

The Canada Presbyterian

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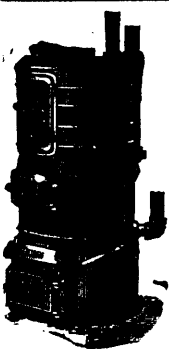
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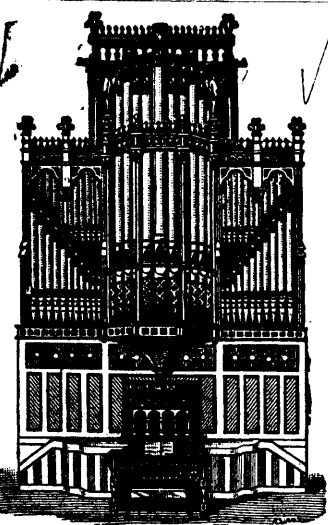
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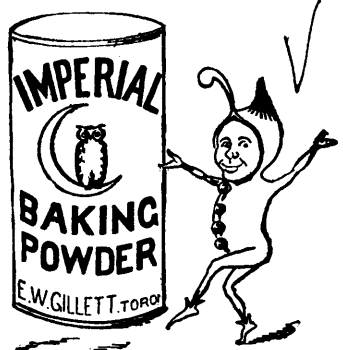
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THE CANADA PRESBYTERIAN.

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No. 32.

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IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to request for something more complete than could heretofore be obtained, by the T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the same asked for by the General Assembly. Price of Class Rolls 60 cents per copy. Price of School Registers 30 cents each. Address—

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Notes of the Week.

MR. GLADSTONE, in thanking Rev. Gavin Carlyle for a copy of his "Moses and the Prophets," the able lectures delivered last year to the Glasgow Sabbath Protection Association, characterizes them as "your vigorous defence of the old belief concerning the Old Testament and your criticism of the criticisms now so fashionable."

DR. MUNRO GIBSON has been busily engaged preaching up and down the country in his official position as Moderator of Synod. Dr. Gibson will take his holiday in Crieff. Rev. D. Wright, a licentiate of the London Presbytery, is expected to enter upon his duties in September as assistant to Dr. Gibson at St. John's-wood, during his Moderatorial year.

AT the English Presbyterian Committee on Intercourse with other Churches, Rev. Dr. Gibson, Moderator of Synod, reported regarding the visit of the deputies to the Irish and Welsh Presbyterian Churches, and arrangements were made for a deputation to the Waldensian Synod meeting in September, and to the Netherlands Reformed Church.

THE Rev. William Smyth, father of the General Assembly of the Irish Presbyterian Church, who was minister at Glennan, Down, for seventy-one years, has died at the age of ninety-six. He entered Glasgow University in 1812 and graduated in 1816, when he was only twenty. During the last three years of his college life in Glasgow, Dr. James Reid the historian and he resided together.

THE New York *Independent* says: These private training institutes, to prepare people for the missionary work, we do not much believe in. The best training is the general training of college and seminary, and the short-cut courses are not to be encouraged. We hear of thousands of young men pledged to the missionary work, but they do not materialize, and it is as well that they do not, except as they get a good education.

THE Rev. Dr. McCaw, who has just retired from his pastoral charge in Jersey, after a pastorate of forty-five years, mostly spent in Manchester, intends to reside in Ireland, but will continue to hold the position of a minister *emeritus* of the English Presbyterian Church and Clerk to the Synod. Dr. McCaw's comparatively brief ministry in Jersey was a notable success. On his leaving, the friends there have shown their appreciation of his work and worth by presenting him with a piece of silver plate.

THE *Christian Leader* remarks that the good custom is growing of Scottish Christian people undertaking as individuals each to support a native colporteur in China in connection with the National Bible Society. Three colporteurs have lately been started in this way, one supported by a lady in Lanarkshire and two by a family at Campbeltown. The cost is \$50 a piece. One worthy Scotsman, who has three children, has just determined to have a colporteur in China to represent each of them; he has been long a confirmed invalid, with little hope of ever being strong.

THE *Christian World* says: Dr. Stalker, we believe, is of the opinion that Mr. Moody will most likely send a favourable reply to the requisition which is being sent him from Scotland, asking him to pay another visit to that country. In Glasgow the requisition has been signed by about one hundred and fifty ministers, but it would be interesting to know how many who were asked to sign refused to do so. We are aware that some have declined to append their signatures to the document, and that out of no feeling of disrespect to Mr. Moody, or depreciation of his work. They object that the present movement is not spontaneous, and that signatures have been obtained in many cases by considerations altogether apart from any benefits likely to accrue from a visit from the evangelist.

THERE was some strong things said at the meeting of the Congregational Council in reference to business morality, says the *Presbyterian Messenger*, but nothing more sweeping than the dictum of the Lord Chief Justice in the Sebag case, that "the Stock Exchange did not seem to have mastered the elementary principles of honesty." A delegate from Ohio at the Council said that, as a rule, they might say of their American plutocrats "that their millions were not the fruit of legitimate commerce," but represented the "fleeings of the poor." Ben Tillett accused Christians of "having closed their eyes to customs in trade which literally crucified the people, body and soul together." These are mild expressions of opinion compared with the Lord Chief Justice's reference to the principles of business morality recognized by the London Stock Exchange Committee.

THE Toronto Humane Society continues to do excellent work. In exercising a wholesome restraint over those who are disposed to be cruel to horses under their charge, it deserves commendation and encouragement. This season it has been the means of bestowing a large measure of happiness on a class whose lot in a large city is none too bright. Aquatic excursions have been got up for many children who have few opportunities of getting a breath of fresh air, a sail on the lake, and a run into the country. Special attention has been given to sick little ones, who have been delighted with the opportunities afforded them of getting a glimpse of the natural beauties of lake and land. The Society has the fervent gratitude of those who have been benefited, the blessings of the parents and friends of the little folks, and the well-wishes of the whole community. N. B.—These latter can be well expressed in tangible form. The address of the Society is 103 Bay Street, Toronto.

THE Rev. Alexander Robertson of Venice affirms that there are now few families in Venice who can read who do not possess a copy or at least a part of the Scriptures. The issue of the illustrated Bible in half penny parts by Signor Sonzogno, editor of a Milan newspaper, has done much to popularize the Book in Italy, and to create a hunger for the Word. Mr. Robertson believes that more copies of the Bible were sold in Italy last year than of any other book. Similiar testimony is borne by the colporteur of the Bible Society of Scotland at Lecce. The people in various cities are becoming interested readers of the Scriptures, and many now have a family Bible. There appears to be a general religious movement in the district. A priest noted for his superstition and hatred of Protestantism has passed through a great change since he read the Scriptures, and would fain become a preacher of the Gospel. The bishop refused to visit one town at a high festival because it was given up to Protestantism; but the substitute he sent called on the colporteur, and twice had serious conferences with him.

THE annual statistics of the Presbyterian Church North, prepared by Dr. Wm. Henry Roberts, the Stated clerk, are just completed. The number of Presbyteries is 216, an advance of three on 1890. There are 6,223 ministers enrolled, as against 6,158

last year, an increase of only sixty-five, while 1890 showed an advance of 222 over 1889. There are 7,070 churches, a growth of 176 in the year. The total number of communicants is 806,796, as against 775,903 for 1890, while the additions have been 97,585 (of which 59,650 were by examination) as against 64,672 in 1890. The Sabbath schools show an increase of 16,217, the total number being 883,680. The contributions as a whole show a falling off, being \$14,062,356 instead of \$14,368,131. The decrease is in certain special lines; education receiving only \$154,518 instead of \$470,356 in 1890, when, however, there were special efforts made. The Relief Fund, \$116,573, shows a decrease of \$10,189; Freedmen \$124,814, a decrease of \$13,574; Aid for Colleges, \$163,920, a decrease of \$84,187; Congregational, \$9,764,379, a decrease of \$235,220. On the other hand Home Missions, \$995,625, shows an advance of \$105,769; Foreign Missions, \$784,406, an advance of \$62,101; Sabbath School Work, \$131,915, an advance of \$23,270; Church Erection, \$360,944, an advance of \$47,825; Sustentation, \$63,117, an advance of \$7,762.

WE regret, says the *Christian Leader*, to announce the death of our venerable contributor, Rev. John Inglis, D.D., the distinguished father of the New Hebrides Mission, who passed peacefully away at his residence at Lincuan Cottage, Kirkcowan, Wigtownshire, in his eighty-fifth year. A native of Moniaive, Dumfriesshire, he received his education at Glasgow University, and in 1842 was licensed as a preacher by the Reformed Presbyterian Presbytery of Paisley. After itinerating for a short time he went to New Zealand as a missionary to the Maories, but finding the field duly occupied he proceeded to Aneityum, one of the South Sea Islands, where he remained as a missionary for upwards of thirty years, during which he saw the natives transformed from heathen cannibals to civilization and Christianity. Along with Dr. Geddie and Mr. Copeland, he translated the Scriptures into the language of the island, and, after spending three years in London superintending its printing, he retired to the quiet village of Kirkcowan, where he devoted his closing years to the writing of two volumes, both published by T. Nelson and Sons of Edinburgh, the first entitled "Reminiscences of Missionary Life and Work in the New Hebrides," and containing a charming biography of his wife, the second "Bible Illustrations from the New Hebrides."

THE New York *Independent* has the following: Our readers may not all understand precisely what is the reason for the outbreaks in China from which missions, and especially Catholic missions, have so repeatedly suffered for more than a century. The cause is a widely spread belief among the Chinese and a general repetition of the calumny that the Christians kill infants for the purpose of using their eyes and other parts of the body for medicine. It would seem, perhaps, incredible that such a belief should be general, and yet when we remember how general has been in certain parts of Europe the belief that Jews kidnap Christian children and kill them in connection with the Passover, we must not judge them too harshly. The occasion for this calumny is this: It has been for a long while an important part of the work done by Catholic missionaries to baptize moribund infants, believing that the baptism will secure their eternal salvation. Besides this it is their habit to establish orphanages in which infants, especially female, are gathered, baptized and reared. Of course the death rate is very large in such establishments and a great many infants are buried. This fact being known, an excitable and suspicious people imagine that the foreign devils murder the children, and they can conceive for no other reason except to make medicine of parts of their bodies. It has sometimes been proposed to try to persuade the Catholic missions to give up this form of work, but with their belief that is impossible, and it is hardly to be anticipated that even the Pope could be induced to forbid it. Now the danger coming from the fanaticism of the Chinese is extending to Protestant missions and to traders, but we see no relief except by the slow processes of a better information.

Our Contributors.

THE CAPTAIN OF SALVATION.

The following is the discourse on Hebrews ii. 10, preached by Rev. John Smith, of Broughton Place Church, Edinburgh, in St. James Square Church, on the evening of Sabbath week:—

The joy that sustained our Lord in the troubled days before His death was twofold. As we can see from His words His soul rested both on an earthly and on a heavenly stay—sometimes on the fore vision of His triumph in the world, oftener on the blissful thought of having through His work glorified the Father's name. Sweet though it was to think of unnumbered millions gathering round the Crucified, yet to Him the Son, who did nothing by Himself, it was even sweeter to know that by His filial service His Father should be crowned with a brighter glory in the eye of all intelligent being. That was the joy that made Calvary easy to be borne. "Father, glorify Thy name." That was the prayer in which the Son's heart rose above all weakness and became nerved even for the agony of forsakenness. The Father is glorified in the Son. Then let Judas betray, and rulers rage and Satan arm, all is well! And last of all as descending to assured victory He lifts His soul to the Father ere the darkness intervene. His anticipated joy of conquest is breathed in these words: "I have glorified Thee on the earth."

It is to this aspect so dear to the Redeemer, to the cross as manifesting the glory of God that I would now direct your thoughts. Of this the writer gives us a sublime view in our text. Soaring to an exalted view of God as at once the Author and End not merely of this world and race, but of all worlds and orders of being in the universe, conceiving the infinitude of His might as the Creator of them all, His ineffable dignity, for whose glory they all are planned and are, He puts to Himself this question. Taking all this into account, God's infinite greatness and glory as the supreme end of all being and His governing relations to all being as their life and their law was it a fit and becoming thing in such a Deity so circumstanced to take the method He did in the salvation of man? And what is the answer? It did become Him. It was fit working of the Author of all, glorifying to the end of all that God should perfect in suffering Him by whom He would lead men to Himself.

The leading idea then is—the Gospel method of bringing many sons into glory was a fit plan—in all respects and taking all interests into account the method becoming God to take. Now in establishing this fitness three things must be looked at. Suppose you had some end to effect and that something had suggested itself to you as a possibly suitable means. In what way would you decide regarding its fitness or unfitness? Your first question, I believe, would be—even before asking is it suited to secure the end—is it fit for me, such as I consistently with my character can use? Then you will enquire, "Is it fit for the end that I have in view?" And finally, in order to save from error on the other side, you will ask: "May it not be too good for the end I have in view?" Accordingly our three topics are as follows:—

1. Was this a measure worthy of God?
2. As a means to an end was it worthy of God?
3. Was the end worthy of the means?

1. Was this a measure worthy of God? As we have already said this measure adopted by God for redeeming man was to make the Captain of their salvation perfect through suffering. Now before enquiring into its fitness as an instrument or putting any other question regarding it, we must ask, Was this in itself a measure worthy of God? Taking the widest view of His nature, power and purposes, was this a work becoming Him? For we may rest certain that if it had lacked this intrinsic fitness and been in any way beneath the dignity or aside from the main purpose of God, no other consideration as its fitness for the end in view could ever have moved the unchanging will to adopt it. Was this then a fit measure for God to take?

To know this we must ask what is the true end of the measure? Who is the Captain of salvation? What is meant by making Him perfect through suffering? The precise meaning of this phrase will come out better at a later stage. Let it suffice at present to give a general explanation of it from a passage further on in the same epistle. The Captain of salvation is none other than the Eternal Son and His perfection through suffering, just that obedience to death in which He became the Author of eternal salvation.

Here, then, was the method adopted by God in the salvation of man, the abasement of His own Son, to humanity, to sin-bearing, to death as the substitute of sinners. Now of the fitness of this as a means to an end and of such glory as may accrue from that adaptation we do not at present speak. Our eyes are fixed upon the deed itself, and we ask was such an awful degradation of His own essential Deity worthy of God? Did it consort with His infinite might as the Author of all, His ineffable glory as the End of all, and was it in harmony with His eternal plan and purpose in the government of all?

Now here we come upon a real difficulty—a difficulty which all earnest minds have faced—a difficulty, let me say, which appears to grow only more and more insuperable as we realize the power and glory of Him for whom and by whom all things are. So far as man's judgment can go, the humiliation of Deity to humanity, and, much more, to Calvary, is utterly unbecoming in God—utterly beneath Him as

the Almighty—in utter contradiction to the universal purpose of His government as the end of all. Lift up your eyes on high and think of Him through whom is all. Look on these countless worlds of space. Think of what revelation tells of those vast orders of being encircling in rank above rank the eternal throne. And then when your mind has ventured to take in some adequate conception of the boundless universe, think of that power that sustains it all, of that vision that knows it all, of that judgment which overrules it all. Can we conceive of that limitless energy which fills all shut up within limits so straight as those of a human frame and actually exercising itself through the feeble organs of a human body. And more astounding than that, for there was a season—in a past eternity—when so far as creation and created beings, power slumbered an unused potentiality even as after in Christ, can we conceive that vast intelligence which in one rapt vision beholds from eternity to eternity thinking through a human mind and looking through human eyes on the creatures and the universe itself had made? And more remarkable still—for however strange, these are but limitations of God's being, and in an infinite being we must expect an infinite power to master itself, while this is the subversion of His essential function in the universe, can we conceive the Ruler of all, the Servant of all, the Lawgiver thrall to His own law, and more, the Holy Judge of all standing a sipner at His own bar, suffering His own awful penalties against transgression? Can we conceive this? Is not the whole utterly beneath His majesty and foreign to His nature as the Almighty agent of all?

But it is when we consider God as the end of all that the seeming inconsistency of this measure appears most bold and striking—rising in the eye of reason to an apparent contradiction of His eternal nature and unchanging purpose. Bear with me, I am drawing out these discords that you may hear it in its entrancing power, the higher reconciling harmony of faith. We have spoken of God as the Almighty Agent of all. But there is a truth in strict sequence earlier than that. God is the Author of all as a means to bring the end of all. His glory is the end for which things have been called into being—the one reason of creation's existence. It was to glorify His wisdom that His omniscient mind conceived the vast plan of creation. It was to glorify His infinite might that He called it thus conceived into existence by the word of His power. And when all His works before Him stood it was to glorify His justice that He placed all orders of free intelligence under the wide-reaching sway of law. All worlds of space, all races of intelligent being—man among the others—exist for the supreme end of revealing the glory of God, exist to body forth an ever-widening revelation of His perfections, so that He may command an ever deepening homage from ever broadening ranks of created being circling His throne rejoicing.

Now, my brethren, look at that God, the end of all, creating all things for His own glory, setting up His own glory as the one thing which every existence and energy in the universe must advance. And then come out to Calvary and look on that Eternal Son. See Him for whose glory all things are, forsaken and condemned of all; Him, whom all created intelligences—and man the least of them in respect of origin—were made to serve, Himself serving man. The end for whom all things were created sinking to be a means in His own creation that He might snatch some of His feeblest creatures from merited ruin. How can you reconcile these things? Do they not seem to reason utterly inconsistent, the humiliation of the Eternal Son, contradicting the very end of God in the creation of all?

