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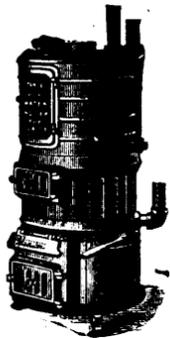
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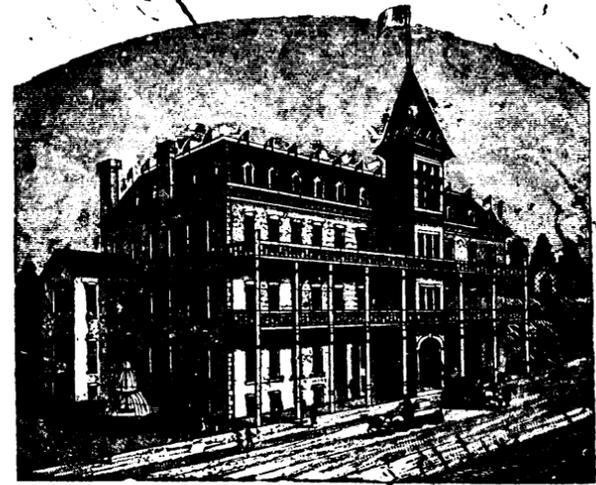
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Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, AUGUST 27th, 1890.

No. 35.

Notes of the Week.

PROFESSOR Drummond hopes to arrive in Japan on September 1, and spend one month addressing the students of Tokyo and Kyoto. His stay in Japan will be limited to one month, for he must sail from New York, October 26, in order to be in Glasgow at the opening of his college early in November.

THE *Edinburgh Evening Dispatch* says that Dr. Stewart, of Lovedale, is talked of as the next Moderator of the Free Church. Dr. Stewart has done a great work in Africa, and has shown high qualities as an administrator. The name of Dr. Millar, of Madras, is also suggested. The friends of Dr. Adam and Professor Blaikie are putting forward the claims of these distinguished men to the honour their long and faithful services have so well merited.

THERE seems to be no sign of a subsidence of interest in the great evangelical conference which takes place annually at Mildmay. The meetings held recently were, it is said, better attended than ever, and the quiet earnestness which pervaded them was a subject of general remark. Among the leading speakers were the venerable Dr. Andrew Bonar, Mr. Spurgeon, Dr. Saphir, and Mr. Newman Hall; and the theme of discourse throughout was "The Lord Jesus Christ as a Witness, a Leader, and a Commander." Mr. Spurgeon's address attracted an immense congregation, and was greatly enjoyed.

IN Canada, as in the English Presbyterian Church, the *Christian Leader* remarks, there is a growing complaint that Presbyterian probationers do not get the opportunity to which they are entitled of preaching to vacant congregations. There seems to be an increasing tendency to make the limits of the congregation the bounds of the Church. In other words, Presbyterians are acting as if they were Congregationalists. We hear the same complaint made in respect to other matters by Presbyterian ministers in Scotland. It has been formulated with special emphasis in the Established Presbytery of Glasgow.

A GREAT demonstration against the prevailing evils of drunkenness, impurity, betting, and gambling will be one of the leading features of the conference of the Young Men's Associations of Great Britain and Ireland, to be held at Birmingham on 23rd September and three following days. One of the subjects of conference is the attitude of the associations to the social questions of the day. At a garden party an opportunity will be given for questions and statements on the difficulties of the work of the associations. It is a somewhat curious fact that none of the local men of mark appear on the programme of the Birmingham meetings.

PREACHING in Bothwell parish church on a recent Sunday in connection with the inauguration of an organ in that building, Dr. Marshall Lang referred to the revival of the ideal in the mode of worship in the Church of Scotland, and declared that it was only a few extreme men, appealing to extremely ignorant prejudices, who condemned it out and out. In reply to the fears of another class of persons, who were perhaps half afraid that this revival implied a departure from that which was characteristic of the position and history of Scottish Presbyterianism, Dr. Lang pointed out that it was really only a return to what prevailed in the Church before the days of persecution.

THE question of holding the World's Columbian Exposition open on the Sabbath is receiving a good deal of attention. No doubt all the religious denominations of America, perhaps with the exception of the Roman Catholic, will enter their earnest and solemn protest against the opening of this Exposition on the Lord's day. The Fair must in no case be used to destroy one of the chief institutions of American Christianity, the Christian Sabbath. The Lutheran denomination has already spoken, in no unmistakable terms, the sentiments of the leading

men in that branch of the Church, on the subject. The Sabbath Association of New York has also put itself on record in an earnest protest against any Sunday opening. And these are only the beginnings of appeal and protest on this subject.

THE *Week* announces a prize competition. Prizes of \$50 \$30 \$20 and \$10 will be given for the four best short stories by Canadian writers only on subjects distinctively Canadian, on the following conditions: The MS. must not exceed 6,000 words and must be type written, and on one side of the paper only. It must be delivered at the *Week* office, 5 Jordan street, Toronto, not later than 1st November, 1890. Each competing story must bear on the top of the first page a type-written motto and be accompanied by a sealed envelope marked with the same motto and the words Prize Story Competition, and enclosing the name and address of the writer. All the MSS. sent in to become the property of the *Week*. The *Week* will award the prizes and will be judge of the fulfilment of the conditions.

THE acceptance of the call to Renfield Church, Glasgow, by Rev. W. M. Macgregor, of Troon, intimated to Ayr Presbytery, is the source of intense satisfaction not only to the congregation which has hitherto enjoyed the ministrations of Dr. Marcus Dods, but also to the numerous friends outside who are interested in its welfare. The Glasgow Highlanders recall the fact that this is not the first time one of their compatriots has been chosen by the people of Renfield. Dr. Dods' immediate predecessor was a gifted Celt, Mr. Duncan Macnab; and the distinguished professor is now succeeded by a son of Rev. Duncan Macgregor, for many years pastor of the Free Gaelic Church in Hope street, Glasgow, and afterwards of Free St. Peter's, Dundee, and Augustine Church, Glasgow. It was in Free Renfield Church that the late Principal Willis was for a time the esteemed pastor.

THE original package conflict, says the *Interior*, was pretty short and sharp, and the liquor sellers have come out second best. They thought they had everything to their liking, when the United States Supreme Court made that original package decision; but the temperance men went at Congress and Congress has responded with a satisfactory law. Here is the measure as finally passed, after conference between House and Senate, and signed by the President last week: All fermented, distilled, or other intoxicating liquors or liquids, transported into any state or territory for use, consumption, sale or storage, shall, on arrival in such state or territory (or remaining therein), be subject to the operation and effect of the laws of such state or territory, enacted in the exercise of the police powers, to the same extent and in the same manner as though such liquor or liquids had been produced in such state or territory; and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise. With such a law in force, it will not be the fault of the Federal Government if prohibition does not prohibit in those states where it is on trial.

THE *Christian World* says: The effect of Bank holiday upon London generally was to be seen at the Metropolitan Tabernacle on Sunday morning. At least half of the seat-holders appeared to be out of town, while country cousins and friends from across the Atlantic more than filled the vacant pews. Mr. Spurgeon is more fortunate than the average preacher, for he can invariably summon a ministerial assistant from among his hearers. On Sunday morning his eye lighted upon Dr. W. M. Taylor, of New York, whom he beckoned to the platform and invited to engage in prayer. Dr. Taylor has grown very grey of late, and beside him Mr. Spurgeon looks almost youthful. Before commencing his sermon one of the deacons handed Mr. Spurgeon his watch, which the pastor deposited on his hymn-book. The reason for this new departure was not generally known. Thieves recently broke into the Tabernacle, for nothing is sacred to the burglar. Finding their way to Mr. Spurgeon's platform, they carried off the little clock which was set into his table or

reading desk. Penetrating into the offices at the rear, they appropriated another clock and some loose money, but overlooked about \$300 which had been placed in a drawer.

THE Malta arrangement with the Pope concluded by the English Government through the agency of Sir Lintorn Simmons has evoked a spirited newspaper discussion in Great Britain. The *Belfast Witness* puts the matter in its proper light when it says: We object to the Pope being regarded as the umpire in the quarrels of Europe. It is many centuries since the Pope advanced a Divine right to be universal judge and arbiter in Christendom. That claim he has never laid aside, and never will, probably; but it is a claim which no English Government should recognize, either by a temporary mission to, or by permanent diplomatic relations with, the Vatican. Innocent III. told the statesmen of his day—"Whatever sin is committed in Europe it is my duty to judge it, and whenever a public scandal is committed in Europe it is my duty to prevent it." Leo. XIII. may veil his pretensions, but they are practically the same as those of Innocent III. Any Government which practically acknowledges these claims is a traitor to liberty and to its subjects. . . . We fear the Government has committed itself to an untenable position, and think the Pope's claims in Malta have been admitted in a way incompatible with the liberty of the subject and with the sovereignty of the Queen. The matter cannot rest where it is. It is something to know that "the proposals are receiving the most careful attention," and that "the matter will come before the House." We hope when it does come several doubtful points will be cleared up; that, if Sir J. Lintorn Simmons has attempted "to graft the Queen's sword on the shepherd's crook," he and his mission will be disowned, and that this will be the last attempt to open up diplomatic relations with the Vatican.

IN view of the agitation in the North-West over the influx of Mormon settlers the following from the *New York Independent* is interesting: The decision of the Supreme Court of the United States, sustaining the act of Congress for disestablishing the Mormon Church in Utah, and confiscating its Church property, and applying the same to the support of public schools in that Territory, is, by Mr. Justice Bradley in stating the opinion of the court, placed on the following grounds: That Congress has, by the Constitution, supreme legislative power in all the Territories of the United States. That the Mormon Church, in its organic character, teaches, fosters, and upholds polygamy, which by the law is a crime against the United States, and had hitherto used its Church property for this purpose. That, as a penal measure for the suppression of crime, Congress, in the light of the facts, had the power to confiscate the property of the Church thus used for criminal purposes. This, in the compass of a nutshell, is the substance of Mr. Justice Bradley's deliverance on the subject. The confiscating act, as he stated the matter, has no relation to the religion of the Mormons, except as that religion leads the Church to make itself the teacher and supporter of crime against the Government; and, when it did this, then it became amenable to the power of the Government to suppress crime; and it was for Congress, having exclusive and supreme jurisdiction in the Territory of Utah, to determine how this power shall be exercised. The decision of the Supreme Court, of course, settles the question of law; and yet, as it seems to us, the argument is carried to its extremest length, and comes very near the confines of injustice, if it does not actually involve this result. The taking of private property from its owners without just compensation, as is done in an act of confiscation, is, except in very extraordinary circumstances, usually regarded as an act of robbery. Mormon polygamy we abominate, and earnestly favour every just measure for its suppression; but we would not at the same time forget that Mormons are human beings, and the most of them citizens of the United States, and that, as such, they have civil rights which ought to be respected. Just and righteous ends ought always to be sought by just and righteous means.

Our Contributors.

SOME HINTS FOR PEOPLE WHO GO ON HOLIDAYS

V. K. N. N. N.

Now that you have come home from your vacation it is not absolutely necessary that you should torment your less fortunate neighbour with a tedious account of all you have seen and heard during your absence. Of all the incorrigible, insufferable bores that an indulgent Providence allows to afflict humanity the travelled bore is the most exasperating. He is worse than the speaker who grinds away when his grist is done—he is even more intolerable than the brother who hobs up to a point of order when there is no point.

It is quite unnecessary for you to call upon your neighbour who has been at home all summer and ask him with an air of superiority why he has not taken a trip. Very likely the reasons that kept him at home were highly creditable to him. Perhaps he had duties to discharge that required his personal attention. If so his remaining at home was a good thing. Possibly he could not afford to go and preferred staying at home to travelling upon other people's money. That is one sign that he is an honest man. It may be that he prefers the comforts of home to the discomforts of travel. If so he has a perfect right to his preference. Anyway it is not your business particularly to cross-examine him as to his reasons for not taking holidays, and therefore you need not bore him with impertinent questions. Questions of that kind, put by a man who has lots of money, to one who may have little or none, are somewhat offensive. It is much the same thing as asking the man why he wears a threadbare coat when he cannot afford to get a new one.

If you have had a trip to the old country it is not an matter of prime necessity that you should tell everybody about the size of the ship you went over in, the number of passengers aboard, the number of days you were out and the number of meals you took each day. Nearly everybody knows about how long it takes a vessel to cross the Atlantic. The earth may possibly continue to revolve upon its axis and make its regular trips around the sun on time even if you shouldn't give a list of the distinguished persons you met on shipboard. Perhaps some of them were not so very distinguished after all. For anything we know to the contrary you may have been posing as a distinguished person yourself. It is a suggestive fact that some people grow in importance in exact proportion to the distance they go from home. Around home they are not of much account, but when they get away a few hundred miles, where nobody knows them they put on tremendous airs and pass for distinguished people. If you give the names of all the distinguished people you met in your trip some of them may turn out to be nobody in particular and you will be mortified by finding out that you were associating with ordinary mortals.

"Man, if you would see London." That was the extremely intelligent observation that we once heard a returned tourist make about the British capital. He had spent a day or two in the great city and all he knew about it was that it is a large place. Nearly everybody knows that. Don't worry your neighbours by such descriptive remarks as, "Man, if you would see London," or Glasgow, or Edinburgh, or Paris, or any other place.

If you have been at the seaside, or down the St. Lawrence, you need scarcely go to the trouble of describing Montreal or the St. Lawrence rapids, or even Portland. Of course, if you meet a man who has not the most distant idea of what salt water is like, it might be well for you to explain to him all about it. You might also tell him that Portland is in the State of Maine and that Montreal is a large city. Such purely original items of knowledge may be refreshing to him and communicating them cannot hurt you.

If you have taken a tour through Muskoka, or along the North Shore, it is hardly necessary for you to enlarge on the beauty of the scenery or give the number of the islands. The chances are a million to one that you can't describe the scenery and that you don't know the number of the islands. To say that the scenery is "grand," "lovely," "perfectly lovely," "charming," "delightful," and so on, is not much more edifying than to say, "Man, if you would see London."

Toronto is fast becoming a popular place of resort in summer. Thousands of American tourists visit the Queen City in July and August and seem to enjoy it. The short trips from Toronto are as good as one can get anywhere. Four or five magnificent steamers go out and in two or three times a day. If you have been in the capital and have seen these floating palaces you need not put on superior airs and say something silly about the *Civola* or *Modjeska*. Anybody who read the *Globe* of the 16th inst. knows as much about these boats as you do—perhaps a great deal more.

If you have a good holiday, show that you deserved it by doing your duty better. If your health has been improved your temper ought to be better; you ought to do better work and be a better man, all round. If you are a preacher preach better sermons; if you are a teacher, teach better; if a doctor, give better service to your patients; if a lawyer, give better service to your clients; if an editor write better articles. Thousands of people have been spending large sums of money on holidays during the past few weeks. They should show their gratitude by doing better work rather than by boring their neighbours about what they saw and heard.

THE SHANGHAI CONFERENCE

BY THE REV. JONATHAN GOBORTH.

Perhaps if I tell you some things about Christian Chinese, met with while at Shanghai, you might deem it of interest.

Donald and I were very fortunate in being billeted in the house of a Chinese lady. Though nothing about the lady or her surroundings would lead you to think that this Christian lady was of the land of Siam but her Mongolian features. The lady's husband is foreign. Her three attractive children have little trace of Chinese. Indeed, one of them is red haired. All wear foreign costume. We spent two happy weeks at this home, yet scarcely once did it occur to us that we were the guests of an Oriental lady. Her English was perfect. Her sister, who is also married to a foreigner (a Shanghai broker), speaks with the same fluency as a native-born Anglo-Saxon. This is accounted for by their training. The two sisters spent several years in England and about the same in the United States. They were the first Chinese ladies who ever dined at the White House. In her possession is an interesting autograph album in which only United States senators and other celebrities have a place. Her father went to the United States as interpreter to the first band of young men sent out by the Chinese Government to learn the ways of the West. He is now interpreter for Li Hung Chang. The mother, now upwards of fifty, receives mention in "Our Eastern Sisters," as one of three young girls who ran away from their home in Java to follow Miss Aldersay, an early missionary who first taught them how to walk the new way. The family is related to the late Marquis Tseng and is very well-to-do. The family go by the name of Laisoon. It was a foreign mistake. The Chinese surname always comes first. The surname was Tseng, the given name Laisoon, Tseng Laisoon. Foreigners while abroad gave the Laisoon so that in time the family received no other name. Mrs. Laisoon, the mother, speaks and reads English well. She is a genuine specimen of a Christian lady. She still retains the Chinese dress, though her house with all its furnishing is foreign with the exception of the Chinese guest room. It was our privilege to visit her several times in her own home and hear her relate the struggles passed through in bringing up a large family in the Christian way in spite of temptations from surrounding heathenism. The old lady could be seen at every sitting of the conference taking as deep an interest in its proceedings as any foreigner present.

Mrs. Anderson, Mrs. Laisoon's daughter, with whom we stayed, told us that it was the desire of their parents from the first to give their children a foreign education. To this end they refused to follow the Chinese custom of footbinding. When Mrs. Anderson and her sister were old enough the parents took out a first-class passage for them on a boat bound to England. After leaving port the captain discovered that two little Celestial maids were to eat with him at the same table. This so annoyed him that he put into Soochow and sent the two little girls ashore, saying that he would not eat with Chinese. The missionaries took them in charge and after several months found an opportunity to return them to their parents in Shanghai. Mrs. Anderson says the widow of that captain is one of her intimate Shanghai friends but, says Mrs. Anderson, I have never let her know of the treatment we received at her husband's hands. I don't suppose any one in the East is more widely acquainted with the missionaries of China than our hostess. One evening she held a reception at her home in order to afford us a better chance of becoming acquainted with our missionary brethren.

Mr. Anderson is in command of the customs steamer and receives a handsome salary. It looked somewhat stylish for your poor college friends to be riding to and from the meetings in the family carriage of our kind Celestial entertainer.

Living as we did at this lady's house also brought us into contact with other Chinese Christians. Some of them were as well up in English as any of us, but I can only take time to mention one of them in particular, Rev. Y. R. Yen. This gentleman is one of the teachers in St. John's College, Shanghai. He has recently finished the translation into Chinese of a mental and moral science manual for Chinese students. He is an M.A. of one of the United States universities. The missionaries speak in very high terms of the help he has rendered in Bible translation. We took dinner at his house on one occasion. The house is foreign, but furnished half Chinese, half foreign. The dinner came on in like manner yet quite enjoyable.

He spoke several times at the conference and threw light on the various subjects touched upon. I enclose a short report of one speech by Mr. Yen.

The next gentleman who took part in the debate was the Rev. Mr. Y. R. Yen, a native minister, who was received with a perfect storm of applause. His remarks were listened to with great attention, as they well deserved, exhibiting as they did a keen insight into the matters he treated of. In comparing the Christianity of the west and east, he said the former had progressiveness, while the latter had uniformity. If Chinese Christianity had progressiveness he would not be wearing his pigtail to-day. He said his countrymen had a load of spiritual inactivity on them, and he besought his western brethren to make allowances for the poor Chinese and not pick out all the worst characteristics of his people to describe in newspapers, etc., but to report the "good failings" of the poor Celestials occasionally. Europeans were apt to entertain a prejudice against the Chinese, which was a great obstacle in the way of the spread of the Word of God,

and he besought Christian ministers to have sympathy and friendliness for their Chinese flocks in order to bring them to salvation. He recommended ministers to be friendly with the people they professed to teach, and to adopt Chinese modes of life in order to be more in sympathy with the people. He evoked most enthusiastic applause, and an extension of time was voted for him. Ministers, he said, were rather chary of asking rural Chinese to visit them, on account frequently of dirty boots and awkwardness. The latter could be obviated by providing a parlour furnished in the Chinese manner in which to converse with their converted brethren. He earnestly exhorted his hearers in bringing our missionaries from home to select only those who were not overbearing in manner. Nothing stood so much in the way of the spread of the Gospel as the overbearing spirit of the Europeans here. China was a bad field to develop such traits in. In reply to a query the speaker replied that there was no rule that could be applied to the matter of the wearing of Chinese dress by the missionaries nor to the question as to whether missionaries should be married or not.

RAISING MONEY FOR RELIGIOUS PURPOSES.

