

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

	10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
												✓

THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 16.—No. 31. Toronto, Wednesday, July 27th, 1887. \$2.00 per Annum, in advance. Single Copies Five Cents.

A Blue Cross before this paragraph signifies that the subscription is due. We should be pleased to have a remittance. We send no receipts, so please note the change of date upon address slip, and if not made within two weeks advise us by post card.

BOOKS.

NEW BOOKS.

- "Life of James Hannington, Bishop of Equatorial Africa." By E. C. Dawson, M.A. With portrait. \$2 00
- "Lives of Robert and Mary Moffatt." By their son. With portrait and maps. 2 50
- "Personal Life of Dr. Livingstone." By W. G. Blaikie, D.D. 2 00
- "Medical Missions, their Place and Power." By John Lowe. 1 75
- "The Crisis of Missions." By Arthur T. Pierson, D.D. 1 25
- "The Cross and the Dragon; or, Light in the Broad East." By Rev. B. C. Henry. 2 00
- "The Dragon, Image and Demon; or, Confucianism, Buddhism and Taoism." By Rev. H. C. Bose. 2 50
- "Sermons by the Rev. John Ker, D.D." Second series. 2 00
- "Christ in the Heart, and Other Sermons." By Alex. McLaren, D.D. 1 50

JOHN YOUNG, Upper Canada Tract Society, 102 Yonge Street, TORONTO.

GATES OF EDEN.

BY ANNIE M. SWAN, AUTHOR OF "Aldersyde," "Carlowrie," Etc.

Readers who can follow the Scotch vernacular easily will be much pleased with this book, in which, as in her former volumes, the author clearly shows her familiarity with Scottish life and customs. The design is to stimulate those in obscure positions to higher life and attainments, and to make the most of their opportunities.

Price \$1.75, post free. JAMES BAIN & SON, Booksellers, - Toronto.

S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co., 232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

THE CANADIAN BIRTHDAY BOOK,

— WITH — POETICAL SELECTIONS FOR EVERY DAY IN THE YEAR. Compiled by "SERANUS."

Clas. extra, \$1.50; Leather, \$2.50; (Push boxed), \$2.50.

For sale by all leading Booksellers, or sent free per post on receipt of price by C. BLACKETT ROBINSON, 6 Jordan Street, Toronto.

Professional.

THE DISEASES OF WOMEN DR. ROSEBRUGH, of Hamilton, may be consulted in Toronto, at 121 Church Street, the last Thursday of every month. 26/52

R. HASLITT, SURGEON-DENTIST. 429 Yonge, Cor. York and St. Sts., Toronto.

PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto. 11/52

Electricity scientifically applied positively cure nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.

J. W. ELLIOT, DENTIST, 43 & 45 King Street, West. 27/52

New mode celluloid, Gold and Rubber Base, Separate or Combined: Natural Teeth Regulated, regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, Rooms A & B, Yonge St. Arcade, Toronto. The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial Teeth on all the known bases, varying in price from \$6 per set. Natural Air for painless extraction. Residence, 49 Beadonfield Avenue. Night calls attended to at residence.

GEO. V. E. FIELD, C.E., ARCHITECT, 50/52 VOR CHAMBERS, TORONTO.

WM. R. GREGG, ARCHITECT, 10/52 9 VICTORIA ST., TORONTO.

EDWARDS & WEBSTER, ARCHITECTS, 32/52 18 VICTORIA ST., TORONTO.

GORDON & HELLIWELL, ARCHITECTS, 16/52 26 KING STREET EAST, TORONTO.

E. STANTON, (Late Stanton & Vicars,) PHOTOGRAPHER, 134 Yonge Street, - Toronto.

PHOTOGRAPHS. 9/52 Finest Cabinet Photographs, \$3 per doz. Four Ambrotypes, 25 cents.

R. LANE, 14/26 147 YONGE STREET

ROBERT HOME, 14/26 MERCHANT TAILOR, 159 Yonge Street, Toronto. FINE TAILORING A SPECIALTY.

JOHNSTON & LARMOUR, 19/26 TAILORS, ROBE AND GOWN MAKERS, No. 2 Rossin Block, Toronto.

HOOF OINTMENT.—A PERFECT Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, swellings, etc. Price 25 and 50 cents. Dan. Collins, Dr. portum, 23 Adelaide West. 4/52

Miscellaneous.

RATES REDUCED. 23/52 The Standard Life Assurance Co'y. ESTABLISHED 1825.

Head Offices—Edinburgh, Scotland; and Montreal, Canada.

Total Risks, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$352,000.

W. M. RAMSAY, Manager. THOMAS KERR, 240 Gerrard Street, Toronto, Inspector.

SHIRTS TO ORDER 18/52 At \$1.50, \$1.75, \$2.00. Or ready-made, at 50c., \$1, \$1.25, \$1.50.

A. WHITE, 65 KING ST. WEST, TORONTO. Send or Circular.

KILGOUR BROTHERS, 10/52 Manufacturers and Printers. PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC. 21 and 23 Wellington Street W., Toronto.

JOHN P. MILL, 22/52 Watchmaker and Jeweller. WATCHES AND WEDDING RINGS A SPECIALTY. Special attention to all kinds of Repairing. 443 1/2 Yonge St., Opp. College Avenue, TORONTO.

BOWDEN & CO., 36/52 Real Estate, Life, Fire and Accident Insurance Agents and Money Brokers, 59 Adelaide Street East, Toronto. Business promptly and honourably conducted.

JOHN SIM, 18/52 PLUMBER, No. 21 Richmond Street East, Corner Victoria Street.

HOME-MADE BREAD. FRUIT AND OTHER CAKES IN GREAT VARIETY. FLOUR, OATMEAL, ETC., AT JAMES WILSON'S BAKERY, 497 AND 499 YONGE STREET Opposite Grosvenor St.

Established 1860. LADIES — OUR LINE IS — CHOICE MILLINERY. Seasonable Stock, Stylishly Made Up at moderate prices. Dressmaking, Mantlemaking, Cutting by our "New American Tailor System." Fashion, Fit and Finish guaranteed. J. & A. CARTER, 372 Yonge St., Cor. Walton St. System taught and sold. Agents wanted.

KNICKERBOCKER ICE CO'Y. Offices: 147 Richmond Street West, } TORONTO. Docks: Foot of George Street. We have secured during the past winter, a very large stock of exceptionally good quality of ICE, cut under the direction of the Local Board of Health, as being especially suitable for Family, Hotel and Office use. To secure Good Pure Ice don't fail to order from the "Knickerbocker." Telephone No. 576 WM. BURNS Manager.

CHARLES REEVE, 14/52 HOUSE AND SIGN PAINTER, 431 YORK STREET TORONTO.

Miscellaneous.

DOMINION LINE ROYAL MAIL STEAMSHIPS

Liverpool Service—Dates of Sailing: Toronto, from Montreal, Thursday, July 28. Montreal, from Montreal, Thursday, August 4. Vancouver, from Montreal, Wednesday, August 10; from Quebec, Thursday, August 11. Sarnia, from Montreal, Thursday, August 18; from Quebec, Friday, August 18. Oregon, from Montreal, Wednesday, August 24; from Montreal, Thursday, August 24. BRISTOL SERVICE FOR AVONMOUTH DOCK. Weekly Sailings.

*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep and are comfortably heated. Special rates for clergymen and their wives. Rates of passage from Portland, Halifax or Quebec: Cabin, \$50 to \$80; Second Cabin, \$30. Steerage at lowest rates. Passengers can embark at Montreal if they so desire. Apply to M. D. MURDOCK & CO., 69 Yonge Street; or to GEO. W. TORRANCE, 118 Front Street West, Toronto.

TAKE THE STATE LINE FOR EUROPE!

Reduction of Cabin Fares: 1st Cabin Passage, Single \$35 and 34 Excursion 65 " 7 ACCORDING TO LOCATION. 15/26

First Class in Every Respect.

No Cattle, Sheep or Pigs carried by this Line. For passage tickets, berths, and all information apply to any of the agents of the State Line in Canada, or to A. F. WEBSTER, General Agent, 56 YONGE ST., TORONTO.

THE A1 PALACE STEAMER "HASTINGS,"

Recently rebuilt and furnished throughout, IS OPEN FOR CHARTER for Picnics, Sunday School and Society Excursions To Any Point on Lake Ontario.

For particulars apply to P. G. CLOSE, 39 KING ST. WEST, TORONTO.

A DOPTION. GOOD HOMES WANTED

for three nice little girls. Ages, four, six and eight; not related to each other. Also For a Little Boy and Girl, twins, nearly four. Pretty children, healthy, intelligent. C., 5 Northcote Avenue, Toronto.

COMPOUND OXYGEN HAS done many wonderful cures in Canada in the last four years I have been manufacturing it over here, thereby saving duty. It is the best and only nerve strengthener for the weak and overworked system. A great blood purifier, Compound Oxygen soothes and strengthens. Send for circular. Trial treatment free at my office. Home remedy, enough for two months, with Inhaler, measure and directions all complete, sent by express for \$12. C. W. REED, 41 KING STREET EAST, Toronto, Ont.

DOZZONI'S
MEDICATED
COMPLEXION
 Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for to the
 In stock at
J. A. FORZANO
 St. Louis, Mo.

SOHO
Ornamental Iron Works.

Manufacturer of Fencing, Iron Casting, Gallery Fronts, Altar Scrolls, Sash Weights, Flower Stands, Finales, Seat Ends, Brackets, Salaria, Weather Vanes, Fountains, Aquariums, Lawn Seats, Cuspidors, Carriage Steps, Sinks, Vases, Wire Goods, Etc.

T. J. NORMAN,
 29 Adelaide Street West, Toronto.
 Prices and cuts on application. Special terms for church work.

ELIAS ROGERS & CO'Y,



BRANCH OFFICES:—409 Yonge St.; 769 Yonge St. 552 Queen St. West, and 744 Queen St. East.
 YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St.; Esplanade, foot of Princess St.; Bathurst St., nearly opposite Front St.

GRANITE & MARBLE
MONUMENTS
TABLETS
MAUSOLEUMS &c
F. B. GULLETT Sculptor
 100 CHURCH ST. TORONTO

WE OFFER
 A SUPERIOR MAKE OF
Gentlemen's
Goods,
 Laced, Buttoned and Gaiter Boots and Oxford Shoes, combining Style, Comfort and Durability.
J. D. KING & Co

OUR OWN MAKE.
79 KING STREET EAST.

The Improved Model Washer and Bleacher

Weights but 6 pounds. Can be carried in a small valise. Satisfaction guaranteed or money refunded within 30 days.
\$1,000 REWARD FOR ITS SUPERIOR
 Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 13 year old girl did the washing as well as an older person. To place it in every household the price has been reduced to \$3. Delivered to any express office in the Province of Ontario and Quebec. Charges paid \$3.50. Send for circulars. Agents wanted.
C. W. DENNIS,
 213 Yonge Street, Toronto, Ont.
 Parties in the United States will address me at, and be supplied from, Rochester, N. Y.

THE Improved Magic Patent FEED BOX, made only by **The B. G. Tisdale Co.** Brantford, Ont., and **BUFFALO, N. Y.**



Send for testimonial circular and catalogue of Iron Stable Fittings, we lead in this line. If we have no agent in your town send \$3 for a sample BOX, which will pay for itself every few months.
AIKENHEAD & CROMBIE, cor. King and Yonge Streets, Sole Toronto Agents.

FOR NETTLE RASH, Summer Heat Eruptions and general toilet purposes use Low's Sulphur Soap



MOST PERFECT MADE
 Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates. Dr. Price's Extracts, Vanilla, Lemon, etc., flavor deliciously.
DR. PRICE'S BAKING POWDER CO. CHICAGO AND ST. LOUIS



MURRAY & LANZAN'S
 CELEBRATED
Florida Water
 The Universal Perfume.
 BEWARE OF COUNTERFEITS.
 HANDBKERCHIEF, THE TOILET AND THE BATH.

DR. HODDER'S BURDOCK
SARSAPARILLA
COMPOUND
THE GREAT BLOOD PURIFIER
 Cures all irregularities of the Kidneys, Liver and Stomach. As a specific for habitual constipation, Dr. Hodder's Compound has no equal. Sold by all druggists.
Price 75c.

The Union Medicine Co'y, PROPRIETORS, TORONTO, ONT.

ELY'S CATARRH
CREAM BALM
 Cleanses the Head. Allays Inflammation. Heals the Sores. Restores the Senses of Taste Smell, Hearing. A quick Relief. A positive Cure.
HAY-FEVER
 A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail registered, 60 cents. Circulars free. **ELY BROS.,** Druggists, Owego, N. Y.

ALEX. ROSS'S NOSE MACHINE,
 Applied to the nose for an hour daily, so directs the soft Cartilage of which the member consists that an ill-formed nose is quickly shaped to perfection, for 6d.; post free for \$3, secretly packed. Pamphlet, two stamps—21 Lamb's Conduit Street, High Holborn, London. Hair Curling Fluid, curls the straightest and most ungovernable hair, 3s. 6d.; sent for 54 stamps. Alex. Ross's Ear Machine, to remedy outstanding ears, 12s. 6d., or 5 stamps. His Great Hair Restorer, 3s. 6d.; it changes gray hair to its original colour very quickly; sent for 54 stamps. Every specialty for the toilet supplied. As Chemists keep his articles, see that you get his Hair Dye for either light or dark colours, his Depilatory for Removing Hair, and his Oil of Cantharides for the Growth of whiskers.

Scientific and Useful.

BOILED ICING.—Three cups white sugar, granulated, one cup of water, boil to a clear syrup, beat the whites of four eggs to a stiff froth, pour in while hot, stir frequently while cooling. The cake should be cold before icing.
THE MOST EXQUISITE handkerchief perfume—"Lotus of the Nile."

GINGER SNAPS.—One pint molasses and one cup lard heated together and poured hot in one quart flour, two teaspoonfuls soda and two ginger. Let this dough cool, then add flour enough to roll. Roll thin and bake quick. They are very snappy, and this is a recipe that has been often tried and never found wanting.
A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if desired. Send 6c in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

CODFISH WITH EGGS.—Put one cup of picked fish into one quart of cold water, heat slowly, when hot (not boiling) pour off water, remove fish to another dish, put into a skillet one pint of nice rich milk, thicken with one tablespoonful of flour, add fish, piece of butter the size of a walnut, when gravy again boils add one or two eggs, stir briskly and serve at once.
Consumption Surely Cured.

TO THE EDITOR.
 Please inform your readers that I have a positive cure for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, **Dr. T. A. SLOCUM,** Branch Office, 37 Yonge Street, Toronto.

SWEET PICKLES.—To seven pounds of fruit take three pounds of sugar and one quart of vinegar; boil them together and pour over the fruit three mornings successively, and then boil the juice down to a thick syrup in which put one ounce each of cinnamon in sticks, spice, mace and cloves. Add another quart of fresh vinegar, and boil the fruit in it ten minutes.
A GOOD ACT.—"As a cure for all summer complaints I highly recommend Dr. Fowler's Extract of Wild Strawberry, having often used it with the best results. I have often been thanked for recommending it." **William Haw,** Ancaster, Ont.

GEMS.—One cup and a half of corn meal, the same of flour, the same of sweet milk, two well beaten eggs, a piece of butter the size of an egg, and melt it, a little salt, add two teaspoonfuls of baking powder with a little of the flour, butter the gem pans well, fill two-thirds full, bake in a quick oven about thirty minutes, serve hot. They are very nice.
BAKED EGGS.—Break six or seven eggs into a buttered dish, taking care that each is whole and does not encroach upon the others as much as to mix or disturb the yolk; sprinkle with pepper and salt, and put a bit of butter on each. Put into the oven and bake until the whites are set. This is far superior to fried eggs, and very nice for breakfast served on toast or alone.

JAMES PYLE'S PEARLINE is not a soap, but a Washing Compound—a great invention for saving toil and expense without injury to the texture, colour or hands. Pearline is the champion of all compounds of washing in hard or soft, hot or cold water, and without soap, soda or other preparations. In the families of miners, machinists, plumbers, painters, printers, farmers and labourers, Pearline is a blessing. It is equally efficacious in washing dishes, clothes or begrimed hands.
SWEET PICKLE APPLES.—Take one tea cup vinegar and two of sugar, and make a syrup of them, adding cinnamon and cloves. Pare and core sweet apples, drop them in the syrup and let them cook until tender not soft. Put in a jar and pour the syrup over them. They are ready to eat as soon as cold, and will keep any length of time. I generally tie the spices in a little bag, especially if ground, and cook it that way. Try these "sisters," they are delicious.

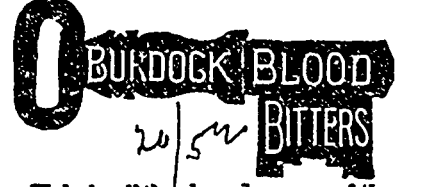
For Delicate, Sickly Children
Scott's Emulsion is unequalled. See what Dr. C. A. Black, of Amherst, N. S., says: "I have been acquainted with Scott's Emulsion of Cod Liver Oil, with hypophosphites, for years, and consider it one of the finest preparations now before the public. Its pleasant flavour makes it the favorite for children, and I do highly recommend it for all wasting diseases of children and adults." Put up in soc. and \$1 size.



BABY'S SKIN & SCALP CLEANSER
 PURIFIED AND BEAUTIFIED BY **CUTICURA.**
FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the **CUTICURA REMEDY** are infallible.
CUTICURA, the great Skin Cure, and **CUTICURA SOAP**, an exquisite Skin Beautifier, prepared from it, externally, and **CUTICURA RESOLVENT**, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.
CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.
 Sold everywhere. Price, **CUTICURA**, 75c.; **SOAP**, 35c.; **RESOLVENT**, \$1.50. Prepared by the **POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.**
 Send for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved and beautified by **CUTICURA MEDICATED SOAP.**

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Flattering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of **BURDOCK BLOOD BITTERS.**

T. MILBURN & CO., Proprietors, Toronto.

COUGHS, COLDS, Croup and Consumption
 CURED BY
ALLEN'S LUNG BALSAM
 25c. 50c. and \$1.00 per bottle.

HUMPHREYS'

Manual of all Diseases, By **H. HUMPHREYS, M.D.** HIGHLY BOUND IN **CLOTH AND GOLD** MAILED FREE—SEND STAMP.

LIST OF PRINCIPAL NOS.	CURES	PRICE
1	Fever, Congestion, Inflammations...	.25
2	Worms, Worm Fever, Worm Colic...	.25
3	Crying Colic, or Teething of Infants...	.25
4	Dysentery, or Cholera of Children or Adults...	.25
5	Dysentery, Griping, Bilious Colic...	.25
6	Cholera Morbus, Vomiting...	.25
7	Coughs, Cold, Bronchitis...	.25
8	Nervousness, Toothache, Faciache...	.25
9	Headaches, Sick Headache, Vertigo...	.25

HOMEOPATHIC

10	Dyspepsia, Bilious Stomach...	.25
11	Suppressed or Painful Periods...	.25
12	Whites, too Profuse Periods...	.25
13	Croup, Cough, Difficult Breathing...	.25
14	Salt Rheum, Erysipelas, Eruptions...	.25
15	Rheumatism, Rheumatic Pains...	.25
16	Fever and Ague, Chills, Malaria...	.25
17	Piles, Blind or Bleeding...	.50
18	Catarrh, Influenza, Cold in the Head...	.50
19	Whooping Cough, Violent Coughs...	.50
20	General Debility, Physical Weakness...	.50
21	Kidney Disease...	.50
22	Nervous Debility...	1.00
23	Wetness of the Feet, Watting Bed...	.50
24	Disease of the Heart, Palpitation...	1.00

SPECIFICS.

Sold by Druggists, or sent postpaid on receipt of price. —**HUMPHREYS' MEDICINE CO., 109 FALCON ST. N.Y.**

Have you a Pain anywhere about you?
USE PERRY DAVIS' "PAIN KILLER"
 and Get Instant Relief.
BEWARE OF IMITATIONS.
 25 Cts. Per Bottle.

ALL WAGES PLANNED.—The children like Dr. Low's Pleasant Worm Syrup and parents rejoice over its virtues.

THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, JULY 27th, 1887.

No. 31.

Notes of the Week.

THE Vicar of All Saints, Lambeth, said recently that preaching to empty pews has a most depressing effect upon the preacher—more depressing than can be imagined. But the empty pews seemed to have stirred the vicar himself, for, it is said, he substituted five minutes' scolding for the Jubilee sermon his parishioners did not come to hear. It is disgraceful, he remarked, that upon such an occasion the parishioners are absent from their church. As the parish priest, I denounce their conduct from the pulpit.

THE Rev. Dr. Somerville, in reply to the joint petition to him from the Free Church Presbyteries of Orkney and Shetland to visit the islands, says that while he was profoundly impressed with it, he was unable to take advantage of this, the proper season of the year for visiting the islands. It was indispensable that in the meantime he should give rest to both brain and nerves. The call to visit Bohemia in the autumn, which, if entered upon, would occupy several months, was looming before him; and the future year was yet too distant to be arranged for.

DR. PARKER writes: A clergyman of the Episcopal Church will not preach for a Nonconformist minister, on the ground that he does not acknowledge the validity of Nonconformist ordination. In other words, the Nonconformist is not a minister at all, in the Episcopal sense; yet that same clergyman can preside or officiate at the anniversary of a Nonconformist college, whose one object is to prepare young men for what is to him a non-apostolic ministry. Is the clergyman consistent? How can he recognize preparation for illicit orders? How can he wish well to students for whom he will not preach when they become ministers? Ought a Chancellor of the Exchequer to preside over private mints, to congratulate the coiners, and then reject the coin as spurious?

IN the *Contemporary Review* Archdeacon Farrar writes with passion against "The Drink Traffic in Africa," whose four divisions he takes one by one, in order to parade proofs of the extent and destructive influences of that traffic. Into the small island of Lagos, for instance, whose capital has only 37,000 inhabitants, Europe sends every year 1,231,302 gallons of spirits. Even the natives themselves are protesting, and every branch of trade is being injured; for, as the Archbishop of Canterbury says, it is an anti-commerce that is being established. The profits made by some of the drink sellers are 700 per cent. Dr. Farrar concludes with violent invective against the political idolatry of spurious liberty and *laissez-faire*, which permits these horrors to continue.