But let us not close the question here. Many pairs of fundamental truths run up into antinomies or contradictions, and in each case we hold them both because they are verified in experience, believing that one day these apparent contradictions will be resolved in a bright harmony. But we have in this book a higher harmony reconciling this seeming contradiction even now.

We have come then to this. To reveal the glory of the Divine Being is the one end of His activity. All things are by Him as being for Him. Well, we have seen in what ways God has been revealing His glory hitherto. He has been glorifying His wisdom by manifesting it in the conception of creation. His power by actually calling it into existence. His justice by His overrule. But now we ask is that all? Is God's glory exhausted when the magnificence of these attributes as seen in His works is displayed? No! Power is not God, but only the arm of God. Wisdom is not God, but, so to speak, the eye of God. Justice even is not God, but an utterance of God in certain specific relations. God Himself, then, is as yet hidden from view, and His essential glory unrevealed. Now what is God? I must here for convenience anticipate what I am about to show so far as to answer that question out of God's Word. John gives us the answer in two terms inclusive one of the other. Light, love. God is light, bright centre of all perfection. And not a self-imprisoned centre. It is the essence of this light to impart Himself to change all into His own likeness. This light is love, then, and both are one. Now of these twin elements of His essential being creation gives no full or express revelation. But if God is ever to be known they must be revealed. And will not this be the grandest revelation of all? Well, would you believe that God has found His opportunity for this revelation in the sin of man, and that in what we have been regarding as an intolerable degradation God has overtopping creation overtopping all

His other revelations, given the crowning display of His glory. Oh the depths of the riches, etc.

That is the significance of the cross as a work of God. It is the sublime display of these essential perfections of the divine nature. It is the revelation which completes all other revelations, giving us our highest exhibition of God. All other revelations are of mere attributes, this of essential being. And further, all other revelations are fragmentary and finite revelations of mere attributes. But this of His essential being is in the nature of things final and infinite. In His creation God has glorified His wisdom and power by showing what they can do. But in the cross He has glorified His holiness and love by a practical proof of what they can achieve. Look at that poor bleeding Man nailed to that cross of wood, groaning in the death agony. Think of it! That is God, infinite, self-existent, eternal, the Author of all, the adorable end of all. I mean very God is in eternal union with a human nature in the person of Him who suffers. And He has condescended to this in love for man. Oh friend, you speak of the sweep of God's power out in creation. But that is tame as a sparrow's flight when we compare it with the descent of love from the throne of self-existence downward to this. O soul, do you not see your mistake now? The depth of that descent is the measure of the fulness of God's love, and every circumstance of humiliation but augments its grandeur, just as every discovery further into space adds to our conception of divine power. In this aspect the cross glory is unutterable. I said it was infinite, and so it is, for not only did He become man (that need not be infinite), but He was made sin. See Him who is light, whose whole infinitude rises in utter hatred of evil, sinking to bear the guilt and curse that we might get free. And still more not only have we the descent to the accursed death of the cross i.e., divine love in infinite renunciation, but we have an ascent back to the divine glory the very holiness of God revealed in the obedience unto death in the form of a servant by the Divine Son. Here, then, is the sign of the cross. The infinite revelation of God's essential glory. Who can say that that is other than most worthy of Him?

And now 2. As a means to an end was this method worthy of God? In itself, then, viewed simply as a revealing act of the great Author and end of all, this method was eminently becoming. But now a further question ensues. Was it worthy of a plan for a certain definite purpose? Did it exhibit such depth of invention, skill of contrivance and exquisitely perfect adaptation to its end as manifestly to betray a divine Architect and form a worthy monument of His infinite wisdom. We wish to speak with all sobriety, yet this is true that so far as we know it is the most superb device of the infinite mind, profound, far-reaching, many-sided, solving the vastest and most complex problem, yet intensely simple in its nature and plain to the comprehension of a child.

Now that is a bold assertion. For nature gleams with glorious evidence of the profundity of the divine thought. Think for a moment of those worlds of our planetary system as they roll through the deep heavens. To stay all these in their orbits, to fit them for their various functions in the universe how manifold the agencies required. They need a mighty power to sustain them; a ruling influence to guide them, light to illumine them, heat to raise them to a temperature fitted for life, chemic forces acting and reacting so as to make them minister to life and innumerable other requirements for their stability and development which we have not skill enough to express. What a vast array of separate agencies must be required to fit these worlds for their place. So do we imagine. But that is only because we see in parts. God simply set a Sun in the centre of them all. And lo! all is done—all ends are met, all needs are satisfied, the problem of this vast system is solved.

What an exhibition of far-reaching wisdom? Yes, but it must yield to the grander display given in redemption. The problem here is one of creation, but in a far nobler sphere—the sphere of moral freedom. And further as rendering the task vastly more complex it is not simply a problem of creation, but of re-creation—the disentangling of innumerable millions from the direct and indirect consequences of sin, and raising them to the heights of moral perfection. Look at it how you will, this problem transcends every other both for difficulty and range. In the starry world matter is passive and divine power moves unfettered to its goal. But here are individual wills, and thus far limiting His power God must in all His acts respect the liberty which He has given. Then still further complicating the problem these wills have received through their own misdirected action a powerful and, so far as men's ability is concerned, an irreversible set to evil. And through thousands of years generations upon generations of men have been acting under this evil bent, creating thus an immense efflorescence of sinful thoughts and words and deeds, each with its own power of suggestion or reproduction, till life becomes like that great African forest of which we have been reading, choked with rank growths in endless and most rapid succession shadowed with world-old superstitions and wrongs crossed and re-crossed at every possible angle with evil influences. Then this could not have gone on without His own divine justice recognizing the fact and pronouncing its judgment on all sin, without His putting a mark of opprobrium on a spirit so utterly opposite to His own. And His judgment must be maintained, for to do else would give the victory to evil. What barriers are in the way, what an array of difficulties have to be removed. The claims of a just and holy God

have to be met. His judgment passed upon sin has to be borne. His law has to be satisfied. And man can do nothing toward either one or the other, Sisyphus-like toil. Whoever God may appoint must bear the curse—as this writer sees it, taste death alone. Alone He must present a perfect obedience. Then man's conscience has to be purged, his mind enlightened, his heart cleansed, his whole being renovated with his will, and yet to begin with His will is bound as we have described. And at every step the influence of the innumerable secondary influences of evil has to be broken. What conceivable skill can devise a way out of this difficulty? What a host of the most diverse matters have to be dealt with and how at every turn the way seems blocked.

Such most inadequately described is the problem. Does God set in motion a vast array of separate agencies to overcome these difficulties? Lesser minds could have done nothing else. But wonderful to tell He meets and satisfies them all by one exquisitely simple measure, and at a single step solves the grand problem of redemption. He subjects His Eternal Son to suffering, and in that way makes Him perfect as a Prince-leader of salvation. Now as to this suffering I have just one word to say. It is not the suffering of martyrdom. Nor yet—though this I grant followed—a sounding of human woe that by participation in suffering He might come into sympathy with it. Why you would have to exercise the greater portion of this epistle to maintain that. This suffering was the voluntary offering of one sacrifice for sins forever. Right through this epistle Christ is the High Priest standing and offering on the people's behalf and then passing also for His people with His completed sacrifice into the presence of God.

Now as rapidly as we can, let us see how this met all the exigencies of the problem. That death which in one aspect was a true and proper expiation for sin, in another was the crown of His active obedience. And so there are blended indissolubly in the one sacrifice two elements each giving the other added force—an exhaustion of penalty and a presentation of a perfect righteousness. Then passing from that, this sacrifice which secures our acceptance with God so reveals God's love that it breaks our hard hearts. Christ becomes a Prince-proprietor having purchased salvation for all His people, and a Prince-leader drawing the hearts of His captive people on toward salvation. But further since we have surrendered ourselves to Christ because He gave Himself for us—since we have come round to Christ's mind and He is not ashamed to call us brethren, He sends into us the Spirit by which He offered Himself to God. Now the Spirit of Jesus takes the place of our own sinful desires, disinheriting from their ancient seat the evil passions of our souls. And the Spirit ever works through the word applying the mind of Christ and enabling me to realize it. And thus it is Christ through the Spirit who makes me free. And so Christ leads those who were in such bondage on towards glory. And as at the start so right through it is the suffering of Christ which is the ground of our hope, the Spirit of that suffering which is the essence of the life we would live, His sympathy through experience of suffering, which is our stay and support, and His perfection by suffering the goal which we would attain. Further, the very spirit which ran through all His suffering of love to man, possesses His followers so that they seek to bring more and more under His sway and so many sons—an unspeakable multitude—gather round Christ. And more because of the Spirit of Christ in them. His sons confront the millionfold presence of evil in the world as He would have done, bear its wrongs, endure its oppositions, forgive its offences, incur great sacrifices to deliver men from its power, and so its Briar-like grasp of humanity is being broken, its poor counterfeits are being exposed, its vileness and evil consequences are laid bare. Evil as evil is being foiled. And in this ministry by brave witnessing as by inner abiding the Christ life in the sons of God waxed apace. The heights of glory loomed nearer and more near. Part of the host have crossed the flood and part are crossing now. And when at last the innumerable host have reached the glory and evil has been swallowed up in an eternal victory, then it will be seen that by the method God adopted or rather that by the Son made perfect through suffering, the whole grand result was achieved. Worthy of God! Why listen to the voice of innumerable angels round about the throne and to the living creatures as well as to the elders? Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing.

But now 3. Was the end worthy of such means? Granted that the means met the end, is not the very perfection of this method its defect? Is not the scheme too vast and glorious for an end so limited as the salvation of a single race? To put it in a word, are not the means out of all proportion to the end?

I have only time to expand a little one thought: That is the objection which the writer is incidentally meeting in the context. His eye has been fixed on the world to come, the coming dispensation which, dawning in the coming of Christ and rolling on through Gospel times, will yet only be revealed in eternity. Ah he says angels are not to be rulers of that eternal age. Who then? Come away back to the Psalms, he cries. An old Hebrew singer tells us: It is to man made a little lower than the angels that God has put all in subjection. And, says the writer, these words have a grander meaning than the psalmist dreamed. They refer to eternity as well as to time. He left nothing that is not put under Him. But stop, you say, we do not see all things put

under man. No, but we see them put under mankind's head. But we see Jesus who stood where we stood, lower than the angels, and there tasted death for us, now crowned with glory and honour that He might raise us with Him to His own throne.

The cross, then, has eternal issues. Its influence extends to the whole realm of eternity with all its orders of moral beings as well as to the world of man and the little sphere of time. As an atonement it is confined to humanity, but as a revelation and an influence it will pervade eternity. Remember what we said in the first division of discourse. In the cross we have an infinite and final revelation of the essential glories of God. And God wills that in that cross—all beings through all ages should learn that lesson. Christ is sat down on the throne—a lamb as it had been slain. And round about Him the supreme organs of His will—His body—first now, shall be those who were last and who went so low beyond their primitive meanness under the bondage of sin. To the praise of the glory of God's grace we shall be visible proofs of what the infinite love of God achieved. And the last end of God in creation will thus be attained. Seeing Him as He is in this mirror of redemption the hearts of the whole universe will be bound in perfect surrender of love. God will be all in all.

Here I must stay my hand. My fellow-believer, what shall we say of the worthiness of the cross? Thrice worthy we have seen it to be. And the half has not been told. And it has been by a scheme so glorious as this that I have been plucked as a brand from the burning and under this scheme I have such a heritage of blessing and such an unending career. God has so abounded in love to us sinners. His own heart, unprompted, planned such marvellous blessing to unworthy sinners. And we are here to-day to recall that love, and especially to remember Him in whose sacrifice God's love was expressed. My brethren, what can we say or do? Where shall we find words to utter what we feel? Let our lives speak. Here and now in the hush of this evening hour of communion may we so yield ourselves into the hand of this Christ to be filled and possessed with this Spirit that we shall go out from this place not our own, transfigured by His indwelling not to enjoy the glories or pleasures of earth, not merely to amass earth's glittering dust, but to deny ourselves, to endure hardness, to keep long vigils of prayer, to smite the front of wrong, to succour the distressed, to counsel the downcast, to testify the Gospel of God's grace, to be God's remembrancers in the closet, God's witness in the world preaching by what we are even more than by what we say, visible proofs in an unbelieving time that man does not live by bread alone, but that there is a life from above, a power that is divine, a spirit that is the spirit of the still living Christ and that these are in us, weak though we be, to bring the world to God's feet.

INDIA.

BY M. GRANT FRASER.

When first you arrive in this glowing, beautiful land, all is so new, so wonderful, that you scarce know what to write. From the day of our arrival in Bombay, when I heard shouting beneath the window of the great Apollo Hotel, and leaned out to catch a glimpse of the courtyard below, and saw the snake-charmer with his basket of pets and a cobra, a great hooded horror that swayed hither and thither like a thing bewitched, entranced by the low, sad music of his pipe, I have felt that the East must be a closed book to those who cannot see and know for themselves. True, you look at it all, and say: "I have read of this before." Then you close your eyes, and look again, and feel that there is an ineffable something that no pen can put into words. Even our sunsets, who can describe them? I remember one on the Red Sea. The first gong had sounded for dinner, and a few of us had hurried on deck to take a last look at the sun ere he sank into the sea. The sky was clear with the exception of a few clouds that floated like ghosts in the blue. The sun sank lower and lower, while the sky took on a tender blush. Deeper and deeper it grew, the clouds becoming silvery. Now the sky is not far away, as it is at home. It was near, near, until we seemed to be sailing in a rose-tinted haze, while the clouds became chocolate brown and hung in mid-air. The sea grew black and began to moan in its pain. It was troubled. It could not be still. Now and again, overcome with the burden of its woe, it would sob aloud and toss a white-crested messenger heavenward. And still we floated softly onward through the mystic haze.

The beautiful public gardens, where the palms show cool and fair against the lowering sky, and artificial lakes reflect the overhanging trees, and brilliant birds, like living gems, dart here and there. All this carries you back to your "Arabian Night" days, when you sat in the window nook and read until you held your breath lest some mystical hand would draw aside the curtain and show you no prosaic every-day life, but a phantom land of eastern delight. But I assure you that a missionary does not dwell in dreamland. Nature is fair enough—but man. We are apt to form a wrong idea of this race. True, you find intellect here, subtle, keen intellect, highly educated, learned in the learning of the nations. For grace and beauty of diction the address, in English, of the native Prime Minister at the laying of the foundation-stone of the new hospital, I have never heard excelled. It is their graciousness, their courtesy, their unflinching self-possession that charms you. But

along with all this there is a depth of gross immorality, much of it sanctioned by their religion and upheld by their social customs.

Then the lower classes. Where can we find words to describe their pitiful condition, half-starved, superstitious, diseased, worshipping gods, the outcome of their own foul imaginations. O, if you knew what the words I have penned really mean. If you saw the want, the misery and the sin, it would take more faith than that which induces you to give \$1 a year for missions to keep you from sinking into a state of faithless collapse. We would not see our young men settling in congregations preaching to surfeited people. The Church would be on fire with zeal. They would cry: "Here am I, send me." And the Captain of the Lord's Host, who sendeth no man a warfare on his own charges, would supply the means. Right, you need the Gospel at home. You need enough of it in your hearts to constrain you by the dying love of Jesus Christ to send the story of salvation to perishing human souls. That you might have a full understanding of the country it would be necessary to describe separately the different classes—one characteristic is noticeable in those eastern races. They are economical—of the truth. They seldom speak it. Although a languid race, I have seen a Hindu go a long route sooner than speak it. He accepts your invitation with a grace that makes you feel you are the favoured one; at first you go home and prepare, but you wait in vain; he never comes. His promises are as uncertain as his clothing. He promises to send you some of his choicest, fairest, etc., but alas! you dine on the bitter herbs of humiliation and disappointment, flavoured with a little curry. But then you had the expectation, and is not that half the feast? And if the curry is not hot enough, memory adds her spice, and we think that this economy is not wholly confined to the East, for in the West have we not met those whose promises were as empty as their heads? How a Hindu gloats over a treasure. First he gets it, then he buries it, then he sits over the spot, dreamily smoking. If you see a Hindu sitting on the same spot day after day, evidently wrapped in deep meditation, do not suppose that he has paralysis of the lower limbs, or that he is doing it for a wager. O, no. Just go and buy a spade and dig him up. It is a safer investment than purchasing shares in the C. P. R., or even giving to the Endowment Fund of Queen's, and I can't say more.

And are we reaching these people? I wish you could see our dispensary in the early morning, where the poor, pain-worn, heart-sick souls come pleading to us for help and comfort. What we need is help.

Indore with its 81,000 human souls over whom a Brother-Man is yearning with infinite love.

Rutlam, with 31,000, waiting to hear that voice declare, "I am Joseph," to feel those tears of wounded love. And we do not despair, although those great cities are multiplied all over the land, for "He shall see of the travail of His soul and be satisfied," and we know that when that heart of boundless love is satisfied, not one blot shall stain this great universe of God's. Of nothing can it be said "more perfect it might have been."

LETTER FROM TRINIDAD.

