Gow, vice president; Miss M. H. Dixon, treasurer; Miss A. Staenger, recording secretary; Miss M. Pulling, corresponding secretary; Mr. T. H. Smith, chairman of the Lo-kout Committee; Miss Maggie Wylie, chairman of Social Committee; Mr. R. McRae, chairman of Prayer Meeting Committee. The meeting was well attended, and the utmost harmony prevailed throughout the whole proceedings. The society is in a prosperous condition, with bright prospects for the future, and the members thoroughly alive to the importance of the good work in which they are engaged.

THE congregation of the Carlton Street Reformed Presbyterian Church, during the three years since they organized, have been ministered to by supplies, principal of whom were the Rev. David Mann and Rev. Andrew Thomas. Last Sabbath they received a regularly installed pastor. Rev. Stuart Acheson, M.A., a graduate of Knox College, who for thirteen years has had a charge in the Presbyterian Church of Canada at Cloverhill, Ont., was inducted in the Carlton Street Church last evening by the Moderator of the Reformed Presbytery, Rev. Nevin Woodsides, of Pittsburg, Penn. The sermon was delivered by Rev. Prof. Gregg, and there were present the following gentlemen of the Presbyterian Church:—Rev. Mr. McPherson, Stratford; Rev. D. Duff and Rev. R. D. McKay.

THE *Ottawa Free Press* says: At Knox Church last evening the Rev. F. W. Farries, the pastor, delivered a short discourse, lasting some thirty or forty minutes, from the text Matt. xvi. 12. "Then understood they how He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." The reverend gentleman referred in an especial manner to the teachings

of the Jesuits, characterizing them as entirely erroneous for the guidance of those placed in their charge. No extended reference was made to the Jesuit Estates Act, the preacher confining himself more especially to the tenets of the Order. The brief but eloquent remarks of the Rev. Mr. Farries included all the main objections heretofore put forth by the best authorities against Jesuit maxims, and were listened to with rapt attention by a large body of hearers.

THE Chatham *Planet* says: Last Monday, in St. Andrew's Church, Chatham, after religious exercises, in which Revs. Walker and McColl participated, Rev. J. H. MacVicar, B.A., was introduced to the large audience by Rev. Dr. Battisby, and gave an able lecture on "China" viewed from a missionary standpoint. The drawbacks were the isolation, superficial and hypocritical politeness, and the purely secular culture of the people, also the evil examples of European so-called Christians, who counteracted the teachings of the missionary by their bad lives. The bright and hopeful side lay in the recorded promises of blessings to follow the recorded injunction to engage in missionary work. Much work had been done, though but of a preparatory character, and though vastly more work was needed, the prospects were encouraging, and the number of converts increasing by rapid strides.

THE Vancouver *Advertiser* says: Miss McGregor, late of British India, gave a lecture on Hindoo life and customs at St. Andrew's Presbyterian Church, Westminster, recently. The church was crowded to the doors and great interest was manifested by the audience throughout the lecture. Miss McGregor speaks fluently and in clear and pleasing tones, while her description of Indian life and manners are very graphic. Some children were taken on the stage and dressed up after the Hindoo manner to give the audience an idea of what eastern modes were like. A lady also permitted the fair lecturer to take her out in the dress of one of the women of India. Miss McGregor's description of the native Indians' idea of marriage caused a sensation in the audience. A collection of silver was taken up at the close of the lecture, and everybody went away very much pleased and edified with Miss McGregor's clever and interesting discourse.

THE annual sermon to the graduating class and students of the Brantford Young Ladies' College was preached in Zion Church last Sabbath evening, before a very large congregation, by the Rev. Dr. Cochrane. He chose as his text the words, 2 Chronicles, xxxiv. 3: "Josiah, while he was yet young, began to seek after the God of David, his father." After speaking in the introduction of the Kings of Judah and Israel, he went on to say that it was good for those who were entering upon the serious work of life that they should know the secret of King Josiah's goodness and greatness. These were the result of divine grace. Though not born in poverty, what he became was due, not to the accidents of fortune, but to his early ingrained piety. These things are to be noted, Josiah began to seek after the God of his fathers. While he was yet young he began to seek after the Lord. He not only began to seek after God when he was young, but he continued all through his life to seek after God; and finally, because he thus began and continued seeking after God, he died a happy, though an early and sudden death. In closing, he gave important practical counsels to the graduating students.

THE *Guelph Mercury* says: Notwithstanding the threatening weather, there was a large attendance of young and older people at the morning service. It was what is now known in the church as "Scholars' Flower Day." Knox Church has observed this day every returning June for five years past, and it was the universal testimony last evening that yesterday was the best day of the kind that had been observed. Great credit is due to the superintendent and teachers for the admirable arrangements for the day. The Hon. and Rev. Reynolds Moreton preached to the young people, who filled the centre pews in the church. Mr. J. A. McCrae, Superintendent presided. The preacher spoke with good effect from a part of the 19th Psalm on the thoughts, ways and companionship of the good. At the meeting in the afternoon five children were baptized by the pastor. Excellent addresses were delivered by Prof. Shaw on the Value and Dignity of Christian Work and the right use of talents, and by Mr. Moreton applying the subject to the young. Chalmers and Knox congregations united for the evening service. The singing was very hearty. Revs. Dr. Wardrope and R. J. Beattie took the opening exercises and Mr. Moreton preached with great power to the large congregation. He based his remarks on the 3rd chapter of Romans and gathered the Scripture teaching around the four all important words to sinners and saints—"Admit, submit, commit and transmit."

THE Manitoba *Free Press* says: There passed away quietly at his residence recently the venerable S. C. Fraser at the mellow age of eighty-four years. The deceased was born in Aberdeen, Scotland, in the year 1804, since which time his has been a busy life. For a while he pursued a journalistic career, at one time being editor of the Aberdeen *Courier*. In his thirty-third year he came to Canada, since which time he has occupied Presbyterian pulpits in Megantic, Renfrew, Thorold and Hamilton. He was stationed at Renfrew for upwards of twenty years, during which time he was Clerk of the Presbytery and inspector of schools under the old system. He leaves surviving him, of his family, two daughters and three sons. Of the former Miss Annie Fraser attended at his bedside until the last moment. The other daughter is residing in Ontario, the wife of Dr. Hill. The sons are A. C., the present mayor of Brandon; Geo. V., of the firm of Gibson, Fraser & Webb-Bowen, of this city; M. S., who, up to the time of his father's illness, was pursuing his medical studies in Montreal. One son, W. J., died during the reverend gentleman's life time, in the midst of what promised to be a brilliant college career, having taken ill while pursuing his studies in Germany. Rev. Mr. Fraser, before coming to Ontario, laboured in New Brunswick, where he occupied the chair of principal of the High School of St. John's. He took his degree of M.A., in Aberdeen University.

THE Clover Hill correspondent of the *Barrie Advance* writes: A large number of the warm friends of Rev. Stuart Acheson, M.A., and wife filled the Manse, Clover Hill, on the evening of the 7th, to say good-bye to them on the eve of their departure to their new charge in Carlton Street Church, Toronto. The ladies brought well filled baskets, and after the good things had been partaken of, a well filled purse, presented by Miss Charlotte McKnight, accompanied by a neatly written and kindly expressed address by Mr. George Dinwoody, was handed to Mrs. Acheson as a token of their love and esteem. Mrs. Acheson was deeply moved by their presence and kindness. Mr. Acheson said a few words in her behalf, thanking the friends for their presence and kindness that he assured them would never be forgotten. Appropriate speeches were made by Messrs. Jas. R. Dickson, Wm. Gardiner, Geo. Dinwoody, Capt. John A. Duff, B.A., Alex. Speers, Andrew Cunningham, Thos. McBridge and Neil Campbell. Sweet music was discoursed by Mrs. Jos. S. Duff, Miss Allie Cunningham, Miss Lizzie and Miss Charlotte McKnight and others. Jos. S. Duff sang "The Maple Leaf" with good effect. The company dispersed about 1 o'clock, after prayer and a parting hymn, with fond recollections of past years, and many kind expressions of good will to Mr. and Mrs. Acheson, which were returned from the heart, and not a few tears were shed as one after another said "good bye."

A VERY enjoyable garden social was held at Riverview Farm, near Brantford, the beautiful residence of Mr. John Hamilton, on Tuesday evening week last, given by the ladies of the Presbyterian Church, as a welcome to Mr. McPherson, a young man from Knox College, Toronto, who is to occupy the pulpit of the Onondaga Presbyterian Church during the summer. As is usual with these ladies the social was a great success. From 7 until 9 p.m. a very sumptuous spread of eatables was dispensed in the large dining room, of which all partook with very apparent pleasure. After tea had

been served, the participants assembled on the lawn with Mr. S. Fair in the chair, where a very enjoyable hour was spent listening to words of welcome from Elders McLellan and Hamilton, Messrs. Thompson, Armour, Hodgins and others, to which Mr. McPherson made a very suitable and touching reply. The programme was interspersed with songs from the church choir, a solo from Miss Jennie Hamilton, and duets from Miss Nichols and Mr. Oles, of Caledonia. The little steamer, "The Mulget," came up the river, engineered by Mr. Riddle, loaded to its full capacity with young people from Caledonia, who seemed to enjoy the evening. Much credit is due Mr. and Mrs. Hamilton for the hospitable manner in which they gave the use of their house and grounds for the occasion. Voluntary offerings to the amount of \$26 were received during the evening. Kind letters of regret at inability to be present were received from Rev. Dr. Cochran and Rev. Mr. Tolmie.