THERE is a strong reaction setting in against the number of branches taught in the common schools. The Boston School Board has taken a novel step in regard to the education of the children under its control, and henceforth the common school curriculum will omit all but the simpler branches of arithmetic, it being felt that the mind of the average child is more likely to be injured than improved by the effort to impress upon it the meaning of rules and formulas that older people find it difficult to comprehend. The change was made at the suggestion of prominent educationists, and meets with general commendation in the press of the city, by which it is regarded as a piece of humanitarian legislation, the beginning of a reaction against the too varied and too severe course of studies it has been the custom to require, and the benefits of which have been frequently and on the highest authority questioned.

THE fifty-fourth annual report of the Upper Canada Religious Tract Society has just been issued. The good work carried on by this excellent institution ought to have a still wider appreciation and support than it has yet received. By its means many are

reached and savingly benefited, who might not come within the range of other agencies. A new and pressing field for its operation has opened up. In a circular just issued it is stated that, since the annual meeting, an urgent call has come to the society from those interested in colportage in Manitoba and the North-West. Representatives of the Boards of the Bible and Tract Societies took occasion of the meeting of the Presbyterian General Assembly in Winnipeg to confer with the officers of the Bible Society in that city, and were informed on the best authority that the great need of colportage work among these people is that colporteurs should carry not only Bibles, with which the majority appear to be already well supplied, but also religious books and tracts, of which there is great dearth in most places.

IN English congregational colleges there is what may be termed a new departure. The *Manchester Guardian* says: We understand that a copy of the following resolution, adopted by the committee of the Lancashire Independent College, at their meeting on Monday last, has been sent to three of the four professors of the college. Resolved, That the committee, being of opinion that a rearrangement of the subjects of teaching in the college is desirable in the interests of the institution, would suggest that Dr. Hodson, Professor Turner and Dr. Thomson should leave their chairs at the disposal of the committee in the summer of 1888. Professor Turner has held the chair of Church History and Philosophy seven years, Dr. Thomson, that of Hebrew and Old Testament Exegesis eleven years, and Dr. Hodson has been connected with the college twelve years, including five in the chair of Science of Religion and Apologetics. The reason assigned for this unusual proceeding is to bring the professors and students into fuller harmony, and to make the teaching more suitable to the requirements of the time.

THE *Canadian Independent* has given voice to a feeling that not a few sensible people strongly entertain. It may be that fond parents like to see their children daintily dressed and marching in line, and no doubt many of the pupils enter enthusiastically into the spirit of the parade, but it is a toilsome and misdirected piece of tomfoolery all the same. The *Independent* has the floor. Of all the absurdities of our Toronto Jubilee demonstrations that of marching 10,000 school children through the streets under a burning sun, and the sun did burn during the Jubilee holiday of Toronto, is about the greatest. The moral effect of training our youth in this absurd levee of display, to the overshadowing of the practical ends to be gained by school instruction, of itself is sufficient to condemn the practice in any thoughtful person's mind. The effect on health in many cases is confessedly injurious. Partial sunstrokes are not among the unknown results, to say nothing of the anxiety endured by many, very many parents. All this, however, goes for nothing in the eyes of some school officials, whose vanity can find no other avenue to public notice, and whose only claim to gratitude is that they do no greater mischief to the cause of education than is being done.

AT Windsor, during the Jubilee week, a curious incident occurred. Principal Rainy and Dr. Somerville attended to present a loyal address from the General Assembly of the Free Church of Scotland. Several deputations from Ireland had passed in before them, and the Home Secretary, who made the presentations, had got a little mixed in his mind. He had a note which he occasionally referred to, but, as every one knows, Mr. Matthews' eyesight has suffered in this Session's work. Accordingly, when the two ecclesiastics made their appearance, he introduced them, in a clear and ringing voice, as "The County of Tyrone!" Dr. Rainy looked statuesque negation, the Queen smiled outright, and the Home Secretary, making a dash at his paper, announced "The Church of Scotland!" Something seemed still to be wrong; but an Irishman refuses to be put into a corner twice, and as the Home Secretary

rapidly presented "the Rev. Principal Rainy, Moderator, and the Rev. Dr. Somerville, ex-Moderator," the two gentlemen bowed low, and passed from the presence. They are said to have ascertained afterward, with a view to the *Gazette*, that the note in the Secretary's hand had been a correction: but it appears that a Lord Chamberlain is not the only official who is awkward at handling the three-headed Northern thistle.

THE waste of money in England, especially in London, says the *Christian Leader*, is enough to bring down a judgment on the land. It will not always escape the retribution of Providence—let vain and arrogant men fancy what they may; and the day will come when our descendants will revile the memory of those who left public burdens unlightened, public needs unsupplied, while they wasted immense sums of money. The Imperial Institute is bad enough, with its cumbering of the ground at Kensington, its absorption of hundreds of thousands, for nobody knows what end, its forced levies upon the wages of workmen and soldiers. But what shall we say of the Goldworkers' Company who use \$15,000 in distributing £5 gold coins amongst themselves? It will not do to say that a company is never to spend money for enjoyment or luxury. If an individual may do so, unquestionably an association has the same right; and it would be a queer world in which no one ever spent in fireworks or flowers, or music, or other indulgences. Yet there is always the inquiry, How far and how much? besides the other inquiry of the nature of the indulgence. We instinctively disapprove any brutal or barbaric outlay and call that waste, because the end is not worthy or beautiful. Now, imagine 600 men of sense and moral judgment dividing amongst themselves \$15,000 simply that each may have a new minted coin!

A MEETING of the Executive of the Manitoba Provincial Alliance for the suppression of the liquor traffic was held recently in Winnipeg, the president, Rev. A. A. Cameron, in the chair. The principal matter of business was a proposition to commence a general local option campaign throughout the Province, under the provisions of the Manitoba License Act. Mr. W. W. Buchanan, a former chairman of the Alliance, was present and addressed the Executive. He referred to the effort of three years ago, when the Scott Act petitions were circulated, and everything looked bright for a lively campaign. The temperance people of the Province responded heartily to the call at that time, and took hold of the work in a manner that indicated certain victory at the polls. This campaign was balked by the discovery that the counties marked out by the Provincial Government would not be recognized by the Federal Government as counties in the meaning of the Act. Legal advice failing to give a safe definition of a county in this Province, the campaign had to be abandoned. Under the license law as it now stands, he pointed out that the object then sought could be accomplished with much less effort than under the Scott Act. A petition of twenty-five per cent. of the householders in any municipality would bring the submission of a by-law refusing to participate in the license fee, and such a by-law being adopted by a majority vote of the electors, no more licenses would issue in the municipality. Twenty-five per cent. of householders were much easier to get in this country where there are so many non-resident property-holders than twenty-five per cent. of the electors. Then the penalty for selling without a license was for the first offence \$250, or five times as great as for the first offence under Scott Act, and for second offence \$500, again five times as great as second offence under Scott Act. He assured the Executive that prohibition sentiment was stronger in Manitoba than in any Eastern Province, and that a general vote in this line would be certain to result in bringing great strength to the prohibition movement of the Dominion. The proposal was heartily endorsed, and steps were taken to give it effect at an early date.

Our Contributors.

SUMMER TRAVEL AND SELFISHNESS.

BY KNOXONIAN.

The best of us have a good deal of selfishness to the square inch. Nobody can tell how much until summer travel begins. The very time that people ought to be specially obliging, generous and companionable is the time that all the innate selfishness of our nature seems to come into action; and the action is not lovely. When the other departments of human nature are having a holiday, the selfishness department does the most lively business.

Mr. and Mrs. Tourist are setting out for their summer trip. They are fairly agreeable people around home. Nobody suspects them of carrying more than the average amount of selfishness about their persons. At home they are quite as generous as the majority of their neighbours, but the moment they set out on their summer tour they want the best of everything and are bound to have it.

As soon as Mrs. Tourist takes her seat in the car the selfishness comes into play. She spreads herself and her belongings over two seats. Her grip sack and band boxes and other traps paid no fare, but they occupy as much room as if they had bought two or three tickets. If Mrs. Tourist can manage to make her little dog occupy another seat, her triumph is complete. While Mrs. Tourist is spreading herself and her goods and chattels over as much of the car as possible, Tourist is performing the same unselfish operation in another part of the coach. He also has two seats. On one he adjusts the trunk of his precious person; on the other he places his elegant No. fourteen to keep company with his overcoat, hat-box, fishing tackle and other holiday arrangements. The only thing that grieves Tourist is that he cannot bring in his boat, and make it occupy three or four seats. Of course there are other people in the car who have paid their fare and expect a seat, but what of that? Mr. and Mrs. Tourist are on their summer trip, and are not bound to respect the rights of anybody.

Having travelled a certain distance by rail, Mr. and Mrs. Tourist take a steamer for the remaining portion of their trip. For illustrations of unalloyed, unrelieved, unmitigated hoggishness always commend us to a crowded steamboat. Mr. and Mrs. Tourist of course want the best state room on the boat. They have no more right to the best room than any other persons on board, but they want it and must have it, or they will make a fuss. They also want the best seat on deck, and if they can manage to spread themselves over four chairs while other people stand, they feel all the happier. They also want the best seat at the table—the seat next the captain if possible. The captain may not hanker after their company to any great extent, but they are bound to force their society upon him if possible.

Once upon a time this contributor happened to be on a steamboat with the Premier of this Province. (We do associate with big people at times—that is to say, we sometimes sail in a steamboat with distinguished people.) At tea time there was a rough and ravenous rush for the table. The customary number of swells and codfish aristocracy made a bolt for the seats near the head of the table. Mr. Mowat took a seat near the foot of the long table, along with this contributor and several other individuals, who thought they could rub through this world without the distinction acquired by eating near the captain. When the passengers were seated and about to make the attack, the captain sent one of the waiters down to the other end of the table to invite Mr. Mowat to come up and sit at his right. With some reluctance the Premier went and took the seat of honour.

But where are Mr. and Mrs. Tourist? By this time they have finished their journey and are putting up at their hotel. Of course they want the best of everything in the house. They must have the best room and the best place at the table and the best attendance—the best of everything. And if they don't get the best of everything they growl and scold and make a fuss generally.

There is no place on earth where you can more easily distinguish between a real gentleman and a vulgar snob than in a crowded hotel or on a crowded steamboat. A real gentleman makes no fuss when he travels. He respects the rights of others, and takes

things good naturedly as they come. Having plenty to eat and drink at home he does not feel the necessity of making a hog of himself at every public table. Having a good room at home he does not need to make a fuss over every state room and hotel room in which he happens to stay over night. The selfishness of travel is largely shown by pretentious nobodies who starve eleven months of the year in order that they may gorge and put on style on the twelfth.

Moral: People who travel have equal rights; therefore don't occupy four seats in the car, or trample over people on the way to your victuals.

ON THE EAST COAST OF FORMOSA WITH REV. G. L. MACKAY, D.D.

BY C. A. COLMAN, CANTON, CHINA.

(Concluded.)

Dr. Mackay says: "I suspect every Chinaman that applies for baptism; every one. There may be a quarrel between him and his neighbour, or a rich man may be oppressing him, or there may be a lawsuit pending, and he thinks that by joining the Church he will get help from the foreigner, or at least he will see that one of his members gets fair play and the advantage, if there is any." Here is a case in point: A man came a long distance every Lord's Day to chapel, and seemed much in earnest; the preacher noticed him, and spoke of him to Dr. Mackay, who asked: "Why does he come so far to chapel every Sunday?" By and by the man brought one and another of his friends till, at the end of two years, fifteen or twenty were coming every Lord's Day; then he said to the preacher: "Why can't we have a preacher in our village, we come so far? I will give my own house to meet in, or we will build a place." This was reported to Dr. Mackay, and the preachers who were consulted were in favour of the proposal. Dr. Mackay said: "I do not believe in this man; but, to satisfy you, tell him to put up a place, and we will go there and preach, and afterward send a preacher." The man went off with his friends, and put up a bamboo building, costing perhaps \$35 or \$40; and Dr. Mackay went to preach in the village. He soon found out that this man was the head of a clan, and that all his clan, and those of his clan only, came to hear the doctrine; and also that there was a lawsuit between this man and a blind man in the same village. Dr. Mackay said to him: "Now you have a preacher here, but do not dare to hinder any one from coming to hear while I am here." This went on for about a year; in the meantime Dr. Mackay heard the blind man's side of the story; then the man asked for help and influence in the case; but he said: "Did any one promise you that? I have been fair and above-board with you, but I will have nothing to do with such things." The man became an enemy forthwith, and the preacher was soon moved to another place. Dr. Mackay says: "Another missionary might have had a similar congregation from among the blind man's friends; indeed I could get a company of thirty or forty in any town in North Formosa, who would be willing to furnish a place to preach in, if I would supply a preacher; but they would be such people as these."

Another man, the wealthiest in a small place on the west coast, tried all in his power to get Dr. Mackay to send a preacher to his village; he would give his own house free for a meeting place. Dr. Mackay set inquiries on foot, and soon found that junks were frequently wrecked at this place, and the mandarin runners were in the habit of "squeezing" this man, because he was wealthy. His idea was that, if his house was made into a chapel, it would be protection for him, as, of course, Dr. Mackay would appeal to the consul to help one of his converts.

At Hoan-sia-thau the people were very orderly in entering the chapel, and in sitting, standing and going out. When Dr. Mackay said "Let us pray," I closed my eyes and stood up, but I could not tell whether the people rose or not till I saw them sit down. The people of this village and those of Sin-sian have the same native dialect, which cannot be understood very well by the people of other villages; but these dialects are dying out.

Next morning we went on to Sin-a-han, where 120 persons listened to the Gospel. There are fifty to be baptized here next time, against whom there is no objection. The chapel is part of a house.

About noon we got to Ki-bu-lan, where eight per-

sons were baptized, and 100 attended the preaching. The chapel here is part of a house also.

After passing the Chinese town, Ta-koe, and a hot spring by the roadside, we halted for the day about half-past three in the frame chapel at Ton-tek-ai.

In the evening 100 people were present at the preaching, and four infants were baptized. These people get timber out of the woods in addition to farming. About ninety men were away in the woods at this time.

The converts have, during the past two months, put a new straw roof on the chapel, and whitewashed it inside and out, at an expense of about \$1,200.

When I asked Dr. Mackay: "Do you report these sums spent in repairing, and so on, as money subscribed by the converts?" he answered, "No, I have no time to attend to such small matters." He does not think the giving of money a good test of a man's Christianity; men will give money from unworthy motives, as they will go to church from the same motives. For instance a Chinaman, a Christian for twenty-one years, never refused to give money. He gave \$50 at once on being asked on one occasion, yet he only goes to church twice or thrice in the year. He does not believe in pressure, and would rather a man gave ten cents willingly out of a loving heart than \$100 because he was pressed.

His aim in all his work is to train up and educate a Christian ministry, and to build up a self-supporting Church, and he says, "If the Church in North Formosa were now left without foreigners or foreign help, I believe it would grow and prosper. The people know enough of the Gospel to appreciate it, and at each chapel they would manage to find sufficient to support a preacher, so that he might give himself wholly to the work of preaching and teaching."

Next day was the Lord's Day, and after a short service we went on to Ki-lip-tan, where thirteen were baptized, and the Gospel preached to 120 persons. The chapel here is built of stone and plastered. About noon we got back to the "Margaret Machar Memorial Chapel." The people had put up a new bamboo fence since we were here before, and the chapel was decorated with green branches of trees, and plants in pots.

During the afternoon Dr. Mackay had nearly all the preachers from the chapels in the plain for a final address. In the evening, between three and four hundred partook of the Lord's supper, many having come a long distance to be at this closing meeting. It was a privilege I enjoyed very much, to sit and look into the faces of this happy, joyous company (their faces and voices were an index to their hearts) and hear them sing to our Redeemer, Jehovah, the ever blessed Triune God, Father, Son and Holy Ghost, the praises due unto His holy name.

After the service, Dr. Mackay had the elders and deacons in his room for a conference, and when I awoke at half-past two o'clock next morning, I heard them singing. Next morning, March 14, after singing a hymn and giving notice of changes in the appointments of preachers, we bade them good-bye, and started on our way back to Tamsui; some followed to the river which we had to cross. Dr. Mackay was very quiet all that day, until other matters engaged his attention.

The man who had followed us to Tan-ma-ien on our arrival met us before noon, and begged Dr. Mackay to come to his village and have dinner; everything was ready, and he wanted him to look at the ground they were willing to give and the timber they had got out, but he would not stay, because, if we delayed now, it would be dark before we could get to our halting place at night. When I ventured to say to Dr. Mackay, "Perhaps the man will be discouraged when, after making all this preparation (they had killed a water-buffalo and a pig), you refuse his invitation," he answered, "There is a difference of opinion, if he is in earnest now he will be twice as much in earnest next time; I like to test them. This is not the first time I have passed by a place where they had killed two buffaloes; if we should accept all the invitations we receive we would have ten new chapels and stations in as many months. Mr. Colman, I have always understated the extent of the work in Formosa, though some people think I have exaggerated it; when the people say one hundred I say fifty. Instead of my having now to go and strive to open stations, the people are coming to me begging of me to instruct them and to send them preachers; but one cannot

do everything at once, it takes time." From the top of a mountain we took a farewell view of the Pacific Ocean, and before night arrived at Ing-siang-khee, where the stone chapel is going up. The masons said they had had only four fine days; the progress of the building showed they had made good use of the time. Next night we stayed at Kelung, and the day following reached Banghan. On Thursday morning, December 17, about eleven o'clock, we reached the steamer landing. The steam launch had not yet arrived; when she did we went on board and they started off at once without waiting for any other passengers.

We got to Tamsui about one o'clock, having been away nineteen days, seven of which were fine. We travelled about 240 miles. The roads in the plain during the wet weather were simply mud, the worst I have seen in China; it would have been easier travelling in the flooded rice fields.

We visited twenty-six towns and villages, in twenty-four of which there are chapels, and Dr. Mackay and Pastor Ahoa baptized 213 persons, and preached to more than 3,200, besides extracting I don't know how many teeth.

Before Dr. Mackay visits them again the people in the plain will have built four new chapels, and the stone church at Ing-siang-khee will be finished. He sent a preacher and his wife to the village, where he was so pressed to stay to dinner, a day or two after we arrived at Tamsui.

From March, 1886, to March, 1887, 315 persons were baptized in the whole mission, sixteen died, making a total of eighty-nine deaths since the mission began; there are now 2,546 baptized members.

There are two native pastors, thirty-eight stations with thirty-eight preachers, fifty-three elders, forty-five deacons and twenty students.

HOW TO CONDUCT THE PRAYER MEETING.

BY THE REV. A. T. WOLFF, D.D., ALTON, ILL.

It is a trite but true saying that the prayer meeting is the thermometer of the Church. It marks the spiritual temperature. If the prayer meeting is cold, formal, dismal, you will find the Church a moral refrigerator to chill out spiritual life. If the prayer meeting is full of enthusiasm and life, has the blaze of the divine presence, you will find a warm, spiritual, working Church. It is, therefore, of the utmost importance that the prayer meeting be properly conducted.

A properly conducted prayer meeting depends upon both leader and people. I would not underrate the magnetic power, tact and influence of a deeply spiritual leader; but unless the people study God's Word as a preparation, and go in the spirit of prayer, his best efforts will be little better than useless. If both leader and people go there with the thorough imbue-ment of God's Spirit, there will be an interesting and spiritual meeting.

The general idea is that the pastor should lead the meeting, and usually this seems the proper thing. If there be laymen who are efficient leaders, the pastor had better share the burden with them. There are a great many preacher-killed meetings. The minister opens with a long prayer, lectures half an hour or more, a few hymns are sung, two or three elders pray, the benediction is pronounced and the people go home. No wonder the prayer meeting dwindles to small proportions. Dr. Gray, of the *Interior*, says that two or three D.D.'s can kill any prayer meeting. He is right.

The subject for the meeting should be practical, and should be announced the Sabbath before from the pulpit. This gives the people time to go prepared with a few words, a passage of Scripture, or a hymn bearing directly on the topic. The lesson should be read early in the meeting. The leader should sound the keynote in a short, pithy address. Let the people take up the subject with a half-dozen or more short talks. The hymns also should be in the line of the subject, so as to keep the unity of the meeting. But there should be sufficient elasticity, so as not to shut out any matter of Christian life or experience that may be near the people's hearts.

The prayers should be brief and pointed. A long-winded leader and two or three old saints can pray any meeting to death. It is very easy to run into the habit of using like the heathen "vain repetitions," and

expecting like the Pharisee "to be heard for much speaking." I used to know an eccentric old minister who usually compassed the universe in his prayers. He made a fine prayer, it couldn't be otherwise, for he generally quoted several books of the Bible in the course of it, but on one occasion as he sat down, some one else was asked to pray. A bad boy growled out loud enough for all in the house to hear him, "No use for Uncle Blank to pray; the preacher has asked for everything."

We have not yet passed the period of long prayers. I would not do as I saw a brother minister do a few years ago, take a call bell into the stand, and if a brother prayed over two minutes tap him down. But I should insist on short prayers. The leader should regulate the prayers in his meeting. Be brief yourself, and insist on the same in others.

As far as possible, the exercises in a prayer meeting should be voluntary. It has a congealing effect to have to call on a person by name to lead in prayer. It is a good plan to make a list of all the members who will take part in the meetings. Say you have thirty or forty who will do so. Divide the list into four or five classes, and then notify the members of each class that, when it is their turn, they will positively be expected to be present specially prepared to speak and pray as they have opportunity. This will prevent the meeting from lagging, and will stimulate others.