Through the courtesy of Mr. J. A. Patterson the following letter from Rev. K. J. Grant, bearing date San Fernando, June 8, 1891, has been forwarded for publication:—

I fear I have again been remiss. Pray excuse and assure the good lady of my gratitude for her gift of \$5 per post-office order. Our field covers a large area. Demands on our time and strength are unceasing and urgent, but we have a fair measure of strength and we have almost daily fresh assurances that we do not labour in vain nor spend our strength for nought. Yesterday—Sabbath—was a grand day. It was our communion for those speaking the Hindustani language. The young people of our schools prefer English, and for such the sacrament of the Supper will be dispensed next Sabbath. Between 400 and 500 came up from the various stations. Some arrived on Saturday evening, and till a late hour singing, reading, exhortation and prayer continued amongst themselves in the church. Again early in the morning. At nine, when most had arrived, the more public services commenced. First a prayer-meeting, then a pause. Second, sermon by Rev. C. Rogbie, "Bought with a price." Third, baptism, twelve adults and seven children. One convert, a Babu, turned to the congregation and stated that he had been fighting against Christ and His cause for twelve years, but recently he was convinced that he was doing wrong and now, trusting to the Saviour whom he had despised, he resolved to help the cause he had tried to suppress. Fourth. Then followed the communion, at which I presided, and after the distribution the Rev. Lal Behari followed.

It was a high day. The services continued from nine till a quarter-past one, reminding us almost of the services of boyhood on communion occasions. Several asked permission to speak, but we had already far exceeded our time, and a hundred and fifty young people, pupils and teachers stood around the door to enter as a Sabbath school; the hour for Sunday school being one o'clock.

Several of the Christian women of the town met on Saturday and turned a barrel of flour into "roli," and this having been partaken of with tarkari by those who came from far, renewed their vigour for the homeward journey. Never before did I feel so deeply convinced of the fitness of our East Indian friends to carry on every department of the work pertaining to the house of God, whether internal or external.

The building for our training school is now in course of erection. We expect to open it in January, and if we realize even in part our anticipations, we will in a few years have a body of qualified pastors to feed the flock. No field should ever depend on the foreign agent to do the work. We are necessary perhaps in the earlier stages, but the rank and file of the army that moves forward to victory must be drawn from the body of converts. If converted, and we trust them, they will quit themselves like men.

It will soon be a year since I appeared before your Sabbath school. It has been very mindful of us. Is it yielding up and rearing young people with hearts and minds consecrated, to go to the regions beyond to tell the old old story to a people who have not yet heard it? The Lord prosper your good work.

K. J. GRANT.

Pastor and People.

THE SABBATH.

O pearl of days, the best !
The softest blue o'erspreads the sunlit skies ;
In the still lake heaven's perfect likeness lies ;
And balmy air all fragrant breath supplies.
O holy, holy rest !
Toil folds its hands, its six days' work is done,
And heaven and earth, embracing, blend in one.

Touch not this holy day !
Off, vandal hands, and let it all alone !
Still let it shine as it has always shone,
Each loyal heart its ever royal throne.

Hold I touch it not, I say,
Ordained of God, on Sinai's granite height,
It still shall stand in more than granite might.

—E. H. Stokes, D.D.

JOHN FLEMING, BAILIE OF LEITH.

"O that my ways were directed."—Ps. cxix. 5.

Samuel Rutherford and John Fleming, bailie of Leith, were old and fast friends. Away back in the happy days when Rutherford was still a student and haunting the back shop of John Meine in the Canongate of Edinburgh, he had formed a fast friendship with the young wood merchant from Leith. And all the trials of life instead of deadening their love and making them forget each other, had only drawn the two men the closer to one another. For when Rutherford's two great troubles came upon him, first his dismissal from the Latin reGENCY in Edinburgh University and then his banishment from his pulpit at Anwoth, John Fleming came forward on both occasions with money and with letters and with visits that were even better than money to the penniless professor and the exiled pastor. "Sir, I thank you kindly for your care of me and of my brother. I hope it is laid up for you and remembered in heaven." Robert M'Ward, the editor of "Rutherford's Remains," with all his assiduity, was only able to recover four letters out of the heap of correspondence that had passed between the rich timber merchant of Leith and the exiled minister, but these four letters tell us volumes both about the intimacy of the two men and about the depth and the worth of the bailie's character. Fleming wrote a letter to Rutherford in the spring of 1637, which must have run in some such terms as these: "My life is fast ebbing away, and I am not yet begun aright to live. I am in mid-time of my days; I sometimes feel that I am coming near the end of them, and what evil days they have been. My business that my father left me is prosperous. I have a good and kind wife as you know. My children are not wholly without promise. My place in this town is far too honourable for me, and I have many dear friends among the golly both in Leith and in Edinburgh. But I feel bitterly that I have no business to mix myself among them and to be counted one of them. For what with the burdensome affairs of this great seaport and my own growing business my days and my nights are like a weaver's shuttle. I intend and I begin well, but another year and another year comes to an end and I am just where I was. I have had some success by God's blessing in making money, but I am a bankrupt before Him in my soul. My inward life is a ravelled heap, and I need guidance and direction if I am ever to come out of this confusion and to come to any good. Protestant and Presbyterian as I am, he goes on, if I could only find a director who would take trouble with me and command me, as I take trouble with and command my servants, I vow to you that I would put the reins without reserve into his hands. Will you not take me in hand? You know me of old. We used to talk in dear old John Meine's back shop on week nights and upstairs on Sabbath nights about those things. And long as it is since we saw much of one another I feel that you know me out and in and through and through as no else knows me. Tell me then what I am to do with myself. I will try to do what you tell me, for I am wearied and worn out with my stagnant and miserable life. Pity me, Mr. Samuel, my honoured and dear friend, for my pinn is almost run out, and I am not near saved." "My worthy and dearly beloved brother in the Lord," replied Rutherford to Fleming, "I dare not take it upon me to lay down rules and directions for your inner life. I have not the judiciousness nor the experience nor the success in the inner life myself that would justify me. And, besides, there is no lack of such directories as you ask me for. Search the Scriptures. Buy Daniel Rogers and Richard Greenham, and especially William Perkins. My own wall is too much broken down, my own garden is too much overrun with weeds, I dare not attempt to lay down the law to you. But I will do this, since you are so importunate: I will tell you as you have told me some of my own mistakes and failings and shipwrecks, and the rocks on which I have foundered may thus be made to carry a lantern to light your ship safely past them."

Fool, said my muse to me,
Look in thy heart, and write;

And, like Sir Philip Sidney, Samuel Rutherford looked into his own heart and drew a directory out of it for the better Christian conduct of his friend, John Fleming.

Now, would you believe it that the first thing Samuel Rutherford found in his own heart accusing him before God was, of all things, the way he had wasted his time. Would you believe it that the student who was summer and winter

in his study at four o'clock in the morning, and the minister who, as his people boasted, was always preparing his sermons, always visiting his people, always writing books, and always entertaining strangers—would you believe it that his worst conscience was for the bad improvement of his time? What an insatiable thirst for absolute and unearthly perfection God has awakened in the gracious heart. Give the gracious heart a little godliness and it cries out night and day for more. Give it more and it demands all. Give it all, and it still accuses you that it has literally got none at all. Samuel Rutherford gave all his time and all his strength to his pastoral and his professional duties, and yet when he looked into his own heart to write a letter to Bailie Fleming out of it his whole heart condemned him to his face because he had so mismanaged his time and had not aright redeemed it. "You complain that your time is fast speeding away and that you have not even begun to employ it well. So is mine. I give a good part of my time to my business, as you say you do to yours, but, just like you, that leaves me no time to give to God. God forgive me for the way I forget and neglect Him all the time that I am bustling about in the things of His house. Let us both begin, and me especially, to give some of God's best earthly gift back to Him again. Let us spare a little of His time that He allows us to bestow it back again upon Himself. He values nothing so much as a little of our allotted time. Let us meditate on Him more and pray more to Him. Let us throw up ejaculations of prayer while we are at our daily employments. You in the timber-yard and down among the ships and at the desk and at the council table; and I among my books and among my people and in my pulpit. These are always golden moments to me, and why they do not multiply themselves into hours and days and years is to me but another proof of my deep depravity. And, John Fleming, sanctify the Sabbath. As you love and value your immortal soul, sanctify and do not waste and desecrate the Sabbath. Let no man steal from you a single hour of the Sabbath Day. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God."

And again and again in this single letter Rutherford returns to the sins of the tongue. Rutherford himself was a great sinner by his tongue, and he seems to have taken it for granted that the bailies of Leith were all in the same condemnation. "Observe your words well," he writes out of the bitterness of his own heart. "Make conscience of all your conversations." Cut off a right hand, pluck out a right eye, says Christ. And I wonder that half of His disciples have not bitten out their offending tongues. What a world of injury and of all kinds of iniquity has the tongue always and everywhere been; in Jerusalem in David's day, and still in Jerusalem in James' day, in Anwoth and Aberdeen and St. Andrews in Rutherford's day, and in Leith in John Fleming's day, and still in all these places in our own day. The tongue can no man tame, and no wonder, for it is set on fire of hell. "I shall show you," says Rutherford, "what I would have been at myself; howbeit, I always came short of my purpose."

Rutherford made many enemies both as a preacher and as a doctrinal and an ecclesiastical controversialist. He was a hot if not a bad-blooded man himself, and he raised both hot and bad blood in other men. He was a passionate-hearted man, was Rutherford; he would not have been our sainted Samuel Rutherford if he had not had a fast and a high beating heart. And his passionate heart was not all spent in holy love to Jesus Christ, though much of it was. For the dregs of it, the unholy scum and froth of it, came out too much in his books of debate and in his differences with his own brethren. His high mettled and almost reckless sense of duty brought him many enemies, and it was his life-long sanctification to try to treat his enemies aright and to keep his own heart clean and sweet toward them. And he divined that among the merchants and magistrates of Leith anger and malice, rivalry and revenge, were not unknown any more than they were among their betters in the Presbytery and the General Assembly. He knew, for Fleming had told him, that his very prosperity and his father's prosperity had procured for Fleming many enemies. The Norway timber trade was not all in the Fleming hands for nothing. The late council election also had left Fleming many enemies, and his simple duty at the council table daily multiplied them. It was quite unaccountable to him how enemies sprang up all around him, and it was well that he had such an open-eyed and much-experienced correspondent as Rutherford was to whom he could confide such ghastly discoveries and such terrible shocks to faith and trust and love. "Watch well this one thing, Bailie Fleming, even your deep desire for revenge. Be sure that it is in your heart in Leith to seek revenge as well as it is in my heart here in Aberdeen. Watch, as you would watch the workings of a serpent, the workings of your sore hurt heart in the matter of revenges. Watch how the calamities that come on your enemies refresh and revive you. Watch how their prosperity and their happiness depress and darken you. Disentangle the desire for revenge and the delight in it out of the rank thickets of your wicked heart; drag that desire and delight out of its native darkness; know it, name it, and it will be impossible but that you will hate it like death and hell and yourself on account of it. Do you honestly wish, as you say you do, for direction as to your duty to your many enemies in Leith, and to God and your own soul among them? Then begin with this, watch and find yourself out in your deep desire for revenge and in your sweet satisfaction

and delight to hear of it. Begin with that; and then long after that, and as the divine reward of that you will be enabled to begin to try to love your enemies, to bless them that curse you, to do good to them that hate you, and to pray for them that despitefully use you and persecute you. You need no directory for these things from me when you have the Sermon on the Mount in your own new Testament."

And still looking into his own heart and writing straight out of it, Rutherford says to Fleming: "I have been much challenged in my conscience and still am for not referring all I do to God as my last and chiefest end." Which is just Rutherford's vivid way of taking home to himself the first question of the Shorter Catechism, which he had afterwards such a deep hand in drawing up. I do not know any author who deals so searchingly with this great subject as that prince among experimental divines, Thomas Shephard, the founder of Yale in New England. His insight is as good as his English is bad. "The pollution of the whole man," he says in his "Ten Virgins," "and of all his actions consist chiefly in his self-seeking, in making ourselves our utmost end. This makes our most glorious actions vile; this stains them all. And so the sanctification of a sinner consists chiefly in making the Lord our utmost end in all that we do. Every man living seeks himself as his last end and chiefest good, and out of this captivity no human power can redeem us. Make this your last and best end to live to Christ and to do His will. This is your last end, this is the end of your being born again, nay, of your being redeemed by His blood, that you may live unto Christ." And in the same author's "Meditations and Spiritual Experiences," he says: "On Sabbath morning I saw that I had a secret eye to my own name in all that I did, and I judged myself to be worthy of death because I was not weaned from all created glory, from all honour and praise, and from the esteem of men. On Sabbath again when I came home I saw into the deep hypocrisy of my own heart because in my ministry I sought to comfort and quicken the people that the glory might reflect on me as well as on God. On the evening before the sacrament I saw it to be my duty to sequester myself from all other things and to prepare me for the next day. And I saw that I must pitch first on the right end. I saw that mine own ends were to procure honour to myself and not to the Lord. There was some poor little eye in seeking the name and glory of Christ; yet I sought not it only, but my own glory too. After my Wednesday sermon I saw the pride of my heart acting thus, that when I had done public work my heart would presently look out and enquire whether I had done it well or ill. Hereupon I saw my vileness to be to make man's opinions my rule, and that made me vile in mine own eyes, and that more and more daily." "I have been much challenged," writes Rutherford to Fleming, "because I do not refer all I do to God as my last end; that I do not eat and drink and sleep and journey and speak and think for God." And he seems to think that that is the calling and chief end not only of ministers like himself and Shephard, but of the bailies and timber merchants of Edinburgh and Leith also.

And then in the closing sentences of this inexhaustible letter Rutherford says to his waiting and attentive correspondent: "Growth in grace, sir, should be cared for by you above all other things." And so it should, literally and absolutely, above all other things. Above good health, above goon name, above wealth and station and honour. These things, take them altogether if need be, are to be counted loss in order to gain growth in grace. And what is growth in grace? It is growth in everything that is truly good; but Fleming, as he read his directory daily, would always think of growth in grace as the right improvement of his time and especially its religious use and dedication to God, as also of the government of his own untamed tongue, extinction of the desire for revenge and of all delight in the injury of his enemies, and above all, and including all, in making God his chief end in all that he did. How all-important, then, is a sound and scriptural directory to instruct us how we are to grow in grace. And how precious must that directory-letter have been to a man in dead earnest like John Fleming. It was precious to his heart, you may be sure, above all his ships and all his wood-yards and all his fine houses and all his seats of honour. And if his growth in grace in Leith has now become full-grown glory in heaven, how does he there bless God to-day that ever he met with Samuel Rutherford in John Meine's shop in his youth and had him for a friend and a director all his after days. And when John Fleming at the table above forgets not all his benefits, high up you may be very sure among them all he never forgets to put Samuel Rutherford's letters, and more especially this very directory-letter we have read here for our own direction and growth in grace this communion Sabbath night.—Dr. Alexander White.

THE HASTY WORD.

Is there one of us who does not need now and then to repress the hasty word?

It springs to the lips in moments of impatience or of weariness, and, almost ere we are aware of it, the hasty word has passed their gateway, and, like an arrow tipped with venom, has wounded the heart of child, friend or servant. Too late it is regretted, but even the act of begging pardon does not fully undo its evil effect.

SOME people like a pen with fine, hard points for smooth writing. Here it is, Esterbrook's Inflexible No. 322. Get our stationer to order them.

Our Young Folks.

A CRADLE SONG.

Oh, little child, lie still and sleep!
 Jesus is near, thou needst not fear;
 No one need fear whom God doth keep
 By day or night—
 Then lay thee down in slumber deep
 Till morning light.

Oh, little child, be still and rest;
 He sweetly sleeps whom Jesus keeps;
 And in the morning wakes so blest
 His child to be.
 Love every one, but love Him best—
 He first loved thee.

Oh, little child, when thou must die,
 Fear nothing then; but say "Amen"
 To God's demand, and quiet lie
 In His kind hand,
 Until He say: "Dear child, come fly
 To heaven's bright land."

Then when thy work on earth is done
 Thou shalt ascend to meet thy Friend;
 Jesus, the little child will own
 Safe at His side;
 And thou shalt dwell before the throne,
 For He hath died.

—Home Songs of Sweden.

A GOOD REFERENCE.

John was fifteen, and very anxious to get a desirable place in the office of a well-known lawyer, who had advertised for a boy, but doubted his success, because, being a stranger in the city, he had no references to present.

"I'm afraid I'll stand a poor chance," he thought, despondently, "however, I'll try and appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat, and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed lawyer glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted the neat suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin. Very well, but there had been others here quite as cleanly; another glance, however, showed the finger-nails free from soil.

"Ah! that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt," was his mental comment; "can speak up when necessary. Let's see your writing," he added, aloud.

John took the pen and wrote his name.

"Very well, easy to read and no flourishes. Now, what references have you?"

The dreaded question at last!

John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said, slowly, "I'm almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder, and as he spoke a sudden thought sent a flush to John's cheek.

"I haven't any references," he said, with hesitation, "but here's a letter from mother I just received. I wish you would read it."

The lawyer took it. It was a short letter:—

MY DEAR JOHN,—I want to remind you that wherever you find work you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go!

You have been a good son to me, and I can truly say I have never known you to shirk. Be as good in business, and I am sure God will bless your efforts.

"H'm!" said the lawyer, reading it over the second time.