THE MARKHAM SUN. The anniversary services in St. Andrew's Church, Markham, on Sabbath week, were very successful in every respect. The Rev. Principal Grant, D.D., of Queen's College, Kingston, preached morning and evening. The attendance at the morning service was very large. The learned Principal took as his subject, "Mary's Anointing," and the discourse was a masterly one, the language being so plain and simple that a child could follow the whole line of thought. In the evening he took for his subject the "Prodigal Son," and the sermon was a rare treat. Every available spot was occupied and many had to go away, not being able to get inside at all. The pulpit platform itself was so crowded that the Principal had barely enough of room to stand while delivering his soul-stirring discourse. This visit of Principal Grant will long be remembered. The tea meeting and literary entertainment on Monday evening was a grand success. The tables provided by the ladies were most elaborate and were heavily laden with a great variety of provisions. At 8 o'clock they all repaired to the body of the church where a splendid intellectual feast was provided and greatly enjoyed. The speakers were Rev. Messrs. C. M. Milligan, Toronto, McKay, of Agincourt, Macintosh, of Unionville, Knowles, of Stouffville, Hill and Osborne, of Markham. The addresses delivered by these gentlemen were truly able and eloquent, and the audience showed their hearty appreciation. Seldom, indeed, is such an array of splendid speakers seen on any platform. The choir, under the leadership of Mr. Morrison, rendered their pieces with splendid effect. The selection of anthems was choice, and the singing showed the painstaking and thoroughness with which Mr. Morrison had trained his choir. He is also very ready in prayer, and takes great delight in this part of the church services. The chair was occupied by the pastor, the Rev. R. Thynne. The receipts for the entertainment amounted in all to \$108.

PRESBYTERY OF STRATFORD.—An adjourned meeting was held on the 11th inst. Rev. John Campbell, Moderator. The resignation of Rev. Mr. Stewart, of Tavistock, and the re-arrangement of fields in that district was taken up, which resulted in the finding— "Having heard the representatives of Tavistock, and that Mr. Stewart adheres to his resignation, the Presbytery agrees to accept of it, and expresses its thanks for the labour he has expended, and gratitude to God for the success which has attended his efforts there, and after a careful examination of the condition of the whole field the Presbytery judge that for the spiritual well being of the people in this district the stations of Hampstead and North Easthope be united as one charge, and that St. Andrew's, Shakespeare and Tavistock be united as one charge." It was agreed that these unions shall take effect on the first Sabbath of July next, the announcement of the re-arrangement be made to all these congregations. It was also agreed that Messrs. Turnbull and Panton be a committee to meet with those congregations and arrange details. Dr. Robertson and Mr. Stalker, being present, were invited to correspond with the Presbytery. The call addressed to Mr. Wright by the congregation of Portage La Prairie was dealt with. After all the delegates had spoken Mr. Wright was heard, but he having difficulty in coming to a decision, it was agreed to hold a special meeting of Presbytery on the 21st inst., when he would intimate his decision. The Presbytery then adjourned to meet as above, and at its regular time the 2nd Tuesday of July, at 10.30 a. m.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF PICTOU.—This Presbytery met at Glenelg, May 28, for the ordination and induction of Mr. Andrew Boyd. The large handsome church was filled to the doors. In accordance with the appointment of Presbytery, Mr. Maxwell presided and preached. After answering the usual questions, Mr. Boyd was solemnly set apart to the office of the ministry. The newly ordained minister was briefly addressed by Mr. Munro and the people by Mr. Cumming. The people, on retiring, gave Mr. Boyd a hearty welcome. The following day, Presbytery met at Springville for the ordination and induction of Mr. John Calder. A very large congregation was present. Mr. Robertson, of New Glasgow, preached from Phil. iv. 8-13. Mr. Scott, Moderator of Presbytery, put the questions to Mr. Calder. Thereafter, he was solemnly set apart to the office of the ministry. The newly inducted minister was addressed by Mr. McCurdy, and the people by Mr. A. McLean. Mr. Calder was heartily welcomed by the people. The ordination of Mr. A. W. Thompson as missionary at Trenton, took place on Thursday evening. Mr. Scott presided, and Mr. Cairns preached. After answering the usual questions, Mr. Thompson was ordained and set apart to the work of missionary at Trenton. Mr. Forbes addressed the minister, and Mr. Turnbull the people. Mr. Thompson received a hearty welcome from the retiring congregation. Perhaps, never before in the history of the Presbytery of Pictou, were there three ordinations, on three successive days. Messrs. Boyd, Calder and Thompson all passed highly satisfactory examinations before Presbytery, and have received a hearty and enthusiastic welcome from their congregations. The Presbytery is greatly strengthened by these accessions. The Presbytery adjourned to meet in in United Church, New Glasgow, Tuesday, July 2, at half-past nine a. m.—J. R. MUNRO, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—A special meeting of the Presbytery of Winnipeg was held in Knox Church, Winnipeg, on the 4th of June. Messrs. Fraser and Craig gave the reasons which had induced the congregation of the North Church, Winnipeg, to secure lots for their new building south of Pritchard Street, and after discussion, it was moved by Dr. Agnew, seconded by Prof. Hart, and agreed, that the Presbytery change the limit assigned to the North Congregation from Pritchard Street to Selkirk Street, and that the Presbytery approve of the purchase of the proposed lots. The Rev. Mr. Bryden handed in his demission of the congregation of Selkirk and Little Britain. It was agreed that the demission be laid on the table, and the congregation cited to appear for its interests at the next meeting of the Presbytery. Drs. Bryce and Duval reported in regard to their visit as a deputation of the Presbytery to Selkirk. The report was received and adopted, and the deputation thanked. The committee appointed to examine Mr. Richard Weir, of Belmoral, who is applying to be received as a student of theology, reported that they had examined him in Calderwood's Moral Philosophy, in Latin and in Greek, and that the result of the examination had been satisfactory. They also gave the reasons why it was desirable that Mr. Weir's course in college should be shortened. The report was adopted, and it was agreed to make application to the General Assembly that Mr. Weir be received as a student in the first year in Theology; and Drs. King and Bryce and Mr. Spence were appointed to support the application before the Assembly. The Presbytery was notified of the Rev. David Anderson's acceptance of the call to Springfield; and it was agreed that his induction take place in the Springfield Church on Tuesday the 25th of June, provided that certain conditions which have been imposed upon the congregation be fulfilled. It was agreed that Prof. Hart preside at the introduction; that Rev. James Hamilton preach; Rev. John Hogg address