Many of the ladies should take part in the prayer meeting. I can imagine our old divines of fifty years ago, and some modern ones, raising their hands in holy horror at this suggestion. But when I remember the grand work our ladies are doing for missions and temperance; that the best workers in many of our Churches are women; that many women have achieved successes in medicine, law and as lecturers; that many of them are accomplished lecturers in the home, it does seem too bad that their mouths should be closed in the social meetings of the Church. I for one will hail the day when, in all our Churches, the voices of our devoted Christian women will be heard not only in praise, but in prayer and testimony for the Lord who hath bought them with His own precious blood.

Other suggestions I would add in brief.

Begin at the time announced, and close promptly on the hour.

Let there be no stiffness. Make every one feel that he belongs to the family.

Be yourself. Be natural. Use no holy tones, and indulge in no funeral faces. Let the people be themselves. If some brother indulges in stentorian tones, all right. The mighty blast of powder is as essential to blow up the rocks, as the constant drops to wear them away.

Above all, recognize the divine presence, and pray for the divine help. The prayer meeting should be deeply spiritual. As Christ's people cannot meet in His name without His being in their midst, let everyone be hallowed and sweetened by His Spirit. Thus shall these meetings be blessed to our spiritual growth. And we shall go out from them better prepared to resist temptations, and to fight manfully in the conflict that tries us.

SPECIALIZATION IN A THEOLOGICAL COURSE.

MR. EDITOR,—The articles which appeared during the winter in the *Knox College Monthly* bearing on this question show plainly that there is a lurking dissatisfaction somewhere with reference to the present curriculum, or rather curricula, in theology in that college. I say curricula, for the trouble seems to lie in the curriculum for the degree of B.D., rather than in that of the ordinary theological course. One writer suggests "a division of the studies of the college (Knox) into two clear parts: those departments that might be compulsory, and those that might be optional." Now, the actual studies of the present theological course required by the curriculum are Exegetics, Bible Criticism, Apologetics, Church History, Systematic Theology and Homiletics. Which of these, I ask, are essential, and which might be made eligible? The principles of Exegetics and the ability to put them into practice are certainly necessary. The only question that may be raised here at all is, Whether the exegesis shall be of the English translation of the Scriptures, or of the Greek and

Hebrew also? Biblical Criticism is necessary; it may, in some manner, be said to be a sub-department of Exegetics. Apologetics is, without doubt, an essential part of a course in theology. It is the department *par excellence* at the present time. Church History cannot be dispensed with; on the contrary a more extensive knowledge of the history of other branches of the Church besides our own than is generally required would be a valuable addition to the learning of our ministers. Systematic Theology is the ground plan of a man's theological repertory. Homiletics, too, is indispensable as well to the theologian's success in practical life as to his general knowledge. They are all alike necessary, and, therefore, ought to be, as they now are, compulsory.

Again, so far from this curriculum of study being too extensive, it is found advisable to supplement it by lectures on other subjects than those mentioned. True, "the field is too large for thorough investigation in three sessions," short as those sessions are; but no one ever dreams of completely mastering any one subject in any single college course, if, indeed, in a lifetime. At the best, we can only acquire a little knowledge, along with the faculty of acquiring more, and of applying knowledge already attained. For example, Apologetics is a life study. It is, in fact, the great question of the age to be able to defend the doctrines of Christianity and the authenticity and authority of the Scriptures; and actual intercourse with man in daily life, coupled with theoretical practice, is the only adequate means of mastering it. No college course or curriculum can be rendered perfect. If, then, it errs by defect, or by excess in any particular, while, at the same time, it is made as comprehensive as circumstances admit, the student should only be guided by its imperfections in the further pursuit of his studies.

It is quite evident, then, that specialization in a short three-term course is as impracticable as is the mastery of the whole curriculum. But it will be found that most men specialize after their college days are over. And should they not be encouraged to do so?

I have often thought it a thing to be regretted that in theology a man may complete his course and be licensed without proceeding to a degree, whereas in the arts and sciences a course is considered incomplete until a degree has been conferred. I admit the difficulty is one that cannot readily be removed in the present status of education, especially as the demand for clergymen is so urgent. Would it not, then, be advisable to re-arrange the B.D. curriculum, so that more of our students would be led to graduate in theology? Certainly the degree should not be cheapened by any means. But a proper readjustment of the curriculum would not cheapen the degree. In order to proceed to the degree of B.D. in Knox College, according to the present arrangement, the student is required to pass two examinations, or, rather, an examination in two departments (for both may be written upon at one examination). The second is but a continuation of the first, as both are in the same line of study as the ordinary course.

A much better system of examination for this degree, it seems to me, Mr. Editor, would be to allow the first of these two departments to remain general, very much as it now stands; but let an option be given in the second. For instance, let a man be graduated in some one of the following departments: I. Apologetics; II. Greek Testament; III. Hebrew Scriptures; IV. Systematic Theology, or, V. Church History and Pastoral Theology. This is the plan adopted in Trinity College, and it is found, I believe, to be very satisfactory. Many men would graduate in some one or other of these special courses, who will not do so while the curriculum remains as it is now. The standard of scholarship would be raised, and an increased wealth of theological literature might be looked for as one among the many other good results.

I have written this letter, Mr. Editor, feeling that some change in the B.D. course is necessary, and in the hope that the matter may be brought to the more immediate attention of our ministers, and thus receive the consideration it deserves. As a student of Knox College I am an interested party. T. NATTRESS.
Spanish River, Algoma.

THERE is much truth in the observation that nearly all the effective workers of the world, and especially those who carry forward special enterprises, are persons full of hope.

Pastor and People.

FOR THE CANADA PRESBYTERIAN

VANITY OF VANITIES.

BY V. A. M., BLYTH.

Why do the many look up to the few
Who till the high positions of our land?
Honoured we feel if they but shake our hand,
What phantoms we pursue!

Why down with discontent thy kingly mirth?
Why idly think, "what joy to sit in state?"
Ah, foolish man, position makes not great,
Nor wealth, but honest work.

Empty the honour man to man doth pay,
Nor pleasure, longer life, nor wit, nor worth;
Vain the high sounding titles of the earth—
They pass—they fade away.

Envy not those on whom the world doth fawn,
But early seek to make thy peace with God;
Look unto Christ, and tread the path He trod;
Faint not—but follow on.

THE GOSPEL AFLOAT.

Ten days' sojourn in "the City of the Sultan" can only furnish a very meagre conception of the lions and life of a town so vast, so varied and so picturesque. The narrow streets are themselves a panorama. They are crowded from sunrise to sundown with a struggling throng which one might well mistake for a masquerade, so fantastic and various are the costumes worn. The shops are called so by compliment. They are simply boxes. Beggars and cripples abound. It is a Bedlam. The hot air is filled with shrieks and cries of all descriptions, and is heavy with unwholesome smells.

The bazaars present somewhat of a relief to the weary, sun-dazzled traveller. Everybody should see the great bazaar of Stamboul. A literal hive of small shops, it is sheltered from the sun by being arched overhead. It is a labyrinth teeming with never failing interest. The great mosque of St. Sophia must not be overlooked. It is massive, and majestic in proportion, but disappointing grandeur and tawdry accessories, magnificence and dirt, are everywhere found in alliance. The wonderful dome, grander than St. Peter's, at Rome, the pillars, to the number of 170, each one a single piece, and a monument of antiquity, the pavement, the marble balustrades and the magnificent perspective of the whole, are all marred by bad taste glaring upon you everywhere, and by the omnipresent dinginess and dirt.

A few words concerning Scutari will not seriously be considered an illegitimate digression. Like two guards at the entrance of the Bosphorus panorama stand Constantinople and Scutari—the latter, on the Asiatic shore. The centre of interest in this Asiatic suburb is, of course, the Scutari cemetery and that terrible charnel-house—the barrack hospital sad and suggestive monuments of the Crimean War. In the centre of the cemetery stands a simple obelisk, supported by four female figures, by Marochetti. This obelisk, which is a copy *in petto* of the Luxor Column, bears the following inscription.

TO THE MEMORY
of the
OFFICERS AND MEN
of the British
Army and Navy,
who, in the war against Russia,
In 1854, 1855 and 1856,
Died for their Country,
This Monument
was raised by
QUEEN VICTORIA
And her people.
1857.

This same inscription appears on each panel, on the back in Turkish; in French to the right, and in Italian on the left.

There are surrounding this monument eighty-six memorial tablets, recording in sad terms the grief of the living or the virtues of the dead; but from end to end the place is crowded by the nameless dead in solemn rank and file, with not a line to mark their resting-places *quia carent vale sacro*.

I am tempted to quote some of the inscriptions, which tell their own simple, sad tale. No. 49 stays our steps, and we read:

Dedicated by his brother officers
to the memory of
WILLIAM PITCAIRN CAMPBELL,
Aged 30.

A CHRISTIAN SOLDIER,

Finding comfort in death from these assuring words of the Saviour in whom he trusted: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."—Matthew xi. 28.

Here is another of a mere boy of nineteen, who died in that charnel-house hard by, misnamed a hospital. It bears the words, "Erected by an affectionate mother, in commemoration of a most dearly beloved son."

A deep pathos surrounds grave No. 44, with its simple inscription:

A Russian officer.

So also that of a hospital nurse, inscribed:

She hath done what she could.

We leave the sad and sacred spot where the heroic dead lie, to sail down the beautiful Bosphorus, but we have no heart for the beautiful in nature. The lurid haze of war comes between me and the magnificent panorama which the European and Asian shore uplands present. My heart is burdened with a strange load, and breathes its prayer out to God that ere long the time will come when wars shall cease, and when man shall never more imbrue his hands in brother's blood.

After ten days' sojourn in Constantinople, we re-entered the Marmora *en route* for Smyrna, the queen of the cities of Anatolia. Skirting the islands of Tenedos and Mitylene, we enter the spacious Gulf of Smyrna. How eager we were to catch a glimpse of the site of that church which, almost alone of the "Seven," received commendation without reproof from God; and which, absolutely alone of the "Seven, is a busy, prosperous place. And how beautifully picturesque it seemed! A glorious bay—a land-locked sea, indeed—is Smyrna Bay. With a small and intricate entrance to the west, flanked on north and south by towering hills, and on the gentle slopes of Mt. Pagus to the east, beautifully reposes the city of Smyrna. Again distance lends enchantment to the view. Unlike Constantinople, Smyrna may be encompassed in one outlook. It lies before you, along a sea line of four miles, creeping more than half way up the mountain towards the ruined castle which crowns its summit. The same fairy lightness marks the scene as in other Eastern towns, and the same inevitable dissipation of romance accompanies personal acquaintance.

We remained anchored in Smyrna Bay nearly a fortnight, enjoying the privilege of our stay by making many incursions into the city and surrounding country. Some of the richest reminiscences of "The Gospel Afloat" belong to this period. The situation and circumstances were impressive, and lent themselves readily to our work. "The Seven Churches" were sufficiently near to add a local and vivified interest to short, improvised lectures on the epistles to the churches in Asia. On the conclusion of my unpretentious course of seven lectures, I was reminded that my course was not complete, that instead of there being "seven churches in Asia," there were eight. I named them, one by one—only seven. "Nay, there were eight, for was not the church in the so-called castle one." Yes, indeed it was; and it was to them more important and real than all the rest. Each evening, with the exception of the few spent ashore, we had our regular service, with a congregation which for reverence and earnest attention could not have been surpassed at home. An Austrian man-of-war was anchored at the north end of the bay, and its splendid band played each evening at sundown, and the sweet sounds would roll along the conducting waters of the bay, from end to end, and back into reverberation among the girdling hills. With less of pretence, and yet not wanting in beauty of another kind, the seamen's simple song of praise swelled forth across that bay from ship to ship, telling its own simple tale of evening worship. Opportunities of personal intercourse with the men were more than usually frequent during our anchorage before Smyrna. After a hard day's labour in cargoing the ship with her freight of fruit, the evening was the sailors' freehold. Not a man sought permission to leave the ship, and every one, with the exception of the quarter-master on watch, was free to attend our evening service.

Not alone did the seamen constitute the congregation; the officers of all grades, from the highest to the lowest, were frequently fellow-worshippers with their crew. One officer, not noticed in previous chapters, had hitherto held aloof from us. He was a good

officer and a strict disciplinarian, but had a most violent temper, and while under the spell of his temper had a terrible habit of swearing. One quiet evening our service was proceeding when, to the astonishment of everybody, this officer appeared. I was reading the text of my simple address. Strangely enough, it was this: "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not."—John xxi. 18. Whether according to the strict exegesis of the passage or not, my interpretation led me to speak upon the power of evil habits. While we were young we could cast them off; but when we were old we became their slave. In youth we could write our habits on the sand, which we could readily obliterate, but in after years we should find them deeply graven upon the rock. At first they seemed to us garlands of flowers easily broken and cast away; but ere long we should discover that what seemed a floral garland had turned to a band of steel. Such was the trend of my simple discourse. I knew not what "the chief" thought of it; but this I know, we seldom heard an oath afterward. A year or two afterward, when he had been promoted as captain of an important ocean liner, I had a letter from him, saying kind things of my work which I dare not reproduce, and giving evidence that the seed had not fallen on barren soil.

JUDGE NOT.

"She's the closest woman I ever saw! If I were in her place, I'd be ashamed of myself. Why, auntie, she never wears anything but calico to school, and hasn't had a new bonnet this winter, and to crown it all, when I asked her this morning to buy a ticket for our exhibition, she laughed and said she couldn't afford it: Yet uncle told us that all the teachers, Miss Crawford included, receive \$40 a month. I really don't see how any one can be so mean!"

"Now that you have to pause for breath, Nellie, would you like to hear a little story?"

"Oh yes, Auntie, just wait a minute while I find my crochet-needle. There, now, I'm ready."

"Some three years since, a wealthy merchant in one of our large cities failed. Being an upright man he kept nothing for himself, but put everything he possessed into the hands of his creditors, leaving himself, his invalid wife and only daughter utterly destitute.

"So great was the strain upon his nervous system, so severe the struggle to maintain his position, that when all was over, a low fever laid him on his bed, and from that bed he never rose. The only child of this gentleman now found herself penniless, with a widowed, invalid mother to support. She was a wise as well as an affectionate daughter, and seeing plainly that it would be impossible for her to take proper care of this dear mother and earn her living at the same time, she placed her in a private home, a charitable institution, where she receives the best of care for a reasonable sum paid monthly; for you see neither of them would be dependent on charity if it could be helped.

"Once a month, when this daughter goes to pay her mother's board, she spends a day with her. This day is always a Saturday, and she must travel a good share of Friday night in order to have a whole long day to spend with her precious mother, and reach home before twelve o'clock Saturday night. More than this, out of her salary, is this self-sacrificing daughter laying aside every penny she can spare, in order that by and by she may be able to buy a little home for her mother and herself, and pay a good woman for keeping house for them, and looking after the poor invalid.

"This young woman of whom I have been speaking was brought up in a luxurious home with everything heart could wish. I don't know what you think of her since I have told her story, but I think her one of God's true, noble women, and I feel like chiding anybody who calls her close and 'mean.'"

"Oh, auntie, you surely don't mean Miss Crawford."

"Oh Nellie, I surely do mean Miss Crawford."

"I am so ashamed of myself—the dear, sweet, noble woman. It's a mercy I've never breathed a word against her to any one except you, but I feel as if I must make some amends for my wicked thoughts. I wish I could do her a favour."

"Well, I'll tell you what you may do, if you like—"

invite her to take tea with us to-morrow night, and show every kindness in your power if she accepts your invitation."

"Thank you, auntie dear, and I hope she will come. Why did I say such naughty things about her?"

"That you might learn a lifelong lesson I hope, Nellie, and never be betrayed into judgment so hastily again."—*Advocate and Guardian.*

GETTING READY FOR CHURCH.

Some persons never get ready for any good thing, until it is a little too late, and then the opportunity is lost. Sometimes the influence of that loss is felt in eternity. Much carelessness concerning the neglect of Church duties comes of bad management. In a well ordered home what can be and should be attended to on Saturday night will not be left until Sabbath morning. Secular work and secular indulgence are wholly unnecessary on the Lord's day. A really spiritual and joyous Christian will not tolerate either at such a time. Many persons neglect God's house and set a bad example in the home and out of it by attending to Saturday's work on Sabbath morning, or by late hours on the night previous for indulgence's sake or by other mismanagement which not only makes them too late for church, but entirely unfits them for Christian worship. It is lamentable! In the home, the morning of the Lord's day will not always be kept free from such hurtful intrusion without effect. But if the wife has the sympathy and help of the husband, and the husband the sympathy and help of the wife, and if both love the Lord and reverence His house, the effort will be made, and thereby brightness and blessing will be given to the whole day. When weary mothers can so arrange without neglect of home duties to get to God's house, it is a shame for those of fewer cares to neglect the sanctuary, because of carelessness, indulgence or mismanagement. What is the sacrifice sometimes required in arranging for Sabbath worship, compared with one hour in the house of God on the Lord's Day? The busy wife, the toiling husband who is faithful to the house of God, is helped through all the week, but who neglects this holy shrine from careless indifference, evil indulgence or mismanagement puts a strange hindrance in the way of home life, and is treasuring up a memory that will inflict unutterable pain upon the soul in eternity. Your Church privileges are going, and soon the blessed hour of worship will summon you to the sanctuary no more. It will be too late then to get ready, of no avail to mourn the careless indulgence, lack of inclination and mismanagement you willingly allowed to prevent you from getting ready here. —*M. Rhodes, D.D., in St. Mark's Messenger.*

IT IS CURIOUS WHO GIVE.

"It's curious who give. There's 'Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile; but she'll pay it. She just loves the cause; that's why she gives." These were the utterances of Deacon Daniel after we got home from church, the day pledges were taken for contributions to foreign missions. He was reading them off, and I was taking down the items to find the aggregate. He went on: "There's Maria Hill, she's put down \$5; she teaches in the North District, and don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the Church, I knew the Lord had done a work in her soul; and where he works, you'll generally see the fruit in giving. And there's John Baker, he's put down \$1, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunnin, \$4. Well, he'll have to do some extra painting with that crippled hand; but he'll do it, and sing the Lord's songs while he's at work. C. Williams, \$10. Good for him! He said the other night at prayer meeting that he'd been reading his Bible more than usual lately. Maybe he read about the rich young man who went away sorrowful, and didn't want to be in his company."—*Advance.*

Our Young Folks.

GOLDEN GRAIN BIBLE READINGS.

BY J. A. R. DICKSON, B.D., GALT.

GOD AND THE SINNERS.

Behold I set before you the way of life, Jer. xxi. 8.
Repentance, Acts ii. 38, Isa. lv. 6.
Faith, Acts xvi. 31, Acts. xiii. 38, 39.
These together are conversion, Matt. xviii. 3.
And these bring { Forgiveness, 1 John ii. 12
Peace, Rom. v. i.
Rest, Matt. xi. 28.
Adoption, 1 John iii. 2
Everlasting Life, John iii. 36.

Then there is
Confession of Christ publicly, Matt. x. 32, 33.
Life of faith in Christ, Gal. ii. 20.
Victory over the world, 1 John v. 4.

VACATION.

Vacation! I fancy if you were a child,
And rules and examples had driven you wild,
You'd just be as joyful as I am to-day
At the thoughts of vacation and freedom and play.

Not a lesson to look at for ever so long;
Not a dull, puzzling sum, with the answer all wrong;
No dreadful dictation to write on your slate;
No teacher to frown if a second you're late.

But fun in the morning and frolic at night,
And the hours, between, full of mirth and delight;
Such races and chases, such laughter and glee,
You'd know if you only were little like me.

There's only one trouble. You look very kind;
Perhaps you'll tell mother (you're sure you won't mind)
If she wouldn't insist on so bed time at eight,
She'd make it more jolly for Freddie and Kate.

Vacation! We're off with the birds and the bees;
We'll picnic in woods and have swings on the trees;
We'll fish in the brook and we'll ride on the hay,
All weeks upon weeks we'll do nothing but play.

Perhaps you are right; it don't seem to me;
But we may, by and by, having had so much glee,
Be pleased to return to the teacher's kind rule,
And willingly answer the summons to school.

—*Harper's Young People.*

THE POWER OF HABIT.

The passers by on a country road used to pause sometimes and wonder why an old white horse in the pasture travelled round and round in a circle. Hour after hour he kept up this tramp, though entirely free to go and come as he pleased. This shows the power of habit. For twenty years he had been daily harnessed to the end of a long sweep, and travelled in just such a circle, until too stiff and blind for further service; then a kind master gave him his time and a good pasture. Twenty years of steady industry had made work a necessity. When life was all holiday, there was no holiday; so he kept on, from choice, at his old round.

Habits, good or bad, cling to us. I remember what a blustering winter morning it was when Allen resolutely buttoned his overcoat up to his chin, and drew on his fleecy gloves.

"You are going to church such a morning as this, Allen?" said a brother medical student.

"To be sure I am," said the other decidedly. "I was brought up to attend church, and I should as soon think of going without my breakfast as of staying at home." It is one of the best habits a youth can form, and a great safeguard amidst the temptations of a city, to attend the house of God.

The habit of patient industry is a good one to form very early, for all of one's success in life must hinge upon it. "The idle soul shall suffer hunger."

There are bad habits, too, which seem to blend into one another as naturally as the waters of the brook mingle with those of the river. Idlers love the saloons and the shady porches of old tavern-stands, and the company they meet there. They fall an easy prey to the rumseller; and when the habit of tasting his samples is once formed, it is not often broken. All manhood goes down with it, as into an awful whirlpool.

How happy a boy should be who finds a good habit of any kind growing stronger every day! It is easy for one to tell for himself just how he stands, if he will only look sharply at his goings and comings, and see with what feelings he goes about his daily

duties. "He that hath clean hands shall be stronger and stronger." One cannot have his hands clean from sin unless the thoughts flow in the right channels. They do make channels for themselves, in which they habitually flow just as surely as the water-courses.

THREE QUEER BIRDS.

The trumpeter bird is the rag picker of the woods and swamps of Guiana, where he is always at work at his trade, with his stomach for a pack and his bill for a hook. He performs a most useful but most extraordinary service, devouring a perfect multitude of snakes, frogs, scorpions, spiders, lizards and the like creatures. But this terrible bird can be made perfectly tame.