"That's pretty good advice, John—excellent advice! I rather think I'll try you even without the references."

John has been with him five years, and last spring was admitted to the bar.

"Do you intend taking that young man into partnership?" asked a friend lately.

"Yes, I do. I couldn't get along without John; he is my right-hand man!" exclaimed the employer heartily.

And John always says the best reference he ever had was a mother's good advice and honest praise.

ONLY ONE FIGURE WRONG.

When the daily recitations in Arithmetic were about to close, the teacher always gave a test problem to see how well the class remembered past lessons. One evening, of the fifteen boys in the class Martin White was the only one who had an incorrect answer.

"I don't see any need of being so particular," said Martin, sullenly, as he looked at the one marked figure. "I'll lose my place in a game of ball just because one figure was wrong."

The teacher talked to him very kindly about how careless he had been lately in preparing his lessons, and now he was harming himself by allowing such a bad habit to grow. He

corrected his mistake and walked away with angry thoughts towards the patient teacher.

"I'm not a man yet," he thought. "When I am I will be more careful in my accounts than I am with these silly little sums."

The boys were having a fine game of ball, but there was no room for him; and it was not often his mother gave him permission for a game after school. It was no pleasure to stand and watch them, and be teased for having been "kept" after school; so he soon hurried home, growing angrier every moment, and rushed into his mother's room, exclaiming: "That hateful teacher kept me just because one figure was wrong on my slate."

Then, surprised at his mother's pale face, he paused as she motioned to him to sit down on the sofa by her.

"You must not speak so of your teacher," she said. "Your hasty words, 'one figure wrong,' bring up afresh to-day's trouble. I had not meant to tell you, for I would shield you from every unnecessary sorrow. You know how much you love your Uncle Jamie. To-day—"

"What is it, mother? Has something happened to him?" asked Martin, as his mother's tears fell on the hand in hers. He has lost his employer thousands of dollars by careless book-keeping, and lies in gaol until his father can make things right. He has been arrested for robbery, for such it appears to be to those who have trusted him. But his dispatch to me was: 'Sister, it is only one of my careless mistakes in changing bills. I will work till every dollar is restored, if you can help me out of gaol.' I used to talk to him about his lessons, and he would only say thoughtlessly, 'Only one figure wrong.' Please let me never hear it again from my boy's lips. As the boy in the schoolroom, so will the man be in business."

"I'll try to do better, mother, indeed I will," was the earnest reply. And he meant what he said, for his teacher was surprised at the accurate and careful way in which he prepared his lessons. Instead of "only one figure wrong," he took for his watchword, "Every figure must be right."

BROTHERLY JACK.

Good boys, real kind hearted fellows, are not all confined to the story books, and Jack Hershaw is one of them. Jack is one of the sort that are too big to be little boys, and not quite old enough to be young men, at the uninteresting age, as some would say, though a man who says a boy is uninteresting at any age, ought to be subject to a fine or imprisonment.

One day last week Jack went out into the country some ten or twelve miles with Mr. Cooper, one of the city engineers, and after a hard day's work he sat down and wrote a letter to his little sister. The letter finished he was about to set off to the post office three miles away, when Mr. Cooper asked him where was he going.

"To the post office. I am sending a letter to my little sister," said Jack.

"But we expect to go home to-morrow night, Jack, and the post office is three miles away," said Mr. Cooper.

"But my little sister never got a letter her own self, and she will be so pleased," said Jack.

And Mr. Cooper did not discourage him any further. So off Jack went, three miles there, and three miles back again. And if he was tired when he returned, he was paid a thousand times for his trouble next evening on reaching home—receiving as he did kisses and hugs by the score from the little sister, and no end of approving glances from his mother who had so much reason to be proud of him.

MAKE FRIENDS AT HOME.

Many boys and girls and boys are very anxious to make friends among strangers, while no pains are taken to make friends of those at home. Father, mother, brothers, and sisters, all seem to be beyond the pale of friendship. They may be slighted and insulted with impunity; no courtesy or respect is paid them; they are expected to make up at a moment's notice, no apology of any kind being offered or thought of. Brothers and sisters have become life-long enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel, injustice. Relatives imagine themselves privileged to criticize as no stranger would dare to do. Now this is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others to do the disagreeable—it will be done, never fear. Be as courteous at home as you are abroad. Respect your home and family as you wish to be respected. Don't save all your smiles for strangers and all your frowns for home. Love your brothers and your sisters, remembering that love begets love; you will never regret the kindness you have shown, while your thoughtfulness and indifference to your own may reap a bitter harvest. Life would be smoother in many a home if everybody would endeavour to understand his or her neighbour in the home, and if everybody were taken at the best, and not at the worst, valuation.

ECONOMY: "100 Doses, One Dollar."
 Merit: "Peculiar to Itself."
 Purity: Hood's Sarsaparilla.

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have Difficulty of Breathing—Use it. For sale by all Druggists.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 23,
1891.

CHRIST THE BREAD OF LIFE.

John 6:
26-40.

GOLDEN TEXT.—Lord, evermore give us this bread.—John vi. 34.

INTRODUCTORY.

After feeding a great multitude in a miraculous manner the people were desirous by force of making Jesus a king. He told the disciples to take to their boat and cross the lake again to Capernaum. He Himself went up into a mountain and spent the greater part of the night in communion with His Father. He who came to earth to do His Father's will spent much of His time in solitary prayer. In this as in all other respects he has left us an example that we should follow in His steps. Meanwhile one of those sudden tempests, common on the Lake of Galilee, burst upon the anxious disciples. In the fourth watch of the night, the early dawn, Jesus came to them, walking on the water. At His approach they were at first terrified, but were reassured, and He went on board and they speedily reached Capernaum. The people who had been fed on the other side of the lake followed after, and to them the words of the present lesson were primarily addressed.

I. The Soul's Hunger.—The people were attracted to Christ by the miracles He wrought. The full meaning of these they did not understand. They saw the results of the miracles, the diseased made whole, the hungry fed, but they did not perceive the spiritual meaning of the miracles. "Ye seek Me not because ye saw the miracles, but because ye did eat of the loaves and were filled." This was His answer to the question they put as to how He had reached Capernaum. He desires to raise their thoughts to higher and more spiritual things, preparing them for what He is about to tell them. Then He shows them that life has higher ends than merely labouring to secure the supply of our bodily wants. "Labour not for the meat that perisheth." How many there are whose whole energies are exclusively directed to no higher end than this. The true aim ought to be to obtain the bread that maintains the life of the soul. The living bread is contrasted with the daily food for the body. That perishes; this endures to everlasting life. For this bread we are to labour, to seek earnestly, and yet it is Christ's own free gift to us, "which the Son of Man shall give unto you." He gives an assurance that He will do this "for Him hath God the Father sealed." God had borne direct testimony of His approval of the mission of the Son. The people's attention and interest are now aroused, and they ask what they are to do to secure the satisfaction of the soul's wants. To this He answers that the essential work is to believe on Him whom God has sent. Faith is the means of salvation. They ask Him for proofs of His claims to be the Messiah. What they had already seen had not convinced them. They instance the case of Moses who gave their fathers manna from heaven while they sojourned in the wilderness. This they held to be a proof that Moses had been divinely commissioned. In the fewest possible words Jesus explains to them that the manna was not the gift of Moses, but the gift of God, and that God is the giver of the bread of life. Now their longings are aroused, and they say, "Lord, evermore give us this bread."

II. Jesus the Bread of Life.—Christ's death, His teaching and example, and the Holy Spirit's sanctifying power are fitted to satisfy the deepest wants of the soul, therefore, He says with emphasis "I am the bread of life." He adds, "he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." Coming to Jesus and believing on Him mean the same thing; they present a two-fold aspect of faith. Coming to Christ means the acceptance of Him as the Saviour; believing on Him implies the confident resting of the soul on Him for all the blessings of salvation. In Him henceforth all the wants of the soul are satisfied. There is such a thing as seeing Christ and yet not believing on Him. Some of those listening to His words were in that condition and He tells them that such is the case. Then in few words He states the mystery of redemption. All who are saved are given by the Father to the Son; all who come to the Son receive a cordial welcome and a permanent place in His kingdom. "Him that cometh unto Me, I will in no wise cast out." This declaration is if possible still further strengthened by what immediately follows. "For I came down from heaven not to do Mine own will, but the will of Him that sent Me." It was for the express purpose of saving sinners that Jesus came to this world and this was the will of the Father in sending Him. It is the unalterable will of God that none given to Christ shall be lost. The lesson closes with a repetition of the statement that it is the Father's will that "Everyone which seeth the Son and believeth on Him may have everlasting life." Seeing Christ means the soul perceiving Him as the real and only Saviour, and believing on Him necessarily follows. When the soul is awakened to a sense of its need and sees in Christ the Divine Redeemer, then it rests trustfully on Him alone for salvation. The result of saving faith is immediate—everlasting life is a present possession. The soul enters on everlasting life. The body dies and is laid in the grave, but Christ declares "I will raise him up at the last day" when everlasting life in all the fulness of its meaning will be completely revealed. Though some of those who had seen Christ's miracles and had listened to His teaching did not believe on Him, and though many who are now within the sound of His Gospel refuse or neglect to accept Him as their Saviour, He nevertheless gives the most positive assurances that all who do believe His message shall be accepted of Him. All who come to Christ in His own appointed way are assured of a cordial welcome. "Him that cometh unto Me I will in no wise cast out" is surely sufficient to encourage the most timid. There is a place for them in His love, in His guidance and protection through life, in death, and an eternal home with Him in His glory. This purpose of Jesus to save all who come unto Him is based upon the immutable will of the Father. The will of the Father and the will of the Son in the work of redemption are in perfect harmony. God's will and power to save have been made manifest by Jesus Christ, and we have the assurance that "He is able to save unto the uttermost all that come unto God through Him." Then the full blessings of salvation are guaranteed. There is the immediate entrance upon everlasting life. The soul passes from death to life. He came that we might have life, and that we might have it more abundantly. There is the pledge that at the resurrection Christ, who is the Resurrection and the Life, will raise every one who believes in Him to glory, honour, immortality, eternal life.

PRACTICAL SUGGESTIONS.

God gives us our daily bread; He has also provided for our souls the imperishable bread.

We need daily supplies of the Bread of Life if our souls are to be in health and prosperity.

It is by faith alone that we can partake of the Bread of Life.

The Bread of Life imparts to the soul life everlasting.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 12th, 1891.

DR. BRADFORD, of Boston, has given his estimate of some of the distinguished preachers he heard in England. Among the Presbyterians Dr. Munro Gibson and John McNeil head his list. The latter he likens to Spurgeon in his manner of preaching and methods of interpreting Scripture; while he says of Dr. Gibson that he is a broad and cultured thinker and a man who is wielding a wide influence in England.

ONE of the clergymen who conducted service in the Spurgeon pulpit during the great preacher's illness, a few Sabbaths ago, strained a point, we think. When praying for Mr. Spurgeon's recovery he said, "Thy Church, Lord Jesus, can hardly do without him." Spurgeon is a great man, the greatest preacher in some lines that this century has produced, but the Church of God can do without him. The Church can do without Paul, and several other men who were even more eminent than Spurgeon. The Church of God can get on without any man. Men may come and men may go, but God's work goes on forever.

WHEN the air is filled with political or municipal scandal, thoughtless people always conclude that there is scarcely an honest man in the public service. They forget that we hear about the few dishonest ones while the faithful many are doing their duty unnoticed. A little official dishonesty in a country like ours makes more noise than a great deal of official rectitude. Whilst it is right and patriotic to punish every proved case of official wrong doing let it not be forgotten that there are hundreds of public servants in the country who are doing their work faithfully and well. Drawing universal conclusions from a few particular cases is grossly unfair as well as illogical.

WHEREVER people have been compelled to toil every day of the week there is a strong desire for an opportunity of enjoying Sabbath rest. In Germany where there has hitherto been so much laxity in the observance of the sacred day there is a vigorous movement in favour of change in this respect. In some parts of that empire it is rather singular that the movement has not the support of the ministers and the Churches. These are said to be indifferent. The proposed reform derives its strength from the business and industrial community. The Stuttgart Board of Trade has employed means to ascertain the views of business houses on the subject of Sabbath closing, and a very large majority of them are favourable to this much-needed reform.

ONE of the marks of the millenium, as described by Philip James Bailey in his "Festus," was the equalization of clerical incomes. The startling contrast which in the English Church is presented between incomes of the starving curates and some of the stalled bishops occasions the declaration that in the latter age lavish salaries will no longer "blaspheme the holy penury of the Son of God." Bishops and rectors enjoy large stipends but there is also a low-water mark in the English Church—how low it is will be seen from the fact that the "Clergy List" gives as the poorest living in that communion, Wainfleet, where the stipend is returned as one shilling, one penny, three farthings per week for ministering to a congregation of about three hundred. Many of our ministers have incomes that afford grand opportunities for the exercise of self-denial but none of them parallel that given in the "Clergy List."

IT is amusing to find a writer in the *Religious Review of Reviews* speaking of Renan as "facile princeps among the liberal theologians of France as Kuenan is among those of Holland." Scarcely by courtesy can Renan be assigned a place among theologians. Kuenan in a review of the brilliant Frenchman's latest work, "The History of the People of Israel," is more correct as to his attitude when he says:—

In this third part more than in the preceding ones, if I mistake not, is the hopeless scepticism of the writer revealed. Whether this frame of mind is the most desirable equipment for the historian of Israel will be especially made clear from a study of this part. In my view it yields a negative answer to the question. More sympathy for the religious belief of Israel's great prophets, so far from impairing the critical faculty, is the very first requisite for a correct estimation of their character and work.

To do their work well critic, historian and biographer must be in sympathy with their respective subjects.

IT does not speak well for professing Christians who, while at home are mindful of the proprieties, readily fall into the lax ways they find prevailing in the foreign lands they visit. There is obviously something in unsanctified human nature that readily accommodates itself to surrounding circumstances. It is a matter of complaint that English and American tourists in Europe who are known to be Sabbath-keeping at home, are too often unmindful of the obligations of the day when abroad. It is not in every case necessary to do at Rome as the Romans do. Such inconsistency works a double injury—to the spiritual nature of those who thus forget themselves and gives people with whom they come in contact an unfavourable idea of the religion they profess. English and American tourists doing their shopping in Berlin and Paris on Sabbath, who would shrink from purchasing wares in London or New York on that day, can hardly be described as heavenly-minded.

PEOPLE at a distance are pardonably disposed to quote with ironic inflexion the oft-repeated phrase "Toronto the good." Circumstances of late have added emphasis to the irony. The quiet of the Sabbath has been sadly disturbed by the enforcement of the by-law to prohibit public speaking in the Queen's Park. All without distinction had been permitted hitherto to exercise the fullest freedom—license even—of speech. It is needless to say that some of the more impassioned orators were prone to abuse their liberty. The City Council, with the impulsive haste that occasionally characterizes them, passed a by-law prohibiting all addresses in the public parks. Matters will right themselves in time. Why give the eccentrics who air their eloquence under the open sky a grievance? No one is involuntarily compelled to listen to them. The Park is not too large but there is ample room for all who care to speak, and for all who desire to be undisturbed by the harangues of the peripatetics who think they have somewhat to say.

THERE is a vast amount of harm done in Canada and the United States by the habit many people have of denouncing public men in sweeping terms. With some people every member of parliament, every municipal councillor, every public man of every kind and grade is necessarily a bad man. To say that a man is a politician is in their opinion much the same thing as to say that he is a rascal. As a matter of fact the great majority of the men who serve Canada in political or municipal life are just as good as an equal number of men taken from any class or calling. There are as many Christian men in the Ontario Legislature as can be found in any body of men in the Province not distinctly religious. There is something singularly inconsistent in the conduct of ministers who denounce politicians as wicked in the most sweeping terms and then sit with a lot of them in the Synod or General Assembly. Some of our Methodist friends denounce politicians in the wildest terms and then put members of parliament into their pulpits to preach. There are several local preachers in the Ontario Legislature as well as a large number of Presbyterian elders.

IT is amusing to see some of the personages who assume to pose as exiles. The Pope, for instance, claims that he is exiled from his rightful place in what used to be considered his own do-

main. Whether he feels all the pathos he professes when referring to his self-imposed bondage within the Vatican precincts, others at all events perceive the humour of the situation. The Count of Paris, who visited Montreal a year ago, made an ostentatious pilgrimage to Ste. Anne de Beaupré, where the *soi-disant* miracles occur. Last week there was received from him a costly memento of his visit to be displayed before the gaze of admiring pilgrims, obviously with a view to effect. The priests will be proud of the devotion of the illustrious donor, and the Count will expect that he and the lost cause he represents will find a warm corner in the hearts of the devotees. The amusing part of the affair is the inscription on the trinket sent. It is "offered by Louis Philippe, Comte de Paris, Chief of the royal house of France, in exile." The exile is to be pitied.