MR. EDITOR,—Frequently we have our attention called to the unsuitable ways in which money is raised for the purpose of forwarding the interests of Christ's kingdom. It is high time that the Church awoke to the fact that there is a more pernicious female in her midst than even the deceased wife's sister. She at least will soon be too antiquated to harbour any ideas of matrimony. She has been continually sat upon. Would that that august body, the General Assembly, would sit upon the female to which we refer. She is growing in strength and audacity every day. We speak of that woman whose mind is not built on the receptive model. Always accorded to every rightly developed specimen of womankind, but who has seen fit to usurp the inventive faculty properly belonging to the mental organization of the male. We would not feel her unwomanliness so deeply, perhaps we would not feel it at all, if she would but turn her abnormal qualities into another channel. But apparently she has not the moral courage to do that, but must needs direct them to the formation of all sorts of societies and trickery for raising Church funds—necktie socials, rainbow bazaars, ice cream humbugs, and now, amusing exhibitions taking for their subjects such stories of Sacred Writ as can be conveniently turned into laughable shows. We may well ask, Where is this to end?

Our blessed Lord and Master promised His followers a cross and tribulation, separation from the world. But to-day we have improved upon that promise. It did not make popular preaching. The cross is no longer the subduing of self, the following in the lowly, self-denying steps of the Lamb of God.

The tribulation is not the stigma of being in the world, and yet not of the world. The separation—it does not exist. The invitation is not "The Spirit and the Bride say come"—that ye may be partakers of the Divine nature, but "Join us we are so like the world that you will lose nothing. We walk hand in hand."

In answer to expostulation the reply is, How, then, are we to raise money for Church purposes? That depends upon what we mean by Church purposes. If it is the telling of the glad news to a lost and ruined world the work is the Lord's. He says, "Ask of Me." We cannot help on His cause by means that bring dishonour on His holy name. Must we wrest from Him by any method money to spread the story of Christ's dying love? Had mankind to tear from the Father's heart His best and greatest gift, even His well-beloved Son? When there was no eye to pity His was a free gift, and "will He not with Him also freely give us all things?" If it is for the useless decorating of our churches with costly and needless luxuries then we cannot wonder that Christians hesitate to bow before God and ask for such gifts. For that they may well turn to the world for aid, for the answer God gives to such a prayer is the awful reminder that while our churches blaze with light and splendour 856 millions have never heard that there is a Christ, that while our costly steeples pierce the sky, in the slums and byways of our cities there is an unreached mass living and dying in darkness and shame.

Let the Church beware lest while the world decks her with gold and silver and fair apparel, the angels veil their faces to hear her doom: "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked?"

Let us not be deceived into supposing that we are working for Christ, while engaged in such affairs. The commission given to the Church was to preach Christ and Him crucified, Christ and the resurrection. She was not to be a business mart as the scourge of cords can testify. Neither was she to be a social institution for aiding the matrimonial projects of the young people. The Bride, the Lamb's wife, is to be "fair as the moon, pure as the sun, and terrible as banneted hosts." Her work is a glorious one, even the uplifting of fallen, ruined man, but this hope will be best fulfilled by following closely in the footsteps of Him who was holy, harmless, undefiled and separate from sinners.

May not the failure and half-heartedness of much of our mission work, both at home and abroad, be attributed to the use of money which our God will not bless?

MINNIE G. FRASER.

THE Rev. R. L. Jaffrey, M.A., has been ordained as the first minister of the newly sanctioned Irving Memorial Church, Camelon, near Falkirk, where he has been working since June.

EULOGIES UPON THE SCOTCH-IRISH.

No one knew better than Washington the sterling qualities of the race, and it was said among these settlers in Virginia that he said: "When all others failed him he would plant his standard on the Blue Ridge and rally around him the people of that valley, make his last stand for liberty, when defeated everywhere else."

"The Scotch-Irish race is exceeded by no other in the number of distinguished names, in all lines, who have made our country illustrious. The characteristics of the race are the best. Steadfast, stalwart, true to conviction, tough-brained but tender-hearted, the men have always been who are called Scotch-Irish."—*Bishop Thompson, of Mississippi.*

"They were, to an uncommonly large degree, men and women, too, with a robust vigour of intellect in full keeping with the stalwart muscular development which was the physical characteristic of a large proportion of them. They were earnest and brave, full of energy, of self-assertion of their own right to free thought and free action, and full of energy and high purpose that make patriots, and yet comparatively exempt from the fierce fanaticism of the mere propagandist. They were born pioneers and leaders of other men. In all of the five or six contiguous States, and west of the middle line of Pennsylvania, the names of these Scotch-Irish pioneers and of their descendants, shine with lustre in history and annals, as among their noblest patriots, statesmen, soldiers, scholars and men of renown."—*Gov. W. Childs, Philadelphia.*

"They have been everywhere an industrious, frugal, hard-working people of impetuous courage amounting to recklessness, self-appreciation, stubborn in their adherence to religious convictions, restive and rebellious under oppression. There are fewer of this race in the charitable institutions of this country than any other people that dwell among us. I never knew myself one of the blood who was an inmate of the poorhouse. And there are more of this race in high places—legislative, executive, judicial, ecclesiastical and educational—than of any other race in our country."—*Judge J. M. Scott, of Illinois.*

"In all departments of life in the United States, the Scotch-Irish have been among the most prominent. They have taken a leading part as agriculturists, mechanics, manufacturers, merchants, bankers, physicians, lawyers, teachers, professors, ministers of the Gospel; in the halls of legislation, in the army, in the navy and in the Presidential chair. Arthur St. Clair, a Scotch-Irishman, was made the first Governor of Ohio under President Washington. The Scotch-Irish Governors of Ohio are in the majority. The race has given seventeen justices to the Supreme Court, and many Congressmen, from William McMillen to William McKinley. No Presidential Cabinet has been completed without a Scotch-Irish member from Ohio."—*Governor Campbell, of Ohio.*

The following is the list of the Scotch-Irish Presidents of the United States: Thomas Jefferson, James Madison, James Monroe, Andrew Jackson, Zachary Taylor, James K. Polk, Andrew Johnson, James Buchanan, Ulysses S. Grant, Rev. D. C. Kelley, D.D., speaking in the first Scotch-Irish Congress in Tennessee, completed this roll of the Presidents in these words: "Judging from the ocean-like roll of his heart, I am inclined to add to these the name of Abraham Lincoln, and am much disposed to believe that the sturdy honesty of Grover Cleveland springs from the same source." "He (Lincoln) could love as tenderly as an Irishman, and hold by principle with the tenacity of a Scotchman. No more can be said for man while yet mortal. His birth in Kentucky and name link him with the race."

It would be unjust to the race to say that this people had no faults. They may have made and drank more than their share of Scotch whiskey or "Irish dew." But let us judge them by their own times, not ours, and remember that it was before the teetotalism of the nineteenth century, and so was a sin of ignorance, to be winked at. This much may also be said, whatever whiskey was made or drunk, it was straight and honest, not doctored or adulterated. They may have been overpugnacious and sticklers for their rights. Sir Walter Scott says: "Their factions have been so envenomed, and they have had such a narrow ground to do battle in, that they are like people fighting with daggers in a hog's head." The name Stick-to-rights describes every genuine son of Ulster. And yet these very people, apart from their strifes, are singularly tender in their feelings, liberal in their gifts and hospitality, and most easy to be entreated. It is certainly to their credit that for the most part they have stood by and fought for great principles, that their sons may have to stand by again in some of the rising questions of our times.

The following names belonging to this people have a national reputation: Patrick Henry, John Paul Jones, John Marshall, Robert Fulton, Horace Greeley, the McCormicks, John C. Calhoun, Sam Houston, Daniel Boone, David Crockett, Thomas Benton, James G. Blaine, Judge Jerry Black. With these should be associated the Clarks, Browns, Breckenridges, Campbells, Wallaces, Robinsons, McKees, Rogers, Witherspoons and others to whom we cannot now refer.

Among the early patriotic Presbyterian ministers, we may mention Dr. Patrick Alison, of Baltimore; William Tennent, of Charleston; Dr. John Rogers, of New York; John Carmichael, John Craighead, Dr. James Latta, Dr. Robert Cooper, Dr. Alexander McWhorter and James Caldwell, Rev. Gideon Blackburn was a right arm of power to General Jackson; Doak, Craighead, Carnock and Balch, the first four

prominent educators of Tennessee, were all Scotch-Irish, who bore the Bible and the school-book together across the Alleghenies, and they were all members of the same Presbyterian.

It was the Scotch-Irish General Morgan who turned the tide in the battle of Saratoga, which is included among the "Fifteen Decisive Battles of the World," by Creasy. When Burgoyne was introduced to Morgan, he grasped his hand, and said: "Sir, you command the finest regiment in the world."

The battle of King's Mountain was another Scotch-Irish victory, leading ultimately to the surrender of Cornwallis. The army consisted almost entirely of volunteers, who did not wait for the call of the Government, but upon the approach of danger sprang to arms and hastened to meet it. In the subsequent battles of Cowpens and Guilford, we find the same patriotic race following up the work so well begun at King's Mountain.

But it is to this same people that we owe the double conquest of Ohio and the North-West, first from the French and Indians, and then from the British forces in whose possession it remained after the Treaty of Paris, 1763. Early in 1778, Col. George Rogers Clark, commissioned by the Governor of Virginia, led a secret expedition against the British posts, consisting of less than 200 Scotch-Irish militia, by means of which he obtained possession of all the British posts south of the lakes, capturing, also, Hamilton, the British Governor. John Randolph has happily compared this expedition to that of Hannibal in Italy. It certainly gave us the magnificent domain of the North-West Territory. We can not here further detail the military achievements of this race, nor the debt we owe them in all the early and later wars of the nation. The Puritans have their Forefathers' Day, the Dutch have their festivities in honour of their ancestors; why should not Ulstermen have their Scotch-Irish Congresses, and rightly celebrate the history of the race in the New World?

Looking back over these eulogies and what has been written in these articles, perhaps some reader may be provoked to ask, as did one listening at the Great Congress: "Well, what on earth have the rest of creation been doing for the last eighteen hundred years? Possibly, had the Scotch-Irish man been around on creation day, he would have been able to make a good many valuable suggestions." *Rev. H. Cilloun, in Herald and Presbyterian.*

CONCERNING DEACONESSSES.

There lie before us no less than four articles, clipped from recent numbers of exchanges, bearing upon the proposition of the late Presbyterian Assembly to establish what some are pleased to call an "order of deaconesses." Three of these articles discuss the action of the Assembly somewhat unfavourably, and the fourth speaks of the proposed deaconesses as "Protestant nuns." The first three are from Presbyterian papers, and plainly indicate that there is much doubt in many minds as to the Scriptural character of the office, and as much doubt as to just what work should be committed to deaconesses, were they to be formally set apart to the office. The overture of the Assembly says: "Women also served the Apostolic Church as deaconesses, whose office and duties were similar to those of the deacons." To this declaration exception is taken, and it is pointed out that there is not the least evidence that women performed, in the Apostolic Churches, duties similar to those which the Presbyterian Church holds to have been those of the deacons, viz.: "To take care of the poor and distribute among them the collections which may be raised for their use," together with "the management of the temporal affairs of the Church." As a matter of truth, there is no consensus of opinion among the churches to-day as to the duties imposed upon the deacons in the Apostolic Church, and much less is there any agreement as to the duties to be imposed upon deaconesses.

First of all, it has not been proven that there was such an officer as deaconess in the Apostolic Church. The passages usually depended upon to establish the precedent are variously interpreted, and there is almost no ground for the belief that they refer to such an office. The word deaconess is not in the original writings. It occurs only once in our translation, and then it is not true to the original, as any novice in the Greek language can see. Evidently the writers of the New Testament had never heard or used a word corresponding to our word deaconesses. They used the word deacon, but not deaconess. Phebe is spoken of as "a servant (deacon) of the church which is at Cenchrea," and there is just as good reason for believing that she was the pastor of the church as there is for believing that she performed the functions usually attributed to a deacon. Indeed, there lies before us an article raising the question whether Phebe was not a preacher and bishop in the church at Cenchrea.

But, second, could it be proven that the office of deaconess was known in the Apostolic Church, it cannot be shown what those officers were to do, what service they performed. If it is argued that they performed for women service similar to that performed by the deacons for men, it ought to be sufficient to answer that the occasion for the appointment of "the seven" who are usually regarded as the first deacons, was that the widows among the Gentile portion of the believers were neglected in the daily distribution; and yet, though the work was to be done among women, and these Gentile women, not a woman was appointed to the service. Surely this is very remarkable, if this argument for the appointment of women is worth anything. If ever, in the history of the Church, there was an occasion for the appointment of women to minister to women, it was just then and there; and yet not a

woman was appointed. And it cannot be said that it was because of a lack of suitable women; for there were the women who had "ministered" to Jesus, besides Mary, the mother of Mark, and many others who had by this time become identified with the "five thousand."—*Journal and Messenger.*

FRAGMENTARY NOTES.

HOLIDAY SEASON—LORNE PARK ITS RESIDENTS AND DENOMINATIONAL FEATURES.

Lorne Park is a good place at which to spend holidays if you are shut out from the world; the world is shut out from you. Where is it? a good many ask. Well, it nestles cozily on Lake Ontario, about fifteen miles west of Toronto, and can be reached either by boat or railway. It is well shaded with trees, has a good hotel and as comfortable cottages as it is possible to get anywhere.

The sanitary arrangements are excellent, and supplies are easily and cheaply obtained. The owners of Lorne Park are all shrewd business men, and although they differ in their denominational beliefs, they are careful and considerate on these points; and do not willingly give or take offence. Whether it is right to dance or give balls—serious for Christians were burning questions, and the loyalty of the opposition on these subjects was much to be commended. Even the ladies had rights, which were claimed on these occasions, and they were not slow to express their non-approval of such methods for the purpose of raising money. The Presbyterian element was small, and as a matter of course the responsibility was thrown on the other Protestant denominations, who were largely in a majority.

We had services regularly on Sunday. Sabbath school in the morning, preaching at three o'clock and a service of song in the evening. As Baptists and Methodists were numerically the stronger there, we were favoured with supplies from these brethren more frequently, and all were very acceptable, as the ministers of both bodies preached with much earnestness and force, and besides the above there were on the programme Rev. Messrs. Wallace, of Bloor Street Presbyterian Church, and R. D. Fraser, of Bowmanville. The latter, who is staying with his family in the vicinity, kindly consented to supply one day.

But to business again. Your correspondent finds himself in Montreal, and although many of the good people of that great city, like their neighbours in the West, are seeking health in other places, still a number of the churches are open and good supplies have been provided. In the morning I found my way to the American Presbyterian Church, of which the Rev. Dr. Wells is pastor. The day was wet and cloudy, the church dark and cheerless, the audience small—about a hundred were present.

The empty pulpit was a lecture in itself. The absence of the bright and beaming countenance of the popular pastor was felt. He is travelling in Scandinavia. I suppose he has gone to see if there is anything "rotten in the State of Denmark." The choir was canopied over the minister's head, and hid from view by a curtain. Stained-glass windows may be all right in themselves, but when they so interfere with the pleasure and profit of an audience that the features of the preacher can scarcely be seen, and when the religious light is so dim as hardly to enable him to read the Scriptures with ease or profit, then they cease to be a blessing, and seem to be very nice things in a wrong place.

The preacher was the Rev. Mr. Allen, of Williamsport, N. Y., a youngish man of pleasing manner. His theme was the greatness of God and our imperfect knowledge of Him. The preacher had not the weakness to announce his subject in the papers, but he had a sufficient grasp of it all the same. The sermon was textual and thoughtful, giving evidence of careful preparation, and it abounded in passages of much beauty and eloquence. The arguments and illustrations were fresh and convincing, and, I doubt not, many in the audience left the church with higher and nobler thoughts of God and a greater determination to lead a higher and better Christian life. We welcome these American brethren among us. They give evidence of a training and culture which reflects credit on their schools, and whilst they have taken from us men for want of whom our Church felt poorer, still they have given us such men as Kellogg and Parsons and Wells, and returned us some of our own—Dr. Burns and Mr. Milligan, every fibre of whose nature is Canadian. There are others of our number who, refusing to leave us, can sing with the poet:—

I long wooed your daughter,
My suit you denied.

We hope soon to get back Donald, Pitblado and the Smiths from California, and Burroughs and others from the Eastern States.

The vacancy in Erskine Church has not yet been filled, nor is it likely that it will be until the fall. The question of the removal of the church building was brought before the congregation previous to the holiday season, but consideration was deferred. It would probably be in the interest of the cause generally if one of the important congregations would move westward, as the city is evidently growing in that direction. Five congregations within almost a stone-throw of one another, while in other parts churches are wanting altogether, is not the best arrangement to suit the public need. Erskine is a large, strong congregation, and, I understand, can sell their present edifice to good advantage, as it is situated in the most flourishing part of the city.

K.
Montreal, August, 1900.

Pastor and People.

A PLEA FOR THE HEATHEN.

I plead with those whose lives are bright,
For those who dwell in gloom,
On whom there breaks no starry rift
Of hope beyond the tomb;
I plead with those whose homes are fair,
For those whose homes are dim,
Oh guide them in the way to Christ
That they may learn of Him.

Borne far across blue rounding waves,
A wailing voice I hear,
"Uplift us from this place of graves,
Alas! so vast and drear!"
That call from China's crowding host
Blends with the Hindu's cry,
"O sisters of the blessed life,
Come hither ere we die!"

Turn Eastward still; the Rising Sun
Looks down on eager lands,
Sweet daughters of sea-girt Japan,
Who stretch imploring hands,
And beg with eager hearts to-day
For Christian knowledge plain
It cannot be their earnest plea
Shall come to us in vain!

Well may we scorn for gold and gems
And bordered garments fine,
To cumber Christ's victorious march,
To shame his conquering line,
The banner of the Cross shall float
From every mountain crest,
For He must reign o'er all the earth,
By all their King confessed.

He stoops to-day our aid to ask,
His name He bids us wear,
The triumph of His outward path
By sovereign grace we share
O loiter not! to heathen gloom
Bear on the torch, His Word—
What glory for a ransomed soul
To help the Almighty Lord!

—Mr. M. E. Sangster.

CULTIVATING A SPIRIT OF TRUST.

In our intercourse with our fellows, and in our attitude toward God, we are constantly called to choose between trusting on the one hand, and distrusting on the other. There is in every case an opportunity for trust, and an opportunity for distrust; and it is for us to accept the one opportunity or the other as we may prefer. On this choice there often pivots our peace of mind and our practical power for good; hence we have need to know our duty in the premises, and to act accordingly.

Trust is reliance, or confidence. To trust another is to place confidence in him, to rely on him, to believe in him. Trust in another presupposes a ground for confidence in him; it has a reasonable basis to rest on. It would not be right to put trust in every person alike. But when the question is settled that a person is worthy of being trusted, then it is nobler to trust him than it is to doubt him; and as trust is worthier than distrust, and gives joy instead of wretchedness, trust is to be cultivated as a desirable attainment, and as an imperative duty in its sphere.

It is a natural instinct to trust. A little babe trusts, at the start, not only his parents, but all others. Distrust is a later growth in a child's nature. And all the way along, in a child's life, trust is more admirable than distrust. True child-likeness is evidenced, not in distrust, but in trust; and that child would be deemed abnormal, if not a monstrosity, who, having come to the possibility of an intelligent choice in the matter, should be constantly showing distrust of his loving and faithful parents. As it is with the child, so it is with the older person; the voluntary exercise of a spirit of distrust, where trust is a duty, is a cause of shame and reproach, because of its exhibit of the baser nature of him who indulges it.

There is a time to decide whether or not to trust another; but that question once settled, the duty of trusting in that direction is to be recognized as a prevailing duty. If, indeed, a radical change in the state of things is to be brought about in the course of time, it may be right to open anew the question of trusting one who has thus far been deemed worthy of confidence; but in such a case the primal question of the propriety of trusting is to be looked at deliberately by itself, apart from the inclination or impulse to trust or distrust for the time being. It is the attitude of trust, or of distrust, toward one who on the whole is deemed worthy of confidence, that is to be looked at as testing the character of him who assumes that attitude.