On the Guiana plantations he may be seen fraternizing with the chickens, ducks and turkeys, accompanying them in their walks, defending them from their enemies, separating quarrellers with strokes of his bill, sustaining the young and feeble, and waking the echoes with his trumpet while he brings home his flocks at night.

The trumpeter is as handsome as he is useful. Noble and haughty in his aspect, he raises himself up on his long, yellow-gaitered legs and seems to say, "I am the trumpeter, the scourge of reptiles and the protector of the flocks!"

In Southern Africa there is another great exterminator of reptiles—the snake eater or secretary bird, a magnificent creature who attacks the largest serpents, making a shield of his wings and a sword of his beak. The name of secretary bird is derived from the plumes projecting backward from its head, which look like quill pens carried behind one's ear.

In South America, in the very neighbourhood of the trumpeter's home, there lives the Kamichi or Kamiki, who wears a sharp horn projecting from his forehead, and a murderous spur upon each of his wings. With these three weapons, the serpents that he attacks are powerless against him, and are easily put to death.

The secretary bird, the Kamichi and the trumpeter form a valiant and useful trio. The trumpeter has two merits above the others—the ease with which he can be domesticated and his musical talent.

The natives have a saying that he has swallowed a cornet. Whether promenading or war-making, he fills the air with trumpet calls, and at the sound of his voice of brass the reptiles take to flight.

Presently the bird arrives, flapping his wings and wielding them like a sword. Having killed the serpent the trumpeter sounds his blast of victory, as he had sounded his charge.

I WAS GOING TO.

Children are very fond of saying, "I was going to." The boy lets the rats catch his chickens. He was going to fill up the hole with glass, and to set traps for the rats, but he did not do it in time and the chickens were eaten. He consoles himself for the loss, and excuses his carelessness by saying, "I was going to attend to that." A horse falls through a broken plank in the stable and breaks his leg, and is killed to put him out of his suffering. The owner was going to fix that weak plank, and so excuses himself. A boy wets his feet and sits for hours without changing his shoes, catches a severe cold and is obliged to have the doctor for a week. His mother told him to change his wet shoes when he came in and he was going to do it, but did not. A girl tears her new dress so badly that all her mending cannot make it look well again. There was a little rent before, and she was going to mend it, but she forgot. And so we might go on giving instance after instance, such as happen in every home with almost every man and woman, boy and girl. "Procrastination is" not only "the thief of time," but is the worker of vast mischiefs. If a Mr. "I-was-going-to" lives in your house, just give him warning to leave. He is a lounge and nuisance. He has wrought unnumbered mischiefs. The girl or boy who begins to live with him will have a very unhappy time of it, and life will not be successful. Put Mr. "I-was-going-to" out of your house, and keep him out. Always do things which you are going to do.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON),
AT 5 JORDAN STREET, - TORONTO.
TERMS: \$2 per annum, in advance

ADVERTISING TERMS:—Under 3 months, 10 cents per line for insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year 50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken

EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, JULY 27, 1887.

THE next presidential election is near, and the Republicans are at their wits' end to find something to say against President Cleveland, who may possibly be in the field for a second term. Cleveland's administration has been conspicuously able and clean. Even party zeal can scarcely find anything to say against it. There is a vague general charge that for some reason or another he is hostile to the army. The fact that he was willing to return some of the Confederate flags taken during the war is given as proof of his dislike of the Grand Army of the Republic. When such trifling charges have to be trumped up at the end of several years' occupancy of the White House one may rest assured that the President has a good record. One of the worst things connected with party government is that a political opponent must be opposed, no matter how good his record. Cleveland must be assailed simply because he is a Democrat; and it would be exactly the same if he were a Republican. Nobody seems able to propose a substitute for party government, but it has some very serious drawbacks all the same.

MANY of our ministerial readers are this week packing their valises and starting for their summer trip. Whatever else they put in, we hope they will not forget to put in a few good Gospel sermons. There are fine chances for preaching during vacation time. Some of the most intelligent, appreciative audiences one ever sees are on steamboats, in summer hotels, and at seaside and lakeside resorts. As a rule the people want a Sabbath service, and enjoy it immensely. Whether a minister should suggest a service and take a prominent part in arranging for it is a question of professional etiquette we do not undertake to decide. As a rule, nothing of the kind is needed. Nearly every captain of a steamboat wants at least one Sabbath service on his boat. We never heard of a summer hotel keeper who did not wish to have service in his large room on Sabbath. The great majority of the guests always attend; and, account for it as you may, there is a solemnity and tenderness about these services, when the preacher understands his work, not often seen in the regular church services at home. The Presbyterian Church has a right to expect that her representatives at Portland, or the Lower St. Lawrence, or on the Atlantic or Pacific, or nearer home, in our fine Northern resting-places, will see that their share of the work is well done, as we have no doubt it will be.

THE following weighty words from the *Mail* show that others understand the effect of a poorly-sustained pulpit upon the people quite as well as clergymen. It is difficult for a minister to discuss this question without creating a suspicion that he is acting from selfish motives. Our contemporary says:

The clergy of a country are largely instrumental in stamping its character upon it. Given an educated and devoted clergy, and there will arise, as a result of the pulpit teachings, a high-principled and honourable laity. But should the pulpit become weak and insipid, moral weakness will surely be the characteristic of the people condemned to sit under it. From a patriotic point of view, therefore, the best men are required for the Church. If penury is to be the earthly reward of the clergy, men of ability and power

will be scarce in the next generation of preachers. This will be a public calamity; but it will be the result of public shortcomings.

The facts so well stated in the foregoing were, we believe, too much lost sight of in discussing the claims of our Augmentation Fund upon the Church. That fund does not exist for the sole benefit of ministers. The people are benefited by it as well as the preachers. For, as the *Mail* says, "an educated and devoted clergy" produce "a high-principled and honourable laity." A weak, poorly-sustained pulpit make a morally weak people. Viewed simply as an educator, a well-sustained pulpit is worth far more to the country than it costs. The people may sink below their teachers, but they never rise above them.

THE clerical vacation is receiving due attention in the press, partly because this is vacation time and partly because it is the "silly season," when live topics are few and far between. A religious journal says:

The ethics of ministers' vacations must be studied under a strong bias during such a hot season as at the present writing is parching the earth and weakening the strength of men. The necessity of a season of rest cannot be denied. But it is easy to yield to a self-indulgent spirit, inquiring not how much respite from work is needed, but how much can be secured.

Yes, but the study of the ethics of the question need not be put off until the hot season. When the ground is parched and the strength is weakening and humanity is sweltering, is not the time to study ethics. If a minister found out years ago that he can do more and better work in a year by working eleven months and resting one, the ethics require him to rest the one, and besides this, there is a huge fallacy underlying almost everything we read on this question. It is nearly always assumed that when a pastor takes his vacation his pulpit is empty and the people have no preaching. Such a thing is happily almost unknown in Canada. Somebody always, or very nearly always, preaches. And truth to say, the preaching is sometimes quite as good when the regular pastor is away on his holidays as when he is at home. And, tell it not in Gath, sometimes it is even better. The assumption that people are left without preaching during vacation is utterly baseless; and some of the people who make the assumption know it.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

THERE is an impression that the phenomenal success that has attended the efforts of the Woman's Foreign Missionary Society is a matter for surprise, but why should it be such a marvellous thing that a Christian enterprise originated and conducted by women should be an assured success? Whatever in the way of benevolent and Christian activity women have undertaken has generally been attended with encouraging prosperity. The cause of Temperance owes much to the earnest and self-denying labours of women to secure freedom from the curse that falls so heavily on women and children. Why, then, should it be a matter of surprise that the Woman's Foreign Missionary Society has in a very few years reached a place of such importance and effected so much good? Its success has certainly been great, but, judging from its past history, the work yet to be done through its agency, and the prudence, devotion and enthusiasm with which its affairs are conducted may reasonably be expected to reach much greater dimensions and wield an influence for good far beyond its present capacity.

The eleventh annual report has recently made its appearance, and its circulation throughout the Church would be most helpful to the missionary cause. It ought to be carefully read by all into whose hands it may come. There is scarcely anything that finds a place in its pages that can be regarded as superfluous. It is a good illustration that women are not so garrulous as some cynics are disposed to insinuate. There is very little in the report that can justly be described as padding. It is in most respects a very readable production. There are reports, not prepared by women either, printed and submitted to public bodies, which are held as read. There they end. A great many people to whom they are sent acquiesce cheerfully in the decision, and likewise hold the elaborately prepared reports as read. And this is pretty much all the reading they receive. The eleventh annual report of the Woman's Foreign Mission Society deserves better treatment. Its careful perusal will elicit the

interest and enlist the sympathy and co-operation of many not yet identified with the active working of the institution.

The Foreign Secretary's report presents a full view of the various missions supported by the Presbyterian Church in China, on the Indian reserves in Manitoba and the North-West, in Central India and the New Hebrides. This is followed by the Home Secretary's report, in which the remarkable progress during the year is briefly sketched. No fewer than two new Presbyterian Societies, sixty-five auxiliaries and twenty-six mission bands have been formed, bringing up the organization to the goodly proportions of eighteen Presbyterian societies, 256 auxiliaries, and seventy-six mission bands. In these mission bands there is a membership of 2,059; in the auxiliaries the members number 6,484, and there are 152 life members; the total membership is now 8,563. The money for missions raised by this agency includes \$3,646.91 contributed by the mission bands; from other sources, \$435.44; and by the auxiliaries, \$14,498.70, making a grand total for the year of \$18,581.05. These results show that the women's movement for the extension of the Gospel to heathen lands has met with a cordial response throughout the churches.

The good accomplished by the Woman's Foreign Missionary Society is not confined to the merely material results that can easily be recognized and tabulated. The active effort directly sustained by the society will prove a great blessing to those on whose behalf it is made. This society provides salaries and expenses of three lady missionaries, two lady medical missionaries and two lady missionary teachers, and the current expenses of schools, native teachers, Bible women, etc., in Central India. They also help to maintain educational work in Formosa, the New Hebrides and Trinidad, as well as in the schools on the Indian reserves in the North-West. Much of the awakened interest in missions is directly traceable to the energetic efforts of the Woman's Society. By their regular meetings, and through other channels, they diffuse much valuable information respecting the progress of the Gospel abroad. Through the inspiration received numbers have devoted themselves to personal labour in the mission field, and as all active endeavour for Christ's cause, faithfully and sincerely engaged in, is productive of reflex blessing, the Church generally may hope for a fuller baptism of the Holy Spirit producing a large accession of spiritual strength as a result of the prayers and labours of those who are united in the fellowship of the Woman's Foreign Missionary Society.

MATERIALISM.

In the *Atlantic Monthly* for August there is a remarkably striking paper from the pen of George Frederick Parsons. There is nothing new in the subject selected for treatment; it is old as civilization. The line of illustration does not consist in startling novelties, neither is there anything very original in the ideas expressed, but he presents thoughts with forceful distinctness that ought to be pondered. The theme on which the talented writer descants is "The Growth of Materialism." His indictment of the dominant characteristic of the age is strong and powerful. There is no prophesying of smooth things in his delineation of the leading characteristics of our time. It is no siren song lulling to self-complacent delight in the remarkable progress achieved in the nineteenth century. Those who have no more agreeable message to deliver than that contained in the paper referred to may be reproached, as was Elijah by Ahab, as troublers of Israel. The worst of it is that tellers of plain but unpalatable truths are not believed; their message is disregarded, and they are branded as soured misanthropes. It is more convenient than safe, however, to dismiss all questions that awaken troublesome thoughts than to entertain them, and examine the degree of truth they contain.

To prepare the way for the consideration of his subject the writer in the *Atlantic Monthly* describes the wild excitement in an unnamed western mining town that was struck by that most unhealthy of all visitations, a boom. He shows how the selfishness and savagery of human nature come to the surface under such conditions, and describes the moral and material havoc they produce. These characteristics are at work everywhere, and are but the natural if extreme outcome of the materialism which rules the present age. The one absorbing pursuit of men is the

accumulation of wealth, and of women the supreme devotion is to fashion. In the predominant desire for wealth and pleasure he sees the sacrifice of all that is best and ennobling in human character. Whenever such desires become overmastering in their strength all else is borne down before them. Principle, honour, integrity, conscientiousness are discarded. The happiness of the individual, the comfort of the family, are trampled under foot, if only money can be gained; the duties of citizenship are neglected; both public and private virtues are suffered to decay.

The debasing effects of supreme devotion to mammon are graphically described. The writer refers to the unprincipled and selfish ethics that in too many instances compose the business code now so generally approved:

In the counting-house, the factory, the exchange, he says, there must be no entangling alliances. There, in the arena of "business," all pretences, save those which conduce to material advantage, are to be put aside. Popular philosophy takes the form of proverbs and sententious sayings which, if not always polite and delicate, are generally terse and to the point. This popular sentiment long ago expressed, in its crude way, the prevailing idea of the way the world wags in the rough but expressive words, "Every man for himself, and the devil take the hindmost." It is upon this principle that we usually conduct business in this progressive and hurried age. It may, perhaps, be thought somewhat curious that the habitual putting off of friendship, as Mohammedans put off their slippers on entering the Mosque, in proceeding to business should not have given rise to some suspicion of the nature of the call that requires such a surrender. It is, however, but the last step in a life of selfishness. The first is from the religion we profess to the religion we practise; the second is from the family code to the social code; the third is from the latter to the ethics of "business." The principle of business is selfishness in its most open and undisguised form; selfishness ministering to its own rapacity by a hundred base and shameful tricks and chicaneries; selfishness assisting itself with deceit and fraud, with overreaching and misrepresentations, selfishness pluming itself upon superior intelligence when it effects a roguery by playing upon the trustfulness of another; selfishness hardily sneering at integrity, and scoffing at honour as an outworn imbecility. There is really nothing too base to be perpetrated in the name of business.

These strong statements are supported by pertinent instances that unhappily are far too plentiful. From these he proceeds to show that deterioration necessarily and inevitably follows this devotion to the service of mammon. Inventive genius in poetry and art shows visible signs of decay. Philosophy makes no advances. The philosophy and science of the nineteenth century mainly seek to establish and perpetuate the reign of materialism, and their only possible outcome, taking Spencer and Schopenhauer as their exponents, are agnosticism and pessimism. Materialism may be a mighty force in these days, but there is a mightier. The spiritual nature cannot be crushed out, it cannot be starved. In its weariness and disgust at the husks the material provides for its portion it will recoil from its degradation and realize, as a profound and living truth, that the things that are seen are temporal, but the things that are unseen are eternal.

Books and Magazines.

THE tenth annual lecture delivered before the Theological Union of Victoria College, by the Rev. E. J. Bradley, B.D., LL.D., "Faith versus Knowledge," and the annual sermon, preached by the Rev. J. Cooper Antliff, D.D., "Christ, the Light of the World," both admirable productions, have been published together in pamphlet form by William Briggs, Toronto.

PROPHETIC STUDIES. (Chicago: Fleming H. Revell.)—This is a reprint in book form of the papers read at the International Prophetic Conference held in Chicago last winter. In addition to papers prepared by those who stand out prominently on this continent as advocates of the premillennial and personal reign of Christ, several by eminent European scholars, such as Professors Godet, Volck, Delitzsch, Koch and others appear in the volume.

LOVING COUNSELS: Sermons and Addresses. By the Rev. Charles Garrett. (Toronto: William Briggs.)—As is well known, Charles Garrett is one of the prominent English Methodist preachers. The volume contains several sermons and addresses delivered by him on special occasions. They are pervaded by warmth and earnestness. Much prominence is given to Temperance. The arraignment of the sin of drunkenness is very powerful and convincing. The book cannot fail to interest and benefit the reader.

ORGANIC UNION OF CANADIAN CHURCHES. By the Very Rev. James Carmichael, M.A., D.C.L. (Montreal: Dawson Brothers.)—The admirable little treatise by Dean Carmichael is certainly an honest endeavour to present to the minds of thoughtful Christian readers the duty and importance of a united Protestant Church in the Dominion. The publication is well timed and will do good. Would that the spirit displayed were more prevalent than it is!

A MANUAL OF CHRISTIAN EVIDENCES. By the Rev. C. A. Row, M.A. (Toronto: S. R. Briggs.)—The Prebendary of St. Paul's Cathedral, London, has added this valuable contribution to the Theological Educator Series. Though there is nothing strikingly original in the thought pursued, or even in the method of treating the evidences, the important subject is presented in a very clear and attractive light. The book is well fitted to be useful and instructive, to young and candid readers especially.

PEOPLE'S COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW. By Edwin W. Rice, D.D. (Toronto: S. R. Briggs.)—For the Sabbath school teacher and for the private study of the first Gospel, this compact little volume will be a most valuable help. It contains the authorized and revised versions, with the American readings and renderings, critical, exegetical and applicative notes, and illustrations drawn from life and thought in the East. It is embellished with excellent coloured maps and diagrams.

METHODS OF CHURCH WORK. By Rev. Sylvanus Stall. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is the most comprehensive and practical work treating on this subject that has appeared. It covers the whole ground, and covers it wisely and effectively. It is the outcome of a long and broad experience and observation. It treats the subject in all its varied practical relations, religious, social and financial. This work cannot fail to bring aid to thousands who keenly feel the importance of the great work to which they have been called, and yet who realize the great lack of knowledge how to accomplish the greatest good and the largest results. In this book the author brings together the best methods of the best workers, which he has gathered from the entire field of Christian labour through many years of patient research.

ENVIRONMENT. A Story of Modern Society. By Florine Thayer McCray. (New York: Funk & Wagnalls, Toronto: William Briggs.) The story in itself is one of decided interest and merit, both in a social and literary point of view. The characters are natural and well sustained throughout. The sentiments expressed are true, the moral tone is elevated, and the lessons inferred are emphatic and important. While meeting the conditions of a Society Novel of the better class, it incidentally illustrates the fearful evils of the drinking customs, which are stealthily creeping into fashionable life and among ladies of wealth and high social standing, and it does this in a manner so graphic and powerful as to arrest the reader's attention and impress a most solemn lesson on the heart. This lesson will be all the more effective, because a surprise to the reader, and only incidentally developed.

THE BIBLE WORK. The Old Testament. Vol. I. Prepared by J. Glentworth Butler, D.D. (New York: Funk and Wagnalls; Toronto: William Briggs.)—To ministers, students and intelligent readers of the Scripture generally this work promises to be of great value. It may be described as a compilation, it is true, but it bears evidence on every page of extensive and intelligent study of much that is fitted to throw light on the Word of God. It presents in clear and condensed form a great mass of most important materials contributed by scholars deeply versed in Biblical science. The aim of the work is thus stated: to furnish in a single compendium an orderly, coherent, proportionate and measurably complete exposition of the Sacred Text, so that the meaning of the divine utterances, as discerned by studious, devout interpreters, qualified by special gifts or attainments, may be disclosed to all who will devoutly read. The first volume, after a general and comprehensive introduction, following the revised text, covers the period from the narrative of the Creation to the Exodus. Not the least of the merits of this admirable work is its clearly evangelical spirit. If it is carried on as satisfactorily as the first volume, it will prove a most valuable contribution to sacred literature.

THE MISSIONARY WORLD.

CENTRAL INDIA MISSION—REV. J. F. CAMPBELL'S REPORT.

(Concluded.)

The villages around Rutlam for several miles have been visited, some of them frequently. In several the attempt was made to start schools, especially where there were many Bheels, but as yet this has not succeeded.

Out Stations.—Jaora is a city twenty-two miles north by rail, with a population of 20,000, of whom more than half are Hindus and Jains, though it belongs to a Mohammedan Nawab, the population of the whole state is 108,434. There is an opening for a good English school, if we had a missionary there. Meanwhile Jairam has a boys' school, and his wife a girls' school; the continued ill health of his wife and child, and the death of the latter, have prevented the girls' school from coming to much as yet. The boys' school has gone up to over sixty, and again, through silly scares among the parents, such as that the object of the school was to help secure the heads of a large number of boys for the foundation of a bridge, and through other causes, has gone down to less than twenty. Jairam has also a Sabbath school, preaches, and sells Scriptures and tracts.

Khachraud is a town belonging to Scindia, with a population of 10,000, about sixteen or eighteen miles east of Rutlam, but comparatively difficult of superintendence from without, especially in the rains, as it is reached only by country roads, over black soil and bridgeless streams. There is a very good opening at present, as there is neither English school nor dispensary, and both are desired. It is sad to anticipate that in this, as other cases, we shall be left unable to enter the door till the advantage has largely passed from us. Probably within the next few years influence will be brought to bear upon the Durbar at Gwalior, a school and dispensary will be opened by the State, and when at last we have a missionary to plant there, he will miss the vantage ground in seeking their highest good, which he might have occupied had he come sooner. The desire to hear, and in one or two cases the conviction manifested, was such as to encourage me to leave Rughu there, and to begin arrangements for a fuller occupation. Meanwhile Rughu's family remain at Rutlam, and he comes in every week or two.

Barnagar (Barnuggur) is a town of 8,000, also belonging to Scindia, twenty-nine miles south of Rutlam by rail. Since we first visited it a dispensary has been opened by the State, and its sanitary condition improved. In it Harriba has just made a beginning.

Itinerary was this year confined to places within twenty miles of Rutlam. Previous to our regular tour, I made a short visit in October to Sailana, where we also spent some of our time when on tour. It is the seat of a Rajah of the same family as the Rajah of Rutlam, from which it is about twelve miles N. N. W. over a country road. These two States were formerly parts of the same, and they are now so intermixed that for missionary purposes they may be considered the same. Both the Rajah and the Kamdar manifested decidedly friendly feeling. There is here a dispensary and a small English school, but an opening for a good Hindi school, if we had the right man; such, however, we find difficult to get.

Mrs. Campbell paid two visits to the Ranis and other ladies of the Rajah's household, who asked to hear about the Christian religion, seemed much interested and pressed her to come again. This was not the first time, however, they had heard the Word. From Sailana several neighbouring places were visited; then we retraced our steps to Dhamnode, and so on, to Pancher, Namli, Simlia and Khachrode, then Bangrod, and then back to Rutlam, to which we had from time to time run in for Sabbath. Between and around these larger places, small villages were also visited. Mrs. Campbell's magic lantern, bought with money given by ladies in Canada on our way out, did good service, both for men and women.