the minister, and Rev. Joseph Hogg address the people. Prof. Hart intimated that he had received news of the death of Rev. S. C. Fraser, one of the fathers of the Church, resident in Brandon. The clerk and Prof. Hart were appointed a committee to draft and forward a letter of sympathy with the bereaved family; and the Moderator called on the Rev. John Hogg to lead the Presbytery in prayer with reference to the death of Mr. Fraser. The Presbytery then adjourned, to hold its next meeting in Springfield on the 25th of June.—ANDREW B. BAIRD, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 4th inst. Rev. Walter Amos, Moderator. The attendance of members, especially of ministers, was quite large. An extract minute of the Presbytery of Barrie was read, granting the translation of Rev. R. J. M. Glassford and his induction at Streetsville was appointed to take place on the 25th inst., services to commence at 3.30 p. m.; the Moderator to preside; Rev. A. H. Drumm to preach; Rev. G. M. Milligan to deliver the charge, and Rev. J. A. Grant to address the people. The Presbytery was addressed for a short time by Rev. J. Wilkie, of Indore, on the claims of the educational work in India, as placed under his care by the Foreign Mission committee; and on motion made, his effort to raise funds for higher education at Indore was commended to the sympathy and help of our congregations. As convener of the Presbytery's Home Mission Committee, Rev. A. Gilray submitted and read a report for the past year, from which it appeared (*inter alia*) that besides continuing supply to the old stations the committee had opened up three new ones, viz. at Eglinton, the Five Points and Mimico; that instead of remaining as mission stations St. John's and Davenport and St. Martin's had developed into regular congregations; and that West Toronto Junction and Dixie being now self-supporting, the amount required for supplemented congregations has been reduced from \$635 to \$490. The Presbytery had sent last year to the Augmentation Fund \$5,639, and to the Home Mission Fund \$7,564. The report of the committee was approved of and the same committee was appointed for another year. The committee appointed at last meeting to confer with petitioners who meet for worship in St. George's Hall, Toronto, and to consider the reports received from neighbouring sessions thereabout, reported through Rev. Dr. McLaren that they had fulfilled the appointment assigned to them, and had agreed to recommend that the petitioners be organized as a regular congregation and that they be authorized to erect a church anywhere in the district bounded by Berkeley street on the west, by Queen street on the north, by the river Don on the east, and by the bay on the south. A motion was made and seconded, favouring the adoption of the recommendation. But a majority of votes went for an amendment that the matter be left in the hands of the committee for another month, and that they be requested to confer with the sessions of East Church and Cooke's Church. The committee appointed at last meeting to confer with the congregation of Rev. D. Camelon reported that they had not materially succeeded in the object of their visit. Commissioners from the congregations were also heard. Thereafter it was moved and agreed to, that the Presbytery send up Mr. Camelon's application, with the accompanying medical certificate, to the General Assembly, and recommend that Mr. Camelon be placed on the list of the annuitants of the Aged and Infirm Ministers' Fund. A letter was read from Rev. A. Wilson, asking the Presbytery to transmit an application from him to the General Assembly for leave to retire from the active duties of the ministry, etc. The Presbytery agreed to transmit the application and to recommend a favourable consideration of the same. In terms of an application duly made, leave was given to the congregation of Charles Street Church, Toronto, to sell the present church property and to purchase a lot on Bloor street east for a new site. A report was read from a committee previously appointed to consider the question whether the present church and site of Davenport congregation should be disposed of, or whether the said church and site should be adhered to. The report expressed a decided opinion in favour of the latter view. And the Presbytery agreed to support the same view, and to rule accordingly. On behalf of a committee appointed at last meeting to organize as a regular congregation the petitioners connected with St. Mark's Mission, Rev. D. J. Macdonell reported that said committee had fulfilled their appointment and had constituted 122 church members as a new congregation. The report was received and was duly approved of and in order to constitute an interim session the following were appointed the members thereof, viz. Rev. D. J. Macdonell, Moderator. Dr. McCurdy, Mr. J. Massie, Mr. John Kay, Mr. John Joss and Mr. R. F. Dale. There was brought up the case of Rev. T. L. Turnbull, of the Presbyterian Church of England, who had several testimonials in his favour, and wished to be received as a minister of our church. A committee was appointed to confer with him, to examine his papers and report afterwards thereabout. At a later stage the committee reported very favourably and the Presbytery agreed to ask leave of the General Assembly to receive him as aforesaid. Similar action was also provided for in regard to Rev. E. B. Chestnut, of the Presbyterian Church in Ireland, whose papers had not then come to hand, but were every day expected by him. A certificate was also read in favour of Rev. J. Beniter, a licentiate of the American Presbyterian Church, and it was agreed to ask leave to receive him as a probationer. Mr. W. A. J. Martin, one of the graduating class of Knox College, appeared before the Presbytery and applied to be taken on probationary trials. The Presbytery proceeded to deal with him accordingly; and the whole of his exercises giving satisfaction, he was licensed in the ordinary way to preach the gospel. Next ordinary meeting of Presbytery will be held on the first Tuesday of July, at 10 a. m.—R. MONTEATH, Pres. Clerk.

OBITUARY.

REV. NEIL MCDIARMID.

The Rev. Neil McDiarmid, aged nearly fifty-five years, died in the hospital at Minneapolis, Minnesota, U. S., from the effects of a surgical operation for the removal of a cancer. The deceased was born in Scotland. He pursued his theological studies in Glasgow, and at the same time acted for four years as assistant chaplain of the seamen. He came to Canada in May, 1867, was licensed to preach, and in February, 1868, was ordained and inducted into the pastorate of the "Duff" Church, by the Presbytery of London, in February, 1868.

In November, 1868, he was married. He has had six children, of whom four are living with their mother at Fulda, Minnesota, where the remains of the deceased were interred.

In 1874, he was inducted into the pastorate of the Church in Puslinch, Ontario, by the Presbytery of Chatham.

In 1879, he accepted a call to the pastorate of the "Knox" Church, in Elmira, Illinois, U. S., which is under care of the Presbyterians General Assembly of Canada.

In each of these three fields he preached in English and Gaelic, and his labours were greatly blessed. In March, 1887, his health and hearing having become seriously impaired, he resigned his pastorate, and came with his family to live upon a small farm in Fulda, Murray County, Minnesota. Here he preached for a little flock, without remuneration, for nearly three years. He ripened in piety during his great suffering in the last few months of his life. He preached his last sermons in great pain, but with fervour and spiritual power, while lying on his bed at his home. The moral tone of the community was greatly elevated during his brief residence in Fulda. People of all denominations and races exhibited affecting proofs of sorrow at his death. Rev. D. E. Wells, of the Franklin Avenue Presbyterian Church, Minneapolis, Minnesota, accompanied the remains of Rev. Mr. McDiarmid to his home, and preached at his funeral: "The Memory of the Just is Blessed."

Sabbath School Teacher

INTERNATIONAL LESSONS.

June 30, 1889

REVIEW.

Mark

REVIEW TEACHING HINTS

In reviewing, do not try to cover your lessons as fully as you did when the school went over them during the quarter, for that would be both wearisome and impossible in the time allowed. All that the teacher or superintendent can do, is to touch upon the great points of the lessons, and try, by appropriate questions, to bring them again to the minds of the scholars. To help in this result, we give below some of these points, and, for the sake of simplicity, we give them in the same form for each lesson.

Lesson 1.—Where? Bethany, Bethphage, Mount of Olives, Jerusalem. Who? Jesus, apostles, a vast throng, Pharisees. What? Great enthusiasm, loud hosannas, deep murmurings. Lesson: Jesus is some day coming again in triumphal procession, not in humiliation, but in triumph.

Lesson 2.—Where? Jerusalem, in the Temple court. Who? Jesus, apostles, chief priests, the multitude. What? Jesus speaks a parable. Lesson: Be warned, and use your privileges aright, lest you lose them and be condemned.

Lesson 3.—Where? Jerusalem, in the Temple court. Who? Jesus, apostles, multitudes, a lawyer. What? A question and an answer. Lesson: Love God supremely, and your neighbour as yourself.

Lesson 4.—Where? Jerusalem, in the Temple, and the Mount of Olives. Who? Jesus and the apostles. What? Destruction of the Temple foretold. Lesson: Be warned in time.

Lesson 5.—Where? Same place as last lesson. Who? Same people as last lesson. What? Watchfulness enjoined. Lesson: Same for us as for the disciples.

Lesson 6.—Where? Bethany, Simon's house. Who? Jesus, Simon, Mary, apostles. What? As they sat at meat, Mary anoints the feet of the Master, and the disciples murmur. Jesus rebukes them. Lesson: Give Christ your best.

Lesson 7.—Where? Jerusalem, in an upper chamber. Who? Jesus and the twelve. What? Jesus observes the Passover, and then institutes the Lord's supper. Lesson: This do in remembrance of Him.

Lesson 8.—Where? Garden of Gethsemane. Who? Jesus, the apostles, Judas, and the band of soldiers. What? Jesus is betrayed, and arrested, and taken to the high priest's house. Peter follows afar off. Lesson: Take warning from Judas' fate.

Lesson 9.—Where? Jerusalem, in the council chamber of the Sanhedrin. Who? Jesus, the high priest, the council, the servants of the ecclesiastics. What? An iniquitous trial, a cruel buffeting, a suffering Saviour. Lesson: He was rejected of men.

Lesson 10.—Where? Pilate's judgment hall. Who? Jesus, Pilate, the Jews, soldiers. What? A trial, false charges, savage outrages, judgment given, Jesus mocked and scourged. Lesson: How have you judged the Master yourself?

Lesson 11.—Where? Outside of Jerusalem. Who? Jesus, bands of soldiers, a cruel throng, disciples. What? Jesus nailed to the cross, with two thieves; priests mocking, disciples weeping; all in despair; Jesus dies; the veil of the Temple rent in twain. Lesson: Himself bore our sins in His own body on the tree.

Lesson 12.—Where? Jerusalem, near the city, in Joseph's garden. Who? Jesus women, angels, two disciples. What? Grave empty, Jesus risen; weeping women rejoice; all the disciples glad. Lesson: We have a risen and triumphant Saviour.

To bring out even so simple an outline as this, will require some skill in questioning; and for this the leader must prepare himself. But if it is done with spirit the scholars will take a deep interest in the review, and will help to make it a great success. There is no more interesting day in all the year in our school than review Sunday. The questioning should be interspersed with singing, at convenient intervals; and the hymns should be well known and lively, so as to rest, and at the same time arouse, the school. If it is possible, it would be well to change the leader, so that half of the lessons should fall to another to review, as this adds freshness to the exercise, and does not tire one man so much. The questions should be short, and such as can be answered in short sentences, otherwise the school will not try to do its share. Finally, if you do not succeed the first time in doing as well as you would like, do not be discouraged, as in this matter nothing but time can make a good reviewer.—A. F. Schaffner, D.D., in Sunday School Times.

The twelve lessons of this quarter are not only all from one book of the Bible, and about one Person as the central character, but their entire sweep of time covers only about eight days,—from the anointing at Bethany on one Saturday evening to the Resurrection on the morning of the next day week, and the location of all their incidents is at or very near Jerusalem.

Of the friends of Jesus who are brought into prominence in these lessons, there are His eleven disciples, Mary of Bethany, Mary Magdalene, Mary the mother of James, and Salome, together with the nameless owner of the colt at Bethphage, the nameless friends who welcomed Jesus as he rode into Jerusalem, the nameless owner of the house in the city where they made ready the Passover, and the nameless young man who was His follower in Gethsemane. Of his enemies there are mentioned Judas and the high priest, and the members of the council, and Pilate.