In every true friendship, trust is not only a duty, but it is a duty that will not be ignored. Even the cynical La Rochefoucauld said, "It is more dishonourable to distrust a friend, than to be deceived by him." And Young gave this as a canon of friendship:—

First, on thy friend, deliberate with thyself:
Pause, ponder, sift, not eager in the choice.
Nor jealous of the chosen; fixing fix;
Judge before friendship, then continue till death.

He who distrusts a friend thereby confesses himself lacking in true friendship; for, if he loves as he ought to love, he can not be moved by suspicion or distrust. "There is no fear in love (and distrust is a phase of fear); but perfect love casteth out fear; . . . and he that feareth is not made perfect in love."

Trust rests on the person trusted, not on his words or acts for the time being; on his character, rather than on his conduct; on his character as vouching for, if not explaining, his conduct, rather than on his conduct as being the only intelligible proof of his character. For this reason it is that there is always a call for trust beyond sight in one's attitude towards even the best of friends; for no human friend can so bear himself that there is never an opportunity for distrusting his character, if his conduct of the hour be the only basis of trust in him. Character must be rested on as a basis of trust, where conduct is at the moment inexplicable; hence it is that one's joy and peace of mind and safety in his friendship will so often pivot on one's trust in a friend, rather than on that friend's fidelity as a friend. Whatever he may be or may do as a friend, a man is powerless to win that confidence in him which it is for those who watch him to give or to withhold at their pleasure.

As in the truest human friendship, so in friendship toward God. If God is worthy to be trusted—and that question is already settled once for all—God is to be trusted always; to be trusted because of what He is, and not merely because of the proofs of His worthiness to be trusted, that are multiplied to us hour by hour. There are times when we cannot understand the ways of God; times when God's ways might be so interpreted as to seem to show a lack of wisdom or a lack of love; but then it is that our trust in God is to be rested on as having a surer basis than our understanding of His present providences. No child of God has, indeed, a true trust in God, unless he can feel and say in all sincerity concerning God, when God's ways are most inscrutable, "Though He slay me, yet will I trust in Him."

Both trust and distrust are capable of cultivation. Both of them are to be found in our nature; and it is for us to develop the one and to repress the other by persistent exercise, according to our intelligent choice in the premises. We can accustom ourselves to rest on the conviction that our human friends are to be trusted because of what we know they are, whether we can understand, or not, that which they are saying or doing for the hour. Or, we can accustom ourselves to look always at the possibility of our friends' untrustworthiness, and to see fresh illustrations of this possibility in their every act which is capable of a two-fold interpretation. And our attitude toward our Divine Friend may be the same as our attitude toward our human friends. There is always an opportunity to exercise trust or distrust toward God, according to our preference; and we can cultivate the one spirit or the other as we decide for ourselves.

Because trust is noble, and distrust is ignoble; because trust is right, and distrust is wrong; because trust is the exercise of our better nature, and distrust is the exercise of our baser nature; therefore we ought to exercise trust and to repress distrust, man-ward and God-ward. We are not to console ourselves with the thought that it is natural for us to be suspicious and to doubt, and that therefore it is no shame to us to be in the constant attitude of distrust toward God and toward those whom God has given to us to love and to trust. But we are to face squarely as a fact the possibility and the duty of cultivating the spirit of trust, and so of triumphing over our natural propensity to evil in this sphere of character.

—Sunday School Times.

A FEW DON'TS IN SABBATH SCHOOL EFFORT.

And first to the superintendent, don't make a mistake of your office. It is not for me to tell you what that office is, but don't, I beg of you, imagine that you can attract all the disorder of the school into your own entity by doing that which you are exhorting the rest not to do. Don't imagine that the desk at the beginning of a session, or at any time during the session for that matter, is a fitting place to practise for a position on some troupe of "Bell Ringers." Don't imagine that you have taken a contract to do all the talking for the school, and that you are watched by jealous rivals to see that you are fulfilling every article in the agreement. Don't "run the school." Don't impose on the good nature of your associate, leaving him in the lurch every now and then without any notice whatever. Don't think that you are a bigger man than your pastor. Don't concentrate the quintessence of Bible knowledge solely within yourself. Don't stand aloof from your brother superintendents although they may have a different denominational name from you. Don't, by word or deed, give any shadow of an opportunity to bring into disrepute the religion you profess, neither by pharisaical sanctimoniousness, nor by an assumed humility, nor by a careless frivolity.

Next, to teachers. Don't think that you have a peculiar ability to just say a word more, or give a notice after the signal for silence, and not disturb the rest of the school. Unless you have really made the discovery, don't think that you are clad in the "air colour" of the fairy story, and that your quiet whisper to your neighbour or to a scholar is not seen and its influence felt in the efficiency of the school. Don't think that because the superintendent is the appointed servant of all that you, thereby, are not to obey him immediately, implicitly and good-naturedly at all times. Don't think that the superintendent has to do all the planning for the school, but especially don't be disappointed if your plan may not be applicable just now; don't give up trying again and again. Don't try to teach by inspiration; don't neglect the home visiting of your scholars. It is said that a teacher in a public school in Philadelphia received a note requesting

that a scholar be excused for tardiness, that read somewhat in this way: "Please excuse Johnny for being late, he had shad for dinner." Don't have shad for your Sunday's dinner, or indulge in an extra nap if your school begins in the morning.

It may be that I address some secretaries or librarians; if so, permit me to say, don't be a necessary evil; don't think that the chief use of the teaching half hour is to permit you to interview this teacher or the other about a book that has been out beyond the permissible time or about the new scholar that has been admitted. Don't attempt to harmonize your conversation with your assistant with the hymn of praise; don't express your preference for written prayers by continuing your pen exercise during prayer time. Don't be other than a Christian man or woman, however much your idea of your office may stand in the way.

How I could shout don't to the scholar; I could fill my page to a greater degree than there are "nots" in the decalogue. Don't imagine that the school is run to suit your ideas; indeed, don't suppose that your ideas of how a school should be run can have anything of originality or novelty. Don't come to school to be a sandwich boy or girl for your dressmaker or tailor. Don't talk when the signal for silence has been given, nor keep quiet when questions are asked you, or the verse is to be read. Don't imagine the singing is made more of a service of praise by your silence, even if it is improved as a concert performance. Don't grumble; don't pout; don't think of yourself more highly than you ought to think.

It will not do to stop here, neither is it desirable to continue too long. But if I were where I did not know the pastor; I would say, in as clarion-like tones as I could imitate, don't belittle your school, don't think that you have not a positive and important duty to be as thoroughly "in" the teaching of the Bible in the school service as you have to be in any other part of your pastoral duties. Don't imagine that preaching is always teaching or that your duty as teacher is done when you have delivered yourself of a sermon. I would like to say to the Sessions that are not here, don't think the school a mere annex, or lean to, that can get along as a parasitic plant, an organism of its own feeding on the substance of the other.

The church officers, one and all, don't imagine your duty done until you have supplied the school with an ample financial support apart from the offerings of the school. To the church members, don't forget that the school service is a church service; don't imagine that you can do your duty to that service by staying away from it. To the parents of the smaller members of the school, don't think that your duty ends when you have your children ready for school, and that what is done in the school or who does it is of no concern to you. And to the grumblers of high or low degree, don't utter a single objection to the slightest objectionable feature, at least objectionable to you unless you are ready to show a better way, and are ready to supply the proper means necessary to carry it out. The simple objector is a nuisance wherever he is found; don't be a nuisance.

I feel quite sure that many of you by this time are ready to side with the little boy who, when a speaker noted for his power of endurance was invited to address the school, began with: "Well, my little folk, what shall I talk about?" and pausing for the oratorical effect, was answered by the aforesaid boy: "About three minutes." —Charles M. Lulyre, in *Mid-Continent*

KEEP YOUR PROMISES.

Heredity may be made altogether too much of a scapegoat. A child develops, for instance, a most unaccountable habit of lying or deceit. The parents are distressed, and charge the blame to some remote ancestor. At the same time they are unconsciously teaching prevarication by breaking promises made to the child. "Be a good boy," says the mother, "and you shall go to drive with papa this afternoon." The child struggles bravely to fulfil the condition. To him the hours of waiting seem like days. At length the eagerly anticipated time arrives, and the parents drive gayly off, comforting the sobbing boy with a promise to bring him some candy. Possibly this pledge also they fail to fulfil. President Lincoln was exceedingly strict in keeping faith with his children, and required the same fidelity in others. At one time a visitor at the White House persuaded little Tad to sit on his knee by promising as a reward the charm on his watch chain. Shortly after, as the man was about dismissing the child with no further thought of the lightly-spoken promise, the President said sternly, "Give him the charm, sir!" In confusion the man obeyed the bidding. Lord Holland, the father of Charles James Fox, once told his boy that he should witness the pulling down of a stone wall on the estate. Forgetting the promise, he had the masonry restored after it was demolished, that he might not fail in keeping his word to his son. Such scrupulous regard for the truth on the part of parents will go far toward counteracting an inherited tendency to falsehood on the part of children.—*Congregationalist*.

THE Rev. Donald Campbell Bryce, of Moffat, died in Glasserton manse, Wigtownshire, recently in his thirty-ninth year. In 1884 he succeeded Dr. MacVicar at Moffat, where his preaching ability and genial character made him exceedingly popular. The officiating ministers include Mr. Mow'ry Stuart, of the Free Church, and Mr. Forrest, of the United Presbyterian.

Our Young Folks.

ONLY FIVE MINUTES!

Five minutes late, and school is begun.
What are rules for, if you break every one?
Just as the scholars are seated and quiet,
You hurry in with disturbance and riot.

Five minutes late, and the table is spread,
The children are seated and grace has been said;
Even the baby, all sparkling and rosy,
Sits in her chair by mamma, so cosy!

Five minutes late, and your hair all askew,
Just as the comb was drawn hastily through;
There is your chair, and your tumbler, and plate,
Cold cheer for those who are five minutes late.

Five minutes late on this bright Sabbath morn,
All the good people to church they have gone.
Ah, when you stand at the Beautiful Gate,
What will you do if you're five minutes late?

THE REMEMBRANCE OF A MOTHER.

There are many connecting links in our lives that are woven out of the remembrance of a song, or a flower, or a loving word. Among the reminiscences of a great statesman, Daniel Webster, it is related that on one occasion a public reception was given him in Boston. Thousands of his country's citizens crowded together and paid him homage. Bursts of applause had been sounding all day in his ears. Elegantly-dressed ladies had thrown bouquets of the rarest flowers at his feet. But as he ascended the steps leading to his mansion, crowned with the honours of the gala day, a little, timid girl stepped up and placed a bunch of old-fashioned garden pinks in his hand. At sight of these old, familiar flowers, and their well-remembered fragrance filled the air, the old memories were stirred. Just such pinks used to grow in his mother's garden when he was a child. Instantly that sweet face of the loved mother came to his vision; her tender, gentle voice sounded once more in his ears. So overcome was he with the tide of old memories that crowded into his heart that he excused himself, and went to his apartments alone. "Nothing," said he, "in all my life affected me like that little incident."

A worker in a Young Men's Christian Association says: "There is nothing that will touch the heart of a young man who has wandered from the ways of right doing so deeply as to speak about his mother. When all else fails to bring him to see the evil of his ways, the allusion to his mother's love and care for him will bring the tears of repentance."

John Newton in his worst days could never forget his mother, at whose knees he had learned to pray, but who was taken to heaven when he was but eight years old. "My mother's God, the God of mercy, have mercy upon me!" was often his agonizing prayer in danger, and we all know how it was answered.

It has been truly said that the first thing that rushes to the recollection of a soldier or a sailor in his direct difficulty is his mother. She clings to his affection and memory in the midst of all the forgetfulness and hardness induced by a roving life. The last message he leaves is for her; his last whisper breathes her name. The mother, as she instils the lessons of piety and filial obligations into the heart of her boy, should always feel that her labour is not in vain. She may pass away, but she has left behind her an influence that will work for her. The bow is broken, but the arrow is sped, and will do its office. Years of sin may come, but the memory of the mother's earnest prayers may soften the heart and prepare the way for better things.

Some one has written: "Blessed is the memory of a good mother." It floats to us now, like the beautiful perfume of some woodland blossoms. The music of other voices may be lost, but the entrancing memory of her will echo in our souls for ever. Other facts will fade away and be forgotten, but hers will shine on until the light from heaven's portals shall glorify our own.

When in the fitful pauses of busy life our feet wander back to the old homestead, crossing the well-worn threshold, stand once more in the low, quaint room so hallowed by her presence, how the feeling of childish innocence and dependence comes over us, and we kneel down in the molten sunshine streaming through the western window, just where we long years ago knelt at mother's knee lisping "Our Father." How many times, when the tempter lured us on, the memory of that sacred home, that mother's words, her faith and prayer, saved us from plunging into the abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.

A WORKING STEWARD.

John Ericsson will always be a boy's hero. To read of his inventions is to believe almost in magic, so wonderful is it that one man should have done so much to revolutionize methods of travel and warfare, as well as to have enlarged the field of mechanics until the possibilities are boundless—for the little solar engine which Ericsson left as a legacy may work as great wonders, when understood and applied, as steam has worked. Great engines may yet be worked by the heat of the sun, as they are now by steam and electricity. Think of the great economy in coal and labour when the sun becomes the

generating force in moving machinery! Every boy cannot be a John Ericsson, but every boy can hold as a principle in his life the principle that controlled him. "Providence has given me greater abilities for use, within certain limits, than to any other mortal. I will be a faithful steward," he said to a friend once; and it was this thought that controlled his life. To every boy is given some gift not held by any other boy. It may not be one that will make him marked before the world, but it is this gift that distinguishes him from the rest of the world. What he becomes depends on the use he makes of this gift.

If you read the life of Ericsson doubtless you will be impressed with one thing—his devotion to study, his determination to understand whatever subject he undertook. He understood the principles of geometry so perfectly, applied them so thoroughly to mechanical drawings, that he found no el unnecessary. It was this knowledge that enabled the young Swedish engineer to enter a contest and complete a locomotive in seven weeks and a "monitor" in one hundred days. Some one gave the definition of genius as the ability to do hard work; and when we read the life of this Swedish boy, who had but slight school advantages, it seems to have been his greatest genius, in spite of the monuments of skill which he left.

Every opportunity to gain knowledge was used, and he studied especially those lines which he felt would help him to lead in his chosen field.

Boys can do that now. There is hardly a city of any size in which a training in any special line cannot be followed—art, chemistry, mechanics, electrical engineering, as well as the trades. Never did boys at school have the opportunities they have now, and he who feels himself a steward will work for the stewardship.

THE INTOLERANCE OF YOUTH.

Youth is far more severe in its judgments than is middle or old age. Those who have lived many years in the world grow mellow with added seasons; they learn to be lenient, to take account of mitigating circumstances, to be sorry for those who fall by reason of weakness, in brief, to make allowances. But the young exact and expect perfection and will accept nothing short of it. "Judge not, that ye be not judged," though uttered by Divine lips, slips easily past their consciences, makes but a slight impression, so sure are they of being in the right, so scornful of those who have blundered, wandered or sinned. The lesson of the love that suffereth long, and is kind, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, is far oftener learned by heart in middle life than in the hey-day of youth.

IN THE NARROWS.

"When I was a child," said a venerable old lady lately, "I was taken by my uncle upon a sea voyage. The first hour spent upon the vessel was full of misery. Smaller boats at the docks thumped against her side and jarred her; the decks were heaped with luggage; the coming dangers of the voyage assumed terrible proportions; there was no ease or comfort anywhere on board.

"My uncle, who was an eccentric old man, smiled at my complaints and grumbling.

"You are still in the 'Narrows,' he said, 'wait until you are out at sea.'

"The next day, when the ship, under full sail, was scudding along in the sunshine, all my uneasiness and fears were forgotten.

"I have often remembered his warning when with young people. The voyage before them is so full of vague terrors, the little discomforts of starting are so hard to bear.

"A young girl at her first party, for example. Her plain dress, her awkwardness, her homely face—these things are great and real griefs to her; and if she is slighted and unnoticed, she goes home wretched, feeling that she has been on trial and has been condemned for life.

"I long to say to her, 'You are only in the Narrows; wait until you are out at sea,' and to tell her of the ugly girls who, as women, are making the world a better place to live in, or of the despised wall-flowers who are happy wives and mothers.

"Or take a boy. He exaggerates so enormously the importance of the little events of his college life. His rivals are unscrupulous and selfish, his friends without a fault. Life as he goes to meet it is full of vast threats or promises. He either hopes to make a splendid victory, or is certain that he will be worsted at every turn.

"He is in the Narrows. When he reaches the open sea he will measure distances more correctly. Friends and foes and events will appear in their just proportions. He will have learned to appreciate himself more fairly, and to know what he can do and cannot do.

"Young people are sometimes appalled at the look-out on life, because they regard it as a vast whole, full of uncertain dangers; but it is really made up of days and hours and minutes. Even if they are foes, we fight but one at a time; but they never are all foes."

A boy looking forward to the difficulties which await him in the future, which he knows he is not fitted now to meet, forgets to take into account the fact that a sober, earnest man gains strength to live by living, just as the ship, blocked and helpless at the dock, unfurls her sails in the free wind of the open sea and speeds straight to her harbour.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 1. JESUS AND ZACCHÆUS THE PUBLICAN. } Luke 19: 1-10

GOLDEN TEXT. The Son of Man is come to seek and to save that which was lost. Luke xiv. 10.

INTRODUCTORY.

Several important incidents in the Saviour's life and teaching had occurred since the rich young man came to Him with the enquiry, "What must I do to inherit eternal life?" When Jesus reached Jericho on His way to Jerusalem He gave sight to the blind man. As he was about to leave Jericho Zaccheus sought and found the Saviour.

I. **The Seeker.** Jericho was the largest and most important city in the valley of the Jordan. It was near the west bank of the river, about twenty miles northeast of Jerusalem. In our Saviour's time it was a prosperous city. Although Zaccheus was engaged in an occupation that was thoroughly distasteful to the patriotic Jews, he evidently belonged to that race himself. His name is a Hebrew one, meaning pure. Jericho being an important place commercially, as collector of customs, Zaccheus was stationed there. He was chief among the publicans or tax-gatherers. The taxes were farmed out by the Roman authorities. A Roman knight usually paid into the treasury a certain sum; he and those under him repaid themselves out of what they were able to collect from the people. The system, which is still followed in the Turkish Empire, is productive of great oppression and injustice. An unscrupulous and avaricious man had many opportunities of enriching himself. Zaccheus had evidently made well out of his office, for he is here described as rich. Being a Jew it may be taken for granted that he had received a religious training. His conscience could not approve of the way in which he made his money. He would not be treated in the most friendly manner by the respectable Jewish people in the community. His riches did not yield him the highest satisfaction and peace of mind. He may have heard of Jesus teaching, and the interest awakened by His visit to Jericho had roused the curiosity of Zaccheus. "He sought to see Jesus who He was." There were obstacles in his way. The crowd was great, and he was a little man. He could not force his way through among the people. He was in earnest and not in a mood to be discouraged.

II. **The Search.**—There were many things within him and without that made him anxious to see Jesus. He was not satisfied with himself. All his better feelings were not crushed out by the life he was pursuing. He longed for blessings that wealth could not bring. At that particular time people were crowding into Jerusalem for the observance of the great Passover Feast. Many of them had wonderful things to tell of the doings and sayings of Jesus. The miracles wrought and the doctrines taught had made a deep impression on the popular mind. Now this marvellous Teacher was in his own city and he was determined not to miss the opportunity of seeing Him. So finding that the crowd was so great, he hastened forward on the way along which Jesus would pass, till he reached a tree into which he could climb, and thus overlooking the crowd, be able to see Jesus. The fig-tree of Scripture was what is known as the Egyptian fig-tree. It was frequently used as a shade tree along the highways. It could very easily be climbed. John Kitto in his Bible Illustrations says: "Zaccheus took the example, probably, from the boys, who had doubtless 'manned' for the occasion: all trees overlooking the road; for boys are boys everywhere and in all ages, the most ancient thing, existing being the same now as they were 2,000 or 3,000 years ago. Zaccheus himself was but a boy in stature, and therefore the better suited for the post he had chosen; and even the Jericho boys would hardly venture to dispute a seat with the terrible little publican whom their fathers regarded with dread." The eager publican was regardless of the mockery his course of action might provoke.