The baptisms have been only three infants of native helpers. Of interesting and hopeful cases I shall not now speak.

The Lord's supper has twice been joined in; on the second occasion one person partook for the first time.

Mrs. Campbell has realized Rs.19 by the sale of some of the articles in the box sent by the ladies in Canada. She hopes to sell more, and then acknowledge the total amount, which she is devoting to the purchase of slates, maps, etc. for her girls' schools.

Choice Literature.

THE HISTORY OF A CERTAIN "STRIKE."

AS TOLD BY "MARY DENSEL."

Raymond Knight was walking rapidly down Main Street. The public library closed at eight o'clock, and Raymond was anxious to find a certain book to read at home that evening. Perhaps you will smile when I tell you it was a book on "Political Economy," by John Stuart Mill.

Mrs. Knight had smiled, almost aloud, when she began to find similar books in her boy's hands.

"Co-operation as a Business," by Barnard; "Socialism," by Crook; "Common Sense in Business," by Freedley.

She was immensely amused, but never a word said she. "Ray has evidently a talent for business;" that is what this wise mother thought, "and my work is to help my son become what he was meant to be."

There had been a time when another sort of book had threatened to steal into Mrs. Knight's house; a certain yellow-covered novel, with wild and worse than wild plot. Upon that she had pounced, as a lioness might spring on some loathsome reptile which attacked her young.

There had been a bonfire in the parlour grate. There had been a blaze in the mother's eyes. The latter had been quenched by two large, mournful tears. Raymond never forgot either the blaze or the tears. There was no more yellow-covered literature in his house.

As for "Political Economy," he delighted in it, strange as it may seem.

He hastened into the library to find his book on its shelf. Near by, he caught sight of a familiar face, and started. At a table, bent almost at right angles over a big volume, his grimy hands propping up his red head, sat Billy O'Shane. Now Billy and Raymond had not been on the best of terms since last winter, when the former had shovelled snow under Master Knight for "20 cents a storm," and had not felt that his wages were paid with proper promptness.

Billy had a sick sister; and, as the 20 cents often went for oranges and pickled cabbage (of which the invalid was especially fond), he had been annoyed at having to wait for his dues.

Raymond eyed him as he sat wrapped in Stanley's "Across the Dark Continent." He had often seen Billy devouring tales of travel and adventure. More than once Raymond had heard a long-drawn sigh when the bell rang for closing the library. To-night it seemed exceedingly hard for O'Shane to tear himself from enchanting Africa. The librarian was forced, at length, to lay a kind but firm hand on Billy's shoulder, and gently mention: "There's the door."

"Why don't you carry the book home?" asked Raymond, laughing; and then he was ashamed of his lack of tact, as the crimson of Billy's face made a distressing combination with the carryot hue of his hair. Then, quick as a flash, seizing his advantage: "By the way," Raymond went on, "don't you want another job? I mean if you're paid on another basis. Cash down every Saturday night, and no failure. If you had money you could have as many library books as you wanted," he ended, enticingly.

The bait was eagerly snapped at.

"As many books as you want?" What would not Billy do for that?

"Tell us the job," said he.

"Well, you see, it's in the newspaper line. My uncle Raymond has given me \$20, and I've bought out Sydney Thayer's Press route. I own a place on the Advertiser myself, and I'm ne-go-ci-a-ting for a chance to carry the Argus. You're a Democrat, aren't you? Then maybe the Argus will be your affair. I'll give you \$1 a week if you'll deliver the Argus every morning for a year."

"How much does the editor pay you a week?" asked Billy.

"That's my look out," said Raymond, shortly.

Billy looked hard at his neighbour. One pair of eyes matched the other for keenness. At last said O'Shane:

"Hand over the first two weeks' pay in advance, and I'm your man."

"Very well. Give me your receipt for it," answered Raymond, loftily. "Will you have silver? A bill might be more appropriate," he added, relaxing into a mild joke.

"And the Bland dollar's short weight too," remarked Billy, accepting both pun and money.

"Mind you're at the Argus office at five o'clock next Monday morning," said Raymond.

Billy sped home to tell Norah about his new business.

"It's a shawl ye shall have and some peppermints, and a ride on Murphy's donkey," he told her lovingly.

Raymond himself was up betimes on Monday. And at the Argus office even before his menial. When he had started Billy on his route, he hurried to the Press headquarters, to give a send-off to two smaller boys, who having shorter legs, took shorter routes, also shorter pay.

"Up Main to Park, down Park to Lyman Street, and so on," said Raymond to one. "And you," to the other, "begin at Brackett, and 'go West, young man.'"

He spoke quickly, having no time to loiter.

The distribution of newspapers in the town was but one string to Raymond's bow. Truly our friend had a business head on his shoulders.

The week before he had "interviewed" the President of the Ogdensburg Railroad. Although this special branch did not come under General Anderson's personal care, yet Raymond enjoyed his call, talking over affairs of the city, state and country, and was told to whom he should apply for permission to sell the daily journals on the train.

Not that he would retail his wares in his own person. Perish the thought! But a certain Tom Bailey had leisure, also desire, to go each morning as far as the junction, for the trifling sum of 37½ cents a week.

"And your salary shall be raised," Raymond answered him, "when I complete my arrangements for peddling candy and pop-corn also."

Tom Bailey had inherited skill in such traffic, being the

son of a professional peanut vendor. He made no objection to candy and corn, as a pleasant scheme for his own benefit came into his head. But this he did not divulge.

The summer vacation was not yet at an end. Those in authority had not hired persons to sweep and dust two of the public school rooms.

"And I'm pretty sure to get the charge of them, mother," said Raymond, gleefully. "You see I agree to take certain work at a certain price. Nobody asks or cares if I do or don't do it myself. So I get all these chaps to work under me, while I superintend. Of course I do the brain work, and I pay only for 'manual labour,' which, by all laws of trade, is cheap. So I hope to come out in the end with a very pretty sum in my pocket. Now those newspapers: the editors pay me \$1.50 each for distributing the journals. I pay two boys \$1, and two more 50 cents apiece. I clear 50 cents on each paper. But, mind you, I've had to pay out large sums to get my routes, so I sha'n't do extra well on the papers."

"The Grand Army people are to let me attend to the programmes at their entertainment at \$1 an evening. I'll hire two small boys to hand 'em round, pay them 40 cents apiece, and keep 20 cents myself clear! The little shavers aren't worth high wages, you see, for they can't shoulder responsibility. Besides, there's a crowd of them ready to jump at the chance. I declare I won't give them but 30 cents apiece," meditated Raymond, slowly, nibbling his muffin. "The 'supply' is so much greater than the 'demand.' Lucky I thought of that point. I wonder what Betsy Googin would charge if I bought my molasses wholesale?"

Raymond knit his brows and pondered in silence. Betsy Googin was what she called "a sweet lady"—which is perhaps different from a sweet lady. She kept a small store, where less taffy, chocolate-creams and soda-water were sold than Mistress Googin could have wished. She had readily agreed to supply Raymond with fresh molasses candy at 8 cents the pound.

Now, could Raymond buy his "raw material," i.e., the molasses, at wholesale, and so save a few pennies in his bargain with Betsy?

"Take care of the cents and the dollars will take care of themselves," quoted Raymond, shrewdly. "Be just before you are generous," he also repeated to himself, but with a faint twinge of conscience when Mrs. Googin looked downcast on being requested to make her candy out of "this jug" and not her own. "And I shall only pay 5 cents a pound since I supply the molasses," said Raymond.

He also suffered a brief pang when he proposed to raise Tom Bailey's wages only 10 cents a day in consideration of the candy he should sell.

"A large profit will accrue to me," thought Raymond, tightening his purse-strings; "and if Tom demands more, why—why—"

But Tom accepted the pittance. He was a simple soul. Besides, as I said, he had a plan of his own.

Billy O'Shane was more worldly-wise. Raymond had had the good luck to add three or four new names to the list of his subscribers to the Argus, and had thereby gained a percentage on the sale of that journal. Billy refused, point blank, to "just drop these few extra copies on the way" unless he were paid for his pains. Billy could drive a close bargain as well as "the boss."

"For oh!" thought Irish Billy, longingly, "if I could just git two extry dollars and pay to take home thim library books to read evenin's."

Billy's very soul hankered after the books. But there were many luxuries, besides pickled cabbage, that puny Norah needed.

Of course Billy never breathed a word of this to his employer. Raymond did not, of himself, think anything about it. To be sure, he knew that O'Shane liked books, for he often met him at the library; he also knew that, for some reason, Billy never carried the volumes home. He had heard that Billy had a sick sister. But Raymond did not put two and two together in this case. Such mathematics do not come wholly under the head of "Brain Work."

When Billy refused his request, the young master, much vexed, said merely,

"Very well. I'll carry the extra papers myself." Which he did.

But, unfortunately, about this time, O'Shane found out that there had been an unusually brisk sale of journals and cardy on the Ogdensburg Railroad. Raymond had chuckled over it; it never entering his head that Tom Bailey would confide in O'Shane.

But, such being the case, Billy saw fit to descend suddenly upon his employer, and demand an increase in his own wages.

"You're makin' money hand over fist; and I can tell you it's no fun ploddin' round these dark mornin's leavin' papers to folks' doors what can lie in bed, and chicken every day to dinner, when their books is all on hand an' you gittin' the extry," declared Billy, adding grievance to grievance, with small regard to grammar or justice. "I wish I'd taken the route on my own hook, and then I'd have piled up money, the way you're a-doin' of," he ended bitterly.

"Where would you have found the money to buy the route? And how do you know how much money I'm making? It's none of your business, anyway," answered Raymond, coldly.

Billy scowled and rumbled his hair. A dogged look came into his eyes.

"Ye can grind down Tommy Bailey and babies like him, but ye'll find I'm another sort of customer," he growled.

Raymond caught Tom Bailey's name, and it took him but very few minutes to reach the Ogdensburg station. There stood the youthful Thomas, waiting for the train to start. His newspapers were in proper order; his candy tray looked tempting; but—

"What are you doing with those peanuts?" cried Raymond Knight, angrily.

Tom, being small and of a gentle disposition, quaked in his shoes.

"Father gave 'em to me to—to—to sell along with the candy," he stammered.

"How long have you been having a side-show in my business," demanded Raymond.

"About three days," confessed the culprit.

"That's the reason my gains have fallen short, is it?" said Raymond, growing more and more fierce, as his victim waxed more and more frightened. "Next time I catch you poaching on my grounds I'll dismiss you on the spot. Do you hear? Take this 25 cents; that's every copper you'll get this week. You've lost me a good round sum. If I did the square thing by you, you'd not get a cent of your wages. There's the bell. Leave the peanuts behind, and jump on the train. Don't let me catch you at this trick again!" he shouted, after the retreating salesman. "And what's more, don't you discuss me or my affairs with O'Shane, or it will be the worse for you both."

(To be concluded.)

A REMARKABLE DISCOVERY.

Mr. Naville and his co-workers on the staff of the Egyptian Exploration Fund have succeeded in unearthing some stupendous relics of the ancient city of Bubastis, the Pi-Beseth of Scripture, and its temple dedicated to the cat-headed goddess Bast, which has been described in such glowing terms by Herodotus. After the unsuccessful searches of Mariette Pasha among the mounds of Tell Basta, near the Zagazig station of the railway which connects Cairo with Ismailia, archæologists despairingly accepted the conclusion that nothing beyond a few blocks of red granite remained as memorials of a structure which, thousands of years ago, drew together immense crowds in annual pilgrimages. Superb monolithic columns, massive architraves, building blocks sculptured with bas-relief groups, and portrait statues of colossal proportions, have already rewarded the labours expended in clearing one-third of the site of the temple—which, it is estimated, must have been 900 feet in length, with an average width of 150 feet. Among the statues are several representing Rameses II.; of two of these in black granite the size will be understood when we mention that the eyes are seven inches in length. A statue in black granite of very much earlier workmanship—in accordance with a common practice among Oriental potentates—has been utilized as a memorial of the son of Rameses, who is described in an inscription as "General of Cavalry of his Father." The bas-reliefs, which are at present in Cyclopean heaps, are believed to have formed two large tableaux, one of which represented a great festival given by King Osorkon II. It is not a little curious that the fragment of an inscription which refers to the festival as one "which takes place every fifty years," after being hidden from the eye of man for uncounted centuries, should have been brought to light in this Jubilee year. Among other groups figured are processions of priests carrying shrines and sacred boats, and others engaged in religious dances. The first temple upon the site thus laid bare is believed to date from about 3,300 years before the Christian era. Userstes III., a thousand years later, erected a new building which, after another interval of a thousand years, was enlarged and enriched by Rameses II., Osorkon II., some 500 years later, adding a festive hall. It will be gratifying to many of our readers to know that several of the remarkable monuments thus discovered are now on their road to this country, and will be shortly open to public view.

"FINIS POLONIAE" NEVER WAS SAID.

In a long letter communicated to me by M. C. E. Choletki from the archives of the Ségur family in France, Kosciuszko wrote to Count Segur, the author of "The Decade Historique": "Ignorance or malignity, with fierce persistence, has put the expression 'Finis Poloniae!' into my mouth—an expression I am stated to have made use of on a fatal day. Now, first of all, I had been almost mortally wounded before the battle was decided, and only recovered my consciousness two days afterward when I found myself in the hands of my enemies. In the second instance if an expression like the one alluded to is inconsistent and criminal in the mouth of any Pole, it would have been far more so in mine. . . . It is, therefore, not allowable for anybody either to utter or to repeat that insulting expression which is contained in the words, 'Finis Poloniae.' What would the French say if, after the battle of Rossbach, in 1757, Marshal Charles de Rohan, Prince de Soubise, had exclaimed: 'Finis Galliae?' Or what would they say if such cruel words were attributed to him in his biographies? I shall therefore be obliged to you if, in the new edition of your work, you will not speak any more of the 'Finis Poloniae'; and I hope that the authority of your name will have its due effect with all those who in future may be induced to repeat those words, and thus attribute to me a blasphemy against which I protest with all my soul."—Karl Blind, in the Fortnightly Review.

AFTER THE BATTLE.

Hundreds of bodies freshly smeared with blood of men who, two hours previous, had been filled with divers lofty or petty hopes and desires, now lay with stiffened limbs in the dewy, flowery valley which separated the bastion from the trench and on the level floor of the chapel for the dead in Sevastopol; hundreds of men crawled, twisted and groaned with curses and prayers on their parched lips, some amidst the corpses in the flower-strewn vale, others on stretchers, on cots and on the blood-stained floor of the hospital; and still, as on the days preceding, the red dawn burned over Mount Sapun, the twinkling stars paled, the white mist spread abroad from the dark sounding sea, the red glow illuminated the east; long, crimson cloudlets darted across the bright blue horizon; and, still, as on days preceding, the powerful, all-beautiful sun rose up, giving promise of joy, love and happiness to all who dwell in the world.—Count Tolstoi, in New Princeton Review for July.

THE WOMEN OF CENTRAL SOUDAN.

The women of the household have got over their first tremors, and come to the conclusion that we are a good-natured and harmless looking sort of fellows. At first they peep over the wall or out of neighbouring doorways, till, growing bolder, they venture in groups out of their hiding-places to see, and doubtless to be seen. Not to alarm them, we take notes surreptitiously, and observe that they make quite an ethnological collection of African types. Fillani and Haussa women from the neighbourhood, Nupè and Yoruba specimens from the Niger districts, and others from the tribes of Adamawa and the Benue region. Clearly our friend is a man of catholic tastes in the matter of women. His harem presents all kinds of faces and figures, from the copper coloured Fillani, with slender, lithe figure, well-shaped face and positively beautiful eyes, to the shapeless form, black skin, ugly face and muddy eyes of the lowest Negro type. They are all dressed alike, with a lower *turkari* or cloth round the waist, hanging to the ankles, a second sheet wound round the body under the armpits, and a third worn in the varied modes of a shawl on the head and shoulder. The hair is gathered into a solid ridge of grease and hair, which extends from the brow to the nape of the neck, something after the manner of the crest of a helmet. From each temple hangs a kind of stiff love-lock. The ankles are adorned with enormously heavy anklets of solid brass, the bar being a little short of an inch and a half in thickness, the ends ornamented with neatly made polygonal beads. Nothing better finished could be turned out of a European workshop. Round the wrists are placed several more brass bracelets, not so expensively made, but collectively so heavy that to ease their arms the wearers are frequently to be seen with their hands clasped behind the head or hanging down their backs. Their ornaments usually include a string of agate beads made in the country. The women, unlike the men, do not affect white colours, the more fashionable cloths being checks of dark blue, a medium tint of the same, white and magenta. Among those who can afford expensive articles, the latter two colours are prevalent.

Strangers are not usually admitted into the family compound, but it must not be supposed that the women are strictly kept inside and never let out. Quite the reverse. In the evening they are almost invariably left at liberty to wander forth and join in any dance or merry-making there may be afoot, and I would not like to be responsible for the statement that their behaviour is always of the best on these occasions. During the day, also, if any of the women have anything to buy or sell at the market, there is no restriction to their going thither. In the more wealthy families, however, there is always one or two wives who are kept in strict seclusion, and not unfrequently eunuchs are employed to guard the morals of the harem.—*Joseph Thomson, in Harper's Magazine.*

LINCOLN AND EMERSON.

The *Century* says that while Emerson did not write in verse of Lincoln, yet in prose he divides with Lowell the honour of early appreciation and fortunate characterization. In "Miscellanies" will be found an essay entitled "American Civilization," which, according to a note by Mr. Cabot, is "part of a lecture delivered at Washington, January 31, 1862, it is said, in the presence of President Lincoln, and some of his Cabinet, some months before the issuing of the Emancipation Proclamation." Mr. Lincoln may have been present, but his secretaries have no memorandum showing the fact, and the Washington papers of the next day throw no light on the subject; in fact, Mr. Emerson's son now believes that Lincoln was probably not present. The lecturer praised the "angelic virtue" of the Administration, but urged emancipation; and at the close of this essay, as printed, is a supplement commending the President for his proposal "to Congress that the Government shall co-operate with any State that shall enact a gradual abolition of slavery." Next comes his address on the Emancipation Proclamation, in which the President is greatly praised for his moderation, fairness of mind, reticence and firmness. "All these," Emerson says, "have bespoken such favour to the act, that, great as the popularity of the President has been, we are beginning to think that we have underestimated the capacity and virtue which the Divine Providence has made an instrument of benefit so vast. He has been permitted to do more for America than any other American man," etc. After this, in the same volume, comes Emerson's brief but memorable essay on the death of Lincoln, in which he says: "He is the true history of the American people in his time. Step by step he walked before them; slow with their slowness, quickening his march by theirs, the true representative of this continent; an entirely public man; father of his country, the pulse of 20,000,000 throbbing in his heart, the thought of their minds articulated by his tongue." Again, in the essay on "Eloquence" ("Essays and Social Aims"), Emerson praises the Gettysburg speech, and in the essay on "Greatness" in the same volume he gives Lincoln as an example of the "great style of hero" who "draws equally all classes"; "His heart was as great as the world, but there was no room in it to hold the memory of a wrong."

WHY JUNKS HAVE EYES.

Chinese junks and boats have eyes carved or painted on the bows, which are usually supposed to be a mere fanciful form of ornamentation. But they have a real meaning, as Mr. Fortune found. In going up one of the rivers from Ni gpa, he was startled one day by seeing a boatman seize his broad hat and clap it over one of the "eyes" of the boat, while other boats on the stream were similarly blinded. Looking about for an explanation, he saw a dead body floating past, and he was told by the boatman that if the boat had been allowed to "see" it some disaster would surely have happened, either to passengers or crew, before the voyage ended.—*All the Year Round.*

For THE CANADA PRESBYTERIAN.

MISTS.

BY JOHN A. CLARK, DUNDAS.

Mists envelop the valley,
Dark and heavy and gray,
Hiding from view on this mountain top
All the work and play.
All the strife and conflict,
All the sorrow and sin,
From eyes that try to pierce the gloom
That curtains life's stage in.

And so I think on the mountain top
Because there is naught to see
But gray and misty shadows
Hiding the world from me.
Humanlike, think of the future
As brighter than what is gone,
Full of naught but successes,
Triumphs and beauty and song.

But the mists that envelop the valley
Remind me in my dream
That life is full of shadows,
Things are not what they seem.
That where I deemed but victory
May be a sad defeat,
That where joy seemed to await me
May lie a sorrow deep.

For, stretching away through the darkness,
Is a road that I must tread,
And all I can see is one step before
Leading on to the—dead.
But, however rough the pathway,
When I get far enough on,
I will leave the tears and trouble
For the everlasting song.

Then the past will be the dark,
And the future will be the bright,
For at the end of the journey
We shall surely see the light.

DON'T NAG EACH OTHER.

Young wives and husbands cannot be too strongly reminded of the probable shipwreck they will make of their happiness if they yield to that ill-temper which expresses itself in discourtesy, want of compliance, unnecessary opposition and, above all, that most disastrous amusement of "nagging" and creating a row. Hundreds of households have gone wrong from the mere want of checking in time the habit of annoying as a relief to a momentary feeling of irritation or discomfort. The wife who gets into the way of contradicting, or "checking" her husband, of opposing him in small things and standing out in large ones—the husband who is sneering, tempestuous, tyrannical, fault-finding; perhaps neither side knowing the whole extent of its folly, but just giving way to it as more easy than to fight and conquer it—these young people are doing their best to dig the grave of their married peace; and some day, poor, fainting little love will fall into it stark and plumeless, and will never rise to life again.