TOTAL ABSTINENCE FOR THE SAKE OF OTHERS.

The one lesson most proper to follow the half year's study of the life of Christ is self-denial for the good of others. We are not always called upon to lay down life in unspeakable agony, but we are called upon to sacrifice at least appetite and pleasure for the good of others.

Probably few members of Sunday schools are slaves to alcohol, nicotine, or other deadly drugs. But they owe something to others, to society. The whole meaning of the perfect and holy life of Christ is sacrifice of self for others. Only thus can we be like Him.

Even things that we regard as innocent, and are so, may, nay, must be, declined, if we injure others by our indulgence.

History is full of heroes who have dared to die for their country. What is more needed is men who dare live for their fellows, men who will be a living sacrifice.

There is a moral, civil and legal side to temperance. But none of these has much value till there is first a Christian side. Let conscience be applied to everyday life, to so-called little things, and it will then dominate all things.

In respect to our tastes, appetites and pleasures, what do we differently from our own inclinations, for the sake of Christ's little ones?

The example of self-denial is more impressive than words. Considering the murderous harm of intoxicating drink, every man should conscientiously abstain, lest he sin against those for whom Christ died.

Paul appears as sublimely in verse thirteen as on Mars Hill. Without that spirit he had never stood on Mars Hill. Small sacrifices, often made, prepare the soul for the most godlike heroisms.—Bishop Warren.

THE MISSIONARY WORLD.

The following letter dated Tamsui, Formosa, April 19, 1889, addressed to the Convener and Foreign Mission Committee of the Presbyterian Church in Canada, has been kindly forwarded for publication by the secretary of the Committee:

A letter from the Convener of date Feb. 26 is before me. Among other things it contains a resolution of the Foreign Mission Committee, passed at its meeting on Feb. 19, namely, that Mr. Jamieson and I should be written to and requested "to inform the Committee as soon as possible of the nature of the work which Mr. Jamieson is expected henceforth to do in connection with the mission." In answer to this request I send you the following:

1. Mr. Jamieson is not a learned Chinese scholar as the term is commonly understood; but he came here as a missionary to preach the Gospel. Now he knows a sufficient number of Chinese characters, and has a sufficient hold of the native dialect to enable him to do what he came for.

If two years ago he had only taken advice and put into practice what he had learned, by this time he would be an efficient speaker.

The truth is he kept on at books instead of practising what he knew. As it is, the daily practice, which is the thing need for the acquisition of any foreign tongue, is every week making Mr. Jamieson more at liberty in the language. We notice a difference even within this year.

2. Mr. Jamieson can do what he is doing now, namely, at any chapel in the field with open Bible explain the Gospel to the people, and thus he will be able to do with more freedom to himself and more profit to the hearers as he grows in practice. Thus at a chapel:

(a) He can exhort and encourage the preacher and be helpful to him in many ways. (b) He can assist preacher, elders and deacons in looking after inquirers and examining them. (c) Baptize converts. (d) Dispense the sacrament of the Lord's supper. (e) Preach to the people. In a word, do anything to help build up the work. There are fifty places in the field where such work must be done by someone. (f) Speak to the heathen as opportunity presents itself.

3. Assist in superintending the mission. There should be two foreign missionaries here (for the native preachers neither speak nor write English) so that either missionary being absent or sick, the other native pastor and preachers can carry on the work without interruption.

4. The above is what Mr. Jamieson is able to do at the present time, part of which, indeed, he is actually doing. As regards teaching the present band of students and preachers, I do not think he is able, but that does not mean that in the future he may not be able to help younger and fresher men. There is no lack of men capable of teaching in the college, a dozen could be named amongst the native preachers in ten minutes. That any foreigners are not asked for does not mean that no one is needed.

5. I have already forwarded you A Hoa's letter. I am aware of what Mr. Jamieson wrote, also I send you with this Rev. Tan He's, so I need not repeat their contents, all of which I know to be correct and true.

6. On account of all that has been done for Mr. Jamieson—on account of all that he has come through—on account of all I suffered, being grieved and burdened with heavy work, etc. on account of his knowledge of this mission in all its workings—on account of what he knows of the Chinese language, and on account of what he is doing now day by day, I trust you may yet see the way clear to allow him to remain. I give as my opinion that Mr. Jamieson is this day prepared with the two native pastors and preachers to carry on the work of this mission. When would a new man entering the field be able to do that? Now I hope you will find something "definite" in the above, though at this moment I do not pretend to recall all that he can do, being anxious to send by this steamer. I can only express what I have stated above and in previous letters, viz.: My earnest desire that you may be able to see your way clear to have him labour here. To remove him now would be a very serious mistake according to my judgment. I hope I may not be misunderstood in stating this.

7. People in Canada may naturally ask Did Mr. Jamieson for four years help the work in North Formosa? I answer, No. Two years or even more are generally allowed for a man to study the language before being considered able to give much assistance. When in the field that length of time Mr. Jamieson was able to begin and go on practising and improving. He was strongly advised to do so. He did not heed; but kept at Chinese characters day by day, and really without any profit. A month soon passed away—a year indeed, and for two years I was hoping month after month, waiting week after week, to see if Mr. Jamieson would stop dreaming—would wake up and come out to gladden souls with the Gospel of Jesus. Two dark years I bore patiently with mistakes, etc., grieved to the heart, until at last he put books aside and came out to labour and preach. It was a great change to us all. I found all I did for him was not in vain, and I rejoiced beyond measure. Innumerable little things which bear directly on the mission are attended to now by him, otherwise it would fall to my lot to do them. A native is unable, for he cannot read or write English.

8. The Church in Canada naturally asks, Is Mr. Jamieson able now to preach and labour in the Mission? I answer, Yes.

It is all true he proclaimed his utter incompetency on the house-top. He would have been better employed preaching the gospel in villages. He went some time ago with Rev. Giam

Cheng Hoa to the east coast and did good work; on return both addressed us all in the College. Mr. Jamieson gave a full and clear account which was understood (every word of it) by students, preachers and even old women (converts and children who happened to be present). His address would have been understood by natives in any part of North Formosa. Having assisted Mr. Jamieson in more ways than one, surely I ought to know whether he is now able to speak so as to be understood. He is now on the right track, practising daily. He was on the wrong track for two years and would not come off.

Note well, if I personally know anything about the language, if my hearing and observation serve me right, I state most emphatically that Mr. Jamieson knows sufficient of the native dialect to speak so as to be understood and to preach the gospel so as to benefit the people and help the mission.

There is a wide range between excelling in any department and being utterly unable to do anything in it. Mr. Jamieson is in that range. He is neither of the extremes; but in the middle ground, able and willing to do useful work for our Master. I have no doubt mischief has been done by Mr. and Mrs. Jamieson's letters, etc. Mr. Jamieson made many serious mistakes. He sees all that now—owns them up, grieves over them, prays for grace to avoid all such in future and to labour for the cause of Jesus here with renewed strength and light. The world's history has many records of serious mistakes having been cast in oblivion. Would that all the mistakes referred to in this letter be quickly buried out of sight that the glorious kingdom of Jesus be not hindered in any way. During all the past years the work here went on as ever before. It was not interfered with. It is what it ever was, solid, vigorous and prosperous.

One word more and I am done. Whether Mr. Jamieson is to be recalled or allowed to remain here, I state once for all that from the day he landed here up to this date there has been all along, neighbourly, friendly and brotherly fellowship between us—no clashing—no irritation—no "temper" during all these years. So "missionary quarrels" &c. don't just apply.

It is one thing for a fellow labourer to think a certain way of acquiring the language, &c., the best, a way which may not commend itself to another. It is a different thing to "quarrel." It is one thing to be grieved and burdened. It is another thing to have a "missionary quarrel."

The mission here was never more orderly, vigorous and prosperous.

Yours sincerely,

G. L. MACKAY.

EVANGELISTIC WORK IN PARIS.

Dr. Pressense writes:

Here is a short *resumé* of the attempts at evangelization that have been made in the immediate neighbourhood of the Exhibition. The initiative was taken by Mr. McAll. He found willing helpers in all our Churches and among all branches of Christian workers. This is a beautiful practical illustration of Evangelical Alliance principles, and the committees of that Society, both in London and Paris, have thrown themselves heartily in the work.

Two halls have been hired, and adapted for evangelical work, at two of the principal entrances to the Exhibition, 51 Avenue Rapp, and 2 Place du Trocadero. The former is capable of holding about 350 people; it is at the back of a pretty building, with a grey and white facade and a balcony which bears the inscription, "*Salle Evangelique*," and underneath these words: "Liberty, Justice, Charity and Truth." The hall is approached by a vestibule, in which the British and Foreign Bible Society and the Tract Society will have their depots, and where their publications will be sold and distributed freely.

The second hall, which is more unpretending in appearance, and is situated next to Cook's Agency, will hold about one hundred and twenty people. Here, also, there will be a depot of the British and Foreign Bible Society and of the English Monthly Tract Societies.

In the Avenue Rapp there will be two services each day in French, at five and eight o'clock in the evening. In English there will be a service on Sunday at half-past ten a.m., and a Gospel meeting in the afternoon at three o'clock. There will also be a meeting every day at three o'clock. Lastly, there will be an international prayer meeting every day at four o'clock, conducted in various languages.