III. **The Search Successful.**—In His earthly ministry Jesus readily adapted Himself to the condition of those who sought Him. So He does still by His grace and truth. No one who is in earnest in seeking salvation will be disappointed. Christ's salvation is suited for each and for all. When Christ approached the tree into which Zaccheus had climbed, "He looked up and saw him, and said unto him, Zaccheus, make haste and come down." Jesus, who knows what is in man, understood the publican's state of mind just as well as He knew his name, although it is quite probable that the people near would call attention to his strange action and tell one another who he was. Jesus frequently accepted invitations to visit people at their homes and share their hospitality, but this is the only recorded case in which He, so to speak, invites Himself. The honour conferred on Zaccheus was great, as it was unexpected by him. "To-day I must abide at thy house." Jesus made His plans to suit the great work He was engaged in, so He finds it needful to visit the home of Zaccheus. The publican receives more than he had hoped for. To see Jesus as He passed on His way was what he desired and strove for, but that he should receive Him into his house as an honoured guest was something far beyond his expectation. No wonder that it is said "he received Him joyfully." When the people saw Christ's condescension they were displeased. They themselves could not have spoken in a friendly way to one whom they despised and one whom they supposed was lost to all good, far less would they be prepared to accept an invitation to his house or welcome him to their homes. So they murmured. If they had heard the parables of the lost sheep, the lost piece of silver and the prodigal son, they had been lost upon them. They said scornfully "that He was gone to be guest with a man that is a sinner." The popular impression in the Jewish mind that only a hopelessly wicked man could be found among the publicans caused them to misunderstand the action of Christ. Zaccheus, deeply impressed by the Lord's condescending kindness and by His gracious personality, intimates his purpose to forsake his sins and live a new life. Some suppose that when Zaccheus said to Jesus, "the half of my goods I give to the poor," he described the course he had been in the habit of pursuing; others that from this time forth he was resolved to carry out this benevolent purpose. If it had been the custom he previously followed, it would still be continued, but from higher and purer motives; if it was a new resolve it no less clearly shows that his heart was touched. The Gospel rightly understood always makes people generous. He was also to be just as well as generous. It would be a proof that he had not accepted Christ's salvation had he continued his dishonest way of enriching himself. God says, "I hate robbery for a burnt-offering." He was to restore fourfold to those he had wronged. That the repentance was genuine we see from Christ's reply, "This day is salvation come to this house," and the closing words convey a rebuke to the narrow and beclouded vision that cannot see a merciful purpose in showing kindness to those who are regarded as outcasts, "forasmuch as he also is a son of Abraham, for the Son of Man came to seek and to save that which was lost."

PRACTICAL SUGGESTIONS.

All who seek Christ sincerely are sure to find Him.

Those seeking Christ earnestly will not be kept back by the hindrances in the way. They will find means of seeing Him.

Christ dwells in spirit with those who by faith receive Him.

Those who receive Christ and whom Christ receives evidence their faith by their works.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 27th, 1890.

A Sabbath School Service for Children's Day

ARRANGED BY THE REV. JOHN McEWEN,

And Published with the approval of the General Assembly's Committee on Sabbath Schools.

This form of Service for Children's Day has been carefully prepared; will be found most interesting, and can not fail to be useful to the "Lambs of the flock." The words of the hymns are accompanied with the music; and the programme is neatly printed in four-page form, making it very convenient for handling by the children. Schools should order at once so that we may be able to form some idea of the number of copies likely to be required. Price per 100 65 Cents.

PRESBYTERIAN PRINTING AND PUBLISHING CO.,
5 JORDAN STREET, TORONTO.

WE often pity the boy who has to work long hours for his daily bread. No doubt he is sometimes an object of sympathy but his position is much better than that of the boy who does nothing but run the streets. The hard working boy may soon be a successful man but the idle boy is very likely to become a criminal. That is one point made painfully clear by the experts who have given evidence before the Ontario Commission. Keep the boys at work.

WHEN strikes and labour organizations began it was generally assumed that employers and employed were the only parties interested. This fallacy is now pretty well exploded. There is a third party often concerned more influential than either. The third party is the general public. If public opinion is on the side of the strikers they usually win; if on the other side they generally fail. A strike of railway employees is almost sure to be unpopular because the tying up of a railway seriously inconveniences hundreds of thousands of people. Statesmen must find a speedy and equitable way of settling these labour questions. As Mr. Mowat once asked, What are statesmen for if they do not grapple with difficult questions?

IT is stated on what we believe to be good authority that a vacant congregation in Toronto after hearing ministers—in such cases called by the unsavoury name of candidates—for about four months had a list of sixty-nine applications for a hearing. Comment is needless, but we may ask in all seriousness is it possible for the ministry of the Presbyterian Church to maintain its hold on the respect and confidence of the people if eighty or ninety ministers are found scrambling for every vacant city pulpit. Apart from higher considerations is it at all likely that thinking laymen will sustain the schemes more directly connected with the ministry—such funds as Augmentation and the Aged and Infirm Ministers' Fund—if the spectacle of eighty or ninety ministers waiting for a hearing is to become common. Ministers can be poor without losing their influence. They can suffer in many ways and grow strong by suffering but they cannot afford to have eighty or ninety of themselves "candidating" for a vacancy. No profession in the world could stand such a strain.

THE crops in Ontario are well up to average, are for the most part safe in the barn and will bring fairly remunerative prices. Everybody expects a good brisk trade this autumn. Now let everybody stop croaking, work diligently and honestly pay their debts. One of the worst things about depression is that too many take advantage of the hard times cry to delay settling their accounts. Prompt payment where payment could be made without much difficulty would greatly lessen the stringency. A partial failure of the crops this year with low prices would probably have produced a panic. The evil has been averted and all the signs point to a brisk, remunerative fall trade. Now we ask our readers if it is not a duty and a privilege to show their gratitude to God in a tangible way. Con-

tributions for the maintenance and spread of the Gospel should rapidly increase. Last year, as every farmer and business man knows, was not a favourable one financially. And yet the financial results brought before the Assembly were among the best, if not the very best, the Supreme Court ever considered. Crops below average, low prices, depressed trade, even the grippe did not lessen the liberality of the people. Will prosperity do less good this year than adversity did last? We shall see.

IN a recent decision Mr. Justice Rose pointed out with considerable emphasis that a publisher is morally and legally responsible for correspondence published in his journal. The old excuse that a libel appeared in the letter of a correspondent is no excuse at all. A journalist who wishes to publish a clean family paper will be just as anxious to avoid libels or other improper matter in his correspondence columns as in his editorials. It would be well if all journalists took more pains to make it clear that "dirty" correspondence is not wanted. In every community there are a number of cowardly miscreants who wish to gratify their spite by attacking anonymously those against whom they have a grudge. Why should any decent journalist be asked or expected to give his columns for such a vile purpose? Why should a newspaper be made the medium through which ruffians attack each other? Why drag a publisher who cares nothing about a quarrel—who probably hates it as much as any man in the community—why drag him into it and make him take the risk of a libel suit for a quarrel not his own? Publishers are often themselves to blame. Many of them are too willing to give space to any anonymous scamp who is too cowardly to put his name to his libellous effusions.

IT so happens that the holiday season for most other people is the time when farmers have to do their hardest work. July and August find the resting places crowded with tourists, but they find the farmer in his harvest field. The farmer's holiday, however, comes in due time. There is a lull in September, and during that month ample opportunities for enjoyment and recreation combined with profit are within the reach of almost every farmer and his family. The exhibition business will soon be in full blast, and a week spent at one of our great shows may bring both profit and pleasure to a farmer or any other man. THE CANADA PRESBYTERIAN is no local journal. Our constituency is the Dominion, and we have friends and patrons in all parts from the Atlantic to the Pacific. Local considerations do not influence us when we tell our many readers that the Toronto Fair to be opened in a few days, is well worth seeing. So no doubt are similar exhibitions in London, Hamilton, Brantford, Guelph, Kingston, Montreal, St. John, Halifax, Winnipeg and all other places where they are held. We happen, however, to know more about the Toronto show than about any other, and can assure our readers that it is a good thing to see.

OUR neighbours over the way are never in a hurry to put the law in motion against evil but when they do start the legal mill they usually make it grind exceedingly small. They allowed the Anarchists to talk for a long time but when they cried halt in Chicago the stop was painfully sudden. The Louisiana Lottery Company have had things their own way for a long time but the House at Washington passed a Bill the other day which not only makes the lottery business impossible, but may also make it very difficult for the lottery people to use the mails for their own private business. A contemporary thus condenses the provisions of the Bill:—

It closes the mails to all lottery communications, letters, postals, circulars, tickets, money orders, checks, drafts, etc. It makes it criminal for any person connected with the lottery to deposit forbidden matter in the mails. Any patron of the lottery who mails money for a ticket violates the law and becomes liable to its penalties. No newspaper containing advertisements of the lottery or announcements of its drawing is allowed the privileges of the mails. The Postmaster-General is authorized to direct any local postmaster not to deliver registered letters to any person or company engaged in the lottery traffic or any agent of such person or company. Such letters are to be marked "fraudulent" and returned to the office from which they came. That is a blow at the national bank through which the Louisiana lottery has been seeking to evade the law.

What we need in Canada now is some provision for the punishment of Canadian patrons. If we have such a law it should be rigidly enforced. The lottery evil and many other evils can easily be taken by the throat if we have competent law makers willing to do the work.

BRITISH COLUMBIA is about to establish a Provincial University. The friends of higher education in the Western Province deem it necessary for the completion of their admirable educational system, and providing for the training of the youth within their borders, to have a university of their own. A little patience and forbearance will need to be exercised before the definite selection of a site is made. Victoria, New Westminster and Vancouver are bidding for the honour of becoming the university town. From the Vancouver *World* we learn that a deputation, of which Rev. E. D. McLaren was the chief spokesman, urged the municipal council to take steps for securing the location in Vancouver of the proposed University. Another member of the deputation, Mr. J. M. O'Brien, said that they were all aware that at a meeting of graduates held on Saturday night it was unanimously resolved that the Rev. E. D. McLaren would make the most suitable representative of the Vancouver graduates on the governing board of the University. He read the section of the University Act in which the Councils of each of the four cities are asked to appoint a graduate to represent the city on the Board. He would ask the Council to make that appointment for Vancouver, and he assured the alderman that no appointment would better meet the wishes of the graduates or do more honour to the city than that of Mr. McLaren, who had been the leading spirit in the movement to secure the University for this city, and who was deeply interested in all public questions affecting the welfare of Vancouver. The nomination of Mr. McLaren as the representative of the municipality on the University Board was made and seconded by two aldermen in highly eulogistic terms and unanimously adopted. It is very pleasing, but by no means astonishing, to see Mr. McLaren's personal worth and public spiritedness so distinctly recognized and appreciated. This mark of public confidence and esteem will be gratifying to his many friends in Ontario.

THE REFORMED CHURCH OF FRANCE.

IT is not a little surprising that general information concerning the actual condition of religious life in France is comparatively limited. In reference to other interests there is the fullest information. The state of political parties, the Quixotic adventures of pretenders to the everted throne of France, the social questions that stir the minds of the masses, the frivolities and vagaries of fashion, are all duly chronicled. It is generally known that French peasants are more or less devoted to the Roman Catholic Church, and with them the priests of that faith have considerable influence. It is also widely understood that all degrees of scepticism from the cultured but unmistakable anti-Christian teaching of Renan to the fiercest and most truculent atheism are avowed by workmen of Paris, Lyons and Marseilles. The apostolic and self-denying work of the McAll Mission, and the blessed results attendant on its efforts are well known and gratefully recognized outside France, but the work of the Protestant Churches is not so well known as it ought to be.

Unhappily the evils of Church and State connection are more grievously felt in France than elsewhere at the present time. The Presbyterian Church for many years has suffered from the withering blight of Rationalism. Its spiritual force is thereby much abated. Numerically the largest portion of that Church is in sympathy with doubt and negation rather than in harmony with an earnest, spiritual and aggressive evangelical Christianity. The evangelical section has its own organization, and does its best to hold fast and hold forth the word of eternal life, but its dependence on the state hampers its efforts and curtails its freedom of action. The Reformed Church of France comprises twenty-two provincial Synods, having the oversight of 596 churches. These Synods have no legislative functions. They can only advise. They are unrecognized by the State. Each consistory deals directly with the Government Minister of Public Worship, and he has the authority to govern in matters vitally affecting the well-being of congregations. The General Synod meets once in three years, usually in some district where Protestantism is most vigorous.

This year the General Synod of the Reformed Church of France met at Vigan, in the Department of the Gard, in the south of France. The place of meeting was well fitted to awaken the enthusiasm of those who attended. What Drumclog and Bothwell Bridge are to Presbyterian Scotland the Cevennes are to Protestant France. There centuries ago the fiercest heat of fiery persecution was endured with a constancy and heroism that recalled

the martyrdoms of the early Church. In that region in more peaceable and hopeful days the delegates to the General Synod assembled, and held their meetings in an old Catholic Church that was given up to the Protestants at the beginning of the present century. The Synod was not a large body, consisting only of ninety-one members, ministers and laymen representing the various provincial Synods.

The two principal questions discussed were a new form of liturgical service and the appointment of theological professors. Several years ago the late Dr. Bersier introduced a new liturgy into the Church de l'Eloie, Paris, of which he was for so long the able and beloved pastor. This was well received by his congregation, and the Provincial Synod, basing their action on the favourable result of the experiment, urged the adoption for the whole Church of a liturgy on the same lines as those on which Dr. Bersier's Book of Service had been prepared. The French Church, however, is in the main conservative. The provincial Synods generally disapproved of any material change, and the late General Synod left the question as it was before, and the devotional service of the French Church will for some time to come continue to be conducted as it has been since the days of John Calvin. There is evident reluctance to depart from the simple and plain usages with which the people for generations have been familiar. At the same time those who advocate liturgical reform make out a good case for a little more adaptation to the growing culture and artistic development of the present time. They claim that there is a felt need for an advance in this direction. A writer says:—

The liturgical element has a considerable part to play in the religious education of souls. It is important that this part of worship should not be poor or dry under the plea of simplicity or austerity; but that it satisfy the various wants of souls, and, in particular, the want of adoration. Our worship is much too didactic. The essential part is the sermon. Now, when the sermon is but slightly interesting—which happens occasionally with us as perhaps also with you, brothers of America!—one leaves the house of God without having received the edification one came to seek. What is more—in the heart of a nation like ours, so in love with art, so alive to all that is beautiful—the Protestant worship, severe as it is, celebrated in temples bare of ornament and without the slightest architectural beauty, is little adapted to attract. Protestantism would have made much more rapid progress in France had its worship been more poetic and less cold.

The other exciting question discussed at the Synod at Vigan was the appointment of lecturers in the theological colleges. It is in connection with this subject that the hampering nature of State connection is more distinctly seen. The Minister of Public Instruction, without consulting those most immediately interested, appointed lecturers in the theological college at Montauban. This course gave rise to earnest remonstrances, and the Minister was so far influenced by them that he proposed the consistories should appoint a few of their members as commissioners to be consulted before appointments were made. This proposal was submitted for the Synod's acceptance or rejection, the usual method of disposing of communications from the Government. The Synod, however, chose to act with a creditable degree of independence, neither accepting nor declining the proposal. Instead they empowered their permanent commission to decide on the best method of securing to the Church the right of being consulted in the choice of its professors of theology. It is thought that if a satisfactory adjustment of the question is not made with the Minister of Instruction, the Chamber of Deputies may withhold the usual grant set apart for the colleges, as has already been done in the case of the Roman Catholic institutions. Even this is not anticipated as a serious calamity, for, says a correspondent, "this will be a step forward in the road which leads modern democracy to the realization of Cavour's famous formula 'A Free Church in a Free State.'" Imagine a minister of the Dominion or a provincial Cabinet appointing our theological professors without saying to the Church by your leave! The heat caused by such a proceeding would soon raise a burning question of large dimensions.

One interesting incident of the Synod meeting in the Cevennes is thus described:—

The Synod of Vigan was the occasion of a most touching spectacle. On Sunday, July 6, all the Protestants of the town and environs were invited to assemble in the open air in a forest of chestnut trees upon one of the neighbouring mountains, at the very spot where the old Huguenots, deprived of their temples, met to celebrate their worship in spite of the king's prohibition. More than four thousand persons met in this truly sacred spot around the pulpit of the pastors of the Desert, preserved as a precious relic. We commenced the service, as of old, by the baptism of several children. We sang the old psalms sung by our fathers, after which several addresses were listened to in religious silence, with an emotion easier to understand than to describe. Such assemblies revive happily in our Protestant populations of the south of France the spirit of our fathers, their invincible fidelity to the Gospel standard and their admirable self-sacrifice. They are

also useful in inspiring us with gratitude for the complete religious liberty we enjoy under the government of the Republic. A meeting like that I speak of would have been impossible under Napoleon III.

THE NEW HEBRIDES MISSION.

THE history of Christian missions in the South Sea Islands reads like a modern edition of the Acts of the Apostles. Fifty years ago these islands in the far Pacific were the scene of natural loveliness that they are to-day, but in other respects their faces are renewed. Then human nature had reached its lowest in the scale of degradation. A debasing idolatry was everywhere prevalent. The most terrible cruelties were constantly perpetrated. Decimating wars were of frequent occurrence, and cannibalism was widely practised. Now the immense improvement visible leads those who contemplate the beneficent change wrought to exclaim with devout thankfulness and hope, "What hath God wrought!" No one who believes in the saving power of the Gospel can doubt for a moment that to its influence the pleasing transformation is directly traceable. In the islands of the South Sea, as everywhere else, the Gospel has been proved to be the power of God unto salvation. It was in God's name that the missionaries went there to preach the Gospel, they trusted in the Holy Spirit's power to bless their preaching and make it effectual, and in humble submission to the orderings of an all-wise but inscrutable Providence some of their number submissively yielded their lives and joined the noble army of martyrs.

Dr. Steele, of Sydney, New South Wales, has written for the current number of the *Missionary Review* a most interesting paper on "The Jubilee of the New Hebrides Mission." Much of the interest necessarily centres in the island of Eromanga, where the first heralds of the cross, Williams and Harris, of the London Missionary Society, were murdered fifty years ago. Like those who, not counting their lives dear unto them, fought for civil and religious freedom when imperilled, the missionaries of our own day have not been deterred by danger however threatening. The pioneers who fell at their posts were sure to have worthy successors. Eighteen years after the death of John Williams the first to enter the field was a Canadian, the Rev. G. N. Gordon, a devoted, earnest man, every way qualified for the work to which his life was consecrated. He and his wife landed on Eromanga in 1857 and for four years laboured with much zeal, but if they took up the work which Williams endeavoured to begin they followed in his footsteps through the gateway of martyrdom into the celestial city. During his brief work on the island Mr. Gordon had been able to gather a few converts, the Gospel according to Luke and other portions of Scripture had been translated and printed in the language of the islanders. When the sad tidings reached Gordon's native home, with rare courage, devotion and consecration, his brother, Rev. James Douglas Gordon, said in effect, "Here am I, send me." Three years afterward he embarked on the *Dayspring* making her first voyage, and landed in Eromanga in 1864. He continued diligently engaged in his work of preaching, instruction, Scripture translation and visiting other islands, among them that of Santo, where Mr. Annand and his wife are now. While engaged in the work of revising his translation of the Acts of the Apostles, having reached as far as the death of Stephen, he, too, was killed by a savage islander.

James Gordon's death did not end the mission. Another devoted Nova Scotian was ready to go to the dangerous post, with faith as strong and hope undismayed. The Rev. Hugh A. Robertson, who visited the Canadian Church a few years ago and won the esteem and affection of the people wherever he went, took up the work that had been cut short by the martyrdom of the second Gordon. Robertson's life has been mercifully spared, and his work has been abundantly blessed. As a result of it there are now upwards of 200 communicants, thirty-three native teachers, and the elevating influence of Christianity is felt throughout the island. A church in memory of the martyrs who fell at Eromanga has been built, and a descendant of Williams' murderer took part in the services at its opening. The work is steadily extending, and, judging by the progress of the past, it will not be long before all the islands of the Pacific enjoy the blessings of the Gospel and the civilization inseparable from its reception. The success of modern missionary enterprise, wherever it has been attempted, is an added testimony to the power of divine truth and a witness of its heavenly origin.