In the beginning these little tiffs and discomforts are made up with a kiss from him and a few tears from her to add cement to the reconciliation. By time the tiffs are more acrid, and the reconciliation is less warm. By still further time this never comes at all; and things get into that chronic state when there is never an open breach, and never a formal healing, but an ever-widening rift and a never-ending coldness. Then the two lives jar and grind like rusty hinges—locks which missfit the slot, wheels where the axle is stiff, or anything else which would never work together in harmony and smoothness, but which, for want of care to keep the adjustment exact, perhaps for want of oil to the joints, creak and bang and chafe, and do not fit—to the annoyance, and more, of all the bystanders.—*Home Journal.*

ATHLETICS AS A DISCIPLINE OF THE WILL.

All physical exercises, however pleasant at first, tend to become irksome and distasteful when pursued systematically day after day; but the very energy that one is obliged to put forth in overcoming this distaste is a wholesome discipline. Having recognized the fact that physical exercise is necessary, and that the exercise is best which best meets one's individual needs, a man should pursue it with all the energy and vigour that he is capable of throwing into any other duty or line of conduct. By so doing, the training of the will is added to the training of the body, and the lesson learned in abnegation and self-mastery contributes the most important elements to the formation of character. Add to these attainments a correct method of working and a healthy habit of living, and the young man will have had the best kind of preparatory training for the business of life.

The undergoing of present hardship for the sake of future gain is one of the most encouraging features connected with athletic sports and games. That the participants may be in the best physical condition at the day of the contest, they are obliged to undergo a long and arduous course of training, denying themselves luxuries, foregoing pleasures and holding themselves down to a rigid system of mechanical exercises for an ultimate object—the winning of a foot race, boat race, or a ball game. If one man in a hundred will practise self-denial, and undergo hardship in order to win a prize in a fleeting pastime, is it not an insult to the remaining ninety-nine to assume that they have not sufficient morale to make a similar effort in preparing to win the higher prize of life?—*Professor D. A. Sargent, in Scribner's Magazine for July.*

British and Foreign.

DR. DOLLINGER, who is now eighty-seven, is reported to be dying.

THE choir boys of St. Peter at Rome have struck for an increase of salary for serving mass.

AN addition of 339 was made last year to the membership of the Irish Methodist Church.

REV. DAVID ROSS, of Dundee, has been recommended by the congregational committee for the vacancy in Anderston Church.

BONKLE United Presbyterian congregation held commemorative services lately to signalize the attainment of its third jubilee.

THE Rev. Allan MacArthur, minister at Barvas for the last thirty years, and who was very popular all over the island, died lately, aged sixty-five.

DR. W. M. TAYLOR, of New York, has arrived in England; he will spend July and August in Europe. Dr. Taylor is accompanied by his daughter.

THE Rev. P. Rajahgopaul, pastor of the native Free Church congregation in Madras, whose school for native girls was one of the most interesting sights in that city, is dead.

THE Rev. William MacGillivray has informed Hope Street congregation, Glasgow, that he cannot accept their call, and that further proceedings in regard to it may be stopped.

THE foundation stone of the new church at Connel Ferry was laid by Mr. Campbell of Dunstaffnage. It is to cost about \$6,000, and it is expected that it will be opened with little or no debt.

AT Paisley, the U. P. Church on George Street, now all but a new building, save the outside walls, was reopened by Revs. A. Elder, pastor, Dr. Anderson, of Glasgow, and Thomas Gentles, of the Abbey.

IT has been decided that the memorial to the late Rev. William Graham, of Newhaven, to be erected in his native town of Lochmaben, shall take the form of a statue, to be placed in front of the town hall.

THE south-west window of the nave of St. Giles' Church has been filled with stained glass by the family of Dr. Lindsay Alexander as a memorial of their parents. The panels give scenes from the life of Moses.

FREDERICK DOUGLASS, who was for twenty-four years a slave, gave a lecture on "John Brown" lately in the Palazzo Maroni at Rome, a house near the Vatican which for hundreds of years has generally been occupied by cardinals.

THE payment of the expenses of the Jubilee service in St. Giles, between \$350 and \$500, has been left to the congregation of that Church. A member writes to the papers complaining that the town council has not contributed a single farthing.

FARN congregation, Ross-shire, has unanimously elected Mr. M'Gillivray, probationer, Inverness, who is also called to Hope Street Church, Glasgow, and the Gaelic congregation at Dundee propose taking steps toward a call to the same gentleman.

MR. R. AGNEW WALLACE of Rhyd, Dunfermline, a noted Fifeshire agriculturist, is dead. He was actively engaged in evangelistic work till within a week of his death. He was the second son of the late Sir John A. A. Wallace, Bart, of Lechyran.

THE publishers of the "Encyclopaedia Britannica" state that the late Professor Spencer Baynes had for some years retired from the duties of editor, and that the credit of successfully carrying forward the book is due to Dr. Robertson Smith himself.

VICTOR HUGO's personal estate in England has been realized at more than \$450,000, and he has left money in his own country and an estate in Germany besides to one daughter—out of her mind, alas!—and to two grandchildren who have lost their father.

THE Rev. David B. Williamson of Kirkmaiden, in his Jubilee sermon, alluded to the interesting fact that her Majesty once personally visited that parish in a private capacity. It is the special portion of a picturesque peninsula, which she herself has described in her Highland Journal.

MR. COPLAND of Catrine was presented at the celebration of his church's jubilee with a gold watch and appendages, a purse of twenty-one sovereigns, and a silver tea service for his wife. Mr. William M'Call was present as the only surviving member of those who took part in its opening; and the first two baptized in the church were also present.

THE Home Office has appointed Drs. Arch. Scott and Norman Macleod, along with Mr. C. J. Pearson, advocate, to be members of the Bible Board, in room of the late Dr. William Robertson, Dr. R. H. Stevenson and Rev. Sir Henry Moncreiff. Since the death of Sir Henry no new secretary has been appointed, and the duties are now performed by the law agent, Mr. James Bruce, W.S.

DR. STEWART, of Ballachulish ("Nether Lochaber"), took a prominent part in a Jubilee demonstration on the rocky plateau of Achnacraig, above St. Munn's Church. A large cairn, snow-white quartz has been erected, which is to be called "The Queen's Cairn"; and here, headed by a piper, the party drank a bumper to the health of her Majesty, and danced several merry reels.

THE applicants for the chair of Theology at Aberdeen are Rev. Messrs. Baxter, Cameron, Fife; W. S. Bruce, Banff; Cowan, Edinburgh; Davidson, St. Cyrus; Horn, Dreghorn; J. A. M'Clymont, Aberdeen; Duff Macdonald, Dalziel; Stewart, Mains, Dundee; Dr. M'Calman Tarple, North Berwick; Watt, Anderston, Glasgow, and Watt, Edinkillie. The examination commences on the 23rd of August.

Ministers and Churches.

THE congregation of Erskine Church, Hamilton, have resolved to call the Rev. Hugh Rose, M.A., Elora.

THE Rev. D. McDonald, pastor of the Presbyterian Church, Glenasmole, has left for a few weeks' holiday, trip to his native country, Scotland.

THE members and friends of St. James Presbyterian Church, Stouffville, presented Rev. T. J. Nixon with a beautiful address and a handsome purse previous to his departure to labour in the town of Smith's Falls.

ON Sabbath morning week, the battalion band and members of No. 4 Elora Co. paraded for divine service, which was held in Knox Church. The Rev. Hugh Rose preached an excellent discourse to a very large congregation.

THE anniversary sermons in connection with the settlement of Rev. D. L. McCrae were preached on Sabbath week by Principal Grant. Large audiences listened with pleasure and profit to the discourses of the eloquent Principal of Queen's University.

THE Rev. J. Ewing, Mount Pleasant, occupied his pulpit last Sabbath. He has been away for five or six weeks in Winnipeg, attending the General Assembly. He also visited his friends in Dakota. His congregation are pleased to have him with them again.

THE ladies of the Glengarry Presbyterian Woman's Foreign Missionary Society recently presented Miss Minnie G. Fraser with the gift of \$100, accompanied with an address expressive of warm regard, and a deep interest in the foreign mission work for which she is now preparing.

THE Rev. John McTavish, D.D., of Inverness, Scotland, preached earnest and impressive sermons last Sabbath in Knox Church, Toronto, morning and afternoon, and in the evening in Erskine Church. The afternoon service was conducted in Gaelic. It was largely attended, and highly appreciated.

THE garden party on the grounds of the First Presbyterian Church, St. Mary's, on Friday evening week, was a very successful affair. The occasion was the anniversary of the induction of the popular pastor of the congregation, Rev. Mr. Turnbull. All present passed a pleasant and enjoyable evening. The proceeds amounted to nearly \$85.

ACKNOWLEDGMENTS.—Dr. Reid has received: M. B. Thorold, \$25, Home Missions, \$10, Foreign Missions, \$10, Aged and Infirm Ministers' Fund \$5; two Ladies, Toronto, \$35, Foreign Mission, Trinidad, Rev. K. I. Grant, for schools; A Friend, Pilot Mound, \$8, equally to Home and Foreign Missions, Aged and Infirm Ministers' Fund and Jewish Missions.

THE Rev. Branch Howie preached in Lucknow July 17. The house was crowded, and in the evening standing room was not available. On the 18th and 20th Mr. Howie again addressed large audiences on the East and Eastern Churches. On the motion of Mr. D. E. Cameron, a vote of thanks and hope to see Mr. Howie again in Lucknow passed by a standing vote.

THE Rev. W. Ballantyne, of Pembroke, has been appointed Principal of Ottawa Ladies' College. Mr. Ballantyne has had considerable experience as an educationist, and will doubtless render valuable service in the important sphere on which he enters next term. Mr. Woods takes charge of the London Collegiate Institute, where he is certain to accomplish excellent work.

WE are glad to report the successful canvass for Knox Endowment in the congregation of Glencoe, over which the Rev. D. Currie, B.D., formerly of Three Rivers, is now pastor. The hearty support and assistance rendered by Mr. Currie to the agent, Mr. Burns, was fully appreciated and the results gratifying. The Glencoe people will soon require more church accommodation, as under Mr. Currie's ministrations the work is prospering.

THE Rev. Gustavus Munro, M.A., of Embro, having obtained leave of absence for a few weeks' holidays, was waited upon at the manse on the evening of the 16th inst., by two young ladies representing the congregation, who, with the compliments of the congregation, presented the pastor with a purse containing the handsome sum of \$56. Mr. and Mrs. Munro, with their youngest son, Master John Candlish, left on Wednesday for the Upper Lakes.

THE minister and Sabbath school teachers of the Presbyterian Church, Manitowaning, Manitowling Island, through THE CANADA PRESBYTERIAN, tender their sincere thanks to Dr. Cochrane, Brantford, and his congregation, for sending to our Sabbath school a box of books and papers. Other congregations might follow the example of Dr. Cochrane's congregation without loss to themselves, and at the same time greatly help the cause of Christ among struggling Sabbath schools in destitute mission fields, by sending read and unused books in their own Sabbath schools.—D. CAMERON.

THE closing meeting of the members of Chalmers Church Mission Band, Guelph, for the summer season was held last week. Mr. James Innes occupied the chair. The opening devotional exercises were conducted by Rev. Dr. Torrance. After a few introductory remarks by the chairman, Miss Kate White recited with feeling "An Appeal for China," composed by one of the Mission Band. The Rev. Mr. Gandier, who has charge of St. Mark's Mission Church in Toronto, then gave a very interesting and impressive address on the importance of foreign missions and the duty of Christians in connection therewith, which was listened to with the greatest attention. The proceeds were brought to a close by singing the missionary hymn, "Far, far away," and the benediction.

MISS MACPHERSON, Stratford, who recently visited the North-West, was made the bearer of Chief Louis-o-Soup's message to the members of the Woman's Foreign Mission Society. It is as follows: I thank the women of Ontario for the clothes sent to our people, for if they did not get them

our children would have starved. I thank you for coming to see us—also for what has been done for the children and old people. I thank the deputation for coming to strengthen Mr. McKay in teaching us how to worship God. One thing more: it is our duty to give God thanks that we all meet here on His day to worship Him together. We thank God for sending us a man like Mr. McKay to teach us the word of God, as we never heard such a one before. I expect you will carry my thanks to the good women who sent us the clothing and the Gospel, and may God grant we meet again to give each other instruction.

THE summer school, under the direction of Mr. Moody, evangelist, opened at Northfield, Mass. Over 400 students were in attendance, most of whom are from colleges in the United States. There are nine delegates from Canada, principally from McGill College, Montreal, and Queen's College, Kingston. There are English students from Cambridge and some noted London business men in attendance, besides some Japanese, and one from Siam. The object of this school is Bible study, as well as health-promoting recreation. Certainly the latter part of the programme is well carried out, and the different college clubs unite in baseball, lawn tennis, boating and bathing, and in having a good time generally. Mr. Moody is director of the whole concern. He has several men of evangelistic fame there. Among others are Professor Drummond, author of "Natural Law in the Spiritual World," Dr. John A. Broadus, Dr. A. T. Pierson and Dr. W. L. Munhall.

ON Wednesday evening week a jubilee social was held in the Presbyterian Church at West Flamboro', to celebrate the thirtieth anniversary of the ordination of Mr. William Henderson, of Rockton, to the eldership of that Church. As usual, the ladies of the congregation provided a splendid feast. After refreshments the crowd repaired to the church, where they were entertained by Mr. Fisher, the pastor, who gave a short résumé of the history of the congregation from its organization under the Rev. Thomas Christie over fifty years ago to the present time. An address was then read, and Mr. William Henderson was presented by the Session and congregation with a handsome easy chair, a pair of gold spectacles, a book case and secretary, a Bible and other articles as a token of their appreciation of him as a man and an elder. He was completely taken by surprise, but made a very suitable reply, thanking them for the fine presents which they had given him. Rev. Dr. Laing, of Dundas, also gave a very excellent address. Between the speeches were interspersed exquisite singing by Miss Bolton and Mr. Moore, accompanied by Miss S. Boyle. The Lynden choir performed their part admirably. A most sociable and enjoyable evening was spent, and all were sorry when it came to a close.

THE Dundas Banner says: Some eight years ago there flourished a "Young Men's Mutual Improvement Society" in connection with Knox Church, Dundas, which was very popular at the time, and on its membership roll were the names of a large number of the young men of the town and neighbourhood. By invitation of Dr. Laing there assembled at the manse a number of gentlemen who were members of the society. A very pleasant evening was spent by these gentlemen in reviewing the past and comparing their experiences since they had left boyhood behind, and entered into the work of the world as busy men. It was found that five of their old associates were dead, while the others who are living are scattered all over the habitable globe, only seven still remaining in Dundas. The gentlemen present were unanimous in acknowledging the benefit they had derived from what they had learned at the meetings of the Mutual Improvement Society, and they united in sincerely thanking Dr. Laing for his good example and advice, both publicly and privately, which had a beneficial effect upon their lives. After refreshments the company dispersed, having spent, as they afterward expressed it, a pleasanter social evening than they had done for years.

IN the *Globe's* "About Town" occurs the following: "What about this Knox College Missionary Band?" said a prominent Presbyterian elder to his pastor in a Yonge Street car the other day. "I saw an item about them in a local paper. Who are they?" "Well," said the minister, "the Knox College students are being roused on the question of missions, as are also the students of other colleges, and four of their number—McKenzie, Goforth, Webster and McGillivray—who intend going on the foreign field, asked permission from the Foreign Mission Committee to visit congregations in Western Ontario, and hold missionary meetings. The committee readily consented, and the students began work at Windsor in April last. Since then they have visited nine Presbyteries, held more than 250 meetings, and delivered between 300 and 400 addresses. The collections, all of which go to the Foreign Mission Fund of the Church, amount to upward of \$2,000. The interest awakened in the different congregations is simply wonderful. It is a sort of missionary revival. Their tour closed with the meetings held in Guelph on Sunday week. Congregations east of Toronto may be visited in September. The mission question is coming to the front. Some of the best men in Canada are in our theological colleges, and some of the best men in our colleges are going out as missionaries."

ON Friday evening, July 22, a social meeting was held in the lecture room of West Church to welcome home the pastor, Rev. R. Wallace, on his return from the General Assembly and the Pacific coast. The following address was then read by Captain Sylvester, one of the elders, and at the same time a very valuable gold watch was presented to him by Mr. Marshall, senior elder: Dear pastor, in this age of unrest and change, a pastorate as long as that which you have spent amongst us is a rare exception. We desire to express our gratitude to the Great Head of the Church that for twenty years you have been spared to minister to us in holy things. During all these years in which the growth of the congregation has kept pace with the growth of the city, you have been with us in the many and intimate relations of the pastor, and have faithfully declared to us the whole counsel of God. We beg of you to accept of this watch as a small token of our

appreciation of your unremitting labours for our welfare, and venture to express the hope that it may measure for you many happy days of honoured usefulness. We also desire to express our esteem for your worthy helpmate, and ask her to accept a carpet as a small token of our regard for her personally, and also of our appreciation of her active interest in the work of the Church. We trust that you may both be spared for very many years, and that you may more and more enjoy a sweet sense of the Master's presence and power as you labour in His vineyard. In a few words Mr. Wallace expressed his thanks for the kindly spirit which was manifested toward him in the gift so unexpected, and his appreciation of the kindness of the ladies in making his wife a life-member of the Woman's Foreign Mission of our Church. The rest of the evening was occupied with several short addresses and music by the choir, and the refreshments served by the ladies. It was resolved to add \$300 to Mr. Wallace's salary. During the last eighteen months 355 have been added to the membership of the Church.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met July 12. The Rev. Mr. McFaul's term as Moderator having expired, Mr. Fowle was appointed Moderator for the next six months. Pursuant to a request from St. Andrew's Church, Proton, Mr. Ross was appointed to ordain elders there. A call from Ballinafad and Melville Church, Caledon, and also a call from Mono Mills, Mono East and Adjala, were laid on the table in favour of Rev. J. W. Orr. Both calls were unanimous, and the stipend promised in each case is \$750 and manse. The calls were sustained, and forwarded to Mr. Orr. Messrs. John Maxwell, Wylie C. Clarke, H. McKittrick, Bryce, Innes and William Graham, appeared before the Presbytery, wishing to be recognized as students, studying with a view to the ministry. Having been heard in regard to their personal experience and motives, the Clerk was instructed to certify them to any of the Assembly's colleges when they desire it. A large amount of routine business having been attended to, the Presbytery agreed to hold its regular meeting at Shelburne, on the second Tuesday of September, at eleven a.m.—H. CROZIER, Pres. Clerk.

PRESBYTERY OF WHITBY.—This Presbytery met in St. Paul's Church, Bowmanville, on Tuesday, July 19, ten ministers and eight elders present. Various Session records were examined, and attested as correctly kept. The standing committees for the year were appointed. The following are the Conveners: Sabbath Schools, Rev. R. M. Craig; State of Religion, Rev. J. McMechan; Finance, Mr. D. Ormiston; Home Missions, Rev. J. Abraham; Temperance, Rev. R. D. Fraser; Students, Rev. A. Leslie; Schemes, Rev. J. Abraham; Examiners: Revs. A. Leslie; Philosophy; Kippen, Latin; McClelland, Greek; Cameron, Hebrew; Drummond, Personal Religion; McLaren, Church History; A. Fraser, Theology. To have oversight of the Schemes within the Presbytery: Revs. J. Abraham, Colleges; Carmichael, Home Missions; Leslie, Foreign Missions; R. D. Fraser, French Evangelization; McMechan, Aged and Infirm Ministers' Fund; McClelland, Widows' and Orphans' Fund. Messrs. R. D. Fraser, S. H. Eastman, and J. McMechan reported attendance at General Assembly. It was stated that Rev. J. Cameron and Mr. P. Nesbit had also attended. The committee to Enniskillen reported, and a new committee was appointed to visit the field with a view to the readjustment of the amounts contributed respectively by the two congregations for ordinances. The treasurer's report was adopted, and thanks were accorded him for his services, and instructions given to correspond with congregations in arrears to Presbytery Fund. The payment of expenses of commissioners to the Assembly was deferred till next meeting. Mr. Leslie's motion, in regard to the making up of the Presbytery roll, was referred to a committee, of which he is Convener, to report to next Presbytery. Mr. Leslie gave notice of motion that all commissioners to Assembly shall be appointed by rotation, unless Presbytery shall by vote determine otherwise. The next meeting of Presbytery was appointed to be held in Oshawa on Tuesday, October 18, at half-past ten a.m.—R. FRASER, Pres. Clerk pro tem.

PRESBYTERY OF PRINCE EDWARD ISLAND.—This Presbytery met in Zion Church on July 12, and was constituted by Rev. William R. Frame, Moderator pro tem. There were present: Rev. James Allan, J. M. McLeod, W. R. Frame, James Carruthers, A. S. Stewart, E. Gillis, A. W. Mahon and J. W. McKenzie, ministers; and Messrs. T. C. James, D. M. Fraser and Donald McLeod, elders. Revs. Robert Laird and D. B. McLeod, being present, were invited to sit in Presbytery as corresponding members. Rev. E. Gillis reported that, according to appointment, he had preached in the congregation of Orwell, and moderated in a call which resulted in favour of Rev. D. B. McLeod, late of Quincy, Mass., that the call was unanimous, cordial and enthusiastic, that it was signed by 150 members and by 110 adherents, and that Messrs. Rowe, Crawford, John McLeod and James McLeod were appointed as commissioners to prosecute the call before the Presbytery. These commissioners having been heard, the conduct of Mr. Gillis was approved and the call sustained as a regular Gospel call. Mr. McLeod being present the call was placed in his hands and accepted by him. On motion, the induction of Mr. McLeod was appointed to take place in the Orwell Head Church, Thursday, 28th July, at eleven o'clock a.m., the Moderator to preside, Rev. J. M. McLeod to preach the sermon, Rev. James Carruthers to address the minister, Rev. William R. Frame to address the congregation in English, and Rev. A. S. Stewart to address them in Gaelic. Rev. R. Laird was appointed to preach in Orwell, on Sabbath, 17th inst., and serve the edict of induction, and Rev. J. M. McLeod to exchange with Rev. D. B. McLeod and read the edict a second time on the 24th inst. Rev. E. Gillis was appointed to preach in Bellast on 17th inst. Rev. Dr. Jenkins, late of Montreal, kindly consented to preach in Bellast on 24th inst., and it is expected that Rev. M. L. Leitch, of Valleyfield, Québec, will preach in

the same congregation on the 31st inst. Rev. Robert Laird was appointed to preach in Brookfield on the 24th and 31st inst.—J. M. McLeod, Pres. Clerk.