In the hall on the Trocadero there will only be at present one meeting on each week day at five in the afternoon, to be conducted in French. Dr. Bentham will take the general superintendence of both halls. The commission hopes that these new places will be a centre of true Evangelical Alliance work, and it will thankfully avail itself of the help of all Christian friends visiting Paris this summer.

The hall in the Avenue Rapp was opened on Saturday, May 4, with a prayer meeting, and M. Bersier conducted the first Gospel meeting there on Monday, May 6. There was a large attendance and respectful attention and perfect silence was observed, though there was a perpetual coming and going. The hall in the Rue Trocadero was opened on Tuesday, May 7, when M. Nocolin presided. The assembly was chiefly Protestant.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for debility and all nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-creatures. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 149 Power Block, Rochester, N. Y.

A FLOWER LEGEND.

Sweet is the legend of a happy soul,
Pacing, in dreams, the sward of Paradise;
Above her hung fruits tinct with fiery flush,
Around her blew flowers myriad in device.

Low was the clime, a twilight arched with stars,
Long, arrowy lights on cedared hill and dale,
Filled with a mellow atmosphere whose heart
Breathed of myrrh and spice and galingale.

She, pausing underneath the tree of life,
Heard all its mystic branches palpitate,
And a low voice—"Take thou the fairest flower
Between the eastern and the western gate."

And, rising up, she wandered forth amidst
Lilies beloved in time by Solomon,
And forest frankincense and wondrous blooms,
Whose chalices were dyed with moon and sun.

Rounding her path, there glimmered in blue dusk
Vast star-eyed blossoms, bright and marvellous
Great charms of streaked splendour, living flowers
Laid to the fallen world and unto us.

At dawn the angel found her at the gate
Weeping, but looping in her vesture's folds
Of all the gorgeous blooms of Paradise,
Passionate violets and marigolds.

And lifting up her low eyes, dashed with rain,
"I paced," she said, "between the east and west;
Heaven's fairest flowers were subject to my hand,
But I did gather what I loved the best."

Answered the radiant angel:—"Sweet and wise,
Thy tender care hath chosen the fairer part,
Henceforth shall violets be loved of love,
And marigolds refresh the tired heart.

"Awake!" And she unclosed her eyes to see
The morning sunlight beating on the blind,
And round her bed the breath of marigolds
Swam with the violets on the garden wind.

—J. K. in *The Week*;

A TOUR IN CAPE BRETON.

It was a lovely afternoon last autumn when two travellers, having come by rail from Halifax, found themselves at Port Mulgrave, on the Nova Scotia side of the Strait of Canso, waiting for the boat which was to take them into the heart of that curiously shaped and most fascinating region which forms the eastern boundary of the Dominion of Canada. Cape Breton narrowly avoids being part of the larger Province. The strait is less than a mile across, and as the little steamer lay at the wharf sending forth premonitory tokens of departure, we were attracted by the pretty, white cottages on the other side, perched here and there along the bold headlands. For about fifteen miles the shores keep greeting each other, but as they make no farther advances Cape Breton establishes its right to be called an island. Indeed, having thus preferred a claim to separate consideration, one might imagine that it grew careless of internal unity, for it is pierced from north-east to south-west by the jagged salt water lake of the Bras d'Or, which leaves only a narrow isthmus at its southern extremity, and with the trifling aid of the St. Peter's Canal at that point, turns one island into two.

Our craft, the *Neptune*, was unpretentious in style or adornment, but the genial captain bore himself with the manners of a host conscious of company, yet feeling quite equal to their entertainment. No one could desire a better supper than the delicious codfish which was served in the cabin downstairs. It was cold on deck, but the fresh breeze was not to be resisted, and muffled in our greatcoats we gathered round the wheel house, perplexing the French man at the helm with questions indifferently conveyed in his native tongue, or recounting some of the legends of the lake before it passed into the prose epochs of its history, or listening to the adventures of one of our number who had lived for many years in western cities of the United States, where he had accumulated a snug fortune, but who was now revisiting his native land. And while with nasal pathos he spoke tenderly of the scenes of youth, he did not hesitate to anathematize the general slowness of things as compared with the "smart" movements of his adopted country. We were, without doubt, in the midst of primitive splendours. Even the canal, at which we arrived about sunset, though an unpretentious gateway letting us into the Eden of the Bras d'Or, seemed glaringly artificial and almost out of place. The inhabitants of the adjacent hamlet came down in full force to inspect the steamer as it was passing through. They had an air of charming simplicity and half satisfied wonder which revealed the quiet sameness of their daily life and their limited apprehension of the ways of the great world.

It would not be easy to conceive of a more beautiful salt-water lake than the Bras d'Or. The rise and fall of the tide in it is but slight, so that the shores are always fresh and clean. One might spend weeks sailing up into the picturesque bays with which it pierces the land in all directions, or camping out upon its richly-wooded islands. If you anchor a little from the shore and drop your line, you will soon find a steady tug at the end of it, and if you

pull hard enough the cod or haddock will come floundering into the boat. In nearly every stream which runs into the lake there is good prospect of trout and salmon, especially in the early months of summer.

After a short stoppage at the Grand Narrows, from which gleamed the lights of a good sized hotel recently built for summer tourists, the *Neptune* landed us at Baddeck before midnight, and the landlord of the hostelry, making us as welcome as though we had been old friends, conducted us to our chamber. Baddeck is a pretty village whose one long street slopes down towards the wharf. It is in the heart of the most enticing district of Cape Breton. There are so many places in the world which claim to be the "paradise for sportsmen" that one does not like to involve the question by rashly adding to their number. It is enough to say that a few hours' journey over the hills will bring you into the haunts of the moose and cariboo and bear and wolf, and that smaller game is found in abundance. Our inclinations being less sanguinary, we spent the day after our arrival in search of trout. Our waggon was driven with the characteristic furiousness which might almost be called a native virtue, contrasting as it does with the general air of human inactivity. The most unpromising quadrupeds are stimulated to a degree of awkward speed which proves a little too much for the nervous system of the uninitiated. The road in parts was bordered with pine and hemlock, and the purple mist which hung over the hills rather heightened than concealed the picturesque grandeur of the landscape. A farmer, whose homestead we reached after some hours' driving, not only accommodated our eccentric steed but suggested the best pools for our operations. In fishing, as in every thing else, there are unaccountable caprices of fortune. We were not without experience, but the trout seemed scarce, or perhaps were not well-disposed to artificial methods of capture. Returning with a paltry dozen of small fry, it gave us no small irritation to be informed by one of the urchins who volunteered to be the witness of our exploits that he had been much more successful with his wriggling worms on the previous day. He had such an air of pardonable pride about him, and told his story with such a broad Scotch accent, that we were compelled to believe that he spoke the truth.

Apart from its appearance and surroundings Baddeck could not be called a place of permanent attraction. The chronic repose which envelops it, though soothing enough at first, palls after a time, and one almost feels like offering an apology if he is detected in the act of taking interest in anything. The people, however, are for the most part contented, intelligent and decorously cheerful. There cannot be much crime in that region, or else the pretty-looking cottage which stands a little off the road would soon be filled. A few iron bars round the front windows are the only indication that this is the local jail. The casement being open we looked into one of the rooms, where a woman sat knitting a stocking beside a cheerful fire. Supposing her to be the wife of the keeper, we ventured to make some complimentary reference to the estate, and soon discovered that we were conversing with the only prisoner, who, in consideration of her enterprise in selling ardent spirits without a license, had been admitted to this bower. She did not deny the soft impeachment, but seemed unwilling to dwell upon the melancholy fact that in a few days she must again encounter the scant charity of the world.

The inscrutable laws of the steamboat company ordain that part of the glory of the *Bras d'Or* shall be veiled until the return trip is taken. You must leave Baddeck for the north at night if you are going to leave it at all. We were not long in finding our way to one of the comfortable state-rooms on board the *Marion*. Waking rather early in the morning, we became conscious of a little more motion than was quite pleasant. The length of the *Bras d'Or* had been traversed, and we were steaming in the open sea towards the harbour of North Sydney, a stirring little town, nearly all embraced in the long street which fronts the water. Several foreign vessels were lying at the wharves, and a short railway brought coal for export from the adjacent mines, which, in this district, constitutes the most important industry. Sydney is four miles distant across the bay. It is a picturesque place, with a decidedly aristocratic air about it, but lacks the activity of its smaller neighbour. A French man-of-war was anchored in the commodious harbour, and some schooners were unloading at the docks. The inn was unpretentious, but comfortable, and the personal solicitude, which one so often misses in the modern hotel, marked its hospitality. Over the way was the lawn tennis club, where some young Englishmen were playing. The sheriff conducted us through his domain, from which two adventurous captives had escaped the week before by squeezing themselves through the grating of their cell and scaling the high wooden wall. At the head of the harbour are to be seen the slender vestiges of the old fort which once graced it. In Canada a respectable ruin is not to be passed over lightly, for it is rather rare. For this reason, among others, the traveller ought to visit Louisburg, twenty-four miles distant, the ancient capital of the island when the French had possession of it, and the scene of the most interesting events in the earlier chapters of its history. In those times of stormy conflict between France and Britain, Louisburg became the strongest fortress in the New World. Twice it was assaulted and taken. In the second siege Wolfe so distinguished himself that he was appointed to the fatal honour of planting the English flag upon the Plains of Abraham. Louisburg was dismantled and its fortifications blown up; but among the

grassy mounds of its deserted site, the traveller can still trace the contour of the old battlements, or, perhaps, unearth some rusty memorial of its sanguinary story. As if in protest against such premature decay, a pretty little village has sprung up on the other side of the harbour, which is the only one in Cape Breton that does not freeze in winter. Louisburg is doubtless destined, therefore, as the country develops, to become again, in more peaceful ways, a place of considerable importance.