THE worst thing about our system of settling ministers is that it has not only lost the confidence, but has become a source of grief to the most devout people in our vacancies. Ask any pious, devoted member of a congregation that has been a year vacant what he or she thinks of "candidating" and "calls," and nine times out of ten the reply is always the same. The really good people are wearied and often disgusted with the business while it proceeds, and not unfrequently disappointed when the business is ended. Of course there are people in every congregation who rather enjoy hearing candidates and voting for their favourite. It pleases a vain, conceited man mightily to sit in judgment on a new preacher every Sabbath. The talkative fellows like to meet in a corner grocery and discuss the "points" of the last candidate very much as they would discuss the points of an actor or public performer of some kind. The men who love the pre-eminence always enjoy the prospect of getting a man they can "run." While all this and much more not any better is going on, the spiritually-minded, praying people of the congregation are often being wearied and worried into voting for almost anybody in order to have the thing "settled." "We must get somebody" they say and they are often compelled to vote in a certain way and sign a call "for peace." The unfortunate minister sometimes finds out when it is too late that a goodly number of the people he has to depend on and work with never wanted him. The system manifestly needs some modifications.

AN EDINBURGH PREACHER.

THE remark is sometimes made that the great preachers have passed away, and that many pulpits are now filled by respectable mediocrities at best. Many unthinkingly accept this as a true statement of the case, bewail the decadence of the modern pulpit, and propagate the idea that preaching is in a fair way of becoming one of the lost arts. True, popular estimates of preaching vary. Much depends on the degree of culture and intelligence prevailing in a congregation. A man possessed of so-called popular gifts might preach to one audience with a high measure of acceptance, while the same discourse addressed to another congregation may be by no means either acceptable or instructive to them. On the other hand a preacher of fine mental discipline, scholarly attainments and earnest Christian spirit may preach to an audience with impressiveness and telling power; to a different assemblage the same preacher and the same discourse might appear dry, uninteresting and wearisome. There are still other preachers whose special qualifications enable them to preach discourses that are heard with interest by people of widely different degrees of culture. They are in touch with humanity; they have the faculty of presenting truth in a forceful and impressive manner that secures the attention of learned and unlearned alike. These qualifications, however, are comparatively rare and exceptional.

While some may be disposed to imagine that the palmy days of the pulpit are past, and that we have fallen on an age of respectable common-place, their opinion is not beyond the range of question. If they ask where are the Chalmerses the Gutheries, the Candlishes and the Cunninghams, where the Henry Melvilles, the Binneys, the Raleighs, the Beechers, etc., etc., it is no difficult matter to refer to the bead-roll of eminent occupants of the present day pulpits. Such as Maclaren of Manchester, Dale of Birmingham, C. H. Spurgeon, Principal Caird, Principal Cairns, John McNeil and many others whose names are familiar as household words. There is no room for despondency. He who holds

the stars in His right hand will see that the lamps in His temple burn bright and clearly.

The Rev. John Smith, of Broughton Place United Presbyterian Church, has paid his first visit to the American continent, and wherever his too brief stay has permitted him to appear has made a most favourable impression. At Northfield his ministrations have been richly enjoyed, and Mr. Moody has not hesitated to keep him in the forefront. In Chicago he has also secured the kindly good-will of all who had the privilege of hearing him. Some of the journals in that city have placed a very high estimate on the service he has been enabled to render in the cause of evangelical Christianity. On Sabbath week Toronto was favoured with a brief visit, and the successor of John Cairns and colleague of Dr. Andrew Thomson, occupied the pulpit of St. James Square Church morning and evening. The congregation that usually worships there enjoys the able and instructive ministrations of Dr. Kellogg, whose scholarly attainments are widely recognized, and whose many excellent personal qualities endear him to his people. It is not strange, therefore, that they and many others from other congregations should listen with interest and delight to the discourses of John Smith.

His morning sermon was based on Abraham's plea on behalf of doomed Sodom. It abounded in clear, impressive statement of the great principles involved in the intercession of the patriarch, should even ten righteous be found uncontaminated in the sweltering mass of corruption, that could only be wiped out by the lurid fire that fell from heaven. It also abounded in passages of mingled power and pathos, as for example, a reference to the cry that went up from the city which is the field of the preacher's own labours. The evening sermon was in a different vein, though in the same spirit. As to its merits and character readers can judge for themselves. It appears on another page of this issue, and is eminently worthy of most careful perusal.

Mr. Smith, though in physical stature is barely up to the medium height, is possessed of a striking personality. His countenance is a combination of strength and winning gentleness, lighted up with clear, honest and kindly eyes. His voice is full and musical, with distinct articulation. It is evident that he has not committed the mistake some of the students of his nationality are disposed to make. There is a tendency to neglect the art of public speaking. It is thought to be sufficient that a man have somewhat to say and it does not matter much how he says it provided he can make himself understood. It matters, however, a great deal. The art of public speaking cannot be despised with impunity. At all events Mr. Smith has not fallen into that error. He speaks with an energy and force with accompanying gestures that may almost be considered exceptional, at least, in Presbyterian pulpits. But far higher than all these accessories are the evangelical fervour, the spiritual power, the strong intellectual grasp, the wide culture of the man, that mark him out as one of the representative preachers of the time whose claims to popular esteem and respect do not depend on a vapid sensationalism, or trying to perform on the tight rope that stretches between the walls of sound doctrine and the shifting tents of heterodoxy, which in some quarters meets with no slight applause.

Mr. Smith is a native of Aberdeenshire, where he laid the foundations of his scholarship. He is an alumnus of Aberdeen University, in which institution he achieved distinction, and where there is a floating tradition that on passing a certain examination with great credit, an examiner asked him his name, to which the reply of course was "John Smith." "Well," responded his learned interrogator, "you will become known in spite of your name." The examiner said truly. John Smith is already a spiritual force in our day, and if spared has evidently a great work to accomplish.

NATIONAL RIGHTEOUSNESS NEEDED.

SEVERAL influential journals in different parts of the Dominion have been making appeals to the pulpit and the religious press to come out boldly in denunciation of the political corruption that is being revealed in the Committees now in session in the Dominion Capital. The fact is that ministers in their political relations have rather a hard time of it. Like other estimable members of the commonwealth, they very likely have their own political affinities, and as most communities in the matter of politics are a little mixed, it follows of necessity that

if the pastor is pronounced in his partisan leanings, trouble is sure to follow. As a general rule it is best for a minister not to seek special prominence in the political arena. He can best maintain his moral and spiritual influence by devoting his energies to his own special work. But is not the minister a man and a citizen? Has he to be silenced when questions affecting the well-being of the country, and especially those of a moral bearing, are being warmly discussed by citizens generally? Is the unscrupulous political trickster, the pachydermatous ward-heeler, to be permitted unrestrained freedom of speech and action, and the responsible minister of the Gospel alone to be excluded from all participation in the discussion of questions relating to the highest national interests? In ordinary circumstances it is best for the minister to leave the agitation of political questions to those who make them their specialty; but there are times when he can intervene with power and effect. The minister who is open to the charge of being a political poltroon has so little influence that he had better, for his own comfort and usefulness, leave public questions severely alone. The so-called independents carry no influence, and command but little respect. Those who are known to be sincere in their convictions will always command a respectful hearing when duty prompts them to make deliverances on public affairs. The minister has a right to his convictions, and to the exercise of his privileges of citizenship. So long as he chooses to perform these duties in a straightforward and manly way, he can afford to disregard the carping criticisms of the captious.

The difficulty that ministers who occasionally take part in public affairs have to encounter is the virulent attacks of a partisan press. If their utterances are in some respects distasteful to either party, the side on which reflections are cast is sure to resent in no delicate fashion the imputations under which it feels uneasy. There is no doubt that while the present investigations are in progress there are many searchings of heart, and the best citizens throughout the Dominion irrespective of party sympathies feel keenly that the honour of some of the prominent men in public life has been seriously besmirched. Many however feel that to form an unbiassed and correct judgment it is desirable to wait until those who have been accused are heard in their defence. When all parties have given what explanations they can then is the time for an impartial and a just judgment. There is every probability that a correct estimate will be formed by the Christian ministry and by all who desire to see righteousness triumph. It may be confidently assumed that no man who ministers to sacred things will attempt a defence of the gross corruption and moral degradation that has already been revealed.

It is an unmistakable fact that the public conscience has been hypnotized by the low tone of morality prevailing. Whatever may be the complicity or innocence of responsible cabinet ministers it is plain that reckless demoralization has been suffered to invade several of the administrative departments. How unscrupulous and utterly selfish contractors and their creatures should have been permitted to have virtual access to the public treasury is a matter of wonderment to people who even have no very clear perception of a higher morality than that honesty is the best policy. Many well meaning people gloss over the shameful revelations with a shrug and say that all politicians are alike. But this is no answer worthy of intelligent and responsible citizens. Those who are swayed by corrupt and degrading influences wish for little more than that people should continue in this comatose moral state, most favourable to them in their career of scheming and plunder. It matters little whether a Conservative or a Liberal is caught in corrupt or dishonest acts. Let the offender, whatever his political stripe, be courteously but firmly told "Never more be officer of mine." The time for weak sentiment and mistaken leniency is past. So long continued and so wide spread has demoralization become that mild measures are no longer applicable. Stern rhadamantine justice must have sway until the conduct of those entrusted with the management of public affairs is above suspicion. It is not absolutely necessary that either of the great parties into which the people are politically divided should hold the reins of power at Ottawa, but it is essential that our rulers be men of stainless personal integrity. The fountain head whence a nation's legislation flows should be pure and uncontaminated. The men at the head of our national affairs should be such as we can look up to with respect, and not of the kind that upright citizens can only regard with undisguised contempt.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This most valuable weekly keeps up its well-deserved reputation in supplying its readers with the best current literature of the time.

THE *Illustrated London News*, American Edition, is a handsomely illustrated weekly. The last few numbers have many excellent engravings and many fine contributions. A powerfully written story by Hall Cain has been begun.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—In this weekly young readers have their special tastes well provided for. There is a pleasing variety of instructive and entertaining articles, stories and poems, and all splendidly illustrated.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—A most admirable little monthly for little readers. Its pages contain just such material as is fitted to delight and instruct them. The engravings are both numerous and good.

ST. NICHOLAS. (New York: The Century Co.)—It would be difficult to exaggerate the value as an educative influence of this excellent monthly for young readers. It is admirably adapted to their tastes. Writers who excel in addressing youth are among the regular contributors to its pages, and artists of distinction do their best to brighten it by their illustrations.

THE RELIGIOUS REVIEW OF REVIEWS. (London and New York: International News Co.)—The contents of the last-received number of this useful monthly has a varied table of contents. Its articles deal with what is most noteworthy in the religious thought and life of the time. It gives good portraits of prominent men in the various Churches. Much useful information is contained in its pages. The publication is undenominational.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The August number is specially devoted to fiction. In addition to several good short stories, "The Wrecker," by Robert Louis Stevenson and Lloyd Osbourne, is begun. Andrew Lang contributes a characteristic paper on "Piccadilly," which is brightened by a number of realistic and finely-executed illustrations. John Wigmore concludes his paper on "Parliamentary Days in Japan." The number as a whole is well sustained.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—In descriptive papers this magazine is usually strong. The August number is no exception. Emily Laszowska-Gerard's "The Land Beyond the Forest," descriptive of Transylvanian life and scenery is continued, as well as "Round About England," and "Over the Cottian Alps." There are papers on "George Eliot," "The Epworth Leagues," "The Canadian Indian Problem," and much else in this number that will be read with interest.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The sermons in the August number are on "Human Progress," by Dr. George B. Eager, D.D.; "God's Gospel for Man," by Dr. James Stalker, and "The Grand Co-Operation," by J. A. Broadus, D.D. There is also an expository lecture by Dr. Boland on "The Grace of Liberty." Professor Green discusses "The City of Genesis I. and II." Dr. Cuyler's Pen-Picture this month that of Dr. Alexander Maclaren. There is much in addition to features that will be found profitable and interesting to the

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The place of honour in the August number of *Harper* is assigned to an interesting paper on "New Zealand," by G. M. Grant. The article and indefatigable Principal of Queen's University accomplishes an immense amount of work and does it well. His paper on New Zealand is admirably written. Dr. Andrew Wilson discusses the question, "What is Inheritance?" Other papers of decided interest are: "Glimpses of Western Architecture—Chicago," "Lord Byron's School Days," by Professor W. G. Blaikie; "Nihilists in Paris," "The Vigilantes of California, Idaho and Montana," and Walter Besant's "London—Plantagenet—Ecclesiastical." The number is one of decided strength and attractiveness.

THE CENTURY. (New York: The Century Co.)—The August *Century* is in keeping with the season. There are no papers in it which, even in the heated term, it would be a weariness to read. More than usual space is given to short stories, of which there are several of decided excellence. This time there are virtually two frontispieces to the number, being full page portraits of the Emperor and Empress of Germany. Of the august Teutonic potentate there is a highly eulogistic estimate by Poultney Bigelow, who gives "A Sketch of the First Three Years of His Reign." Other papers of interest are "On the Study of Tennyson," "The Press as a News Gatherer," by the Manager of the Associated Press; "Life on the South Shoal Light-Ship," "Play in Provence," "On Summer Migration," and "Cape Horn and Co-Operative Mining in '49." There is more than the usual quantity of poetry, and its quality is excellent. The illustrations, given with lavish hand, are very attractive and skilfully executed, one in particular, "Le Crepuscule," deserving special mention.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The *Atlantic Monthly* for August has two notable features besides the serial stories by Mrs. Catherwood and Mr. Stockton. Henry James contributes an admirable short story entitled "The Marriages," which will delight his army of admirers; and Mr. John C. Ropes, who is peculiarly strong in writing on military subjects, has an excellent paper on General Sherman, awarding him great but not indiscriminating praise. Edith M. Thomas writes exquisite "Notes from the Wild Garden," sprinkling some beautiful little poems on special flowers among prose descriptions and reflections hardly less poetical; Olive Thorne Miller in "Two Little Drummers" treats in her usual fresh style the yellow-bellied woodpecker and the red-headed woodpecker; Miss Harriet Waters Preston and Miss Louise Dodge, under the title of "A Disputed Correspondence," discuss wisely and delightfully the letters which are said to have passed between Seneca and the Apostle Paul; Wendell P. Garrison has a political article of real value on the Reform of the United States Senate; Agnes Repplier contributes a bright paper on "The Oppression of Notes," and W. D. McCrackan describes effectively "Six Centuries of Self-Government" in Switzerland. There are excellent reviews of the Life of Browning and the Memoir of John Murray, with poems, notes on new books, and the Contributors' Club.

Choice Literature.

RALPH GEMMELL.

BY ROBERT POLLOK, A.M.

CHAPTER II.

My son, if sinners entice thee, consent thou not; walk not thou in the way with them; refrain thy foot from their path, that thou mayest walk in the way of good men, and keep the path of the righteous.—Solomon.

Ralph, after the death of his mother, experienced little comfort in his father's house. Edward, as we have observed, was taught to ridicule his seriousness; and his father was daily telling him that he would be a disgrace to his name; and the servants, following the example of their master, regarded him as a kind of outcast, and took every opportunity to insult and deride him.

From the curate, whom he still attended on Sabbath, he could gather little either to enlighten his mind or strengthen his piety. His sermons chiefly inculcated submission to the unjust measures of government, activity in suppressing those whose opinions differed from that of the then existing ecclesiastical establishment, and zeal in supporting the hierarchy to which he belonged. These were the chief doctrines which Ralph heard at church, and he was not satisfied. He wished to hear more of Christ, the great Head of the Church; more of belief in Him who is the way, the truth, and the life; and more of holiness, without which none can see God. He had diligently contemplated the features of the times; he had examined the creed, opinions, and life of the persecuted party; he had likewise examined the principles, as well as the conduct of those who persecuted them; and, young as he was, he could easily see that the former were suffering for holding opinions founded on the Word of God, and sanctioned by their own consciences, for their highest privileges as men, and their dearest rights as Christians; and the latter oppressing, torturing, and murdering, for non-submission to institutions which their own selfishness had suggested, and which they were ever ready to change for any other that might promise more gain to their avarice, or more indulgence to their vicious dispositions.

Impressed by these opinions, it was little wonder that Ralph, alive as he was to the dictates of conscience, and the calls of religion, had a strong inclination to join the Covenanters. But in doing this, he must submit to persecution and reproach, forsake his father's house, lay down all hopes of honour and preferment, abide the contempt and the hate of his nearest kinsmen, and experience the rigorous discipline of cold, and hunger, and cheerless wandering. Surely, young reader, this was no very agreeable reflection. It was enough to make a more experienced Christian than Ralph halt between two opinions.

More than three months after his mother's death he passed in this uneasy state of mind; now resolving to leave all and follow Christ, now looking forward to the dreariness of a life of suffering, and again, back on that old paternal castle, and those fertile fields, which might one day be all his own. And verily, were it in man that walketh to direct his steps—were it not God that chooseth his way, it is very probable that Ralph would have turned away from the sufferings he saw before him, and taken up with the ease, and plenty, and the honour, which the world promised him. But God knoweth His own, and it is as certain that He will provide the means of enlightening them in the knowledge of Himself, and of confirming them in His service, as that He will for ever protect and uphold them.

One Sabbath, after returning home as usual from the unprofitable discourse of the curate, Ralph went out at the evening-tide to meditate. It was in the end of autumn. And as he walked along the banks of the Irvine towards the sea, the wild flower, with scarcely its withered stalk remaining, which he had seen in the early year painted with all the colours of beauty—the shrub naked and blasted, which was lately vested in a thick foliage of healthy green—the aged leaf which fell rustling from its fellows—the stream, which was ever running on to be lost in the ocean—and the light, which faded dimly away on the indistinct summits of Arran; all had a tendency to draw him into serious musing, and especially to remind him of the short duration and sure decay of all earthly things.