PRESBYTERY OF QUEBEC.—This Presbytery met in Morrin College, Quebec, on the 12th July. Elders' commissioners in favour of James Dunbar for Kingsbury and Brompton Gore, and George Ramsay for Levis, were read and accepted. Mr. James D. Ferguson, of Windsor Mills, was elected Moderator for the next twelve months. Mr. James Sutherland was appointed Moderator of the Session of St. Sylvester and Leeds. Leave was granted to this congregation to moderate in a call. Mr. Charbonnel gave a report of his labours for the last quarter. The report set forth that there are in his field forty-four French Protestant families scattered over a very wide area and embracing not less than 150 persons. The report dwelt upon the need of establishing a French mission school in Sherbrooke. Mr. Terrel, advocate, Sherbrooke, offered, through Mr. Charbonnel, a site in East Sherbrooke comprising one acre of land for that purpose. The offer was gratefully received, and the Presbytery's thanks tendered to Mr. Terrel. Mr. Tanner, Convener of the Presbytery's Committee on French Work, reported that there are now eight French Missionaries labouring within the bounds and two colporteurs passing through parts of the Presbytery; that the mission school in Quebec is doing good work, being attended by twenty-one pupils. Mr. Charbonnel, subject to the approval of the Board of French Evangelization, was granted leave of absence in order to visit France. Rev. John McLeod, B.A., was received as a minister of the Presbyterian Church in Canada. The call addressed to Mr. McLeod from Richmond and Melbourne was taken up. The call was sustained, and Mr. McLeod's acceptance of the same was read. The induction was appointed to take place in Chalmers Church, Richmond, on August 2, at eight o'clock p.m., Mr. J. R. McLeod to preside and address the minister, Mr. Tanner to preach and Mr. Pritchard to address the people. Mr. James Sutherland was appointed Convener of the Committee on Sabbath Schools, Mr. Lefebvre on that of Temperance, Mr. Tanner on that of French Work, Dr. Lamont on that of the State of Religion, Mr. Pritchard on that of Home Missions and the Clerk, on Statistics. Mr. Lee's name was added to the committee formerly appointed to hold a Presbyterial visitation of the congregation of Lingwick. Messrs. Love, J. R. McLeod and Brodie, commissioners to the General Assembly, reported their diligence and received the thanks of the Presbytery. The committee appointed to look after Presbyterian immigrants on the arrival of boats at Quebec, reported, through Mr. Tanner, Convener, that from inquiries made and from some practical efforts in that direction, the work is most urgent and recommended the Presbytery to take steps to secure the services of some fit person to look after these immigrants upon, and if possible before, their arrival at Quebec. The Presbytery, owing to the want of funds, felt themselves to be largely helpless in the matter, but instructed the committee to continue their labours and inquiries in this important and urgent work. The Presbytery adjourned to meet at Inverness on the 20th Sept., at seven p.m.—J. R. McLeod, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery met in Goderich on the 12th July. Mr. McDonald was appointed Moderator for the ensuing six months. Elders' commissions were received, and the roll partially made up. Commissioners to the Assembly gave a report of their attendance and diligence, etc. Mr. Musgrave reported the number of vacancies to be two, and mission stations, one. Mr. McCoy submitted a statement showing the state of funds in the treasury, and specifying the congregations which failed in contributing to the Presbytery fund. A committee, consisting of Messrs. Fletcher, Martin and Somers, was appointed to nominate the standing committees. The organization of Kinburn was delayed, and Mr. Musgrave appointed to ascertain more fully the strength of the Presbyterian element in that neighbourhood. Mr. Stewart, of Clinton, was granted leave of absence for three months, and Mr. Ramsay appointed Moderator of his Session in his absence. A petition from Hensall was considered, praying that the congregation of Chiselhurst be separated from that of Carmel Church, as the latter congregation requires the whole services of the pastor. A committee, consisting of Messrs. Fletcher and Ramsay and Dr. Irving, elder, was appointed to consider what arrangements could be made for the supply of Chiselhurst in the event of its being separated from Carmel Church. Standing committees were appointed in accordance with the report of the committee appointed to nominate them, of whom the following are the Conveners, viz., Rev. P. Musgrave, of the Home Mission Committee; Rev. S. Acheson, State of Religion; Rev. C. Fletcher, Finance; Mr. D. D. Wilson, Sabbath Schools; Rev. A. Stewart, Temperance; Rev. D. M. Ramsay, Sabbath Observance; Rev. R. Y. Thompson, Superintendent of Students. The auditors' report was received and adopted. The following deliverance was adopted respecting the death of the late Mr. Ross, of Brucefield: In view of the recent decease of Mr. John Ross, late of Brucefield, the Presbytery, of which Mr. Ross was for many years a member, desire to place on record their deep appreciation of his talents and Christian character, and of the eminent services rendered by him to the cause of Christ during the whole of his ministry, extending over a period of thirty-six years. The labours of Mr. Ross were not confined to his own congregation; he laid the Church under great obligations by his devoted services in the Home Mission field, especially in the earlier years of his ministry when this western country was new, and a large proportion of its existing congregations was in the position of mission stations. The Presbytery desire also to express deep sympathy with Mrs. Ross and her family, and would affectionately commend them to Him who has promised to be a husband to the widow and a father to the fatherless. Moderations in calls were granted to Manchester, etc., and Bayfield Road, etc. Mr. Thompson reported that the Committee on the Superintendent of Students met with Mr. J. A. Taylor and Mr. Moore, B.A., teacher in the Goderich High School,

who applied to be received as students for the ministry, and recommended that Mr. Taylor be certified to the college authorities in the usual way, and as Mr. Moore expressed his desire for reasons given to be allowed to prosecute his theological studies under the superintendence of the Presbytery, the committee asked that the Presbytery recommend his case to the favourable consideration of the Assembly. The report was received, and its recommendations adopted. The Presbytery then adjourned to hold its next regular meeting in Caven Church, Exeter, on the second Tuesday of September, at half-past ten a.m.—A. McLEOD, Pres. Clerk.

MONTREAL NOTES.

The Rev. Dr. Burns, Moderator of the General Assembly, has been in Montreal for the last few days. He preached to his former congregation in Crescent Street Church on Sabbath morning, and in Stanley Street Church in the evening. He left for home on Wednesday.

Scarcely any of the city pastors are now in town. Erskine and Knox congregations are being supplied by Rev. J. C. Smith, M.A., of Guelph, who has captivated the people by his fresh, earnest, and eloquent discourses. Rev. H. M. Parsons, of Toronto, preached in Erskine Church the next two Sabbaths. Rev. Aaron Mathews continues to attract large and appreciative congregations in Crescent Street Church.

St. Paul's Church is closed for two weeks to enable certain repairs, cleaning, etc., to be attended to. The Rev. Dr. Jenkins, pastor emeritus, is expected to preach on the first two Sabbaths of August. The Doctor came out from England three weeks ago, and is now visiting friends in Prince Edward Island. He will receive a warm welcome from his many friends in Montreal.

St. Matthew's Church is supplied by Mr. F. H. Larkin, student, and Taylor Church by Mr. J. A. Macfarlane, in the absence of Messrs. Cruikshank and Bennett.

The Rev. Dr. Campbell, of St. Gabriel Church, has gone to Murray Bay. The Rev. G. Cuthbertson, of Wyoming, preaches for him on Sabbath first, and the Rev. Dr. Wolff, of Alton, Illinois, on the 31st of July and 7th August.

The Rev. G. Colborne Helne has gone to New Brunswick for his vacation. During his absence, his pulpit is being supplied by the Rev. Mr. Kirk from Philadelphia.

The Rev. J. MacGillivray, of Melville Church, Cote St. Antoine, leaves next week for a month's rest at the seaside, his brother supplying his pulpit in his absence. The Rev. F. M. Dewey, of Stanley Street Church, is also taking a month's vacation at the salt water.

The long-continued excessive heat is driving every one out of the city who can possibly get away. It is many years since we have had so hot a summer, as the mortality, especially among children, is very high. There has this season been established here a children's fresh air fund, the object being to give the poorer children of the city an outing for a day or for a week or two as the circumstances demand. Some are sent to Murray Bay, others down the river to Varennes, where a large building has been secured and furnished for the purpose, while others are taken in large numbers for a day's sail on the river. The need of such a philanthropic work no one can question who is at all acquainted with the city and the very high infant mortality in the summer months. If physicians think it necessary that the children of the better off citizens, who live in the healthier and less crowded sections of Montreal, should be taken out of the city during the hot season, how much more necessary that those of the poorer classes should have a change? The movement, though only recently inaugurated, is proving quite successful. The credit of it largely belongs to Mr. Hugh Graham, of the *Star*, who originated the scheme, so far as our city is concerned, gave a personal contribution of \$1,000, and worked up an interest in it through the columns of his paper, and has spent much time and labour in getting it properly launched. He has been largely aided by several laymen and by ministers of some of the churches in the poorer districts, prominent among whom are the Rev. J. Nichols, of St. Mark's Church, and the Rev. James Patterson, our Presbyterian city missionary, who have gone into the work *con amore* and have rendered valuable service in its furtherance. Already large numbers of children and not a few mothers also have been greatly benefited, and the result of this season's operations will be the sparing of not a few lives and the strengthening of not a few weak sickly children, to whom life otherwise would only have proved a burden. As showing the hold this movement has taken on the community, upwards of \$3,500 have thus far been voluntarily contributed on behalf of the work, without any personal canvass or solicitation other than the references in the papers to what is being done.

The Rev. Aaron Mathews, now supplying Crescent Street Church, is going west this week as far as Toronto and Niagara. He is to address a meeting in the interests of the British Jewish Society in St. Catharines, on Thursday evening, 28th inst. On the following Thursday he has a meeting in Lachute.

It is an open secret that the Rev. James Barclay, of St. Paul's Church, is about to receive an invitation to take charge of the First Presbyterian congregation in Melbourne, Australia, at a salary considerably in advance even of that of his present charge. The rumour has created a good deal of anxiety among Mr. Barclay's many friends here, all of whom hope that he will not entertain the idea of leaving Montreal.

FIFTY Salvationists, men and women, about to leave for India, have been parading the streets of London in Hindu costume.

THE late Mr. Alexander Weddell, confectioner, Paisley, has bequeathed \$2,500 to the Free Church Presbytery. The money is to be devoted to the establishment of two bursaries for students entering the divinity.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

August 7, 1887.

JESUS IN GALILEE.

{Matt. 4 17-25.

GOLDEN TEXT.—The people which sat in darkness saw great light.—Matt. iv. 16.

SHORTER CATECHISM.

Question 33.—The answer to this question explains one of the most important doctrines of Scripture. Justification, freeing from the guilt and condemnation of sin, is God's own act, freely and graciously performed. Sin is pardoned for Christ's sake, because He hath lived and died for us. The only way we can be justified is by believing in and receiving Christ as our Saviour. Justification is by faith alone.

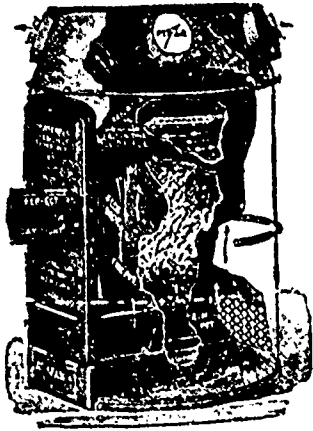
INTRODUCTORY.

After the Temptation John the Baptist publicly declared Jesus to be the Messiah. In Cana of Galilee he had wrought His first recorded miracle. He had visited the Temple, and cast forth those who desecrated it. He performed several miracles, and when John the Baptist was imprisoned by Herod in the fortress of Macharus He betook Himself again to Galilee. Preaching in Nazareth, He was thrust out of the town and went to Capernaum. He now enters on His uninterrupted Messianic work.

I. Christ's Preaching.—The preaching of John the Baptist was a prelude of the preaching of Christ. He took up the message which John by his imprisonment was unable longer to proclaim. "Repent, for the kingdom of heaven is at hand." The only entrance into the kingdom of God is through the gateway of repentance. Repentance means a change of mind, turning from evil toward God. This change of mind means also a change of purpose, and that implies a change of conduct, a turning from every false and wicked way, and walking in the way of God's commandments. The reason given is that the kingdom of heaven is at hand. The kingdom of heaven here means the community which Christ was to establish. It was to comprise all who accept Christ as their Saviour and their King, who recognize His law as supreme, and who consecrate themselves to His service. It is ever extending its conquests, and will in due time reach universal sway. In these early days of Christ's ministry the kingdom was declared to be at hand. Christ is its one foundation, and it is an everlasting kingdom.

II. Disciples Called.—The Sea of Galilee was what would now be considered a small inland lake. It was about thirteen miles in length, six in breadth, and its greatest depth about 125 feet. The first disciples called to follow Christ were fishermen. They were in humble circumstances. Not many noble, not many mighty, were called. Simon or Simeon was the name by which one of these industrious fishermen was called. Christ changed his name to Cephas, of which Peter was the Greek equivalent. It means a rock. Peter's brother, Andrew, was with him, and both were called to be Christ's disciples. The call was addressed to them immediately after Jesus had manifested His power over nature in the miraculous draught of fishes. Success in fishing requires skill and patience. Their occupation was a suggestive symbol of the higher work to which they were called. "Follow Me," said Jesus, "and I will make you fishers of men." The world is the restless sea in which people are exposed to destruction. They are to be saved, and landed on the shore of eternal life. Fishers of men need wisdom and patience, but they have an assuring promise in Christ's "I will make you." These brethren called to discipleship did not hesitate. They did not take time to balance probabilities, to consider whether they could make more money by following their trade or in Christ's service. "They straightway left their nets, and followed Him." When Christ calls it is ours to obey. Going along the shore, Jesus came to other two brothers, James and John, who were engaged with their father as fishermen. He called them. They too immediately complied with the call. They left their boat and their father, and went with Jesus. They did not cease to love and care for their relatives. Christ's call does not conflict with any of God's laws. That Christ's service is not inconsistent with filial duty is seen most impressively when on the cross He confided to this same John the care of His mother. These fishermen who now acknowledged Christ as their Master were useful and honoured in the work to which they were called. James was the first of the band of disciples who was called on to suffer martyrdom, and Peter had the same distinction at a later date. Peter is the inspired author of two Epistles in the New Testament, and John, under the guidance of the Holy Spirit, wrote the fourth Gospel, three Epistles and Revelation, the book with which the sacred Scripture ends.

III. Results of Christ's Ministry.—The Synagogue was the place where the Jewish people met regularly for worship. The word of God was read publicly, praise and prayer were offered, and the Scriptures expounded. Jesus went throughout Galilee preaching, in the synagogues and elsewhere, the Gospel, the glad tidings of the kingdom. His was a most benevolent ministry. The sick and afflicted found in Him a keen sympathizer and a ready helper. All His miracles were works of mercy. They were striking evidences of His claims to the Messiahship, but they were at the same time vivid illustrations of the truth that God so loved the world that He sent His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. His teaching and miracle-working attracted general attention. His fame extended to the regions beyond. People brought their suffering relatives to be healed. No form of disease, however malignant, was beyond His power to remove. Those tormented by demonic possession found deliverance. He is still able to save unto the uttermost. From all parts of Palestine and from regions to the east of it large multitudes were attracted by Jesus, but it has to be remembered that Christ is not only to be heard and admired, but loved and obeyed.



GURNEY'S STANDARD FURNACES.

— THE —

HARRIS,	-	Coal and Wood,	8	Sizes.
BOYNTON,	-	Coal,	4	"
MAMMOTH,	-	Coal,	4	"
MONARCH,	-	Coal,	3	"

1 1/2 6 3

MANUFACTURED BY THE E. & C. GURNEY CO. (LIMITED),

Toronto, Hamilton, Montreal and Winnipeg.

HEINTZMAN & CO.,

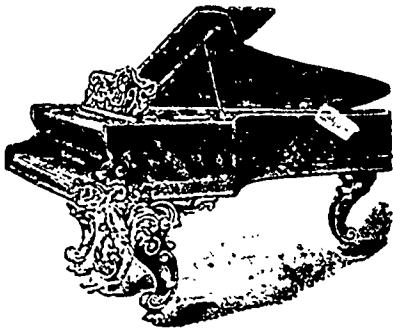
MANUFACTURERS OF

PIANOFORTES

GRAND, SQUARE AND UPRIGHT.

One of the oldest Piano houses now in the Trade.

Their thirty-six years' record the best guarantee of the excellence of their instruments.



Our written guarantee for five years accompanies each Piano.

Illustrated Catalogue free on application.

Warerooms: 117 King St. West, Toronto.

BELL ORGANS

AT THE COLONIAL EXHIBITION.

9/26 E.O.VV

The Marquis of Lorne and H. R. H. the Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

For Tone and Pleasing Design the BELL ORGAN maintains its supremacy as the best. Send for latest circular to

W. Bell & Co., Guelph, Ont.

KARN ORGANS.

SUPERIOR TO ALL OTHERS. 25/5V

3,500 Sold at the Colonial Exhibition, London, Eng.

75 STYLES. FOR CHAPEL, LODGE, SCHOOL, PARLOR, ETC EVERY INSTRUMENT WARRANTED FOR 7 YEARS.

Send for Catalogue and Price to D. W. KARN & CO., Woodstock, Ont.

The Rising

Generation

sun should find you resolved to give Ayer's Sarsaparilla a thorough trial. It will cleanse and invigorate your blood, and restore the vital organs to their natural functions. Mrs. J. D. Upham, 231 Shawmut avenue, Boston, Mass., writes: "For a number of years I was troubled with Indigestion, and unable, without distress, to take solid food. After using Ayer's Sarsaparilla one month I was

follows generation, transmitting a legacy of good or ill, according to well-known physical laws. To the unfortunate sufferer from hereditary Scrofula, nothing can be more cheering than the assurance that in Ayer's Compound Extract of Sarsaparilla is found a constitutional remedy, which eliminates the poisonous taint, and restores to the blood the elements necessary to

Entirely Cured."

Mrs. H. M. Thayer, Milton, Mass., writes: "I have been very much troubled with torpidity of the liver, and Dyspepsia. Ayer's Sarsaparilla has cured me." Mrs. J. W. Bradlet, Hyde Park, Mass., writes: "I was greatly reduced by Dyspepsia, and was advised to take Ayer's Sarsaparilla, which entirely cured me." Mrs. M. F. Hamblett, 25 Lawrence street, Lowell, Mass., writes: "I was sick two years with stomach and liver troubles, and obtained no relief until I took

Life and Health.

Alario Mercier, 8 Harrison avenue, Lowell, Mass., writes: "My son was weak and debilitated, troubled with sore eyes and Scrofulous humors. Ayer's Sarsaparilla restored him to perfect health." Irving H. Edwards, Ithaca, N. Y., writes: "From the time I was four years old, until eighteen, I was subject to Scrofulous sore throat. Many a time my neck has been raw sore, from poultices put on to draw out the inflammation. I took four bottles of Ayer's Sar-

Ayer's Sarsaparilla

saparilla. Since that time I have enjoyed excellent health."

and have never had the disease since, in sixteen years."

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists. Price \$1; six bottles for \$5.

44/52

THE TEMPERANCE AND GENERAL Life Assurance Company,

HEAD OFFICE: - Manning Arcade, TORONTO.

THE INSTALMENT BOND, SEMI-ENDOWMENT AND GRADUATED PREMIUM.

Plans of this Company are meeting with universal favour among the insuring public. Special advantages given to Total Abstinents.

HON. GEO. W. ROSS, Minister of Education, PRESIDENT.

HON. S. H. BLAKE, Q.C., ROBT. McLEAN, Esq., VICE-PRESIDENT

HENRY O'HARA, Managing Director.

12/26

JOHNSTON'S FLUID BEEF

Is generally looked upon as a winter beverage, when, in reality, its strengthening properties are perhaps more requisite during the hot months of summer, when our appetites fail us we do not feel inclined to eat anything, and yet we require something to keep up our strength. By taking two or three cups of Johnston's Fluid Beef during the day, it will be found to strengthen, refresh and nourish the system, and supply in every respect the place of meat diet



The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Safest, the Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 551 Pearl Street, N. Y.



ILLUMINATED ADDRESSES A SPECIALTY. 48/52



HOPE FOR THE AFFLICTED.

The only sure cure for Consumption, Asthma, Catarrh, Bronchitis, and all Diseases of the Throat, Lungs or Nasal Organs is Butcher's Antiseptic Inhaler. By using which proper healing remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure. Highly recommended by all Physicians. Send for Pamphlet, containing wonderful testimonials, to

Antiseptic Inhaler Co., 4 King Street East, Toronto.

STORIES

WHIRN is a clock on the stairs dangerous? When it runs down.

THE wine cup is the father of sin; and the whiskey jug is the step-father.

PAIN KILLER will cure Cramps or Pains in any part of the system.

LOGICAL Boy: Papa, what is luxury? Father: It is something, my son, that we can do without. Logical Boy: What a luxury a mosquito must be.

CAMPBELL'S CATHARTIC COMPOUND is effective in small doses, does not occasion nausea.

MR. BOATMAN, said a timid woman to the ferryman who was rowing her across the river, "are people ever lost in this river?" "No, ma'am," he replied, "we always find 'em, in a day or two."

AFTER LONG YEARS.—"I was troubled with liver complaint for a number of years, finding no cure. I tried B. B. B. I took four bottles, and am perfectly cured, strong and hearty." Mr. Maria Askett, Alma, Ont.

A JOURNAL some time ago offered a school prize for the best essay on "honesty." Of the twenty-three responses received, a large proportion proved to have been stolen; and one, a poem, was stolen entirely.

MANUFACTURING NEWS—the fictitious refers to that which is got up in certain newspaper offices; the genuine, to the latest designs of Esterbrook's Pens.