Sydney, which is the largest town in Cape Breton, containing a population of about six thousand, may also be regarded as the *Ultima Thule* of its civilization, so that unless the tourist is enthusiastic, it is likely that at this point he will retrace his steps. But a wild, mountainous tract of country, the home of the hardy fishermen, lies still further north, and thither, by means of one of the Newfoundland steamers, we determined to make our way. No one at Sydney seemed able to tell us definitely when the *Harlaw* would arrive. She had started from Halifax at a certain time, and might be there that night. We went to bed with an uncomfortable foreboding, for the shriek of the *Harlaw's* whistle, we were told, was enough to strike terror into anyone. The night passed without disturbance, but early in the morning an unearthly sound broke the stillness, and a loud rap soon after at our door, confirmed our suspicions that the dreaded herald had come. They called the whistle a "siren," but it was an atrocious libel on those classical enchantresses. I have no doubt that it would be useful off the Banks in frightening the fog away. The hurry of preparation for departure was succeeded by a tantalizing delay in starting, but at last we began our journey towards the extreme north of the island. Newfoundland being the goal of the *Harlaw's* ambition, she simply contented herself with a shriek of warning at one or two ports of call, and standing well off in the roadstead, awaited the coming of the little boats which were to bear away such passengers as necessity compelled to land in them. It was midnight when we reached the southern edge of Aspy Bay, and prepared to disembark at White Cave. The inhabitants of the fishing village were evidently sound sleepers, and a bewildering variety of the siren's allurements were called into requisition before the light of an approaching dory could be seen upon the water. Six of us scrambled into this craft, and the long sweep of the oars soon brought us shoreward. The tide was out, and the belated travellers wearily climbed a ladder leading up to the fish-besprinkled wharf. A bluff and hearty Englishman, with whom my friend, happily, had some slight acquaintance, extended to both of us the hospitality of his house. He was the proprietor of the fishing-station, and we gratefully availed ourselves of his kindness, for the village was innocent of any sort of hotel, and there seemed a prospect that we might have to pass the remainder of the night in the shed among the cured fish. The rest of the party, I believe, found shelter somewhere, though I could not bring myself to inquire too curiously as to their fate. Our host preceded us up the hill, and having invoked the grudging aid of a servant roused from her slumbers, made ready a much more comfortable repast than the rude accommodation would have led us to anticipate. He then conducted us to a chamber scantily furnished, where the murmur of the sea soon lulled us to rest.

The morning revealed the grandeur of our surroundings. The white huts of the fishermen lay scattered at the foot of the huge hill up which we climbed, to be greeted by the "innumerable laughter of the sea," and the coastline of rugged headlands stretching away for miles, and breasting with their granite sides the ceaseless rush of the waves, now calm enough, but in a few hours tossing their white arms of surf high up upon the shore. Our host conducted us to a dizzy height, whence looking down we marked how the sea had bored its way among the rocks, hollowing out their foundations, and threatening to hurl down the jutting crag on which we stood from its precarious eminence.

After breakfast we set out in a fishing-snack for the other side of the bay, where a courteous Frenchman, whom we encountered in our travels, had invited us to visit him. The wind had risen, and as the spray was dashing over our vessel we were glad to make a safe landing within the bar which protected the little harbour. Our host was manager of a lobster factory, and resided on the premises. The limited resources of the establishment could not damp his ardour or check his flow of spirits. He was a trader with St. Pierre and Miquelon, a brilliant talker, a linguist, and a scholar. Yet he seemed quite contented in his lonely retreat, solacing himself with the prospect of an occasional visit to *la belle France*. The unwonted presence of company caused a flutter of excitement in the housekeeper's breast, and necessitated an improvised chair in the shape of a herring-box for our accommodation at dinner. But neither the garlic nor the grease nor the leathern pancakes could destroy appetites whetted by healthy exposure to wind and weather. We speedily demolished the viands, and enjoyed the long, thin rolls of tobacco which were produced after the repast as much as if they had been the choicest Havana. But a trout brook was not far off, and waving adieu to our kind host we rowed up the river. It seemed to be a holiday, however, with the fish, and only a few yielded to our enticements. We were fortunate enough to have an introduction to the chief man of the North Bay, a burly Dutchman, trader and exporter of fish and lobsters, who gave us a genial welcome to his fireside, when, after a drive of some miles along the coast, we sought his hospitality for the night. There are social conventions even in such remote regions as those in which we were journeying. One could scarcely have expected to

encounter in succession three men of different nationalities, living in such a primitive way, yet intelligent and enterprising, and with that strongly marked individuality which the more machine-like movements of great centres of population seem in part to destroy. The family of our last host had been well educated, and as we sat in the parlour playing chess with the charming daughters of the household the hardships of our recent journey were soon forgotten. Just outside the Dutchman's estate, beautifully situated by the open sea, rose the frowning hill over fifteen hundred feet in height, which, from the shape of its summit, was called the Sugar Loaf. A recent fire, originating probably in some traveller's camp, had broken out among the brush at its base, and a strong wind had carried a wide fire-track up to the top, which showed bare and grim in contrast with the thick pines which elsewhere covered the mountain.

Having now accomplished our purpose of voyaging the length of Cape Breton, a distance of over one hundred miles, we determined to return as far as Baddeck by land. A railway is now in course of construction in another part of the island, between Sidney and Port Hawkesbury; but it will probably be a long time before the whistle of the iron-horse wakes the echoes of the north. The main roads in Cape Breton are fairly good, but our course over the mountains was not so easy. Setting out from North Bay in the morning, we jolted slowly, but without adventure, over the stones to the half-way house on the road to Ingonish. A few miles further on, however, we entered a bog, and came within a little of staying in it. Happily, we encountered a native rider, who, though seeming rather proud than otherwise of the disgraceful condition of the highway, was good enough to tell us that by unharnessing our horses and taking them round through the bush we might manage to pull our waggon across the slough. We attempted, with partial success, to carry out his advice. The bush-path was discovered, and our horses landed on *terra firma*, but our driver, in his praiseworthy solicitude for the waggon, treading between and not upon the slender timbers with which indifferent local charity had bridged the gulf, was fished up in a muddy condition, and treated to the condolence which, in lieu of anything better, we were glad to offer him. But not even the perils by the way could blind us to the picturesqueness of a scenery unsurpassed, perhaps, on the whole continent. A turn in the road revealed now and then the open sea, or a perpendicular cliff looked down upon us, or a dashing waterfall seemed to leap out of the heart of the forest. At night we reached Ingonish Bay, having accomplished, according to the Government survey, a paltry distance of twenty-six miles. Ingonish Bay is about eight miles across, and pretty fishing villages lie at both ends of it. Here we spent another day among the trout, this time with good success. It was cold work wading up to the waist in the pools, but the eager sport took away the discomfort, and the hours passed away merrily. Up the river we halted at a small farm house and presenting part of our treasures begged the favour of hospitality. We were graciously received. The house boasted of only two rooms, one of them reached by a ladder. From the upper chamber descended, shortly after our arrival, a surprising apparition—a city-made girl, with all the modern appliances of dress, who, having spent a winter in Boston, was attempting to transplant into the wildwood the enticing manners of the Hub of the universe. We were quite unprepared for such an encounter, and involuntarily glanced at our bedraggled garments, painfully conscious that our general dishevelment would jar on the sensitive nerves of our hostess' daughter. That worthy matron, however, was intent on cooking our fish: and, with the aid of some salt, which, providentially, we had brought with us, the house not boasting that luxury, they were rendered quite palatable. A little embarrassment attended our departure. We felt unwilling to establish a precedent which might check spontaneous kindness in the future. But the deed was done; and even Mary Ann seemed visibly mollified by our trifling *solatium*.

The inhabitants of Cape Breton are chiefly of Highland Scotch and Acadian French descent. Among the former the Sabbath is observed with scrupulous exactness. It must be tantalizing to know that the fish are breaking the day of rest by coming in shoals into the bay, but they are not molested till the morning—when, alas! they may be gone. For nearly a week, at the annual communion seasons in July, no work is done at all, and it would be thought sacrilegious to indulge in any form of amusement. A vast concourse of people gather from all the country round, holding protracted services in the open field, and quartering themselves in case of need, upon the adjacent farm-houses. But the natural depravity of man seems to assert itself even in the face of such rigorous discipline, and, by a revolt not much to be wondered at, sometimes joins a great deal of religion with a meagre stock of morality. In many parts, English is an unfamiliar, if not unknown, tongue, and the Gaelic flourishes in its native grandeur. If you can say, "Cia-mar a tha sibh an diugh?"—a feat, by no means easy of accomplishment—which being interpreted is, "How are you to-day?" you have open sesame to all hearts, and will be considered a person of some taste and culture. We admit having employed the shibboleth ourselves, with an effect to which our intrinsic merit scarcely entitled us. It must be hard work for the minister to discourse for an hour in English to a congregation, half of whom do not understand what he is saying, and then, after a brief respite, repeat the message to those who have grace to know the language of Paradise. But the critical spirit seems to be penetrating even into these

remote regions. After a service, at which we were present, I ventured to say to a stalwart Highlander that the sermon was excellent. He stroked his beard, shrugged his shoulders, and replied, indifferently, "Aye, no' sae bad, for him."