"As for man," said he to himself, "his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it and it is gone; and the place thereof shall know it no more. As the waters of this river run for a little and then fall into the ocean, so shall time be with me; so suddenly shall I pass into eternity. As the light dieth away on yonder mountains, so speedily shall the sun of my days set for ever. What, then, should I do? Should I fear the reproach and persecution of man, which cannot long annoy me? Should I take the honours and the pleasures which He can give me, which, short as life is, may wither and die long before me, and will, at any rate, slip from my grasp when I go down into the grave? or should I serve my God, whose almighty power can protect me from everything that would really hurt me in time, and whose loving-kindness and tender mercy will provide for me after death an inheritance incorruptible, undefiled, and that fadeth not away? Surely the wisdom of man is foolishness. Why should I listen to it? O that God would direct my steps, and enable me to put my trust in Him alone!"

Thus did the merciful Creator make the contemplation of His works subservient to strengthen the piety of the young Christian. Musing on such thoughts as these, Ralph wandered on to the sea-shore. Agreeably to those sudden changes which happen so often in our climate towards the end of autumn, night, which at its coming on had been calm and serene, was now wrapt in the clouds of this thick darkness—the winds came in the swiftness of their fury—the ocean lifted up his voice and roared in the pride of his strength—and athwart the gloom at intervals gleamed the lightnings of God, awfully displaying the features of the storm. As it did not yet rain, however, Ralph walked on. The awful majesty of nature had something in it which pleased him, and sanctioned the reflections he had just made—something which reminded him of the littleness of man and the greatness of the Creator. "How dreadful," thought he, "to have that God our enemy, who walketh on the wings of the wind and biddeth the storm do His pleasure! who setteth His foot on the sea, and holdeth the waters in the hollow of His hands, who sendeth the lightning, and they say unto Him, Here we are!"

Thus contemplating, he was walking along the coast, when his ear was attracted by the following words:—

"How long, O Lord, holy and true, dost Thou not avenge the blood of Thy servants! Thy holy city is a wilderness: Zion is a wilderness; Jerusalem a desolation. Be not wroth very sore, neither remember iniquity for ever. Behold, we beseech Thee; we are Thy people. Oh visit Zion in Thy mercy! Let not the weapon that is formed against her prosper; and the tongue that is raised against her in judgment do Thou condemn. We know that Thy church is graven on the palms of Thy hands, and Thou wilt bring her out of the deep waters. But, gracious Father! give us, poor helpless sinners, patience and resignation to wait till Thy time come. Give us that abiding faith in our Saviour, and that inextinguishable love, which, in all our trials, will make us more than conquerors. Yea, our eyes are unto Thee, O God, the Lord: in Thee is our trust; leave not our souls destitute: keep us from the snares which are laid for us, and the gins of the workers of iniquity."

After these breathings of holy fervour had ascended up unto the throne of God, Ralph heard proceeding from the same place the sweet melody of praise; and now it was lost in the loud voice of the storm, and again, in the intervals of partial calm, it came forth on the ear like the music of heaven. Ralph walked up to the place whence the sounds proceeded; and among the rugged cliffs by the very side of the sea, did he find ten or twelve of those Christian heroes whom persecution had compelled to choose that secluded place, and that hour, to them of favourable darkness, to hear the word of life, and adore and praise the God and Redeemer of mankind.

At Ralph's approach they seemed somewhat alarmed, for they knew well, though in so retired a place, and under the wing of night they were not safe from the vigilant persecution of their enemies. They feared, therefore, that Ralph might be a guide to a party of dragoons. But as some of those present had been but lately tenants of his father, he was soon recognized. They had heard it reported that he favoured their party, and that he had for several years suffered little less from his wicked relations at home than they had endured in their flights and wanderings. He was, therefore, gladly received amongst them. The reverend old minister, part of whose prayer he had just heard, and who had once been his mother's spiritual guide and dear friend, was especially interested at his appearance. Ever zealous in his Master's work, and remembering how desirous Mrs. Gemmell had been that her sons might be true fearers of God, he invited Ralph to sit down by his side on the shelvy rock, and entered into conversation with him. With fatherly tenderness the venerable pastor encouraged the youth to describe the circumstances in which he was placed, and lay open the state of his mind. This was the first time that Ralph had had an opportunity of conversing with a faithful servant of the Most High. And truly his heart burned within him, as the good old man thus concluded a long and tender advice to him.

"Now, my son," for so tenderly did he address him, "now I know the difficulty of your circumstances. I know how hard it is to leave father, and brother, and houses, and lands, and goods, and plenty, and honour; and to be hated of those of whose love you are most desirous, and to be despised of those in whose eyes you most wish to appear honourable. We can promise you little but trial and suffering. We have been driven from our houses and possessions. Our families are left to wander and weep in poverty, exposed to contempt and subjected to the insults of a brutal soldiery. Torture, imprisonment and banishment are prepared for us. A price is set on our heads, and our lives are every day sought for. We are cut off from all the comforts of life, and are exposed to almost all the ills which this world can muster up against the people of God. Now, my son, if you will take up your cross and follow Christ, you must be prepared to meet similar trials. But remember that you have His promise, that if you forsake father and mother, and houses and lands, for His sake, He will give you an hundred-fold of spiritual blessings in this world, and eternal life in that which is to come. Remember what Christ has suffered for you. All that the wickedness of men could invent, and all that the offended justice of His Father required, He endured for you;—so ardent was His love for you; so inexhaustible his mercy!"

"If you are resolved to put your trust in Christ and follow Him through good and through bad report, although we can promise you none of this world's comforts or honours, we can promise you that although you be perplexed, you shall never be in despair; although you are persecuted, you shall never be forsaken; although you are cast down, you shall never be destroyed.

"Are you afraid to put your whole trust in God? Look around you and see. Is there any thing on earth or in hell that can snatch you out of the hand of His omnipotence? Is there any power that can effectually hurt you, if ye abide under the shadow of the Almighty? He walketh on the sea, and His path is in the great waters; and He can say to the raging of that vast ocean, Peace, be still! He walketh on the wings of the winds, and He can bid them, when He will, away to their place. He sitteth on the circuit of the earth, and the inhabitants are as grasshoppers. These lightnings which you see gleaming through the darkness of the night, go abroad at His word, and would, if He commanded, in the twinkling of an eye, lay the boasting of human strength and the pride of human greatness in a heap of burning desolation. Are you afraid to put your trust in this God? Are you afraid to meet the fury of man's battle if He be on your side? Only put your trust in Him and you are safe. His love and His mercy will never forsake you. Love your Saviour and serve Him, and you may say, in the darkest night of human calamity, I will both lay me down in peace, and sleep; for Thou, O Lord, only makest me dwell in safety."

As the minister concluded these instructions, the gloom began to disperse, and the moon and stars looking through the clouds, cast their silvery light on the majestic scenery around. Then did Ralph observe the countenances of those about him. Twenty years had the old pastor wandered among the mountains of Scotland, subjected to every hardship, and separated from every earthly comfort. Often had he made the narrowest escapes from his persecutors; and often, exposed as he was this night to the fierceness of the storm, had he met, in the wildest glens and most forlorn caves of our country, with the few who had forsaken all to follow Christ, to instruct, comfort, and animate them; and yet, when Ralph looked on his face, he could see nothing in it but the composure of peace and the sweetness of contentment. The few that were around him, although some of them

bore the marks of suffering, their clothes being worn to tatters, and their bodies emaciated by fatigue, had all of them in their countenances the meekness of resignation, and the fortitude of Christian faith;—so powerful is the grace of God—so sure the comforts of religion.

After appointing where to meet with the minister next Sabbath, Ralph left him, and returned home. It was late when he arrived; but as it was customary for him to retire every Sabbath evening from the idle and profane conversation of his relations, his late return excited no surprise. During the week he reflected much on what he had heard. The instructions, arguments, and advice of the old minister had a powerful influence in determining him to keep his appointment next Sabbath. But especially when he considered how many trials the aged pastor and his friends had gone through, and yet how little they regarded them; how many privations they were enduring, and yet how constant they were; how many calamities were threatening them, and yet how calmly they looked forward, resting their confidence and their hope in the all-sufficiency of their Saviour—he determined to hesitate no longer, but to meet with them on the coming Sabbath, and to cast in his lot with theirs.

CHAPTER III.

He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.

Early on the Sabbath morning Ralph left home, and in the barn of a farm-house, about three miles distant, met, according to appointment, with the old minister, and twelve or fifteen people who had assembled to hear the gospel. Scarcely were the psalm and prayer concluded, however, when an alarm was given by one who watched at a little distance, that a party of dragoons were riding towards the house. One of those wicked men, who in those days were well paid by the abettors of tyranny and persecution for bringing information against the Covenanters, during the preceding week had found means of discovering the place and hour of the present meeting; and now, like Judas of old, he came the leader of that savage soldiery who took delight in shedding the blood of the saints.

When the old minister heard that the dragoons were at hand, he recommended all present to God, the preserver of men, and earnestly begged that they would leave him, and take every possible measure for their own safety. But this they would by no means do. He had been the spiritual father, the comforter, and friend of most of those present, from their earliest youth. He had grown grey in the service of his heavenly Master; and his little flock seemed more anxious to save him than themselves.

"Can you not hide him," said a boy, a son of the farmer to whom the house belonged—"can you not hide him in the hole below the kitchen floor, where Mr. McCall once hid himself when the dragoons were here before?"

"Thank you, my good boy," said his father; "the alarm and danger had driven that place from my recollection. He may be safe there. It has sheltered many a worthy Christian from the blood-hounds of persecution."

Under the kitchen floor had been dug a cavity sufficiently large to hold two or three persons. The entrance to it was covered by a thin flag, so light that a single person could remove it, which, when closed, had such a complete likeness to the rest of the floor, that it could create no suspicion of any retreat below.

Into this place the old minister was persuaded to descend; and both because he was afraid that Ralph had too little experience in the Christian warfare, and because he had been the immediate instrument of bringing him into the present danger, he invited the youth to conceal himself in the same place. This, however, Ralph refused. He was young, he said, and able to endure hardships; but there were those present with hoary heads, who could ill bear the insolent and cruel treatment to which they should be exposed, if they fell into the hands of their persecutors. There was no time for dispute. The owner of the house, and another old man, went into the cave along with the minister, and the flag was instantly returned to its place. Thus, young reader, had our Christian ancestors to hide themselves, for their attachment to religion and to their God.

Scarcely were these three old men concealed, when the dragoons, about twenty in number, arrived. They consisted mostly of Highlanders from the wildest districts of the North. Their countenances were fierce and cruel; and they seemed in general only to understand so much English as to be able, in that language, to curse their fellow-men, and blaspheme their Maker.

The Covenanters, aware that escape by flight was impossible, and knowing that, unarmed as they were, resistance would be vain, peaceably allowed themselves to be made prisoners. Their arms were pinioned to their bodies with cords, which the soldiers had brought with them for that purpose; and while they were thus bound as the vilest traitors, they were upbraided with the worst of names, and insulted with the most insolent and most contemptuous mockery. After some of them had been tortured in vain, to make them discover the owner of the house and the old minister, they were all conducted to Irvine. As persecution was then in the heat of its rage, I need not tell you what their fate was. Ralph was saved from that death to which the rest were doomed, only by the influence of his father.

Mr. Gemmell was just passing to the curate's church when the prisoners were guarded through the town to goal. We have already mentioned his violent hatred to the persecuted party, and his displeasure at Ralph's serious and religious cast of mind; but paternal feelings, which cannot be easily overcome, compelled him to interfere for the safety of his son. To a man whose house had been long friendly to the governing party, and who had attested his own attachment to the present despotism, by the most diligent suppression, so far as it was in his power, of every movement against it, this was no difficult task. It was necessary, however, before Ralph's pardon and liberty could be granted, that his father should promise that his son's future conduct would be agreeable to government; and further, that Ralph himself should take what was called the test—a kind of oath by which the parties swearing engaged to renounce all communications with the Covenanters, to abjure all opinions not consonant with the institutions then established, and to defend every measure of government, however wicked or tyrannical.

(To be continued.)

THE POPE'S ENCYCLICAL.

The papal encyclical attempts to solve the social problem through the application of right and justice. But when we ask where these principles of right and justice are comparatively most lived up to, we seek in vain among the properly Roman Catholic countries. In the Protestant countries the labourer stands higher, the poor are less in need of charity, and justice is better administered. The social question is more agitated in liberal countries, not because there is more of that "general moral deterioration" of which the Pope speaks as an evil sign of the times, but because there is more progress. And progress is after all the test, by which we shall recognize the worth of moral principles. We believe in conservatism, because we believe that the future must develop out of the past. We find no fault with the Pope's conservatism. There is, however, an ultra-conservative sentiment underlying the Pope's encyclical which we cannot consider as promoting progress. In speaking of poverty, which "in God's sight is no disgrace," he advises "the rich to incline to generosity and the poor to tranquil resignation." "Generosity" together with "charity" would make a poor substitute only for justice, and "tranquil resignation" can never beget the spirit of reform. Progress is the hope and desire of those who toil, and our deepest instincts move us to obey its laws. It is the motive principle of human action in its highest form. To be better and to be better off, is a virtuous aspiration, and "tranquil resignation" with our own misery should be termed "indolence." Bad institutions that oppose our elevation ought to be improved, but they cannot be improved by tranquil resignation. We must labour to improve them, we must aspire and struggle for progress. We must study the truth freely and fearlessly, and the truth is found with the help of "right reason" and by a recognition of "the laws of nature." It is noteworthy how much the Pope endeavours to base his arguments upon natural laws and reason. In one passage he goes even so far as to propose "right reason" as a test for what is the eternal law of God. He says, "Laws bind only when they are in accordance with right reason, and therefore with the eternal laws of God." (Italics are ours.) We agree with the Pope, but we fear that many dogmas and church institutions do not agree with this saying of the Pope's, if his words mean what they purport.—*The Open Court.*

THE GROWTH OF CANADA.

The expansion of any country is necessarily bound up in two factors nowadays—means of communication and population. It could easily be shown by statistics that immense progress has been made in all directions and in every province since confederation, but it is nothing to the advance which will be witnessed in the early future. It is only within the last few years that the vast resources of the Dominion have been placed in a position to enable them to be properly developed. Manitoba and the North-West can now be reached as quickly as, and cheaper than any other country in the world that is inviting immigration. Land can be obtained for nothing, and its fertility is unquestioned, while the climate is now recognized as perfectly healthy and favourable to agricultural operations. There are also large areas in the older provinces waiting to be occupied, and improved farms can be obtained there by persons, with some means, who desire to retain the social amenities to which they have been accustomed. The increasing population which these advantages is sure to attract will require the manufacturers of Great Britain, and will send in return additional supplies of grain, farm and dairy produce, cattle and fruit, of which the larger proportion is now imported from countries outside the Empire. In addition, the resources she possesses in the two oceans which wash her shores, in her forests, in the mineral deposits both of Eastern Canada and of the West, in the limitless riches of the Rocky Mountains north of the boundary line, remain to be exploited and made available to a greater extent than at present for the use of mankind. All this affords promise of such wealth, strength and power, that it is no wonder Canadians turn a deaf ear to the wiles of Uncle Sam, preferring to maintain their individuality, and to work out themselves the destiny which they believe to be before their country. It is this thorough belief in Canada, and in her resources and capabilities, that has always stimulated and inspired the leading statesmen of the Dominion, and is responsible for the wonderful transformation which has been referred to. Mr. John was able to say, with pardonable pride, at a banquet given to him in London six years ago: "I have sat at the cradle of that strong bantling, the Confederation of the Dominion of Canada. The bantling, always a hopeful one, is no longer a child, it has grown up to manly youth, and it has such a promising vitality that if there were such a thing as a political insurance company, I am quite sure it would insure the life of the Dominion at a nominal premium." *J. G. Colmer, in the Fortnightly Review.*

MOTHERS, are your daughters suffering from any of those ailments peculiar to girls budding into womanhood? Are you yourself suffering from any of those maladies that make woman's life a burden? Dr. Williams' Pink Pills are an unfailing cure. Try them. Sold by all dealers, or post paid on receipt of price (50c. a box). Dr. Williams Med. Co., Brockville, Ont.

THE MISSIONARY WORLD.

A MODEL INDIAN SCHOOL.

One of the editors of the *Western Missionary*, published in Winnipeg, in search of information about Indian Industrial Schools, spent a very pleasant day last month at the Mohawk institution, near Brantford in Ontario. The school is under the care of the New England Company, an English organization established in 1655, and which formerly carried on missionary operations in several lands, but has been obliged in late years by failing funds to restrict its work, until now it has only its missions on the Grand River, and at Chemung, near Peterboro'. The latter is a day school, under the care of Mr. Kennedy, a Presbyterian. The former, which comprises much the larger part of the Company's work, includes the industrial school already mentioned and several missions and day schools on the Six Nation's reserve, which extends down the river from Brantford. The whole of the Society's operations are under the supervision of the Rev. R. Ashton, a clergyman of the Church of England, who has been principal of the school for some twenty years and who takes great pains to put such visitors as are interested in Indian mission work, in possession of the results of his experience.