SUITOR: Sir, you are undoubtedly aware of the object of my visit. Father: I believe you desire to make my daughter happy. Do you really mean it? Suitor. Unquestionably. Father. Well, don't marry her, then.

GREAT GAIN.—"I used a great deal of doctor's medicine for kidney complaint during five years, was getting worse all the time until I tried B. B. B. I took three bottles, gained in weight from 130 to 159 lbs. I can highly recommend Burdock Blood Bitters to be a good medicine." Thus testifies John Walton, of Springfield, N. B.

"SAM, you are not honest. Why do you put all the good peaches on the top of the measure and the little ones below?" "Same reason, sah, dat makes de front of your house all marble and de back gate chiefly slob bar'l, sah."

FOR BRONCHITIS and Asthma, try Allen's Lung Balm; the best cough prescription known.

A FARMER was telling how well bred his cows were, all full-blooded Alderneys, when a neighbour interrupted him, saying: They are not well bred at all, but just as rude as can be, for one of them chased me out of the pasture lot.

THE BEST MEDICAL writers claim that the successful remedy for nasal catarrh must be non-irritating, easy of application, and one that will, by its own action, reach all the remote sores and ulcerated surfaces. The history of the efforts to treat catarrh during the past few years obliges us to admit that only one remedy has completely met these conditions, and that is Ely's Cream Balm. This safe and pleasant remedy has mastered catarrh as nothing else has ever done, and both physicians and patients freely concede this fact. The most distressing symptoms quickly yield to it.

DIALOGUE between two blind men: "Do you know the gentleman who gave you a dime just now?" "Only by sight."

THE STAR SAFETY RAZOR.—The medal of superiority awarded at American Institute, 1884 85 86. A great invention, which renders shaving an easy and convenient luxury, and obviates all danger of cutting the face. Warranted to shave clean. Time and money saved. Delays in barber shops avoided. It is specially adapted to the aged and the young; and is indispensable to travellers by land and by sea; to miners and persons camping out; to the indolent and the luxurious; to the man who wants a quick shave, and him whose skin is too tender to admit of the application of the ordinary razor. Once used, you will never be without it.

BYSTANDER: Doctor, what do you think of this man's injuries? Doctor: Humph! Two of them are undoubtedly fatal, but, as for the rest of them, time alone can tell.

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 Nervous 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-men. 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 directing with stamp, naming this paper, W. A. Mearns, 150 Pearl's Block, Rochester, N.Y.

PAT: Sure 'twas a dridful accident, and over sivinty lives lost. Biddy: Why I rid in the paper that there wuz only about twinty on the train. Pat: Thirue for yees, Biddy, but some of 'em lost siven or eight lives apace.

Horsford's Acid Phosphate. In Nervous Irritability.

Dr. B. H. GROVER, Rushford, N. Y., says: "I have prescribed it for nervous irritability, with marked results."

"My love," said a wife, fondly, "am I not to have that beautiful dress pattern I spoke of?" "Be patient, my dear," he replied: "I will only say there is surprise in store for you." "In store for me!" she snapped; "that's where it will stay. A real surprise would be something for me at home."

Educational.

BRANTFORD LADIES' COLLEGE.

SESSION 1887-88. WILL OPEN ON WEDNESDAY, SEPT. 7, 1887.

A College that has gained success and confidence.

For (1) home life, (2) healthfulness and beauty of location and surroundings, (3) efficiency and experience of its staff, (4) thoroughness in educational training, and (5) for completeness of its courses in Art and Music, this institution is still unrivalled in the Dominion.

University Work In Full Progress.

Only a limited number of students received; thus securing the most direct and personal supervision in the social and in the moral life of the young ladies. Parents will do well to consider this feature of our work.

Send for our new Calendar, giving full information. T. M. MACINTYRE, LL.B., Ph.D.

TORONTO LADIES' COLLEGE,

81 Wellesley Street, late 60 Gloucester Street, R.F. OPEN: SEPTEMBER 7. All the lady students passed University Examinations last year. More students sent up this year. University class in charge of specialists. Music—Theodore Martens and Carl Martens. Fine Art—T. K. Davidson and G. D. Reid. The services of an experienced lady teacher in large colleges has been secured to take charge of junior department. Pupils received at seven years of age. Apply to MISS MATHIESON, 63 Wellesley Street, Toronto.

MORVYN HOUSE, 348 JARVIS STREET, TORONTO. Boarding and Day School for Young Ladies. This School has a well-earned reputation for the best intellectual training, and moral and religious culture. Every department is under the personal oversight of the Principal, whose aim is to make it a thoroughly good school, and to provide for resident pupils a refined Christian Home. The Modern Languages, Instrumental and Vocal Music, Drawing and Painting, taught by competent teachers.

Terms moderate. A liberal reduction made to the daughters of clergymen. The Fall Session will open on THURSDAY, 8th SEPTEMBER. MISS HAIGHT, Principal.

TORONTO CONSERVATORY OF MUSIC

Incorporated by Government in 1886. Will open September 5th, 1887. Capital, \$50,000. HON. G. W. ALLAN, President. 35 TEACHERS. All departments of Instrumental and Vocal Music taught, from the beginning to graduation. Also, Theory, Languages, Elocution, Singing, etc. Prizes, Certificates and Diplomas. Free Advantages: Recitals, Concerts, Lectures, Rudimentary Theory, etc. Tuition \$4 to \$12 per term of ten weeks. Evening, on One Hour lessons. Board and room provided. For course Calendar, giving full information, address Edward Fisher, Director, Toronto.

THE LEADING CANADIAN COLLEGE FOR YOUNG WOMEN. ALMA COLLEGE. ST. THOMAS, ONT.

PRICE OF MACHINE With Extra Type Wheel \$125.

The Hammond Type-Writer. Mr. G. G. McPherson, of Woods, Fisher & McPherson, Barristers, Stratford, writes us: DEAR SIR, I enclose with great pleasure my cheque for \$125 to pay for the Hammond Type-Writer. I am more than pleased with it. I have not yet seen any work produced by any other Type-Writer that can be compared with the really beautiful production of this one. Yours truly, G. G. McPHERSON. Write for particulars to CHARLES STARK, Sole Agent for the Dominion, 53 Church Street, Toronto. DANGEROUS FITS are often caused by worms. Freeman's Worm Powders destroy worms.

STAR SAFETY RAZOR!



SEYMOUR & CO., 69 Lagachetiere St., Montreal.

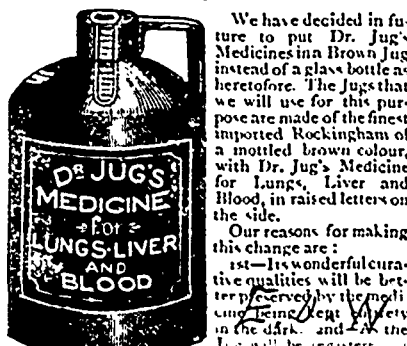
SAMPLE RAZORS, \$2. DESCRIPTIVE CIRCULARS.

THE AMERICAN MAGAZINE.

BEAUTIFULLY ILLUSTRATED. This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle. PRICE 25c. OR \$3 A YEAR BY MAIL. Sample Copy of current number mailed upon receipt of 25 cts.; back numbers, 15 cts. Premium List with either. Address: B. T. BUSH & SON, Publishers, 130 & 132 Pearl St., N. Y.

GET UP CLUBS.

SPECIAL NOTICE



We have decided in future to put Dr. Jug's Medicines in a Brown Jug instead of a glass bottle as heretofore. The Jugs that we will use for this purpose are made of the finest imported Rockingham of a mottled brown colour, with Dr. Jug's Medicine for Lungs, Liver and Blood, in raised letters on the side. Our reasons for making this change are: 1st—Its wonderful curative qualities will be better preserved by the medicine being kept in the jug in the dark, and 2d—The jug will be registered, and it will be impossible to counterfeit it. The name of Dr. Jug's Medicine, will be more easily remembered by association. 4th—Our friends will be able to recognize at once that they are getting the genuine article, as there is no other medicine put up in a jug. PRICE, \$1 PER JUG SIX FOR \$5.

DR. JUG MEDICINE COMPANY, TORONTO AND STRATFORD. READ WHAT THE REV. JOHN POTTS, D.D., Pastor of the Elm Street Methodist Church, says of the efficacy of the St. Leon Mineral Water.

Dear Sir, The St. Leon Water is strongly recommended upon high scientific authority. I have used it for some time, and believe it to be both curative and refreshing. JOHN POTTS, D.D.

This highly recommended Water is sold retail at 50 CENTS PER GALLON. Ask your Druggist or Grocer for it. Also Wholesale and Retail by JAMES GOOD & CO., 101 1/2 King Street West, and 220 Yonge Street, Toronto, Agents. C. E. A. LANGLOIS, Dominion Manager. ARGUMENT THE LIVER when torpid with National Pills, a good anti-bilious cathartic, sugar-coated

DE FOWLERS EXTRACT OF WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHGEA AND ALL SUMMER COMPLAINTS. SUNDAY ADVERTISERS.

TWO GOOD MEN WANTED to take agencies. Big money for the right man. Send at once for descriptive circulars, etc. P. O. Box 272, Toronto, Ont.

CANADA STAINED GLASS WORKS. MEMORIAL WINDOWS HOUSEHOLD GLASS. J. M. CAUSLAND & SON.

PURE GOLD GOODS ARE THE BEST MADE.

ASK FOR THEM IN CANS. BOTTLES OR PACKAGES.

THE LEADING LINES ARE BAKING POWDER FLAVORING EXTRACTS SHOE BLACKING STOVE POLISH COFFEE SPICES BORAX CURRY POWDER CELERY SALT MUSTARD POWDERED HERBS & c. ALL GOODS GUARANTEED GENUINE PURE GOLD MANFG. CO. 31 FRONT ST. EAST TORONTO.

A ROYAL GIFT. Every person sending us \$2.50 for a three months subscription to the ILLUSTRATED COMPANION will receive as an additional gift a copy of the DIAMOND RING represented by the above illustration. This ring is of a new and very beautiful pattern and is guaranteed to be fitted and set in a very clear, brilliant and sparkling diamond. This ring is of such value that any lady possessing it will be the envy of all her friends as it is to all appearances a very valuable article. 8 and 10 1/2 of paper the amount of the gift you wish. The ILLUSTRATED COMPANION is a mammoth 12 column 16 page paper finely illustrated by full page engravings of artistic merit and contains Stories, Sketches, Poetry, Anecdotes, Wit and Humor, and in fact all that goes to make up a complete family publication. Wherever this once taken it is universally popular and our regular price is \$1.00 per year. The above described Parisian Diamond Ring in the Velvet-lined Case, and the ILLUSTRATED COMPANION for three months for \$2.50 is too liberal an offer to be passed by. Full particulars in our circular. This is a special offer to WHITE'S TODAY, as this will not appear again. E. F. NAGON, Publisher, 111 Nassau St., N. Y.

Literary REVOLUTION. STANDARD AND NEW PUBLICATIONS; lowest prices ever known. NOT sold by Book-sellers; books sent for EXAMINATION before payment, on satisfactory reference being given. 64-PAGE CATALOGUE free. JOHN B. ALDEN, Publisher, 330 Pearl St., New York, or Lakeside Building, Chicago, Ill. Mention this paper. 427 Yonge Street, Toronto, Ont.

MEETINGS OF PRESBYTERY.

LINDSAY.—At Uxbridge, on Tuesday, August 30, at half-past ten a.m. TORONTO.—In the usual place, on Tuesday, August 2, at ten a.m. SARNIA.—In St. Andrew's Church, Strathroy, on Thursday, September 29, at half-past two p.m. Session records will be called for at this meeting. KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 19, at three p.m. STRATFORD.—In Knox Church, Stratford, on Tuesday, September 13, at half-past ten a.m. PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, September 13, at ten a.m. ORANGEVILLE.—At Shelburne, on Tuesday, September 13, at eleven a.m. QUEBEC.—At Inverness, on Tuesday, September 20, at seven p.m. HURON.—In Caven Church, Exeter, on Tuesday, September 13, at half past ten a.m. WHITBY.—At Oshawa, on Tuesday, October 18, at half-past ten a.m.

CELEBRATED THE COOK'S FRIEND BAKING POWDER. PURE, HEALTHY, RELIABLE. Retailed Everywhere. 1152

AGENTS WANTED TO PUT one of our new books by the author of the "Royal Path of Life" into the hands of every Canadian. What is said of it: "Particularly valuable." Hodgins, Deputy Minister of Education. "Worth its weight in gold."—Spence, S. T. D. "A valuable book for all classes."—Potts, T. D. "Of inestimable value."—Meyer, P. P. S. Apply for territory at once. Dominion Publishing House, Toronto, Ont.

GRAND Dominion and Industrial EXHIBITION, 1887. TORONTO Sept. 5 to 17. \$30,000 IN PRIZES.

ENTRIES CLOSE AUGUST 13. This being the Dominion and Industrial Exhibitions combined, will be the greatest exhibition of the agricultural and industrial products of this country ever held. A grand programme of Special Attractions is being prepared. Return ticket at single fare, and cheap excursions on all rail ways during the full time of the Exhibition. The Greatest Event of the Jubilee Year. For Prize Lists and full information address J. J. WITTHROW, H. J. HILL, President, Mgr. and Sec., Toronto.

TIMBER AND LAND SALE.

CERTAIN lots and the timber thereon situate in the Townships of Alan, Asticook, Bidwell, Billings, Carnarvon, Campbell, Howland, Sheguandah, Tehkummah and Mills on the Manitoulin Island, in the District of Algoma, in the Province of Ontario, will be offered for Sale at Public Auction in blocks of 200 acres, more or less, on the 1st day of September next, at ten o'clock a.m., at the Indian Land Office in the Village of Manitowaning. Terms of Sale.—Bonus for timber payable in cash, price of land payable in cash, a license fee also payable in cash and dues to be paid according to Tariff upon the timber when cut. The land on which the timber grows to be sold with the timber without conditions of settlement. At the same time and place the Merchantable Timber of not less than nine inches in diameter at the butt, on the Spanish River Reserve and French River lower Reserve will be offered for sale for a cash bonus and annual ground rent of \$1 per square mile, and dues to be paid on the timber as cut, according to Tariff of this Department. For full particulars please apply to Jas. C. Phipps Esq., Indian Superintendent, Manitowaning, or to the undersigned. No other paper to insert this advertisement without authority through the Queen's Printer.

L. VANKOUGHNET, Deputy of Supt. General of Indian Affairs.

LE PAC'S LIQUID GLUE THE ONLY GENUINE OVER 1600 YEARS OLD. Used by thousands of first-class Manufacturers and Mechanics on their best work. Its success has brought a lot of imitations copying in every way possible. Remember that THE ONLY GENUINE Le Pac's Liquid Glue is manufactured solely by the RUSSIA CEMENT CO., GLOUCESTER, MASS. Sample by mail 20c stamps.

R. R. R. Radway's Ready Relief.

In from one to twenty minutes, never fails to relieve Pain with one thorough application. No matter how violent or excruciating the pain, the Rheumatic, bedridden, infirm, Crippled, Nervous, Neuralgic or prostrated with disease may suffer, Radway's Ready Relief will afford instant ease. It instantly relieves and soon cures Rheumatism, Coughs, Cold in the Head, Asthma, Pneumonia, Headache, Toothache, Neuralgia, Colds, Sore Throat, Bronchitis, Sciatica, Inflammations, Congestions, Difficult Breathing. Radway's Ready Relief is a cure for every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first and is the only

PAIN REMEDY

that instantly stops the most excruciating pains, all inflammation, and cures Congestions, whether of Lungs, Stomach, Bowels or other glands or organs by one application. INTERNALLY, a half to a teaspoonful in half a tumbler of water, will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Colic, Flatulency and all internal pains. Where epidemic diseases prevail, such as Fever, Dysentery, Influenza, Diphtheria, Typhoid Fever, Scarlet Fever, Pneumonia and other malignant diseases, Radway's Ready Relief will, if used as directed, protect the system against attack, and if seized with sickness, quickly cure the patient.

Malaria in its Various Forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague, and all other Malarious, Bilious and other Fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. R. R. R. not only cures the patient seized with Malaria, but if people exposed to the Malarial poison will every morning take twenty or thirty drops of Ready Relief in water, and eat, say a cracker, before going out, they will prevent attacks.

Price 25 Cents a Bottle.

SOLD BY ALL DRUGGISTS.

RADWAY & CO. (Limited), 419 ST. JAMES STREET, MONTREAL.

NIAGARA NAVIGATION CO'Y.

PALACE STEAMER CHICORA, In connection with New York Central, West Shore and Michigan Central Railways.

On and after Monday, June 6, the STEAMER CHICORA will leave Yonge Street Wharf at seven a.m. and two p.m.

For Niagara and Lewiston, connecting with express trains FOR THE FALLS, BUFFALO, NEW YORK, and all points East and West.

As Steamer connects DIRECT with above Roads, passengers avoid any chance of missing connections. Choice of Rail or Steamer from Albany. For rates, etc., inquire at principal ticket offices.

PRINTING!

Unequaled Facilities for the execution of FIRST-CLASS BOOK, PAMPHLET & JOB PRINTING, On short notice and at reasonable prices.

Large Founts of New Type! Modern Fast Steam Presses! Careful & Experienced Workmen ESTIMATES FURNISHED ON APPLICATION G. BLACKETT ROBINSON, 5 Jordan Street, - Toronto, TELEPHONE No. 630.

BELLS! For Farmers, Factories, School Houses

THE GUELPH BELL. Far superior in tone to any other made. All thoroughly warranted. Prices right. Send for descriptive circular. J. B. ARMSTRONG MFG CO. (Ld.), Guelph, Can. da.

COMPOUND OXYGEN

And its wonderful cures have become as familiar as household words all over the land. The cures which have been effected at this office in what have been considered incurable diseases, the happy homes and hearts that have followed the recovery of friends from the dread disease which was rapidly bringing them to an untimely grave, speak as no words can of the blessings of this wonderful curative.

OFFICE AND ROOMS: 5713 S.W. CORNER YONGE AND RICHMOND. Entrance No. 1 Richmond St. West.

COMPLETE SPRING STOCK.

A Magnificent Display of Fine Woollens and Furnishings.

Gentlemen residing at a distance can have their Goods delivered free of express charges, and by placing their order in the morning (when in Toronto), can have their Coats fitted before leaving in the afternoon.

R. J. HUNTER, Merchant Tailor, CORNER KING AND CHURCH STS., TORONTO.

NOW READY.

AMERICAN MAGAZINE PARTIAL CONTENTS FOR AUG.: ALONG THE CARIBBEAN (Venezuela). Illustrated. Dr. W. F. Hutchinson. OLIVIA DELAPLAINNE. Illustrated. Edgar Favell. A FEW ENGLISH WAYSIDE BIRDS. Illustrated. Theo. H. Mead. THE SUPREME COURT. Illustrated. Z. L. White. THE GHOST OF AARON'S PRONG. Tobe Hodge. A SOUTH CAROLINA VILLAGE. Lee C. Harby. A REMARKABLE PAIR OF PANTALOONS. Caleb Foffy. VILLAGE TYPES. Julian Hawthorne. OUR LEGEND (E Pluribus Unim) - Poem. Maurice Thompson. A NEW ERA IN EDUCATION. Col. J. Edwards Clarke. GREENMOUNT GRAVES. Cyrus Field Willard. A SERENADE. (Poem.) Clinton Scollard. SUGGESTIONS FOR AUGUST. By a Physician of Experience. R. T. BUSH & SON, Publishers, 130 & 132 Pearl Street, NEW YORK.

GLINTON H. MENEELY BELL COMPANY TROY, N.Y., 47152 MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

McShane Bell Foundry. Finest Grade of Bells. Chimes and Pells for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. BY. MCSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells: also Chimes and Pells.

INDINAT BELL FOUNDRY CO. SUCCESSORS IN BUNTER BELLS TO THE BLYVER MANUFACTURING CO. CATALOGUE WITH 1000 TESTIMONIALS. 192 CO. LUTY ON CHURCH BELLS.

THE "EMPRESS" IS THE MACHINE TO BUY.

LIGHT RUNNING, NOISELESS, DURABLE, 16 1/2 6 CONVENIENT.

ASK YOUR PHYSICIAN Whether the Lightest Running and Quietest Sewing Machine is not the one you should use above all others.

Empress Sewing Machine Company. OFFICES—49 KING STREET WEST, TORONTO, - - ONT.



1529 Arch Street, Philadelphia, Pa. CANADA DEPOSITORY: 313 E. W. D KING, 58 Church St., Toronto.

No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it. A Well-tried Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

Treatise on Compound Oxygen free on application to E. W. D. KING, 58 Church St., Toronto.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, SPITTING or PALLING SICKNESS a life-long study. I want not my remedy to cure the worst cases. Because others have failed, is no reason for not now recelling a cure. I have a cure of a treatise and a Free Bottle of my infallible remedy, Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. E. G. BROWN, Branch Office, 37 Yonge St., Toronto.

ESTERBROOK STEEL PENS



Popular Nos.: 048, 14, 130, 333, 161 For Sale by all Stationers. MILLER, SON & CO., Ag's., Montreal.

FOR RELIABLE INFORMATION TO THE TRAVELLERS WRITE W. R. CALLAWAY, DIS. PASSENGER AGENT, 110 KING STREET WEST, TORONTO.

PULPIT BIBLES. PARALLEL EDITION.

Beautifully printed on extra fine sized and colored paper. Especially designed for Desk, Pulpit and Society purposes. Containing the Authorized and Revised Versions of the Old and New Testaments in parallel columns. References on the outside margin of each page, Cruden's Concordance, the Psalms in metre.

American Morocco, raised panel, gilt title, gilt edges. \$7 50 French Morocco, raised panels, antique. 10 50 Turkey Morocco, London antique, 15 00 Levant Morocco, antique, Oxford Style. 20 00

Also Family Bibles in 24 varieties, containing from 200 to 2,500 illustrations, and over 300 Extra Features. Special Inducements to Agents. G. BLACKETT ROBINSON, 5 Jordan St., Toronto.