Books and Magazines.

MR. IRA CORNWALL, Secretary of St. John, N. B., Board of Trade, has forwarded a copy of "My Own Canadian Home," a patriotic national song. The words are by E. G. Nelson and the music by Morley McLaughlan.

THE ARENA. (Boston: The Arena Publishing Co.)—This many-sided magazine has taken a high place in popular estimation. It has a wider range than is to be found in other first-class magazines. Writers of all shades of opinion have access to its pages, and questions of great practical interest are discussed from opposite standpoints. It has many excellent features. The August number has an attractive table of contents.

RECOLLECTIONS OF GENERAL GRANT. By George W. Childs. (Philadelphia: Collins Printing House.)—Mr. Childs commissioned the painting of the portraits of Generals Grant, Sherman and Sheridan by accomplished artists, and recently presented them to the United States Military Academy at West Point. In addition to interesting personal recollections of the great soldier and President, Mr. Childs gives an account of the presentation ceremonies.

MARIE GOURDEN. By Maud Ogilvy. (Montreal: Lovell & Co.)—This is an age of novel writing and novel reading, and of the making of this as of other kinds of books there is no end. The authoress is a member of a leading family in Montreal. As a maiden effort her work has much to recommend it to public patronage. The book has had a successful sale and a second edition is called for. It deals with life on the Lower St. Lawrence and will well repay perusal. While in Montreal the Duke of Connaught requested that a copy be sent him when the work was published. He has since acknowledged its receipt.

THE August issue of "Book News" completes the eighth year of its publication, and contains an index of the reviews, literary miscellany, the portraits of authors and writers, with biographical sketches published since last September. The portrait of Edward Bellamy, author of "Looking Backward," is of timely interest and is fitly accompanied by a short commentary on his writings, and an article by Rev. Washington Gladden on "The New Socialism in Literature." "With the New Books," and "The Descriptive Price List" offer opinions and titles to help choose from the month's books, and the pictures from some of the illustrated books are an additional assistance.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAinsb.)—The chief papers in the August number are "Russell Wallace on Darwinism," by Rev. W. A. Hunter, M.A.—a clear and comprehensive statement of the actual state of the evolution question. "A Commonplace Holiday," by J. A. M. This same J. A. M. writes racily and interestingly, and gives his moralizings in excellent form and force. The next paper is sure to attract attention as it deals ably with what bids fair to be for a long time to come a burning question—the taxation and labour problems, under the title "The Church and Justice," by W. A. Douglas, B.A. The Rev. D. MacGillivray, B.D., Mrs. Margaret Caven Wilson and Rev. W. A. Wilson, M.A., contribute to the Missionary Department.

GIVING AND HOW TO GIVE. By the Rev. John Ridley, Rector of Trinity Church, Galt. (Galt: Jeffray Brothers.)—Mr. Ridley, by the publication of this little pamphlet, renders a timely service to the Christian Church in all its branches. It was originally prepared by request as a paper to be read in the Rural Deanery of Brant, and afterwards in Woodstock. It is not always prudent to listen to the advice of those who, having no responsibility in the matter, effusively urge publication of "valuable papers to which they have listened with so much pleasure." In this instance good judgment was manifested in the request, and equally good judgment on Mr. Ridley's part in complying with it. It is an able and lucid exposition of the true principles of Christian giving, and incidentally cites a number of expedients for raising money for religious purposes that, if they do not rouse pity and indignation, ought to bring the blush of shame to the cheeks and a sting to the consciences of those who devise such schemes for filling the Lord's treasury.

IN the recent issue of the *Southern Presbyterian Quarterly* there is an able paper on "Christian Apologetics," by Professor F. R. Beattie, of Columbia Theological Seminary. It is a clear and comprehensive survey of the entire field occupied by this department of Christian Science. The importance of this branch of study in the present day is claimed to be high, but it is not overstated. The scope and purpose of Apologetics are lucidly presented as being for the defence and vindication of the truth and the refutation of error. The paper concludes with a few words in regard to the spirit in which apologetical studies ought to be pursued. Dr. Beattie recommends confidence and candour, "confidence in the truth and strength of Christianity, and candour in defending it." There ought to be earnestness and reverence, while all bigotry and prejudice should be avoided. Dr. Beattie counsels faithful adherence to the fundamental truths of evangelical Christianity.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The number for August is one of great interest. Dr. Bradford, of Montclair, opens with a graceful and graphic sketch of "A Missionary Heroine," the first wife of the heroic Judson. Dr. Pierson reviews and sums up his marvellous missionary tour abroad. He also has an article on the "Lack of Consecration and Prayer." Professor Schodde gives a translation of a paper by the late Dr. Franz Delitzsch on "The Conversion of the Jews." Dr. Storow concludes his series of valuable historical papers on "Missions in the Seventeenth and Eighteenth Centuries." There is a short and able paper on "Prayer and Missions." "The Jubilee of the New Hebrides Mission" will thrill the reader. And so will the story of Eliza Agnew in Ceylon, showing what one woman can do. "A Chinese Secret Society and its Workings," by the editor of the *Chinese Evangelist*, will be a surprise to most readers. Dr. Ellinwood discusses "Missions in Pagan Lands," with his usual intelligence and force. The other seven departments contain a vast amount of missionary intelligence, choice correspondence, a full account of the proceedings of the late International Missionary Union, Monthly Concert matter, editorial notes, tables of statistics and reports of many missionary societies, the usual Monthly Bulletin of latest news, closing with an Index of Contents by which every item in the entire number can be seen at a glance.

Choice Literature.

ONE WOMAN'S REVOLT.

"No; I was not even looking for board," Miss Janet made haste to reply.

"What, then?"

"I really had not made up my mind. If it is not too much trouble I would like to see the Scribner Cottage."

"Certainly. We will go right up now."

The Scribner cottage was small, plain, unvarnished throughout. Up-stairs the partitions all ended in the gables, at a height of about six feet. The rooms were small, some of the number being mere closets, but the breezes that blew in were large, and out-of-doors it was roomy, very.

"If," said Miss Janet, "I should take this cottage and give one hundred and twenty-five dollars for it, do you think I could get boarders enough to pay the rent?"

"No trouble at all," said Mrs. Knapp. "They come down like flies, in August, and you must put the price of board up as they begin to thicken."

"Now," said Miss Janet, hesitatingly, "would you, if you had very little or nothing to begin with, be willing to take the risk?"

"If I was you I would," emphasized Mrs. Knapp.

"And if I come here will you kindly give me such advice and information as I may need?"

"Course I will, and be glad to, Miss Pierson."

"And do you think I should do Mrs. Scribner any injustice if I asked you to keep the cottage for me two or three days, even if I decided not to take it?"

"Not a bit of it. I think she would let you have it cheap, if she was to see you. I would, if 'twas mine."

"You are very kind to me, a stranger," observed Miss Janet, taking out a timetable to note the departure of the next train.

"Robin! Robin!" shouted Mrs. Knapp, to a man who was urging a horse through the sand, past the house.

"Where be you going, Robin?"

"Over to the Grove, Miss Knapp."

"Well! Here! You take this lady in, won't you, and leave her at the depot. She wants to go to New York."

"It will save you time, and a good long walk," observed Mrs. Knapp. "You will catch the first train if you go with him. Good-bye, now. I hope you will come. Direct to Mrs. Elizabeth Knapp, and I'll get it."

"I assure you I will come if I can," said Miss Janet, and, with utter good-will on both sides, and genuine gratitude on one side, Miss Janet climbed into Robin's milk-cart, and was driven to the railway station.

She was just in time to catch the first train up; she was just in time to catch the up train from New York that she desired to take, and at precisely seven o'clock her feet touched the platform of the station at Templeton.

"Janet Pierson! Where on earth have you been?" was the first question that greeted her. It was Margaret who spoke from the position where Katharine and herself were drawn up into line ready for attack.

"If you only knew how you have worried us to-day," said Katharine.

"If you only knew what a perfectly delicious time I have had to-day, and nobody can ever take it away from me. I shall remember it as long as I live," said Miss Janet, with an earnestness that her sisters could never understand.

After that, in silence, they began the homeward walk of two miles. They had passed quite beyond the line of side-walks before any one spoke.

"Tell us where you have been," determinedly said Margaret.

"I have been to see the ocean."

"The ocean!"

"Yes, Margaret. I have been to New York."

"New York!" cried Margaret and Katharine, with horror in tone and accent.

"Yes, and beyond. I have been to Ocean Grove. These feet have trodden the sands of the coast this very day."

"You don't mean it," said Katharine.

"How did you get there! Beg your way?" queried Margaret.

"Oh, the world has been so good to me one day in my life," said Miss Janet, oblivious of her sister's scorn. "I have been so happy!" and then, quite full of her subject, she went back to the walk of yesterday morning, and told it all; the chance finding of the torn leaves by the roadside; the coin story; Mr. Hine's help; the meeting with Elizabeth; that glorious walk by the sea; the invitation to dinner; the cottage-and-boarder suggestion, and, at the last, she said: "I have come home, girls, to talk the matter over with mother and you, and to think about it."

They were walking, forgetful of the May night dew, one on either side of her, the two sisters, who certainly always agreed on one subject, and that the visionary, impractical nature of Miss Janet. Here, at last, was the outcome of it, confronting them, and yet they had, in spite of every effort to the contrary, been exceedingly interested in the quick, crisp descriptions given of the events of the day.

"And you, Janet! you think of hiring a cottage and taking boarders!" laughed Margaret.

That opposition was just the thing Miss Janet had need of. "Yes, I do!" was all she said; but her mind was made up. She would sell every coin she had, her grandmother's silver spoons; she would sell her right in the farm, if necessary, to do it, now. Opposition was Miss Janet's strength.

The next day she took her soft, leathern purse and called upon Mr. Hine.

By the next mail a letter of acceptance was sent to Mrs. Elizabeth Knapp, and, the last week in May, Miss Janet set forth for her summer by the sea. Margaret knew she could never get on alone, but the farm must be taken care of, and Katharine's school was not over till near the end of June. She could not go, and it was out of the question to expose Mrs. Pierson to the risk of an experiment. Miss Janet went alone. Elizabeth was at the station this time to meet her. How lovely everything was at every step of the way to the Scribner cottage. Good Mrs. Knapp had opened it; had aired it; knew just how many blankets and sheets there were; just how many boarders the knives and forks and spoons would hold out for. In fact, Mrs. Knapp had, as she announced before

Miss Janet entered the cottage, "all but taken a boarder for her."

"Elizabeth can stay with you until you get a trifle wanted," said the good woman. "It is a good bit lonely down here after nightfall till the Moores and the Otises get here. To have not a living soul between you and the sea, sometimes makes one feel uncanny enough. There was a woman lived up here a piece, this side of the piney woods yonder—lived there all her life, and, if you'll believe me, she was so afraid of the ocean that you couldn't get her near it, and, after the railroad was built, she never had a bit of peace by night or by day, for fear the engine would run off the track and run into the house. Poor soul! and she the only woman living anywhere near here for years and years, till the Grove began to build up, and she atwixt the sea and railroad and afraid of both; but, Miss Pierson, let me tell you about the boarder. He came out here a-looking, the very day your first letter came down. I don't never take no boarders myself, but, somehow, all sorts come to me asking. Somebody sent him, and I told him this cottage was going to be took by a lady from Connecticut, and he spoke right up and said that would suit him first-rate. He was a Connecticut man. Then I up and told him your name; but he said it was a good many years since he had lived much there, and he didn't seem to know any Dr. Pierson, but he said he wanted to find a place for his sister. She was a widow, and sickly somewhat, but not bad enough to need any nurse, and he wanted to fetch her down from New York the first day he could. I praised you up as high as I knew how to, and I showed him the rooms and told him how much you would ask."

"Why!" interrupted Miss Janet, "how could you tell?"

"Oh! I know a deal better than you do, what you ought to ask, and, laws me! haven't I seen, in the last fifteen years, enough of 'em come down to know by this time what ones can pay and will pay, and what ones can pay and won't pay, and what ones would pay if they had any money. This was one of the ones who can and will, so I told him the biggest one, the front one, would be, for his sister, twenty dollars a week, and the next biggest side room, toward the sea, fifteen for him, and you was to let him know how soon you would take 'em, when you got here."

Had Mrs. Knapp said one hundred dollars a week the utter astonishment of Miss Janet could not have been exceeded. It took a long, long time to convince that lady that the sum was not an extortion.

"Why, think, child," said the good woman, "you pay about ten or twelve dollars a week for the rent, and then couldn't he go all 'round and find out for himself if that was too much. Why, go yourself, now, and see what you can get a small room for. He wasn't obleeged to take it. I'm for seeing you straight through this thing, 'cause I kinder saw how things was the day you first come down."

The first week it rained all day and every day. It was cold, and the wind blew. The whole place seemed made up of cold mist and damp wind. The blue "unders" of the piazzas gathered moisture and sent it down in copious drops, the very beds seemed to ooze damp odours, and, as for the ocean, it became not a thing for wonder to Miss Janet, that the sole woman living on the coast had a wholesome awe of it, but that she could abide the winter fierceness of it at all.

At last the stormy weather went by and the radiant June weather and the new boarders came together. Miss Janet felt, the afternoon of the arrival, far more like rushing to hide behind the great bulkhead at the Infants' Home than going down to welcome the strangers. The responsibility of it seemed something positively awful. Would they like anything she had prepared for their tea? At the prices she had asked, ought she not to feed them, well—at least off from solid gold and silver?

She was suffering all the anticipatory horrors of the occasion, as for the third time that day she peeped into the water-pitchers to see if any dust had deposited there, when Elizabeth's feet clattered up the narrow stairway, and Elizabeth's voice said: "They're a-coming! There they be! and, my, what a load of trunks! Miss Pierson, they ought to go in the barn—the trunks, I mean."

A moment more, and the worst, the very worst that could come, had come—Miss Janet had taken boarders. They had been welcomed and shown to their rooms; but would they stay when they saw how simply she meant to live? It was impossible to get the trunks up the stairway; they had to be hoisted over the railing of the balcony and taken in through the storm doors. Robin helped to do that—John Robin. John Robin went about in the morning with a milk-cart; at mid-day and all odd hours of the day, with a baggage-wagon, conveying luggage or passengers, as the case might be, and he was always open to an engagement with his road-wagon and "pair" for any place between Long Branch and Spring Lake. John Robin was the most important man to the public in Ocean Park. He would, for a reasonable sum, build you a house, or put down for you a cucumber pump. Miss Janet had frequent occasion to test his alacrity and his common sense. With Mrs. Knapp, John Robin and Elizabeth on her side, she felt that success ought to alight on the banner of her endeavour. Her only rival for the affection of Elizabeth was the Salvation Army.

The next morning, very early, Miss Janet was in the little kitchen. Had she suddenly fallen heir to a kingdom her anxiety could not have been greater for the welfare of her subjects than it was concerning coffee, chops and omelets. Sounds, the very noise of fire-building, rattled so readily up the slight partitions to the rooms above, that she dropped the coal into the stove in a newspaper, and beat the eggs for cornbread out in the back porch, lest the sleepers be disturbed. Elizabeth laid the table on tip-toe, and whispered, hoarsely, in at the kitchen door to ask, "Was it time to ring the rising bell?" so utterly exhausted was the vivacious girl with the exercise of keeping still.

From the moment following that breakfast, Miss Janet's life seemed, in a certain, very busy and bustling way, taken out of her own hands. There was so much to be done, and no time to consider seriously the doing of it. Life was so new to her in its every hour, and every day seemed to float her into the new region of new thoughts and new lives that were full of vivid, throbbing interest.

Mrs. Lawrence was charmingly interesting, with a fascinating, vague unrest about her that kept one's curiosity constantly in action. At one moment her face wore the expression of infantile innocence, and her words denoted the frank ingenious heart of a child. The next time one met her she gave the impression of a world-worn, weary woman, who had met

disappointment, deep and intense, at every point on the way. And then, ere you had time to recover from the surprise of it, you would be gazing at, and listening to, one of the loveliest embodiments of happy success that the world holds.

Miss Janet was an intense lover of lovely women. Not a line of beauty in form, or trace of grace in character ever escaped her. Between the ocean and Mrs. Lawrence life was kept up to a point of unfaltering interest for the first two weeks, and then, something else came—six boarders. They were friends of Mrs. Lawrence and insisted on being admitted, even though two lads, sons of one of the ladies, were compelled to occupy a room in the unused barn. With eight boarders, and ninety-five dollars a week, Miss Janet felt that her time was fully occupied.

July came. With it the crowds began to grow on the board-walks; at the bathing-grounds; in the streets of Ocean Grove; and Wesley Lake blossomed with boats, freshly tinted and gorgeously fitted.

The great auditorium was filled; the Holiness Meetings begun. Sounds of song and cries of petition vibrated from tent to cottage; from cottage to temple; from temple to tabernacle; from tabernacle to auditorium, and from thence on Sunday afternoons to the vast assemblage that crowded the sea-sands, and prayed and sang with preying breaker and sounding surf, until the very steamships, throbbing down the ocean, beat back responsive guns. It was at that time that the gospel tent arrived on the Ocean Park side of Fletcher Lake; it was then that the raspberries came, red and luscious, brought every day by a young girl who wore "Salvation Army" brodered on her jersey; then that the pressure to take more boarders became more than Miss Janet could bear without positive suffering. Now that the fear of getting into debt was removed, she determined to have, let come what would, her own summer by the sea. Every evening, as soon as tea was over, she set forth for her walk along the sands, to Ocean Grove. Miss Janet never took kindly to the poor little boats that threaded the ferry to Jerusalem Way. The walk thence to the post-office and markets always made her think of the tiresome end of towns where she had lived in that life of, oh! so long ago. When she thought of the farm, two miles from Templeton; when she sat down to write the hurried, brief letter that went dutefully thither twice in the week—the letter that contained nothing of her real, true life, but simply told that she was well and getting on fairly well—a very strange sensation crept over her. She began to doubt whether she ever had been Janet Pierson, living there, or, in fact, anywhere, until now, in this real, vivid, intense life that had awakened the quick of her soul.

The market men sought to please Miss Janet. The fisherman brought to her their choicest "outside catch" of fish. The baker always selected the brownest, fairest-looking loaves to leave at the Scribner cottage, and the poor pied cow, tied all day and every day to the end of a long, cruel rope, her only shade from the fire of the sun the passing shadow of a friendly cloud, her only food the sharp, stiff, triangular sand-grass, learned to know and to greet the slight figure that came with every day to fetch her morsels of food. Yes, even the pied cow stretched her rope to the utmost to meet Miss Janet. It seemed to her that the very heavens were bent above her happy head in benediction.

(To be continued.)

DOES ANYONE LIVE A HUNDRED YEARS?

It will be remembered that Sir George Cornewall Lewis undertook to prove that nobody had ever lived to be a hundred years old. He contended that the reputed centenarians were persons whose history was obscure and whose births could not be verified. No one, he maintained, who had lived before the public was included in the number. Now, on the other hand, an English physician, Dr. George M. Humphrey, brings forward the results of an extensive and rigorous investigation, which has shown that the attainment of centenarianism is by no means impracticable, not less than seventy-four persons being enumerated who have unquestionably reached or exceeded the age of a hundred years. Nothing, for instance, could be better authenticated than the longevity of the famous French savant, Chevreul, who was more than a hundred and two years old when he died last year. In 1875, Sir Duncan Gibb recorded the case of a great-aunt of a Mr. Williams, who had sat at the head of her own table for a hundred Christmas days, having been married at the age of fifteen. We observe that Dr. Humphrey puts faith in the extraordinary age ascribed to Thomas Parr (one hundred and fifty-two years) on the ground that William Harvey, who performed the post-mortem examination, would have taken pains to ascertain the truth had he had cause to suspect that an imposition had been practised. In the case, too, of John Bayles, said to have been one hundred and thirty years old when he died in 1706, there is extant a medical description, with details, that satisfied the observers of the correctness of the reputed age. Outside of England there have been trustworthy examples of centenarianism not mentioned by Dr. Humphrey. When we bear in mind the fact that the bishops of the Greek Church are even more careful to register births than are the English parochial clergy, we must accept, as deserving of credence, the statement made to Sir Henry Halford, by Baron Brunow, the Russian Ambassador to the Court of St. James, that there is, on the borders of Siberia, a district where a year seldom passes in the course of which some person does not die at the age of one hundred and thirty. Then, again, from official accounts of deaths in the Russian Empire in 1839, it appears that there were 858 persons whose ages ranged from 100 to 105; 130 ranging from 115 to 120; and three from 150 to 156. At Dantzic, one was said to have lived to one hundred and eighty-four, and, in the next year, 1840, another died in Wallachia, at the last mentioned age. In ancient times, also, there are official records of centenarianism, whose accuracy is not easy to impeach. Thus, when Vespasian made his census in A.D. 74, there were found to be, in the Roman Empire, fifty-

nine persons who were just a century old; 114 who were from 100 to 110 years of age; two from 110 to 125; four from 125 to 130; three from 135 to 140. Among the distinguished persons whose age there would be abundant means of verifying, may be mentioned Fabius Maximus, who died a centenarian; Terentia, the wife of Cicero, who, according to some, lived to be one hundred and three, according to others one hundred and twelve; Claudia, the wife of the Senator Aurelius, who died at one hundred and fifteen. It is, also, to be noted that on the tenth anniversary of the taking of the Bastille, Bonaparte, then first consul, received two invalid soldiers, one of one hundred and six, the other of one hundred and seven years; and that, in 1822, Pietro Huel, who was then one hundred and seventeen years old, and the only Frenchman living who had seen Louis XIV., assisted at the inauguration of the statue of the Grand Monarch.—*New York Ledger.*

AN AUGUST MORNING.