The school has an average attendance of over ninety pupils, equally divided between boys and girls and ranging in age from eight to eighteen. There are three school-rooms where the elements of an English education are taught, prominence being given to object lessons and to music. Each school-room has its own cabinet organ. Evident pains are taken to teach the children to speak English, and there seems to be a constant effort to avoid the besetting sin of Indian schools, the parrot-like repetition of lessons that are not understood. Most of the day school teachers on the reserve, and some in the institution, are Indian girls trained here. The industrial department includes, for the boys, the working of a farm of 470 acres, part of which is cultivated as a market garden; and for the girls the work of the house and the making of clothes for the pupils. There is no attempt to teach trades. The rising bell sounds in the morning at half-past five, and at half past seven the farm boys have their teams hitched and ready to leave the yard. Discipline is maintained by a system of rewards, consisting in the right to wear from one to three silver stars as good conduct badges on the dress, permission to visit the city and enjoy treats of various kinds. The punishments are mainly of the nature of deprivations, viz., of good conduct badges, of holiday privileges, and of any other food except bread and water. For certain aggravated misdemeanours resort is had to corporal punishment. There is a system of money payments for work by which a pupil's earnings may aggregate some six cents a day. No talking is allowed in school room or dormitory, but there is a recreation room provided with checkers, nine-pins, and illustrated papers. The boys, when in full dress, have a neat uniform of light grey, with a black stripe on the trousers and a belt about the coat. The girls have grey flannel dresses made with basque and belt, and wear neat-looking black velvet turban hats with loops of grey in front.

Not much more than half the children are from the adjoining Six Nations Reserve; the others come from various Indian communities in Ontario. At present the New England Society conducts its work without assistance from the Government, but the declining revenues of the Society have forced its officers to contemplate the necessity of asking to be placed on the same level as regards Government assistance as other schools of a similar grade. The institution has in its possession the Bible and communion plate presented by Queen Anne more than a hundred years ago to her faithful subjects, whose descendants still live on the neighbouring reserve. This oldest of our Indian Industrial Schools shows in its management no signs of advancing age, but is a storehouse of instruction, where the younger in the work may learn how to manage with economy and on right principles, an establishment for the training of Indian youth.

THE BRITISH COLUMBIA MISSION.

The Rev. John A. McDonald, B.A., missionary-lecturer to the Indians of British Columbia, has passed westward. Present indications point to the west coast of Vancouver Island, in the neighbourhood of Alberni, as the best place to establish a mission, but, in accordance with the instructions of the Foreign Mission Committee, he will make an exploratory tour before settling down. In the course of his tour he will visit the Methodist mission at Fort Simpson and the Church of England mission at Metlakahtla and possibly other centres of Indian intelligence and missionary activity. Mr. McDonald, as a student-missionary in the home-field, showed a commendable combination of zeal and good judgment and the Church is warranted in expecting good work from him on the Pacific Coast.

Mr. and Mrs. John Crawford, of the Lakesend School, adjoining Muscowpetung's Reserve, have withdrawn from the work. The new Regina School has attracted many of the children formerly tributary to this institution, and it will be possible, since the attendance is likely to be small, to manage it henceforward with a considerably reduced staff. The Rev. W. S. Moore will have supervision of the school as before, and Mrs. Moore, with the assistance of a capable servant, will combine the duties of matron and teacher. Mr. and Mrs. Crawford have shown themselves conscientious and devoted officers and their voluntary withdrawal at this time

shows that they prefer the economical administration of the Church's work to all considerations of self interest.

Miss Martha Armstrong, of the Crowstand Mission staff, is spending her holidays with her sister, who is wife of the Rev. C. W. Bryden, B.A., occupant of the Home Mission outpost of Battleford.

LETTER FROM NEW HEBRIDES.

The *Halifax Witness* contains the following letter from the Rev. J. W. Mackenzie, dated Havannah Harbour, Efate:—

As you see by the heading of this we are round at Mr. Macdonald's station. He has been in Melbourne for some time looking out for a steam launch, which his Church has authorized him to procure, in order to visit round Malekula and Santo. The work here is under our charge in his absence, and we have come round to see how it is prospering. A powerful village—Lilupa—still remains heathen. It is on a small island—Protection—which forms the entrance to this beautiful harbour. Like our own Mela people the natives of that village have, during all these years, been very hostile. In the early days of the mission they asked for a teacher, but, as it afterwards turned out, from no desire for the Gospel. It was merely to get his property, for shortly after he was landed amongst them they murdered him in cold blood. They are now becoming friendly, and say that when their present feast is over they will come in. Besides these two villages, Lilupa and Mele, there are a few small ones which will stand out. But each year they are growing less, and we hope that at no distant day the whole island will be Christianized. The population is very small for the size of the island, and it is gradually growing less.

Foreigners have long resided here, and it seems to be destined to be the home of the white man. Had you been standing on the verandah of the mission house about an hour ago you would probably have come to the conclusion that the French are in the ascendancy here. There was a cry of "Sail ho!" and when we looked out we saw a cutter sailing up the harbour. In a few minutes a steamer followed, and then a fine large man-of-war brought up the rear. From the mast-head of each waved the tricolour, the red, white and blue. But that this is to be the flag of the future here is by no means certain. Had you been in our harbour—Fila—on the 14th inst., you would have seen our beautiful new steamer, the *Croydon*, landing the frame of a house and a fine lot of furniture, such as you do not often see in the New Hebrides. Then following a neatly dressed gentleman and two others in workingmen's clothes. These are the agent of the Australian United Steamship Navigation Co. and two carpenters. So hurrah! for the "Union Jack." It is evident that the Steamship Company, now serving our mission, is to be a permanent thing in our group. It is reported too, and on good authority, that another Australian company—the Australian New Hebrides Co.—which trades in the group on strictly honourable principles, is soon to have an agent living at Fila. This company has purchased land on several of the islands, and is endeavouring to induce British subjects to settle here. They have been successful in getting some respectable young men to settle on Santo, and we hope that more will follow.

Then there is a young man in the islands just now looking for land suitable for tropical plants. He was at one time a coffee planter in Ceylon, but now represents still another Australian company, or at least wealthy gentlemen, who, should he be successful, would form themselves into a company. Unfortunately British settlers here are under a great disadvantage in trading with the natives and in purchasing land from them. How I wish we could get the ear and the sympathy of the President of the United States of America in regard to a matter which very much affects the welfare of these natives. It is reported that owing to the refusal of the United States Government to enter into an agreement with all other European nations to prevent their respective subjects from selling firearms and liquor to the natives of this group, the proposal miscarried. And the consequence is that the French are buying, indeed have purchased, a great deal of the best land and the best sites.

We feel very lonely since our youngest child left us. We sent her up to Sydney to attend school about the end of last year. It is some comfort to us that although among strangers they are in a Christian home. My own health is very good, but for some time past Mrs. Mackenzie has had a hard struggle to keep at her work. I trust, however, that as the cool season is now commencing she will regain some strength.

MR. ANNAND writes from Santo, under date May 7, 1891. I am glad to report that our work is growing more encouraging. Yesterday one of our lads led us in prayer at our weekly prayer meeting. A second one has also signified his willingness to take part. These are small things, but still they are beginnings for Santo. I hope to start a catechumen's class when we return from Synod with a view to organize a Church by-and-by.

THE PUREST AND BEST

Articles known to medical science are used in preparing Hood's Sarsaparilla. Every ingredient is carefully selected, personally examined, and only the best retained. The medicine is prepared under the supervision of thoroughly competent pharmacists, and every step in the process of manufacture is carefully watched with a view to securing in Hood's Sarsaparilla the best possible result.

ORIGINAL No. 26.

Breakfast Fruit Cake

BY MARION HARLAND.

1 quart of flour, 2 cups of milk, 2 table-spoonfuls of butter, 1 table-spoonful of lard, 1/2 teaspoonful salt, 1 quart of strawberries, huckleberries, blackberries or raspberries, 1/2 cup of sugar, 2 teaspoonfuls of Cleveland's baking powder.

Sift flour, baking powder and salt together, chop in the shortening, stir in the milk with a wooden spoon. The dough should be just stiff enough to handle. Roll into two sheets, line a baking pan with one, put in the berries, strew with sugar. Lay on the other sheet and bake. Cut into squares, split and eat hot with sugar and butter.

Use only Cleveland's baking powder, the proportions are made for that.



The leavening power of Cleveland's Baking Powder comes from cream of tartar with soda, nothing else; that is why Cleveland's is perfectly wholesome, leavens most, and leavens best.

"August Flower"

For two years I suffered terribly with stomach trouble, and was for all that time under treatment by a physician. He finally, after trying everything, said stomach was about worn out, and that I would have to cease eating solid food for a time at least. I was so weak that I could not work. Finally on the recommendation of a friend who had used your preparations a worn-out with beneficial results, I procured a bottle of August Flower, and commenced using it. It seemed to do me good at once. I gained in strength and flesh rapidly; my appetite became good, and I suffered no bad effects from what I ate. I feel now like a new man, and consider that August Flower has entirely cured me of Dyspepsia in its worst form. JAMES B. DEDRICK, Saugerties, New York.

W. B. Utsey, St. George's, S. C., writes. I have used your August Flower for Dyspepsia and find it an excellent remedy.



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- For Camping Out,
- For Travelling,
- For Staying at Home.

LYMAN'S FLUID COFFEE.

Coffee of the Finest Quality and Flavour can be had in a moment, by adding boiling water. No Cheap Substitute of peas, wheat or barley, but GENUINE MOCHA AND OLD GOVERNMENT JAVA.

For sale by Grocers and Druggists in pound, one-half pound and one-quarter pound bottles. A 25 Cent Bottle Makes Twenty Cups.

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CHURCH FURNISHINGS MEMORIAL BRASSES STAINED GLASS

I CURE FITS!

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLEN SICKNESS a life long study. I warrant my remedy to cure the worst cases. Because others have failed to do so, for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give ADDRESS AND POST OFFICE.
H. G. ROOT, M. C., 186 ADELAIDE ST. WEST, TORONTO, ONT.

THE Rev. J. Mitchell Watson, of Lehigh m. intimated in Kelso U. P. Presbytery that he had received an invitation to take charge of the station at San Remo during three months of next winter. The Presbytery gave their cordial consent to his acceptance of the appointment.

Ministers and Churches.

THE Rev. R. J. Craig, Deseronto, preached in Napanee Presbyterian church recently and declared the pulpit vacant.

THE induction of Rev. A. E. Mitchell as pastor of St. John's Church, Almonte, will take place on Tuesday, August 25th.

THE Rev David Millar, late of Aylmer, Quebec, has received a unanimous call to Elmvale, and Knox Church in Bartie Presbytery.

THE Rev. G. A. Fulcher, of Bethany Presbyterian Church of Chicago, is spending the month of August with J. W. Palmer, of Whitby.

ANNIVERSARY services will be held in South-Side Church, Parliament Street near Queen, on Sabbath, 10th inst. Prominent ministers will conduct the services on that day.

THE Rev Dr. Sexton is now occupying the pulpit of North Broad Street Presbyterian Church, Philadelphia. Communications for him may be addressed to the "Presbyterian Book Rooms" Chestnut Street, Philadelphia. The Doctor is expected to be in Canada again in October.

THERE was a large meeting of the Presbyterian congregation at Neepawa, recently. There was a unanimous choice of a church site. A building committee was appointed, with instructions to build a church costing \$9,000. It is expected that the cost will be more than covered by subscription.

MR MUIR of Winnipeg stated in the Mutual Street Rink, at the recent meeting of the Triennial Council that if he had heard nothing else except the eloquent, sensible and powerful sermon of the Rev. Mr. Burnfield of South Side Church to the immense audience in the Pavilion, he was amply compensated for his journey from Manitoba.

THE lawn social held on the grounds adjoining St. Andrews Church, Almonte, on Tuesday evening week, was a successful one. The attendance was large, and everything passed off very enjoyably, the Citizens' Band adding to the pleasure by a liberal number of musical selections. About \$60 was realized as the financial result.

THE Rev. A. B. Meldrum and family, of Evansville, Ind., have returned to their home after spending a few weeks in Huron County. Mr Meldrum preached an able sermon in Knox Church, Goderich. His style is vigorous and clear, and flashes of humour gleamed here and there in the very forcible and practical discourse.

THE Rev Dr Wells, Montreal, of the American Presbyterian Church, who greatly impressed the Minneapolis people by his addresses during the recent Christian Endeavour Convention there, has been asked to accept a call to Plymouth Church, Minneapolis, at a salary of \$5,000 with \$500 added for moving expenses. It is said that Dr. Wells declines.

ST ANDREW'S Church Sunday School, Carleton Place, held a very enjoyable picnic last week at Prettie's Island. The crowd was taken up on the Enterprise with a heavily-laden barge lashed along side. Good time was made and the trip on the water was very pleasant, the weather being favourable. A few hours were spent upon the picturesque island, old and young filing the moments with delightful pastimes, and an excellent repast, provided by the lady participants, was served. The party arrived back early in the evening.

At a *pro re nata* meeting of Lindsay Presbytery held in Knox Church, Cannington, Thursday, 30th July, the call from Brockville addressed to Rev. C. I. Cameron, M.A. Cannington, was considered and commissioners heard when Mr. Cameron intimated his acceptance of said call. On motion duly made the Presbytery agreed to the translation of Mr Cameron to Brockville, and dissolve his connection with Cannington. The Rev. A. McAulay, of Woodville, was appointed to declare the charge vacant on Sabbath, 10th August, and to act as Moderator of Session *pro tem*.

THE members of the First Presbyterian Church, Brantford, had an interesting and most successful little garden party on the lawn adjoining the manse on Wellington Street. The grounds, which are nicely secluded, are admirably adapted for garden party purposes. The members of the Church rallied round the occasion, and had all round a pretty nice time. The evening was cool enough for sitting outside, so most of those present did a little promenading. Professor Hasting's band was present and during the evening discoursed sweet music, which was much appreciated. The refreshment tables, of which there were several, did a fair business. Altogether the party was an unqualified success.

THE Ladies' Aid Association of Parry Sound gave a garden party in the manse grounds on the evening of July 31. The grounds were beautifully decorated and illuminated. There was a very large gathering and the entertainment was in every respect a most successful one. Meat and music and harmless merriment contributed to render it an enjoyable season. The proceeds amounted to \$1-7, which encouraged the ladies to continue in their laudable efforts to diminish the debt on the manse property, now reduced to the not overburdensome sum of \$400. The assembly was patronized by representatives of all the Churches in town.

THE Rev. J. Douglas, pastor of Headingly Presbyterian Church, says a contemporary, officiated at an interesting and somewhat novel marriage ceremony at Sunnyside Farm, Headingly. The "man of the day" was Mr. Edward L. Gibson, youngest son of W. J. Gibson, of St. Petersburg, Russia, and the happy lady, Miss Margaret Thomas, daughter of John Thomas, also a resident of the Russian capital. Mr Gibson has been in Manitoba for nearly a year, while Mrs. Gibson is a resident of but three weeks, having travelled all the way from St. Petersburg to become a happy bride. The marriage knot was tied at the residence of the bridegroom's uncle, Henry Hilton, in the presence of a large number of friends.

THE new church recently erected in the township of Mills, Manitoulin, was opened for worship on the 19th ult. by the Rev. J. K. McGillivray, M. A., ordained missionary in charge. Though this pleasant duty fell to Mr. McGillivray, yet the credit for the erection of this church, as well as of another at Ice Lake on this field, which is now under way, is due to their late missionary, the Rev. A. G. Jansen, by whom means were provided to assist in their erection. At this point a splendid opening exists for faithful work the labours of missionaries in the past showing fruit in the increased attendance and deeper interest taken in the affairs of the Church.

A MEETING of the Executive of the Foreign Mission Committee, was held in Dr. Reid's office on Thursday the 6th August. In reference to the application for the position of missionary to the Chinese in British Columbia, it was agreed to give time for further applications up till the meeting of the General Committee. Matters referred to the Committee from the Board of the Woman's Foreign Missionary Society were considered, and remitted to the sub Committee in Winnipeg with a recommendation. A number of letters from the fields were read and referred to the General Committee. The secretary was instructed to ask for tenders for the publication of the regulations.

MR. W. N. HOSSIE, of Brantford, President Ontario Provincial Sabbath School Association, accompanied by Rev. Wray Smith, of Burford, and Mr. A. J. Donly, of Simcoe, members of the Executive Committee, have returned from the West, where they had been filling appointments on an organization tour, and report having successfully re-organized the city of London Sabbath School Association, and county of Essex Association, and organized the county of Kent for a first time. In each of these counties eight local associations were provided for and a first convention called for each in the course of August and September. There is every prospect of both the counties attaining the banner rank before the next Provincial.

THE Listowel *Banner* says: It will gratify the numerous friends and well-wishers of the esteemed pastor of Knox Presbyterian Church of Listowel, Ont., to be informed of the fact that Rev. Isaac Campbell has been honoured by the faculty of the National University of Chicago, Ill., with the full degree of A.M., Ph.D. and we most sincerely tender to Dr. Campbell our hearty congratulations upon his successful ascent of the scholastic ladder of "Mental and Moral Philosophy." We also wish the Doctor a "Good Degree" of prosperity and happiness in the discharge of his earnest ministerial and Christian work in our midst. The several examinations required for attainment of this honorary degree were held under the local presidency of Rev. F. Gunner, M.D., as the examining committee, and were supervised by Rev. I. C. Quinn, Professor of Mental and Moral Philosophy, at Anaconda, Montana.