In spite of the rugged character of the country the means of subsistence are easily obtainable, and there is little or no poverty. The land, though rocky, is fertile between the rocks, and even with indifferent care yields a good harvest. A greater pressure of material need, or a stronger desire for material possessions would do much to develop more fully the resources of agriculture. Many of the people exhibit that easy unconcern of the flight of time which under less favourable circumstances would probably be called laziness. On one of our fishing excursions a man approached us as we were whipping the stream unsuccessfully, and remarked that he thought the fish would take better a "piece" up the river. We ventured to ask how far the "piece" might be, to which his reply was, "About fifteen miles!" It almost lengthened our holiday to encounter anyone with such a comfortable sense of leisure.

Fishing is the chief industry of Cape Breton, especially in the north, halibut, cod, haddock, mackerel and herring being all found in those waters. Among other things we learned that some fish favour an off-shore wind and others an on-shore wind, and that, as one would expect, they invariably follow the bait. When that is plentiful the toilers on the sea are sure to reap a rich reward. Last season the catch was considerably below the average, the fish having moved to better feeding grounds. The favourite bait is the squid, a gelatinous mass something like the cuttlefish in miniature. These squid are caught, or "jigged" — to use the technical term — by means of a circle of bare hooks, round which they twine their tentacles. It is worth seeing a full herring-net brought to land. The appearance of a shoal in the bay is indicated by a peculiar ruffling of the surface of the water, quickly noticed by the keen eyes of the lookout man from his perch of observation. The herring are usually meshed in a net stretched in a semi-circle near the shore, and drawn in at the right moment when the "run" comes. When division of the spoil has been made among the dozen or more who may be partners in the enterprise, the night after a good catch is usually spent in merriment. The aid of an amateur fiddler is called in, and the men, with their wives and sweethearts, enjoy a rustic dance on the floor of the largest cabin which the settlement happens to boast.

In fishing for cod the boats are anchored in from fifteen to fifty fathoms of water, or even more. A strong line with three hooks at the end of it, and a large piece of lead

as a sinker, is dropped from the boat to within a few feet of the bed of the sea. Sometimes it is slow and dreary work, but if the fish are there at all one has not to contend with any dainty fastidiousness on their part. When the squid are not obtainable they will seize eagerly a slice of herring or mackerel. There is little play about the cod. It is simply a question of pulling through the water from ten to seventy or eighty pounds. Halibut, the largest fish caught in those regions, often weigh as much as four hundred pounds. When firmly hooked, they are hauled to the side of the boat, and despatched with pikes before being drawn into it. The haddock, though smaller than the cod, is more lively in its movements, and is usually fished for in somewhat shallower water. The hake is a kind of degenerate cod, lacking its delicate flavour, and much less valuable in the market. From two long hair-like projections on either side of its gills it is commonly called the goat. At Ingonish we were shown a cod which had been cut in two as it was being drawn through the water by the swift rush of a shark. Some rumours also reach us of the proximity of the sea serpent, but in view of the prevalence of fog in those latitudes, we are inclined to discredit them. Yet, after making due allowance for those half-unconscious exaggerations called "fish stories," there remains plenty of interest and not a little adventure in the lives of the hardy fishermen. Their work is the chief source of wealth in the Eastern Provinces of the Dominion. Many of them every year fall victims at their post of duty, and, overwhelmed in some sudden squall, are heard of no more.

The drive from Ingonish to Baddeck presents to the traveller most varied and picturesque scenery. The first part of the journey leads over Smoky Mountain, where the road in places is perilously narrow. One trembles to think what might happen if the horses took fright and hurled the waggon down the cliff into the river whose murmur reaches us from far below. We are glad to get out for a while and pick the delicious raspberries which, in neglected luxuriance, covered the sides of the way. After the mountain had been safely passed, our road ran for some miles near the sea, and we could follow the course of a little fishing schooner which had left Ingonish before us, and with a fair wind was making for Sydney. Many of the farms which we passed were without fences. The live stock, we understood, was relegated to harmless quarters in the rear of the estate, and supposed to remain there, leaving the crops unmolested. The district of St. Anne's abounds in constant surprises of scenery. From a narrow neck of land which juts out at the head of the bay and is adorned with a lighthouse, we were ferried across to the

opposite shore. Our Charon was intent on making hay, and only the most persistent shouting brought him to our aid. The old scow which he commanded seemed altogether too small to accommodate our horses and waggon, but it did so, nevertheless, by the most rigid economy of space and landed us in safety at Englishtown, a rather dilapidated village which in its struggle with time seemed to have had the worst of it. Possibly its deterioration began with the death of the Cape Breton giant, who about thirty years ago brought glory to the place by having his home there, and who still gives it a measure of renown through the records of his prowess and the bequest of a suit of clothes which may be seen by the admirers of greatness.

George Eliot remarks that "among all forms of mistake, prophecy is the most gratuitous." But she is speaking of prophecy in regard to individuals. At all events, one can scarcely visit Cape Breton without hazarding some forecast of the future, and that of a hopeful kind. The population of the island is about 85,000, but its resources would enable it easily to maintain at least five times that number. More than half its area is well adapted for agriculture. It has large and valuable forests still untouched. The centre of the island consists of carboniferous rocks, and only a small beginning is as yet made among its rich coal deposits. The climate in many respects, is unsurpassed in Canada. The winters are milder than in the western parts of the Dominion, and there is less fog than on the Nova Scotia frontier. The summer heat is tempered by the sea within and around, so that the thermometer seldom rises above 75° or 80° Fahrenheit, whereas in Ontario and Quebec it is sometimes over 100°. Among the rugged hills of the north a Scotch crofter would find little difficulty in imagining himself at home, and would be in no danger of starving. If the variety and beauty of Bras d'or scenery were better known, it would become one of the favourite summer resorts of the continent. Every season a larger number, both of Canadian and American tourists, find their way to Cape Breton. While the success of the fishermen varies from year to year, there is no sign of exhaustion in this industry. The value of the fisheries of Nova Scotia and Cape Breton for 1887 was over \$9,000,000. The railway in course of construction will give a great impetus to the island. The work is being pushed forward vigorously, and tenders are now called for by the Dominion Government for the erection of a substantial iron bridge at the Grand Narrows. In spite of that minority of pessimists who can be found anywhere, the people of Cape Breton, as a whole, are industrious in developing its resources, confident in regard to the future, and loyal in their devotion to the British crown.—VIATOR.

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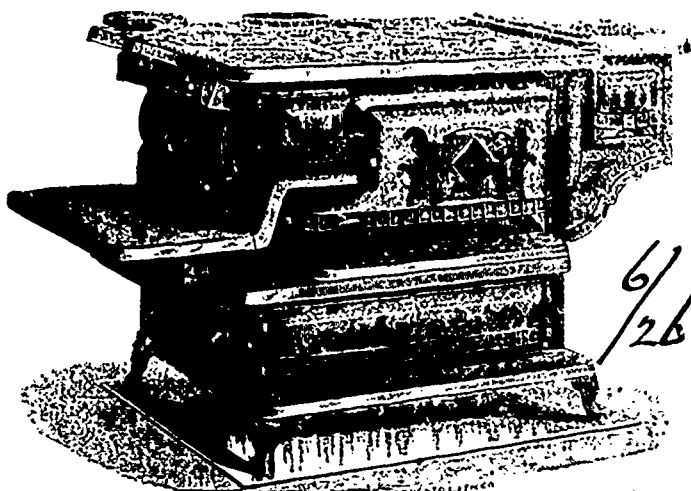
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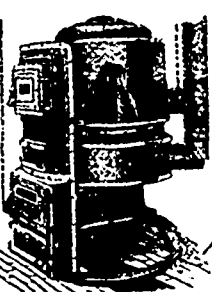
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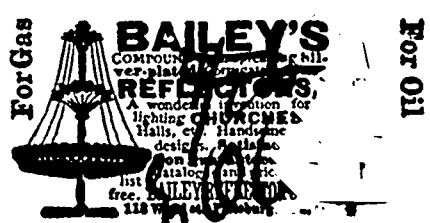
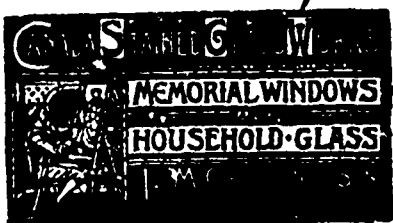
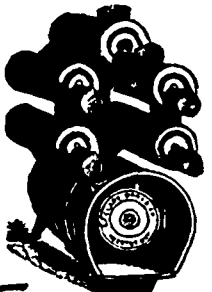