In gleam of pale translucent amber woke
The perfect August day;
Through rose-flushed bars, of pearl and opal, broke
The sunlight's golden way.

Scarcely the placid river seemed to flow
In tide of amethyst,
Save where it rippled o'er the sands below,
And granite boulders kissed.

The heavy woodland masses hung, unstirred,
In languorous slumber deep,
While, from their green recesses, one small bird
Piped to her brood, asleep.

The clustering lichen wore a tenderer tint,
The rocks, a warmer glow,
The emerald dew-drops, in the sunbeam's glint,
Gemed the rich moss below.

Our fairy shallop idly stranded lay,
Half mirrored in the stream,
Wild roses drooped, glassed in the tiny bay,
Ethereal as a dream.

You sat upon your rock, a woodland queen
Upon a granite throne;
All that still world of loveliness serene
Held but us twain alone.

Nay, but we felt another Presence there,
Around, below, above;
It breathed a poem through the crystal air,
Its name was LOVE!

—*Fidelis, in The Week.*

MODERN LITERARY CHANCES.

The aspirant for literary honours with pecuniary remuneration should remember that the most famous names in the literary guild earned their money for the most part in other than literary ways. Bryant was an editor and publisher. Longfellow and Holmes and Lowell were Harvard professors. Emerson and Bayard Taylor were lecturers, and Taylor was also a *Tribune* editor. Curtis and Stoddard depend upon editorial salaries; Stedman is a broker, and Halleck was John Jacob Astor's private secretary. And one might go further with this list. Whittier began as an editor, and only in middle life attempted to lean upon literature alone for a support, which his early savings and simple habits made possible. It was always Longfellow's advice to young men who wished to be literary to have first, and mainly, a vocation independent of the finer muse. If a young writer thinks he possesses genius he may, of course, experiment with it; but it will serve his purse and peace of mind better to secure some source of labour and income that is more philistine and worldly, and ride his Pegasus only at inspired intervals. For it is a fact, in spite of the occasional big figures that are given as the results of literary work, pure and simple, that the men who prosper or have prospered by that alone, are only, at any one time, a few dozen in number among our sixty-five millions of people.—*Ladies' Home Journal.*

A MODEL RAILWAY.

The Burlington Route C. B. & Q. R. R. operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track and efficient service it has no equal. The Burlington gains new patrons but loses none.

OUR NATIONAL FOODS.

Every grocer and general merchant who wishes to make hay while the sun shines should see to it without delay that he has in stock an assortment of "Our National Foods." They are gradually growing in popularity, and storekeepers who have not yet handled them would undoubtedly bring grist to their mills, by doing so. Popular as these foods are, there is yet ground waiting for the wide awake business man to cultivate, and he who first breaks the soil will reap the first fruits. The Ireland National Food Co. (Limited) of Toronto are the manufacturers of these invigorating, health-giving and delicious foods, a partial list of which will be found in another column.

THE MISSIONARY WORLD.

WESTERN CIVILIZATION IN RELATION TO PROTESTANT MISSION WORK.

The Rev. T. W. Pearce, Canton, writes in the *Chronicle* of the London Missionary Society as follows:—

Canton is not the best vantage ground from which to gauge the results of foreign intercourse with China, whether official, mercantile or missionary. Kwong Tung is not one of the liberal provinces. Its officials seldom belong to the progressive school. Their conservatism is of that staunch old kind that can be relied on to present its boldest front to the foreign innovator. One capacity in which the high authorities of these two southern provinces (Kwong Tung and Kwong Sai) serve the Emperor is analogous to the service rendered by the useful skid or drag which the waggoner puts on the wheels to steady the loaded vehicle when going down hill. All we know of their policy leads us to think that our provincial rulers would interpose checks on the people salutary and judicious, if such were needed, to prevent the civilization of Canton from yielding too readily and rapidly to the civilization of Hong Kong. All the more noteworthy then is the circumstance that there is so much in Canton to remind us of the progress of Western ideas. We have to begin with steam and electricity. Armoured gunboats contrast strikingly with native shipping on the river, while the telegraph contrasts no less strikingly with most of the native buildings on shore. And yet steam and electricity are not the best proofs that can be adduced of China's progress. They were forced upon her by certain stern conditions arising out of new relations with Western powers, and their presence in Canton is still too painfully suggestive of Western civilization affixed from the outside rather than of Western civilization inwrought into the substance of Chinese life and manners. We have not far to look in this province for evidence of a more pleasing kind. When a native doctor puts on his signboard the words, "Western healing," and relies on this sign as a means of attracting patients, he appeals to a sentiment which he knows to be diffused widely—so widely that it now offers the best prospect of securing a lucrative practice.

"Western healing" signboards are not uncommon; they may be found in country districts remote from the provincial city. This fact is the more significant if it be contrasted with the early history of "Western healing" in China as contained in the earliest reports of the Canton Medical Missionary Society, the oldest medical missionary society, not in China only, but in the world.

The increasing demand among the common people for goods of foreign manufacture, and the wider use in various native industries of foreign machinery are indubitable tokens of progress. There are other and very extensive native industries (e.g., silk-weaving and boot-making) where, but for the antagonism of vested interests, machinery from abroad would long ago have been adopted. Even now in the face of strongly marked opposition it is winning its way inch by inch, and must soon modify considerably where it does not revolutionize wholly traditional methods.

There is another class of evidence yet more convincing which attests the fact of China's progress. It is found in the efforts now being made by a small section of the literate class in the van of progress to educate the reading public in Western ideas. There is what may be termed without a gross misuse of words a native literature of progress. There are books by Chinese authors written to advocate the opening up of China to Western civilization, and the remodelling of the institutions of China upon Western lines. It has sometimes seemed to me that this literature of progress is worthy of more attention than it has yet received from foreigners in China.

Books of this kind have one or two noteworthy characteristics. The first is the use made in them of the ancient classics of China. Confucius and Mencius are seen to be on the side of progress and in harmony with the spirit of this age. Foreigners are apt, it is said, to look upon the followers of Confucius as conservative and opposed to all progress. How can that be when the great distinguishing trait in the character of the sage is expressed by a word which means that Confucius did "at every time what the times required"? "The timeless one," Dr. Legge calls him, coining a word to convey without periphrasis the exact signification of the original.

Had Confucius been a man of the present age, he would have done what the conditions of the age demanded.

Of this there is positive evidence in the Master's own words to that disciple who asked him how the government of a country should be administered. The master said:—

Follow the seasons of Ha,
Ride in the state carriage of Yau,
Wear the ceremonial cap of Chau,
Let the music be the Shiu with its pantomimes.

This shows how eclectic Confucius was—a man who, had he lived in the present, would have taken the most valuable elements from Western sources, and turned them to account in the service of his country. Instead of seasons, state carriages, ceremonials, cap, and music, he would perhaps have given his counsel thus:—

Take education from America,
Military science from Germany,
Shipbuilding from England,
Jurisprudence from France.

There are other features of this literature of progress which call for a passing notice. The reader is told plainly that China lies in danger of taking the semblance of things

for the reality. It is feared that China may stop short just at the point where it most behoves her to push on. The following figure in one of the books is particularly graphic. The hair or hide of an animal is not the living creature itself. But the hide stuffed or preserved may be made to resemble the living creature. There is a semblance or shadow of Western civilization which is to the reality what the hair or hide of an animal is to the living animal.

We now reach the (to us) important question as to the state of religion in China when Western ideas prevail. Will the opening up of the country to Western civilization help forward the cause of Christianity?

The literature of progress, the merits of which have been pointed out, occupies a certain well-defined position in regard to Christianity. The books record the answer of native Confucian scholars to all questions as to the prospects of Christianity in China, and the reception to be accorded to that religion under a new civilization. The answer is, we think, thoroughly representative, and it is as uncompromising as unequivocal. Canon Liddon quoted some time since a distinguished Moslem, who expressed himself in this sense: "We will have your benevolence, your charity, your justice and truth, your science of health, your railroads, telegraphs, and manufactures. We will have what is good for us, but we will not have your Christian dogmas, your Trinity, your Divinity of Jesus, and the rest of it."

The advanced Chinese does not need our benevolence, our charity, our justice, or our truth, but for the rest he expresses himself in a sense very near to that of the distinguished Moslem. It would be possible to find in these native books parallels almost too striking. Among the marble workers of Canton are ingenious persons said to have a talent for improving on Nature's handiwork in the veins of certain slabs of stone. Nature produces the rough outlines of mountains, trees, etc., in a pair of slabs; the aid of art is called in, and the resemblance made still more exact. I have no desire to exercise a like misplaced ingenuity in finding or making resemblances, though the outlines lie ready to hand. A sentence or two will describe the attitude of liberal-minded Confucianists toward Christianity. To them Western science and civilization are things separate and apart from Right Reason, the "transforming doctrines of the Sages." The end of right doctrine is to teach men to be right, to make them men in the only worthy sense. This is what Western inventions, be they ever so skillful, cannot do.

Foreign civilization is more comprehensive than Chinese civilization, but Chinese religion is more comprehensive than foreign religion. In things material the advantage lies with foreigners, in things moral with ourselves. True to its own nature and claims, Confucianism goes a step further, and attempts to turn the tables on Christianity.

"At the present time," writes one, "the Chinese language and literature are taught in the institutions of learning in the West. The five classics and four books are read every day in the original text, with translations and comments in different Western languages. Foreigners who study our classics know how to value the admonitions and precepts of these ancient books. They are more in earnest in their desire to take our doctrines for a rule of life than Chinese converts to Christianity are in their aim to follow the teaching of foreigners. And herein we have further proof that the doctrines of Lu and Shun, U and Tong, Man Wong and Mo Wong, the Duke of Chau, and Confucius, inculcate the practice of perfect virtue, and are in accord with the mind of heaven and universal conscience of mankind. Men believe their doctrines without questioning, and adopt their tenets without being urged thereto. In course of time the prosperous influence of these doctrines will extend far and wide, and the ascendancy these truths gain over men's minds be greater from day to day. None within the four seas will dare to forsake the doctrines taught by the ancient sages of China."

In this strain writes an astute and crafty native scholar. Fearing that the "transforming influences" from abroad which are to renovate this ancient civilization may have in them something of danger to this ancient religion, he does the best he can to cultivate in his countrymen faculties of discrimination to know what to borrow and what to reject.

From the scholars of China, Christianity has little to hope for at present. In their attitude toward Western civilization they differ widely among themselves. Some are found to advocate the employment of foreigners in the control of all departments of labour connected with the opening up and defense of the country. Others think that the less of foreign direction the better, and declare that the new civilization having advanced thus far will continue to develop without outside aid or stimulus. One class would take from us nearly all we have to give except the Christian religion. This would mean the sweeping away in many directions of existing institutions. The larger and more cautious class favour the grafting or blending process. There is one point only on which all are agreed: they will not take the Christian faith.

The position in China to-day is not new or at all peculiar to this part of the mission-field. In India there has long been an attempt to blend native religion with Western civilization. In the neighbouring kingdom of Japan the strife between an old faith and a new culture is nearing its close. There the movement in favour of Christianity has set in, and the triumph of the Gospel in Japan is perhaps nearer than the ascendancy of Western education in China.

DR. DALMAR, of the Meravian Theological institution at Gnadau, succeeds Dr. Delitzsch at Leipzig.

Ministers and Churches.

THE Rev. E. Cockburn returned home from his holidays last week.

THE Rev. B. C. Jones, Port Hope, arrived home last week after a two weeks' outing at Stoney Lake.

THE Rev. D. Lewis, Port Hope, an Alliance delegate, preached recently at Point St. Charles Presbyterian Mission.

THE Rev. Mr. McLennan, of St. Elmo, who has been visiting friends in Scotland, has returned and resumed his duties.

THE Rev. J. A. Macdonald, late of Brigden and Bear Creek, has taken up his residence in Toronto. His address is 207 Markham Street.

THE Rev. S. Carruthers, Kirkwall, has arrived home again from his holiday trip to New York and other points and is renewed in health.

THE Presbyterians of Dixie and Cooksville, near Streetsville, had a lawn party recently at which 1,000 people attended and \$200 was taken in.

THE contract for the erection of the new Presbyterian church in Forest has been awarded. It will cost \$7,600. Work will be commenced at once.

THE Rev. Mr. McGill occupied the pulpit in St. John's Church, Cornwall, Sunday morning week. The pastor, Rev. Dr. MacNish, was away enjoying his vacation.

THE Rev. J. Allister Murray, pastor of St. Andrew's Presbyterian Church, London, has returned from his trip to the Pacific coast, and is reported somewhat improved in health.

THE Rev. Isaac Campbell, M.A., the pastor of Knox Church, Listowel, has returned from his deserved vacation and officiated last Sunday week with renewed energy and vigour.

THE Rev. A. A. Scott, Carleton Place, arrived home from his vacation last week, much refreshed and invigorated by his brief vacation, and resumed his pulpit duties in Zion Church on Sunday.

THE Rev. Robert Wallace, late of West Church, Toronto, preached the other Sabbath to his former congregation in Ingersoll by whom he received a most cordial and affectionate welcome.

THE Presbytery of Glengarry has sustained a call from the congregation of Kenyon to Rev. Roderick McLeod, of Strathlone, in the Presbytery of Victoria and Richmond; stipend promised, \$900.

THE "Acts and Proceedings of the Sixteenth General Assembly of the Presbyterian Church in Canada" has been issued. The volume is larger, fuller, more complete and accurate than ever before.

THE Presbyterians of Georgetown and Limehouse had an excursion to Burlington Beach recently. The day was fine but the turnout was small. Some unfortunates missed the train and had to remain in Hamilton until the next day.

THE Rev. James Ballantyne, M.A., pastor of Knox Church, South London, returned from a three weeks' sojourn at Nantucket Beach, on Saturday night week, and occupied his pulpit on Sunday. He feels thoroughly recuperated in health by his outing.

THE Rev. Alex. Urquhart, of Brandon, went to Carberry where he takes part in the ceremony of the induction of Rev. Mr. Drummond to the charge of the Presbyterian Church in that town. Rev. T. C. Court, of Montrose, occupies the pulpit of the Presbyterian Church, Brandon.

A BRANDON correspondent states that the Brandon Presbyterial Society of the Woman's Foreign Missionary Society has twenty auxiliaries with over two hundred members. With one or two exceptions these auxiliaries have been organized by the president, Mrs. Worthy, and Mrs. McTavish, of Chater.

THE Rev. Dr. F. R. Beattie, Professor in the Theological Seminary, Columbia, S.C., reached Canada from Birmingham, Ala., where he has been spending part of his vacation. He will remain about three weeks and return with his family to Columbia early in September to resume his duties in the Seminary there.

L'ORIGINAL St. Andrew's Church annual Sunday school picnic took place last week in the beautiful grove of Mr. Abbott Johnson. There was a large attendance of all parties. Refreshments were varied and abundant. The proceedings were conducted by the pastor, Rev. Mr. Bennett, who seemed to feel he was again a boy.

THE Rev. Dr. Caven, who has been spending a few days visiting his mother near Motherwell, filled the pulpit of the Presbyterian church in his usual very acceptable style. Motherwell, says the *Stratford Beacon*, can always ensure the reverend Doctor, not only a full congregation, but also a highly attentive and appreciative audience.

THE Fergus correspondent of the *Guelph Mercury* writes: Mr. Strachan ably filled Melville Church pulpit, Dr. Smellie referring in a very feeling manner to the deaths which had taken place in the congregation. We are pleased to hear good reports of the pastor, Mr. Craig. He is now able to sit up and hopes to be out again soon.

A MEMORIAL service was held in St. Andrew's Church, Guelph, last week by the pastor, Rev. J. C. Smith, B.D., having reference to the death of Mrs. David Kennedy, one of the oldest and most faithful members of the church. The pastor's theme was suited to the occasion, and his references to the deceased lady were also most appropriate.

THE Rev. Mr. Shore, the new pastor of the Carleton Presbyterian Church, St. John, N.B., preached Sunday morning and evening to large congregations. He is an eloquent, forcible speaker, and will do good work in his new charge. Before leaving St. Stephen, where he had spent five years, Rev. Mr. Shore was presented with a purse containing \$120.

THE Rev. John Wilkie, who has been addressing meetings in Manitoba and the North-West Territories, writes from Regina: Rev. Norman Russell, 133 Baldwin Street, Toronto, has very kindly agreed to look after the interests of the Indore College during the time he remains in Canada and shall receive and take out with him all books intended for the college library.

THE Rev. James Hamilton, B.A., who has been Presbyterian minister at Sunnyside, took his departure recently for Ontario, where he has accepted an invitation to become pastor of the congregation of Cadey, in the neighbourhood of Owen Sound. Mr. Hamilton will be married shortly at St. Mary's, Ontario, to Miss Oliver, formerly a teacher at Springfield and more recently principal of the Carberry public school.

AT a congregational meeting held in the church, Columbus, it was decided that the congregation of Columbus and Brooklin were in a position to extend a call to a minister. Rev. Mr. Eastman, Oshawa, will therefore moderate in a call on Monday, September 1, at the hour of half-past nine a.m., in the church at Columbus. It is expected that the call will be unanimous, though the name for the present is withheld from the public.

WE understand, says the *Lindsay Post*, that Rev. Mr. Johnston does not wish to accept the call to Stratford and that steps will be taken to persuade our Stratford friends not to press it. While the Stratford call is a very pressing and unanimous one, the Lindsay situation is to be considered; and Mr. Johnston is doing such good work here and is so highly esteemed by all, that it is very gratifying to be able to state that he is not likely to be removed.

THE Rev. Mr. Patterson, of Toronto, preached in the Presbyterian church, Brooklin, on Sunday, the 17th inst., in place of Rev. P. J. McLaren. The reverend gentleman's services, afternoon and even-

ing, were distinguished for simple, clear and strong exposition of doctrinal and practical truth as well as beauty of style, and for the power with which he defended Gospel truth, and the exactness of his presentation of the different features of this subject.

PROFESSOR PANTON, of the Guelph Agricultural College, has left for the Yellowstone Park, where he purposes studying the marvellous phenomena of the boiling springs in that region, and the innumerable places of great geological interest found in a park which contains over 3,600 square miles. The information gathered will be arranged for a lecture, and it is likely our citizens will have an opportunity to hear something about this wonderful place by one who during the past year has taken a prominent place as a descriptive lecturer.

THE *Port Hope Times* says: The interchange of services which have been going on between the two Presbyterian churches in the town for the past three Sundays have given general satisfaction to members of both congregations. Last Sunday morning Rev. Mr. McWilliam preached in the First Church and in the evening preached to a crowded congregation in the Mill Street Church. Next Sunday and the Sunday following, the two congregations will revert to their accustomed practice of two services per day, after which Mr. McWilliam will seek a well-deserved vacation, and Mr. Jones will officiate at one service per Sabbath in each church.

MR. ALEX. STEELE, farmer, Southwold, died last week in the eighty-eighth year of his age. Born in Scotland, the deceased, who was a minister of the Presbyterian Church, came to Canada in 1843 and settled in Halifax, where he remained a year, removing to Bowmanville. He remained there for four years, at the end of which time he gave up his pastoral work and took to farming, settling on the Luke road, Southwold, where he has since resided. Mr. Steele was a respected member of Fingal Session. His wife survives him, as do three sons, Alexander, head master of Orangeville High School; John, a farmer in Southwold, and James, a coal merchant, Sioux City, Iowa.

ANOTHER and most successful lawn social under the auspices of the Ladies' Association of the Presbyterian Church, Waterdown, was given on the manse ground on Thursday evening week. The manse has been thoroughly repaired, rooms enlarged and painted and papered throughout, with a large addition at a cost of \$600. The congregation feel assured their pastor has now a comfortable house. Rev. Mr. Thompson was expected to give a talk on Vancouver that evening, but the amusements were so varied, also music by the band, that it was thought well to postpone it. One feature was a balloon ascension. A large balloon was found in excellent preservation in one of Mr. Peter Creen's fields, thought to have come from Toronto; it was inflated, sent up, and soon disappeared from sight. Any person finding same please communicate with brass band. Proceeds for evening about \$70.

ON Sunday week St. Andrew's Church, Blyth, was re-opened after being closed for some time past; the interior of the edifice has been very beautifully and artistically decorated since they last met in it for worship. The congregation was very large at both services. The Rev. W. T. McMullen, D.D., of Woodstock, occupied the pulpit at both services and preached able and eloquent discourses, which were attentively listened to by the large congregations present. The well-equipped and efficient choir under the leadership of Professor Oaks rendered some fine music. The collection at each service was handsome. A pleasing circumstance is mentioned in connection with the re-opening. The service on Sunday evening in Trinity Church was dispensed with to give the congregation an opportunity of being present at one of the opening services in St. Andrew's Presbyterian Church.

THE Rev. W. S. Bannerman, M.A., a recent graduate of Princeton Theological Seminary, was married to Miss Grace Mitchell at the residence of the bride's father, Maple Grove Farm, Grey County, Ont., on Monday the 18th inst. The ceremony was performed by Rev. John MacAlpine. Miss Octavia McGill was bridesmaid and Rev. J. B. McCuish, M.A., a class-mate of Mr. Bannerman's, was "best man." Mr. and Mrs. Bannerman left that same evening via Toronto to Montreal to sail on the *Sarnia* to Liverpool on their way to their mission station in Western Africa. Mr. Bannerman is appointed by the Board of Foreign Missions of the Presbyterian Church of the United States to the Gaboon country between the Congo and the Niger. We wish them a pleasant trip and a happy and useful life in their chosen work. They may be assured that they will be followed by the prayers of their many friends in this country as they are engaged in their work for the Master "bringing in the sheaves" in benighted Africa.

THERE was a small attendance in St. Andrew's Church, Guelph, last week of those interested in the National Missionary Conference, which will be held in Indianapolis, Ind., on September 3 to 9. The chair was occupied by Rev. J. C. Smith, B.D., who introduced Mr. Matthew Francis, the secretary appointed to travel through Canada, and present the purpose of the Conference to the different churches. Mr. Francis addressed the meeting, showing the sacredness and permanence of Christ's last commission, the spirit which should be manifested by His people in regard thereto. He said that the Church in all sections was only now waking up to the true object of its existence, the proclaiming of the Gospel, and defined the ground on which the hope and expectation rested that before the end of the nineteenth century the standard of the Gospel would be raised in every quarter of the globe. The Church had the means and men to accomplish this; all that was wanting was a due sense of responsibility and individual fidelity. He urged the appointment by different churches of delegates to this conference for whom special privileges in the way of travel and entertainment had been arranged. The meeting resolved to leave the appointment of delegates in the hands of each congregation.

THE *Almonte Gazette* says: On Wednesday Rev. Mr. Knowles and family removed to Pembroke, where they will reside in future, the reverend gentleman having accepted a call from the Presbyterian congregation in Alice township. Needless to say they carry with them to their new home the very best wishes of a host of warm friends in this part. Rev. Mr. Knowles has been an earnest, faithful and successful worker in the service of his Master. After preaching in Allistown and Osprey for nine years he came to Ramsay in 1875, and in the period that has elapsed since that time the congregations under his charge at Clayton and Blakeney have made marked progress. When he arrived there was no church at Blakeney, and the one at Clayton was heavily in debt. During his incumbency a comfortable church and manse were erected at Blakeney, a gallery was put in the Clayton church, sheds capable of accommodating over fifty teams were put up in connection with the two stations, new organs were purchased, and other improvements were made, and there is now but \$110 debt on all, with \$80 in the treasury, leaving a net debt on both congregations of about \$30—an exceedingly satisfactory state of affairs. During Mr. Knowles' fifteen years labour 281 members were added to the churches. We trust he may meet with equal success in his new sphere of labour.

FATHER CHINIQUY is at present at Worcester, Mass., where he is holding a series of interesting and successful meetings. The *Times* of that city says: Father Chiniquy is spending to-day in a very quiet way, his eighty-first birthday, as if it were no uncommon occurrence for a man to reach fourscore years and one in full possession of his physical and intellectual faculties. Father Chiniquy's form is as erect, his step as firm, his eye as bright and his brain as clear as if it were the fifty-first birthday, instead of the eighty first, that he is celebrating. Gladstone, Neal Dow, Chiniquy—a trio of octogenarians not to be matched in Christendom. A *Times* reporter found Father Chiniquy at the French Protestant mission on Park street

where he holds a private meeting every day from half-past ten to half-past twelve. There he receives his friends who wish to converse with him on religious or other topics. The venerable ex-priest was much pleased this morning over the great success of the meeting last evening. About 500 French-Canadians were present in spite of the protests of the Roman priesthood. This fact placed beside similar results reached elsewhere gives to the French Protestant great encouragement that the morning light is breaking. The power of the priest is on the wane. Father Chiniquy expects that a few more years will see the French population largely Protestant.

As will be seen from our advertising columns, the Brantford Ladies' College re-opens on Wednesday next. The directors, with praiseworthy enterprise, have reinforced the teaching staff in both the English branches, and the several art departments so that the college stands in the front rank of the educational institutions of Canada and well deserves a large patronage from the office-bearers and members of the Presbyterian Church, which it has served so well for the past sixteen years. The Musical Department is under the direction of Mr. G. H. Fairclough, who has been organist in All Saints' Church, Toronto, for the past two years, and also connected with Trinity and the Toronto College of Music. Miss Waltz, of Toronto, one of the most accomplished sopranos in concert and oratorio and well known in all the leading cities of Canada and the United States, has been engaged for the special department of vocal music and voice culture, and Miss Isabella Rolls, lately of the Conservatory of Music, Leipsic, has been added to the staff as head governess in instrumental music. Other accomplished professors in violin and guitar are also engaged. We understand that the applications for rooms in the college, up to the present date, is exceedingly gratifying and that the bursaries instituted for the benefit especially of our ministers' daughters are attracting a large number to the college. It is the aim of Dr. Cochrane to make the college more and more an institution where the daughters of our clergymen will not only receive a first-class education at the lowest possible expense, but also be surrounded with such religious influences as Presbyterians so highly value. The pupils already enrolled come from Quebec, Ontario, Manitoba and British Columbia with a goodly representation from New York, Ohio, Illinois and other States of the Union.

THE Rev. Godfrey Shore, the new pastor of the West End Presbyterian Church, St. John, N.B., occupied that pulpit at both services on Sabbath week. In the evening he took for his text 1st Kings xviii. 21: "And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." The reverend gentleman said that these words were spoken about 2,800 years ago when idolatry threw its shadow over Israel. The challenge was accepted, and the victory was decisive for the true God. The lesson contained food for thought; first, in the vacillation between the ideas of religion presented to them. Their king had married an idolatrous wife and become wedded to her belief. He had even sent out missionaries to preach of Baal. Hence the people, partly attached to the religion of their forefathers, halted between that worship and the worship of Baal. So it was with those people of to-day who tended to leave the religion of their forefathers and who yet felt at times that there might be something in that old religion, and they dared not altogether leave it. How long would these people halt between two opinions? They must decide for themselves. It was not mere reflection that was required through that most precede decision. If a man would be decided he must not only think, but he must also free himself from all that troubled him. His higher self must be aroused and he must cut off all that is contrary to the conscience which had been given to him by God. He must decide either to follow God or Baal. If religion was a deception, then the man is not moral who countenanced it. If Baal had given man his conscience and the circumstances of his life then man owed him his service, but, on the other hand, if Baal was the deception, man should examine, and, finding it so, he should embrace the right. Decision was not dismayed with difficulties but grappled with them. He who was undecided was in every sense a beggar. He who, on the other hand, determined to reach the end or die in the attempt, rose higher and higher in his glorious resolve.

THE Rev. Dr. Fletcher preached on the morning of Sabbath week in the Presbyterian Church, Hamilton, from Psalms lv. 22—"Cast thy burden upon the Lord and He shall sustain thee." At the close of his discourse, in which the reverend gentleman dwelt at length on the character of God, the varied burdens which fall to the lot of men, the encouragement which they have to roll their burdens on the Divine helper, he alluded as follows to the recent death of Mrs. Ballentine: There are great burdens of sorrow which come suddenly and unexpectedly like a whirlwind, overwhelming us with unspeakable anguish. Sometimes they come like a thunderbolt from a clear, serene sky, crushing us to the earth and almost extinguishing the light of life within us. Such a burden of sorrow has fallen on one of the families of this congregation. In the face of such an afflictive dispensation as has overtaken this family, one feels like the palmist when he said, "I was dumb with silence, I held my peace." Mrs. Ballentine, who has been taken from us so suddenly and unexpectedly, has been for a long time connected with this congregation. Eighteen years ago I admitted her into full communion with the Church of God. She rendered valuable service for many years as a member of the choir in the service of praise. She was a general favourite, highly esteemed, especially by those who knew her best. She was a very estimable Christian, loving her Saviour and delighting in the prosperity of His cause. She was a faithful, affectionate and industrious wife, the very joy and charin of her home. She was a godly mother, taking pains to instruct her children in the truth of God, and to bring them up in the nurture and admonition of the Lord, and like her divine Master she was ever ready to help the poor and needy. That her life so gentle, so useful, so full of good works and apparently so very needful to her five little children, should be so unexpectedly taken away is an inscrutable providence. But where we fail to see and understand, we bow in humble submission and trust. I am sure the whole congregation deeply sympathize with the afflicted husband and his family in this great burden of sorrow which has fallen on them. It is our earnest prayer that God in His great mercy may sustain, comfort and sanctify them in their sore affliction.

THE Peterborough *Examiner* states that the Young Men's Christian Association of that town have resolved to form a permanent organization to carry on Christian work during the summer months at Stoney Lake, combining Bible study with recreation and it is to be known as the Young Men's Christian Association Camp at Stoney Lake. The following were elected officers for the ensuing year: Mr. T. S. Cole, Toronto, President; Rev. W. M. Roger, London, Vice-President; Mr. G. M. Roger, Peterborough, Treasurer; R. J. Colville, Peterborough, Secretary; and an executive committee consisting of Messrs. J. W. Bennet, Peterborough, George E. Williams, Kingston, and F. B. Utley, Lindsay, and officers who have the power to arrange all details. Bible readings were given during the time of camp, by Rev. W. M. Roger, T. S. Cole, George E. Williams, and R. J. Colville; also conferences were held on Association work. On Sabbath, August 10th, Rev. W. M. Roger preached an earnest Gospel sermon from St. Paul's Epistle to the Romans, xiii. 1-2, which was much enjoyed by all present. In the afternoon Mr. T. S. Cole held a Gospel sermon at the cottage of Mr. Thomas Briddburn, Boschink. Owing to the stormy weather the attendance was small. Rain was falling when the time for the evening Camp-fire arrived so it had to be postponed. On Saturday evening, August 9th, Mr. G. M. Roger, at the Camp-fire gave a very instructive talk on the geology of Stoney Lake. All present feel much indebted to Mr. Roger for the important information given. On Tuesday evening, August 12th, a musical evening was spent. An excellent programme of vocal music was given by

Miss Brundrette, Messrs. Crane and H. Stevens, and Harmony Camp, Peterborough. Mr. Simpson gave a humorous vocal selection and Mr. T. S. Cole, Toronto, gave several taking recitations. All the members were well received and rapturously applauded by the audience present on the rocks, and in the canoes, which dotted the lake around the island. The evening's performance was concluded by all singing God Save the Queen. Afterwards Harmony Camp bade our visitors a vocal farewell in appropriate camp songs, etc. It has cheered us to hear many bearing testimony to the good influence the camp has exerted upon many personally, and to all who are privileged to spend their vacation in that health giving resort, Stoney Lake. We propose now to get out an attractive programme for next season and by this means draw many more to the back lakes during the summer months. All of us have felt it was good to be there and return to work with new energy and zeal for our life work. Mr. Cole will continue to hold services each Sabbath during this month, weather permitting, on Juniper Island. Sincere thanks are due to Mr. G. M. Roger and his relatives for many kindnesses shown to all, doing all in their power to make the stay both pleasant and profitable.

THE VIRDEN *Advance* says: The Presbyterians of Virden should now be a happy people, for they have at last got into their new building, and a very handsome and commodious one it is too. The building is 70 x 38 feet, the walls being sixteen feet high, fifteen feet at the west end being taken off for two class-rooms. It is well lighted with a number of windows, composed of frosted and coloured glass. The cost of the building when complete will be about \$3,000. A preparatory service was held on Friday evening, when Rev. D. H. Hodges, of Oak Lake, preached the sermon. Three services were held on Sunday, those in the morning and evening being conducted by Dr. Duval, of Winnipeg, at both of which the church was crowded to the doors. The Doctor preached two eloquent sermons, and was listened to with rapt attention. At the close of the morning sermon the church was solemnly dedicated to the worship of God. The sermon in the afternoon was preached by Rev. A. Andrews, Methodist minister of this town, after which the communion of the Lord's Supper was administered. It is pleasing to notice that the different denominations work together so harmoniously here, as is proved from the fact that the Methodists withheld their service for the occasion. The collections of the day, which go to the building fund, amounted to about \$85. A very successful tea-meeting was held in the town hall on Monday evening, in spite of the unfavourable weather, the tables being filled several times. Palatable and tasty food, and plenty of it, with pretty and obliging waiters, made this a very enjoyable affair, and the promoters have just cause to be proud of their success. After the tea a move was made to the church, where the Rev. Dr. Duval, of Knox Church, Winnipeg, delivered one of the best lectures ever given in our town (or indeed any other town) on "How to Succeed," and the management of the church here are to be congratulated on the honour of receiving the thanks of an appreciative audience for securing the services of this distinguished Christian gentleman and scholar to visit our town. Following is a brief digest of the lecture: Be efficient—be able to do something well. Be courageous—be not afraid to follow out your convictions. Be persevering—go on to the end and never waver. Be honest—no pretence will do. The entire fabric will some day collapse if mere pretension be in the foundation. Be temperate. Drink has slaughtered millions. Let no young woman marry a drunkard because she loves and wishes to save him. I have never known a case where this succeeded. Before marriage the woman has the man—after marriage the man has the woman. Be chaste. Impurity is contrary to God's unchangeable law of success, and he can never succeed who does not keep himself pure so that he may gather himself together for life's conflict. Be godly. No man can be a real success without this. He may gather a little money, may secure a little political distinction, may be able to secure positions of importance in the business world, but as in all nature the higher is served by the lower, so here—the grass supports the cattle, the cattle serve man by feeding his physical nature, the physical nature serves the intellectual nature that is in him, and the intellectual nature sustains the soul. Our highest being, and the trinity in man—the physical, mental and spiritual in glorious combination of trinity in unity—only attains its supreme excellence when its humble service is laid at the feet of Him who is all in all. At the conclusion of the lecture a vote of thanks was tendered the reverend lecturer. The proceeds of the tea and lecture amounted to about \$50. We must not forget to refer to the very efficient services rendered by the large choir, under the leadership of Mr. Bremner, both on Sunday and Monday, Mrs. Fitch ably presiding at the organ.

THE Halifax *Mail* says: Rev. Principal Grant occupied his old pulpit in St. Matthew's Church yesterday at both services. Those of the congregation who remember the familiar voice were delighted to hear it once more, and many were present from other churches. The sacrament of the Lord's supper was dispensed in the forenoon. Dr. Grant read as the second Scriptural lesson Matthew xvi. 1-23, and his sermon was based on the words in the sixth verse: "Then Jesus said unto them: Take heed and beware of the leaven of the Pharisees and Sadducees." The opening verses furnish an interview between Jesus and representatives of the Church of that day—the Pharisees and Sadducees. They came to Him who was Himself admittedly the best and most convincing sign that had ever appeared on earth asking to give them what they called a sign. It was as if they had asked the light to give them something by which they could see. The disciples mistakingly interpreted what Jesus said to them in the words of the text, and there was a wrong spirit abroad in the Jewish Church. It was for us to avoid just such a mistake as the disciples made, and to avoid the sin of the Jews. We are no less liable to such error than were they. "Take heed and beware of the leaven." They knew what leaven was. The disciples were satisfied with a literal interpretation of the words; they seemed determined to understand them in their own way. Have we not done so? The experience of centuries shows we are as liable to this shortcoming as then. The very words of the institution of the Lord's Supper, which was to be observed to-day, had become not what they were intended to be, words of concord and love, but the battle cry of opposing parties. Each side was quite certain that what it held was the true meaning. One quoted the words: "This is my body," and what is the use of further argument in the face of a clear statement, says one; another said the substance was not exactly Christ's body, but also bread, while a third contended that it was bread only. So the Church sought to discourage enquiry and insist on its own interpretation. Surely the ludicrous interpretation of the disciples should have saved us from such mistakes. The one thing immediately necessary is to believe with our hearts that Jesus is the Christ. It is easier to persecute your brother because he does not believe in your infallibility than to live the life of Christ and act in His spirit. Luther, because he so insisted on his own interpretation of some parts of Scripture, hindered the reformation. His only answer to the arguments of those who differed with him as to the meaning of the passage was a constant repetition of the words in Latin, "This is my body." It was so, too, with baptism. One would think the Lord could not have opened a door wider; as to the mode he had said nothing. But the Church had divided on this and mutually excommunicated each other. The treatment of scientific truth had been similar. What could be more contrary to reason and sense said the Church at one time than that the sun did not go around the earth. Luther would probably have punished Copernicus as the inquisitors did Galileo. We have found the literal interpretation of Genesis absurd. The spirit of the Pharisees is a spirit which is probably as strong to-day as ever. They and the Sadducees were the two parties that constituted the Church. And what would we think of one, for instance, who would rise up and bid us beware of the spirit of the General Assembly or some supreme Synod. The humiliation of the Church is that it has not learned the spirit of

Christ as it is its glory that it is striving to attain that spirit. The two parties into which the Jewish Church was divided had developed from most excellent principles. The Pharisees had so grown that the true spirit of the law had become covered by multitudes of forms and ceremonies. The other party was characterized by love of the world and intellectual pride. What better principles were ever the beginning of a party than some of those from which the Sadducees sprang, but they were capable at least of the crime of murdering the Son of God. Beware, then, of the spirit of party in State or Church. Party is indeed needed. Men must fight in battalions. What is to be shunned is the making of party the end instead of the means. The man who stands aloof from party is often the most selfish. The preacher painted a word picture of the evil in the world and asked a reason for the weakness of the Church in view of such conditions. It is because the leaven of the Pharisees and Sadducees still abounds. We have not yet attained the necessary stature of Christian life. We have magnified the outward above the inward. The rich is estimated above the poor. The outward Church is too often placed higher than the Head of the Church. Profession was often esteemed above the reality. The sermon concluded with a fervent appeal to the congregation to strive after the higher life in sincerity, to accept of Christ as the only source of sufficient strength to finally accomplish the victory over evil.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, August 19, to dispose of calls. That from Chester to Mr. Leishman, of Angus and New Lowell, was accepted by him. Presbytery agreed to sanction the translation, instructed Mr. Leishman to place himself at the disposal of Toronto Presbytery, and appointed Mr. Burnett, of Ayr, to declare the pulpits of Angus and New Lowell vacant on September 14, and to be Moderator of Session during the vacancy. A suitable resolution in parting with Mr. Leishman was adopted. The call from Erskine Church, Hamilton, to Dr. Campbell, of Collingwood, was declined by him and set aside by Presbytery. Able addresses were made for and against Dr. Campbell's translation by the commissioners, but after having given anxious consideration to the matter he found no reason why he should leave Collingwood.—ROBERT MOODIE, *Pres. Clerk*.