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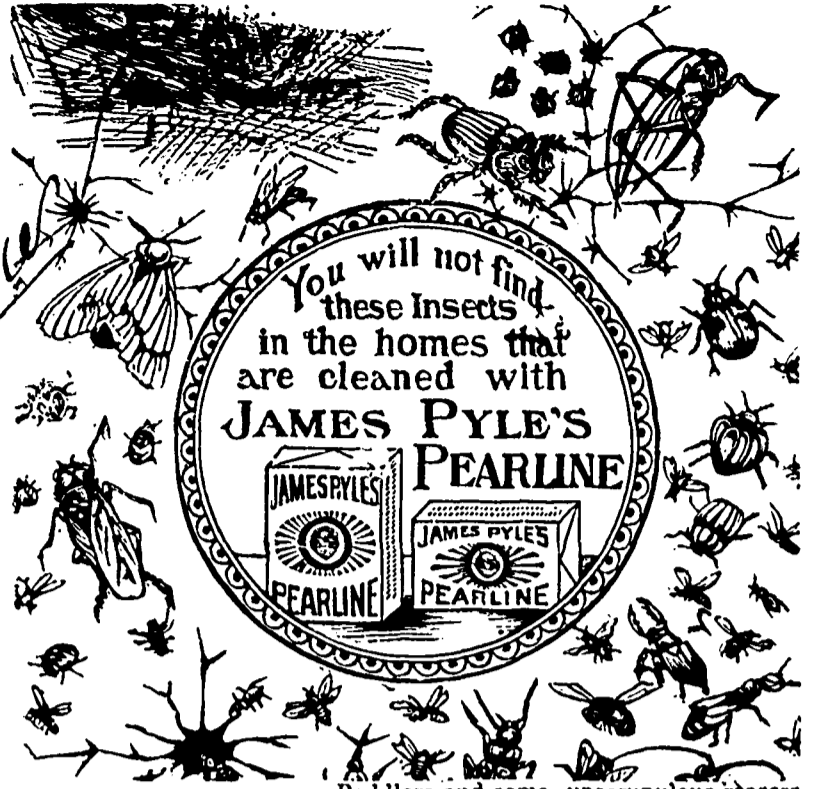
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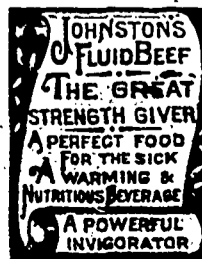
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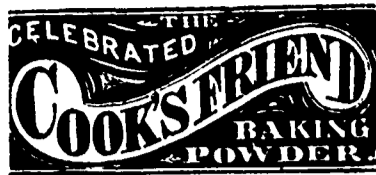


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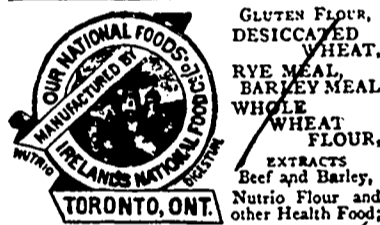
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MARRIAGES.

On Wednesday, June 12, at the residence of the bride's father, 423 Ontario Street, Toronto, by the Rev. S. H. Kellogg, D.D., W. R. Watson of Winnipeg, to Mary, daughter of Mr. David Irving Johnston.

On Tuesday, June 11, at the residence of the Hon. Oliver Mowat, uncle of the bride, by the Rev. Prof. Mowat, D.D., Alexander Primrose, M.B., Esq., to Clara Christina, daughter of the late George Ewart, Esq.

At the residence of the bride's father, Hamiota Man., by the Rev. J. M. Wellwood, M.A., M. D., the Rev. Robert Gow, B.A., Presbyterian minister, Oak River, Manitoba, to Belle Christina Fraser, daughter of Mr. David Fraser.

At the residence of the bride's father, Maple Shade, John Street, by the Rev. Dr. Armstrong of Ottawa, Rev. Dr. J. H. George, pastor of John Street Presbyterian Church, to Blanche Helena Northrup, only daughter of A. G. Northrup, Esq.

On Wednesday, June 12, at the residence of the bride's father 487 Jarvis Street, by the Rev. W. J. Hunter, Hester Emma, eldest daughter of Mr. Joseph McCausland, Toronto, to Alex. P. Pirie, editor of the Montreal Star, and late of Toronto.

MEETINGS OF PRESBYTERY.

BRUCE.—At Chesley, July 9, at one p. m.

BARRIE.—On Tuesday, July 30, at eleven a. m.

GLENGARRY.—At Alexandria, on Tuesday, July 9.

BROCKVILLE.—At West Winchester July 9, at five p. m.

QUEBEC.—At Richmond, July 9, at half past seven p. m.

CHATHAM.—At Windsor, on Tuesday, July 9, at ten a. m.

PARIS.—In Knox Church, Ingersoll, June 25, at two p. m.

TORONTO.—In the usual place, on Tuesday, June 4, at ten a. m.

WHITBY.—At Newcastle, on Tuesday, July 16, at half-past ten a. m.

SARNIA.—In St. Andrew's Church, Sarnia, on Wednesday, July 10, at ten a. m.

GUELPH.—In Chalmers' Church, Guelph, on Tuesday, July 16, at half-past ten a. m.

LONDON.—In First Presbyterian Church, London, on Tuesday, July 9, at half-past two p. m.

PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, July 9, at nine o'clock.

MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, July 2, at ten a. m.

OWEN SOUND.—Next regular meeting in Division Street Hall Owen Sound, on June 24, at half-past seven p. m.

KINGSTON.—Adjourned meeting in Cooke's Church, Kingston, on May 21, at three o'clock p. m. Regular meeting in John Street Church, Belleville, July 2, at half-past seven o'clock p. m.

Miscellaneous.



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Miscellaneous.

TENDERS FOR COAL!

The undersigned will receive tenders to be addressed to them at their office in the Parliament Buildings, Toronto, and marked "TENDERS FOR COAL," up to noon of Saturday, the 22nd Day of June, 1889.

for the delivery of the following quantities of coal in the sheds of the Institutions below named, on or before the

15th Day of August next, except as regards the coal for the Central Prison.

ASYLUM FOR INSANE, TORONTO.

Hard coal, 950 tons large egg size, 100 tons stove size, 75 tons nut size, soft coal, 450 tons.

CENTRAL PRISON, TORONTO

Soft coal, 800 tons select lump, to be delivered in lots of 160 tons during October, November, December and January next; hard coal, 40 tons, small egg size.

REFORMATORY FOR FEMALES, TORONTO.

Hard coal, 400 tons large egg size, 125 tons stove size, 20 tons nut size (in bags during winter); soft coal, 15 tons.

ASYLUM FOR THE INSANE, LONDON.

Hard coal, 2,585 tons large egg size, 50 tons chestnut size, soft coal, 150 tons for grates.

ASYLUM FOR THE INSANE, KINGSTON.

Main Building—Hard coal, 1800 tons large egg size; 140 tons small egg size; 20 tons stove size; 20 tons chestnut size; 70 tons Lehigh coal, large egg size, for gas making. Regiopolis Branch—Hard coal, 230 tons small egg size.

ASYLUM FOR INSANE, HAMILTON.

Main Building—Hard coal, 2,400 tons egg size; 216 tons stove size; 85 tons nut size. Soft coal, 80 tons for grates. Pumping house on Queen Street—Hard coal, 100 tons egg size, 3 tons nut size.

ASYLUM FOR IDIOTS, ORILLIA.

Hard coal, 900 tons large egg size; 100 tons stove size.

INSTITUTION FOR THE DEAF AND DUMB, BELLEVILLE.

Hard coal, 650 tons large egg size; 35 tons small egg size; 30 tons chestnut size.

INSTITUTION FOR THE BLIND BRANTFORD.

Hard coal, 400 tons egg size, 125 tons stove size; 10 tons chestnut size.

The hard coal to be Pittsburg, Scranton, Lackawanna or Loyal Stock. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and, if required, will have to produce satisfactory evidence that the coal delivered is true to name.

Delivery is to be effected in a manner satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each of the institutions. An accepted cheque for \$500, payable to the order of the Treasurer of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tenders are to be obtained from the Bursars of the respective institutions.

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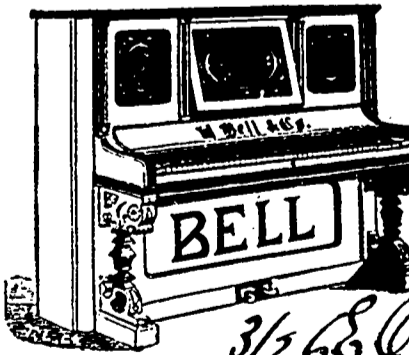
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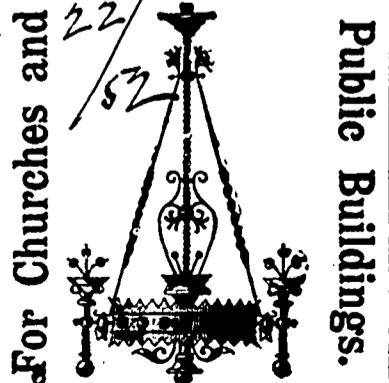
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