POINTE-AUX-TREMBLES AGAIN.

MONTHLY LETTER SCHEME.

Inquiries are coming in from various quarters: What have been the results of last winter's effort? The Minutes of the General Assembly have given results, and the reports of the French Evangelization Committee have gone out giving results, but still the news does not seem to reach all quarters where an interest has been taken. I have been asked to write a letter "giving results." If editors can have patience with me I would like to put it in a narrative form.

When the statement came in about the beginning of May that, instead of the \$5,000 still required, we had barely \$2,500, and that not exclusively in answer to our special appeals, surprise and disappointment were most keenly felt. The thing had been gone about "in the name of the Lord." Prayer from many hearts had gone up for the whole amount, plans had been laid for getting the whole amount, the agitation had been made extensive enough that, without miracle, large returns might be expected and yet the work aimed at was only half done.

"They shall not be ashamed that wait for Me." That was the verse that came up, but not with comfort. I have waited upon Him about this matter, and I am "ashamed." That was the way it seemed to me. Then the verse looked at me again: "They shall not be ashamed that wait for Me." I must not only wait upon Him but wait for Him, "as they that watch for the morning." But there seemed no time to wait. Either the building must be again postponed or it must be begun in face of a debt, either of which was a strange answer to faith. The allotted time was past and the work only half done. Faith staggered. Then came Christ's word to Jairus in circumstances so similar. He had given his child's case into Christ's hand. It had been accepted. Christ had lingered until the case was lost. And yet in face of death the Master's word was, "Fear not, believe only, and she shall be made whole." Fear not, believe only, and that building shall go up this summer, and that free of debt. Restful, rejoicing faith and persistent prayer—these were the right things in the circumstances, and text after text, promise after promise showed itself in its abundant sufficiency and applicability. When without any plan of mine the last appeal was published for the little letter that then appeared was written not as an appeal at all, but for insertion in the report, the hope was strong that God would use it. The centurion's explanation of Christ's power ending with "Speak the word only, and my servant shall be healed." That suite I exactly and seemed such simple and appropriate truth, "Speak the word only," and some of Thy servants will immediately obey. So when, May 30, Dr. Warden's kind letter came, letting me know that friends in Ottawa had authorized him to draw \$2,500 for the new building, I was not surprised, only deeply, deeply glad and thankful. The way of prayer and power was made clearer than ever I had seen it before. And other dear friends in distant quarters, who had felt the need and joined in the prayer, have joined in the thanksgiving too. "Sing unto the Lord for He hath done excellent things. This is known in all the earth." I would have liked to have written a letter at once letting anxious, watchful helpers know what a beautiful answer God had given, that the whole amount asked for had now been received. But circumstances that need not be explained made it, I thought, at that time imprudent to do so.

The building is now going up and is rapidly nearing completion. May the Lord Himself abundantly use it in His own blessed work.

Brucefield, Ont., August 13, 1896.

P.S.—Concerning the furnishings for this new building I have just received a letter from Dr. Warden. As many have willingly come forward to help in putting up the building, are there not others who will just as willingly take their part in the furnishings? Here is an extract from the letter which will explain what is wanted: "Mrs. Dr. Parsons, Knox Church, Toronto, is to try to raise enough in their congregation to provide all the beds required (costing, I believe, \$1,000). We need everything new. Besides beds we require school desks and seats, kitchen furnishings, laundry fixtures, dining room tables and chairs, lamps, crockery, etc. We roughly estimate these as likely to cost about \$2,500, excluding the beds. This seems a large sum, but then it is for a large building, with accommodation for ninety-two, teachers and all. The old furniture was very old—some of it forty-five years—and in view of the new building we have renewed none of it for years. We are appealing to former pupils to help in the furnishings. We try to exercise the very strictest economy, consistent with efficiency and durability. We try ever to remember that it is the Lord's money we are using for His own work. We look to Him to supply us through His people with all that we really need."

Are there not some amongst us whose hearts shall be made willing? One who will undertake for the desks and seats, another for the kitchen furnishings. Some good housewife will look after the sheets, another the crockery, and another the knives and forks, and so on. Whatever is done must be done quickly, for all must be ordered by September 10. It is such a precious honour and privilege Christ gives up to be fellow-workers with Him in giving light to them that sit in darkness. Will it not be honouring to the Master we love that that house be opened free of debt, furnishings and all? A. R.

British and Foreign.

A NATIONAL Missionary Conference is to be held at Indianapolis, Ind., September 3-9.

PRINCESS LOUISE has completed a statue of the Queen, which is to be erected in Kensington.

THE benevolent contributions of the United States Congregational Churches last year are set down at \$2,398,037.

SOCIALISM, betting and gambling are among the subjects included in the programme of the next Manchester Diocesan Conference.

THE various bodies of Nonconformists in Leamington have formed themselves into an association for united moral, social and religious work.

DR. STEWART, of Lovedale Free Church Mission, Africa, preached both sermons at the anniversary services in Craigrownie Established Church, Loch Long.

THE first annual report of the New Hampshire commissioner of agriculture shows that of 1,342 abandoned farms in the state a year ago 301 are now occupied.

THE floating *Bethel* at Genoa has been sold for \$5,000 to the Maples Harbour Mission, and its place will be supplied by a sailors' rest on shore costing \$27,500.

THE students of New College propose to form a "settlement" for eight or ten of their number in the Pleasance district of Edinburgh where they carry on home mission work.

A NEW departure at the Wesleyan Conference this year was a cricket match, when eleven parsons played against eleven laymen; the latter were victorious by thirty-nine runs.

ADVICES from Yokohama are that qualified men declined to compete with the young men in the recent Japanese elections and consequently there is general disappointment at the result.

MR. T. R. PORTEOUS, who is to succeed Mr. Gray at Harri-smith, South Africa, is the son of Rev. J. Porteous, of Ballintrae. He was ordained by Ayr Presbytery at Girvan recently.

THE Rev. Charles Cooper, M.A., who supplied Principal Miller's place in the Madras Christian College during his absence, has arrived in Britain on his second tour of eighteen months.

THE Defoe Chapel at Tooting, which lately passed from the Presbyterians to the Independents, is to be re-opened by Rev. Andrew Means, who for the present will discharge the duties of pastor.

THE mail coach service between London and Oxford has been revived. The service has been established in consequence of the heavy charges made for the conveyance of mails by the railway company.

A VOLUME of "Verses and Imitations," in Greek and Latin prose and verse, by William Wardlaw Waddell, a son of Dr. P. Hately Waddell, of Glasgow, contains a rendering in Latin of "Scots wha hae."

PROF. WATTS, of Belfast, assisted Mr. Macaskill, of Dingwall, at the communion on a recent Sunday, and his place in the Oban pulpit was taken by his son-in-law from Magee Cille, Londonderry.

THE International Old Catholic Congress is to be held September 12-14, at Cologne. The German, Swiss, and Austrian Old Catholics have a population, it is estimated, of about 120,000; besides these there are also 7,000 in Holland.

IT is understood that Dr. Arthur T. Pierson has consented to undertake a brief tour among the churches in behalf of the work of the Presbyterian Board of Foreign Missions. It is probable that he will enter upon this work in the early autumn.

DR. OLIVER, of Regent Place U. P. Church, Glasgow, has been preaching at Stornaway during his holidays. In his early days the venerable minister taught a private school at Stornaway, and many of his old scholars crowded to hear him.

MR. JOSEPH CONNELLAN, a brother of Father Thomas Connellan, has followed the example of the latter by seceding from the Roman Church; he publishes an account of his conversion in a pamphlet entitled "From Bondage to Liberty."

AT a public soiree held in Rothesay recently Dr. Williamson, of Kingarth, was presented with a cheque for \$4,000 on his retiring from the ministry. Sir William Mackinnon, Bart., of Ballinakill, presided. Dr. Williamson was ordained in 1844.

A CORRESPONDENT of the *Record* is said to have recognized in the curate of a south country parish a Jesuit whom he had often heard preach in Rome. This Jesuit, who is said to have previously held several curacies in England, fled as soon as identified.

DR. GEORGE SMITH, secretary of the Free Church Missions, bitterly complains that the only sanatorium of the Livingstonia Mission, above the 4,000 feet fever limit, at the north end of Lake Nyasa, has been sacrificed to the Germans, quite unnecessarily in his opinion.

HADDINGTON Presbytery agreed to accept the offer of \$3,750 by the heritors towards the restoration of Prestonpans Church, but Mr. Smith, its minister, who does not think that even \$10,000 would cover the legal obligations of the heritors, intimated his determination to appeal to the civil courts.

THE Rev. R. Lawson, of Maybole, intends to devote his brief holiday to a pilgrimage to some of the sacred places of Scotland, including Iona, St. Andrew's, Dunfermline, Dunblane, Anwoth, Kilmany, Blantyre, etc. His open air meetings on Sunday afternoons during the past month have been largely attended.

THE Rev. John Sellar, of Portobello, in his morning discourse on a recent Sunday, pointed to the liberties taken with the sacredness of the Sabbath as one of the ominous signs of the decadence of our age, at once a symptom and a cause of national degeneration. Sunday evening concerts on Portobello pier are attended by thousands of people.

THE Rev. Dr. Wright, of the British and Foreign Bible Society, has returned from a tour to China. He attended the Shanghai Conference for the purpose of securing uniform versions of the Scriptures; and a series of resolutions was unanimously agreed to by the Conference which will, it is expected, secure uniformity in the different translations in the future.

THE Rev. Dr. G. F. Pentecost, formerly of Brooklyn, expects to sail from New York on September 6 on his way to India, where he will do evangelistic work. The following month he leaves England accompanied by a party of friends from that country and Scotland. In India the company will be added to by a number of helpers from this country, among whom will probably be Mr. Ira D. Sankey.

SOME leading supporters of the Church Missionary Society attending the Keswick Convention have drawn up an appeal to the society for 1,000 missionaries, to be forthcoming in the next five years. They suggest that evangelists should go in groups, that the services of laymen should be used much more than hitherto, and that mechanics and workingmen and women should form parts of the groups, with a view to providing industrial training.

DR. J. HOOD WILSON, of Edinburgh, in the funeral sermon at Ayr on the late Rev. Andrew Rowand, said they had been fellow-students. From Principal Cunningham Mr. Rowand got an impulse, as regarded the holding and teaching of evangelical truth which he never lost. His first practical work was at Irvine, where he succeeded Dr. Wilson as missionary, and where they had such experience among the poor and non-churchgoing that they both became ministers of territorial churches.

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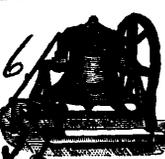
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HEALTH HINTS.

THE FOOD OF MAN.—The lower mammals can live and flourish with comparatively little change of diet; not so man. He demands food not only dissimilar in its actual grosser nature, but differently prepared. In a word, for the efferent nervous impulses, on which the digestive processes depend, to be properly supplied, it has become necessary that a variety of afferent impulses (through the eye, ear, nose, palate) reach the nervous centres, attuning them to harmony, so that they shall act yet not interfere with one another. Cooking greatly alters the chemical composition, the mechanical condition, and, in consequence, the flavour, the digestibility, and the nutritive value of foods. To illustrate: Meat in its raw condition would present mechanical difficulties, the digestive fluids permeating it less completely; an obstacle, however, of far greater magnitude in the case of most vegetable foods. By cooking, certain chemical compounds are replaced by others, while some may be wholly removed. As a rule, boiling is not a good form of preparing meat, because it withdraws not only salts of importance, but proteids and the extractives—nitrogenous and other. Beef-tea is valuable chiefly because of these extractives, though it also contains a little gelatine, albumin and fats. Salt meat furnishes less nutriment, a large part having been removed by the brine; notwithstanding, all persons at times, and some frequently, find such food highly beneficial, the effect being doubtless not confined to the alimentary tract. Meat, according to the heat employed, may be so cooked as to retain the greater part of its juices within it, or the reverse. With a high temperature (sixty-five to seventy degrees C.) the outside in roasting may be so quickly hardened as to retain the juices.—From Wesley Mills, M.D.

BEEF TEA SOUP.—To one pint of beef essence (made in a bottle), quite hot, add a tea-cup of the best cream, well heated, into which the yolk of a fresh egg has been previously stirred. Mix carefully together, season slightly, and serve. The latter is especially nourishing and we wish the nurses to try it. Another excellent way is to pour the beef juice, or beef essence, over a slice of bread freshly toasted, then seasoned with pepper and salt, and served on a hot dish. A cup of hot beef tea given at night to a wakeful patient has often a beneficial effect in producing sleep. In making broth or beef tea for sick people, great care should be taken to remove every particle of fat from the liquid, for fat will not only be likely to upset the stomach, but it will prove most objectionable to him. If there is time for the tea to become cold, the fat will cake on the surface, and can be easily taken off. If, however, the tea is wanted at once, a sheet of clean blotting paper, or a piece of bread, should be passed lightly over the top of the liquid. Care, too, must be taken about seasoning the broth or tea. People who like highly seasoned food in a general way, frequently object to it strongly when they are ill. It is wise, therefore, to season very slightly, and to place pepper and salt on the tray, and let the invalid season his food for himself, if able to do so. A very great point in catering to sick folk is to make food look inviting. Of course all our nurses know that every article used should be clean and bright, the tray covered with a spotless napkin; and if we can put on it a glass containing a few flowers as

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well as food, all the better. Also we must remember not to take over-much food up at one time, for this will be likely to set the invalid against it altogether. It also seems almost needless to say that as soon as the patient has eaten as much as he wishes, take the food quite out of the room, and when it is time for food again bring it in fresh, in a fresh dish with a clean spoon, having made a change in some way. Nothing is more likely to disgust an invalid than to have the food which he had left brought him again and again, as if he were a naughty child, and must finish one portion before any more was given him. We should anticipate and consider the fancies of sick people. When a doctor is attending a case always consult him before offering any food to an invalid. It is a good plan, however, to think over beforehand two or three dishes which can be obtained and prepared without difficulty, then suggest these to the medical man. Every good doctor knows that "kitchen physic" will frequently do more good than drugs, and he will rejoice when he sees that this part of the medical treatment is not neglected.

POISON HAS ITS USES.

Although ammonia is a corrosive poison it has its uses. It is one of the best of remedies as an application in bites of dogs and serpents, and the stinging of bees and other insects. When promptly applied it destroys the poison, and also the tissue which has been impregnated with the poison, very much as a red-hot iron would do the same thing.

Ammonia is used in smelling bottles, for headache; it gets up a counter irritation in the nasal passages that tends to draw the pain from where it was located. Ammonia is also much used for removing grease spots from garments. By its caustic action it converts the grease into soap, which can be washed out with water.

It should be kept beyond the reach of children, if it is to be kept on hand at all, as fatal accidents have occurred to children and others who have used it carelessly and in ignorance of its dangerous properties.

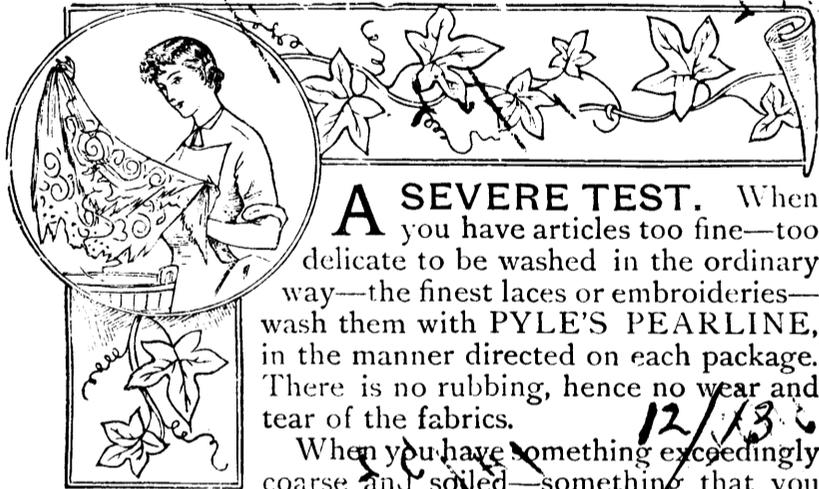
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Snow Flake Barley	Porridge, Puddings, etc.	Rye Meal	For Liver and Kidney Troubles.
Rollod Wheat Flakes	Porridge, etc.	White Corn Grits	For Porridge and Corn Cakes.
Buckwheat Flour, S. R.	Griddle Cakes, etc.	Samp. and Hominy	For Porridge.
Prepared Pea Flour	Soup, Brose, etc.	Germ Meal	For Porridge, etc.
Baravena Milk Food	For Infants.	Fruity	For Puddings, Soups.
Patent Prepared Barley	Invalids, Children and any one.	Pearl Barley (ANN)	Soups, etc.
Patent Prepared Greats	Children, Light Suppers, etc.	Snow Flake Hominy	Puddings, etc.

Also Farinose, Wheatlets, Gem Flour, Whole Wheat Flour, Graham Flour, Rye Flour, Corn Flour, Buckwheat Flour, Rolled Oats, Granulated Oatmeal, Standard Oatmeal, Pearl Barley, Pot Barley, Rolled Wheat Flakes, Corn Meal in barrels or bags and in car loads or small lots.



A SEVERE TEST. When you have articles too fine—too delicate to be washed in the ordinary way—the finest laces or embroideries—wash them with PYLE'S PEARLINE, in the manner directed on each package. There is no rubbing, hence no wear and tear of the fabrics.

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Only Water required in Using.

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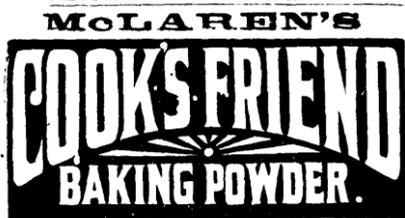
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Miscellaneous.

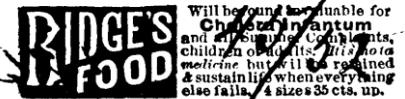
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Will be found valuable for children, invalids, and all who are unable to digest ordinary food. It is a medicine but it is regained & sustains life when everything else fails. A size 35 cts. up.

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The Cut (Highly Magnified) showing Manner of Threading.

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W. BAKER & CO., Dorchester, Mass.

Miscellaneous.

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NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

At Parkhill, Ont., on August 19, by the Rev. G. Freeman, Dr. Methrell, to Minnie Hutchins, only daughter of W. H. Hutchins, of Parkhill.

On August 20, by the Rev. Prof. Gregg, of Knox College, Toronto, the Rev. James Bryant, officiating minister of Sumach Street Presbyterian Church, Toronto, to Miss Mima Grant, youngest daughter of the late Mr. Donald Grant, of Toronto.

DIED.

On Tuesday, 19th August, at his late residence, 300 Seaton street, Toronto, Wm. Gorrie, aged 63 years, son of the late Rev. D. Gorrie, Kingskettle, Fifeshire, Scotland.

MEETINGS OF PRESBYTERY.

GLENGARRY—At Lancaster, 9th September, at 11 a.m.

PARIS—In Dumfries Street Church, Paris, on 2nd September, at 10.30 a.m.

TORONTO—The first Tuesday of September, at 10 a.m.

The People's Annual Holiday.

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CHOLERA MORBUS, COLIC, CRAMPS
DIARRHOEA AND DYSENTERY
AND ALL SUMMER COMPLAINTS
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Miscellaneous.

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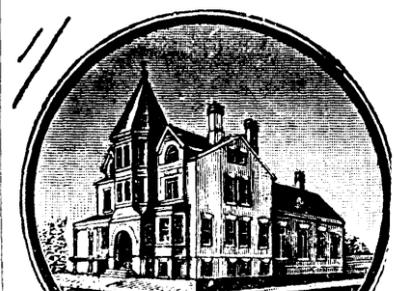
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