THE Rev. Dr. Robertson, Superintendent of Presbyterian Missions, has returned to the North-West from a somewhat prolonged visit in the East, where he has been busily engaged promoting the welfare of North-West missions. Mr. Robertson has been making a special effort to raise an additional \$45,000 for the Church-Manse Building Fund, which, at the present time, amounts to \$35,000. He talked the matter over with a great many friends of the cause, but found that the present was not a favourable time for raising money, though all those to whom he spoke were quite willing to help because the record of the work done in the past year was most satisfactory. To carry on the work this year about \$1,200 additional has been promised, and Dr. Robertson expects that steps will be taken next year to secure the balance of the amount needed. Dr. Robertson says that interest in this western country is increasing all over the East, and should the harvest this year turn out as successful as expected, many farmers will remove to this country from Ontario.

THE Rev. A. Findlay writes: In September of last year Mr. Jas. Steele, missionary then on the Providence Bay Field, Manitoulin, after obtaining leave from Presbytery for so doing, visited congregations in different parts of the Church soliciting aid for the erection of church buildings in his wide field of labour. From the following congregations and individuals he received the undermentioned sums, viz.: Paisley, \$20; N. Bruce, \$9; Underwood \$6; Allenford, \$6.54; Walkerton, \$28.25; Pinkerton, \$5.63; N. Brant, \$15; Cugill, \$4; W. Gwillimbury, \$7.51; St. Johns, \$11.30; Bradford, \$22.75; Churchill, \$10; a friend, \$10; Mrs. Thorburn, \$5; W. J. McLellan, \$5; Mrs. McLachlan, \$5; J. C. Gibson, \$5; Mrs. Fleming, Miss Hogg and Mrs. R. King each \$1, making a total of \$179.04. Of this amount \$113.72 was expended in the erection of the church in the township of Campbell, and \$65.32 in the erection of the church in Carnarvon. During a recent visit to this field these accounts were certified to by the committee in both stations, and on their behalf would tender hearty thanks to the congregations and kind friends above mentioned for the aid given, without which it would have been impossible for them to have erected the neat and comfortable churches in which they now worship.

THE Rev. A. E. Mitchell, for the past two years the popular and successful pastor of the Waterloo Presbyterian Church, having accepted the call to St. John's Presbyterian Church, Almonte, closed his work on Sunday week. The *Chronicle* says: Every department of Church work prospered wonderfully under the pastorate of Mr. Mitchell. The membership increased from thirty-three two years ago to one hundred and one. A flourishing Young People's Society was carried on during the past winter and a good Sabbath school is maintained in connection with the Church. The finances are in a good, healthy condition. The church is entirely free of debt. It, in fact, never had an encumbrance upon it, and is exceptional in this respect; that it is free of debt within such a short time of being built speaks volumes for the liberality of the small congregation that undertook the work. Mr. Mitchell's departure will be deeply regretted, not only by the mem-

bers of his own congregation, but by many belonging to other Churches, who had learned to know and respect him for his many excellent qualities of head and heart. His sincerity, his singleness of purpose, his deep and earnest piety were specially marked. Combined with these he had a never-failing courtesy which won the hearts of all with whom he came in contact. He and his amiable young bride carry away with them the very best and heartiest wishes of their many friends in Waterloo for their success in the field of labour to which they have been called.

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham July 14. The Rev. R. S. G. Anderson, B.D., Moderator. The Revs. W. C. Armstrong, of Hawkesville, and W. D. Ballantyne, M. A., Kincardine, were invited to sit as corresponding members. The resignation of Rev. D. Davidson, of Langside, was still laid over till next meeting of Presbytery, and the commissioners representing the congregation were instructed to furnish the Presbytery at next meeting with a complete detailed statement of the financial condition of the congregation, and a full subscription list, showing the amount of stipend subscribed. It was agreed that Mr. Davidson be granted leave of absence asked for. The Clerk and the Session of Langside congregation were appointed to arrange about supply of services. The petition of Messrs. John Morrison and Malcolm Thomson, asking the Presbytery to suppress the use of an organ in the Sabbath school of Knox Church, Kincardine, was dismissed. Standing committees for the year were appointed, the Conveners of which are as follows: State of Religion, Rev. K. McDonald; Sabbath Schools, Rev. W. H. Geddes; Temperance, Rev. A. Y. Hartley; Home Mission, Rev. J. Ross, B. A. Finance, Rev. F. A. McLennan; Sabbath Observance, Rev. K. Fairbairn, B. A.; Statistics, Rev. A. Stevenson. Rev. Jas. D. Edgar declined the call to Knox Church, Brussels. Permission was given to Rev. D. Forrest, Moderator of Session, to moderate in a call in Knox Church, Brussels. Next meeting of Presbytery will be held at Wingham on Tuesday, the 5th day of September, at 11.15 a.m. —JOHN MACNAH, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Westport July 6th. There was a good attendance of ministers. Mr. Heggins was chosen Moderator for ensuing six months. It was agreed to make application to the Home Mission Committee for a grant of \$2 per Sabbath for Oxford and Bishop's Mills. Messrs. Potter, McDairmid, Kellock, Macalister and the Clerk were appointed to give ten minute addresses at a missionary meeting, which was appointed to take place in the church there the following evening. The Home Mission report presented by Dr. Kellock was, as usual, very encouraging. All the missionaries were doing a grand work. Mr. D. D. McArthur was asked to confine his labours to Stone's Corners and Fairfield, and Mr. Campbell, of Burrill's Rapids, was asked to take charge of North Augusta for the remainder of the summer. Dr. Kellock and Mr. Potter were asked to visit North Augusta to make enquiry and to explain the present arrangement. Mr. Stewart, of Morton, spoke encouragingly of that field. Messrs. Macalister and Canning reported themselves as having given faithful attendance upon the meetings of the General Assembly. The treasurer's report showed a balance of \$25 on hand, and that nearly all the congregations paid Presbytery dues for the past year. His books were audited and found correct. A resolution of sympathy, moved by Dr. Kellock, was passed for Rev. Mr. and Mrs. Ross, on account of severe sickness in the family and the loss of their only daughter. Presbytery's Convener of Home Mission Committee was instructed to make application to the General Assembly's distributing committee for such supply of probationers as may be required, and Moderators of Sessions were enjoined to apply to the Convener for at least one-half of their supply. It was moved, seconded and agreed to, that in the opinion of this Presbytery the time has come when

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Pleasant Valley should have regular services, and that if such services cannot be had in connection with Heckston and South Mountain, the Presbytery holds itself free to sever the connection between Pleasant Valley and that charge.

PRESBYTERY OF GLINGARRY. — The quarterly meeting of this Presbytery was held at Alexandria on the 14th inst. In the absence of the Rev. A. Matheson through sickness, the Rev. John Mackenzie was appointed Moderator pro tem. The Rev. Mr. Calder moved, seconded by Rev. M. McLennan, that the term of office of the Moderator for the year be six months, instead of twelve. The motion being put to the meeting was declared carried. The Rev. D. McLaren, whose name stands first upon the roll, was in accordance with the above resolution appointed Moderator for the ensuing six months. Not being present, however, Mr. Maclezie was continued in the chair as his substitute for this meeting. The Rev. M. McLennan and Mr. W. J. Scott were appointed a committee to examine the Session Records of Gravel Hill and Apple Hill. The Rev. J. J. Cameron, on behalf of the committee appointed to visit Lunenburg and Avonmore, presented and read their report. It set forth that they had duly visited these congregations, that they found both desirous to retain Mr. Matheson as their minister, and willing to allow him a vacation of three months in the hope of his being hereafter able to resume his work among them. That the congregation of Avonmore, who were in arrears of stipend, were taking steps to make payment in full, and that they were agreeable to the change of the minister's residence from Lunenburg to Avonmore, further, that they had duly cited both congregations to appear for their interests at this meeting. Messrs. J. E. Brownell and D. C. Campbell appeared as commissioners from Avonmore and expressed their agreement with the above report. A letter from Mr. Matheson was read by the Clerk, in which he stated that his health had not materially improved, and that he had no hope of being able, even after a long rest, to resume the heavy duties of his present charge. He therefore urged the immediate acceptance of his resignation. It was then moved by the Rev. M. McLennan, seconded by Mr. J. R. Maclezie, and agreed to that the resignation be accepted, to take effect on the 15th inst. Mr. Cameron and Mr. Burnet were appointed a committee to draft a minute expressive of the deep regret with which the Presbytery parts with Mr. Matheson. The Rev. John Mackenzie was appointed Moderator of the Session of Lunenburg and Avonmore, and instructed to preach the church vacant so soon as it has been intimated to the Clerk that all claims by Mr. Matheson against the congregation have been fully settled. The standing committees for the current year were appointed and are as follows: Home Missions, Rev. J. S. Burnet, Convener, J. Matheson, J. Mackenzie, A. Given, and Mr. H. McLennan; State of Religion, Rev. M. McLennan, Convener, Dr. Macnisch, and Mr. D. J. McLennan; Sabbath Schools, Rev. D. McLaren, Convener, G. A. Smith, and Mr. John Simpson; Sabbath Observance, Rev. J. J. Cameron, Convener, R. McLeod, and Mr. A. C. McDonald; Temperance, Rev. J. Hustie, Convener, D. Macleachern, and Rev. Mr. McCraig. The statement of the treasurer of the Presbytery and Synod Fund was read, from which it appeared that several of the congregations are still in arrears for last year's rating, one or two for several years. The Moderator was instructed to write to the defaulters urging immediate payment. A committee consisting of Rev. J. Cormack, Convener, M. McLennan, D. McLaren, and the treasurer, were appointed as a committee on finance to deal with the system of rating for the Presbytery and Synod Fund and for the other schemes of the Church. Mr. Cormack and the Clerk each gave notice of motion for next meeting regarding certain charges in the manner of appointing delegates to the General Assembly. Rev. J. J. Cameron reported by the call which he had moderated in at St. Luke's, Finch, and Crysler's in March last, and which at the last regular meeting of the Presbytery had been sent back for further signatures had been taken away from by the congregations. It was moved by Mr. M. McLennan, seconded by Mr. R. McLeod and agreed to, that this call be now set aside. Another call from St. Luke's and Crysler's, reporting to have been moderated in on the 29th inst. last, was rejected on account of irregularity, no call having been taken in the matter before the Clerk had been disposed of. Mr. Cameron was authorized to moderate in another call whenever the congregations are prepared. The delegates to the General Assembly who were present were reported as to the diligent manner in which they had discharged their duties. The Presbytery appointed its next meeting to be held in Knox Church, Lancaster, on the second Tuesday of September at 11 a.m. The Clerk presented an application on behalf of Mr. Daniel Scott, a member of St. Andrews congregation, Williamstown, asking the Presbytery to certify him to the General Assembly by Home Mission Committee for the office of catechist in the Church. Mr. Scott, who was present, was instructed to meet with the Presbytery's Home Mission Committee, who, if fully satisfied in regard to his views, qualifications, etc., were empowered should they deem it desirable to forward him with to the General Assembly's committee a recommendation in Mr. Scott's favour. At the request of the congregation of Gordon Church, Inverness, the Rev. R. McLeod, Moderator of the Session, was empowered to moderate in a call here to soon as the congregation are prepared. The Rev. Prof. Ferguson, by invitation of the Presbytery made a short statement as to the relation of Queen's University to the Church, specially urging the sympathy of the theological faculty upon the sympathy and liberality of the congregations within the bounds of this Presbytery. The committee appointed

to examine the records of the Session of Apple Hill and Gravel Hill submitted their report which was adopted, and the Clerk instructed to attest the records in terms of said report.

PRESBYTERY OF LONDON. The Presbytery met in Knox Church, St. Thomas, on the 14th ult. The attendance of members both lay and clerical was good. Calls were tabled and sustained from the congregations of Aylmer and Springfield and Hyde Park and Komoka. From the former in favour of Rev. Dr. Thompson, and from the latter in favour of Mr. Haig, licentiate. Dr. Thompson who was present accepted the call, and his induction was appointed for the 11th August, at Aylmer. The ordination and induction of Mr. Haig was appointed, provisionally, at Hyde Park on the 5th of August. Mr. Kelso laid on the table the following minute in connection with the removal of Mr. Urquhart from the bounds of the Presbytery: "The Presbytery in accepting the resignation of Rev. Alexander Urquhart of Duffs and Chalmers Churches, Dunwich, desire to sympathize with him in his affliction, and pray that God may soon restore Mrs. Urquhart to health and strength. Mr. Urquhart is a workman needing not to be ashamed. He laboured in Dunwich with great faithfulness; his services were highly appreciated, and were owned and blessed of God to the edification of saints and the conversion of sinners. He is a minister truly beloved, and leaves his charge after a pastorate of thirteen years, without an enemy. His name will be remembered and revered in Dunwich. Mr. Urquhart is a scholar of no ordinary attainments, a diligent student of God's Word; careful, thoughtful and thorough in his pulpit preparations. He was punctual in his attendances at Presbytery, always ready and willing to assist, and his sound judgment and mature experience were of great value. By his unassuming Christian and gentlemanly bearing, he has endeared himself to all the members of the Court. The Presbytery expresses its sorrow at his departure and prays that the presence of God may go with him, and that the blessing of God may rest upon him in all his labours." The minute was adopted, ordered to be engrossed in the minutes and a copy sent to Mr. Urquhart. Mr. Monteith, missionary student, St. Thomas, read a discourse which was sustained, and the Presbytery ordered that he be duly certified to the Senate of Knox College. A motion of Mr. J. Ballantyne, of which notice was duly given at the meeting, and which was unanimously carried. The congregation of Knox Church, St. Thomas, obtained leave to sell their manse property, subject to the conditions contained in the following resolution. Resolved that the request of Knox Church, St. Thomas, for permission to sell their manse property be granted, with the understanding that the disposal of proceeds of sale be submitted to the congregation for their decision, and the same to be reported to next meeting of Presbytery for approval. Leave to moderate in calls was granted to the respective Moderators of St. Thomas and Dunwich congregations. Mr. Bloodsworth, Port Stanley, laid his resignation on the table. It was agreed to cite the congregation to appear for their interests at next regular meeting. A requisition from St. Thomas East Mission station, desiring to be raised to the position of a regular charge, was considered. After hearing commissioners setting forth the conditions of the congregation numerically and financially, the Presbytery agreed that the station be raised to the status of a regular charge, the same taking effect on Oct. 1. The Presbytery appointed standing committees for the year. The following are the respective Conveners: State of Religion, Mr. Wilson, Dutton; Sabbath Schools, Mr. Simpson, Wendigo; Temperance, Mr. J. A. Brown, Belmont; Home Missions, Mr. A. Henderson, Appin; Systematic Benevolence, Mr. E. H. Sawers, Wilton Grove; Statistics, Mr. Dugald Currie, Glencoe; Finance, Mr. J. Gordon, London. Returns from General Assembly were read. The Presbytery's application in connection with Mr. Arty McLean's course of study was granted. The following minute in connection with Mr. Boyle's resignation was given in by Mr. Brown and adopted: "The Rev. W. H. W. Boyle, B. A., from his natural endowments, scholarly attainments, Christian piety and earnest zeal in his Master's work, is a young man of our Church of great promise. During his short pastorate of three years in Knox Church, St. Thomas, through his amicable bearing and Christian deportment Mr. Boyle endeared himself to the hearts of a kind and devoted people. As a preacher Mr. Boyle is a clear and able expounder of God's word. As a pastor, greatly beloved; as a citizen, an active and leading spirit in every good movement. It is with feelings of profound regret that this Presbytery has received and accepted his resignation of Knox Church, St. Thomas. As a Presbytery, we deeply sympathize with Knox Church congregation in the sad loss they sustain through the severing of the tie that has bound pastor and people in sweet and loving union. We would further desire to place on record, and at the same time extend our heart-felt sympathy to Mr. Boyle and his beloved partner in life in his present sickness. Our prayer is that God may spare his life and restore him to health and strength; and if it be the will of God, that he may still be spared many years of usefulness in the Master's service." The Presbytery adjourned, to meet in First Presbyterian Church, London, on the second Tuesday of September, at 9 a.m., and closed with the Benediction.—GEORGE SUTHERLAND, Pres. Clerk.

PRESBYTERY OF HAMILTON.—At a meeting held on August 4, Mr. Turnbull accepted the call from Oneida, and the induction takes place on August 18, at two p.m. A call from Waterdown to Mr. P. M. McEachern was sustained. Mr. Mowat's resignation was laid over till next meeting. Mr. W. A. Reid was ordained over the united charge of Port Dalhousie and Louth.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF WHITBY.—This Presbytery met in Bowmanville on the 21st July. Mr. McKean of Orono, Moderator. A considerable amount of routine business [was disposed of]. Mr. Abraham gave in the report of the Home Mission Committee. Four vacant congregations have been settled during the last twelve months. There are still two vacant, Port Perry and Enniskillen; the latter would like to have the services of a callible man for three months. The following minute was ordered to be engrossed in the Presbytery Record and a copy sent to Mr. McLaren, viz., In accepting the demission of the Rev. A. McLaren who has been pastor of the Enniskillen and Cartwright congregations for more than six years, the Presbytery hereby place on record an expression of the high esteem in which they held their co-presbyter, their appreciation of the valuable services he rendered during these years, as an ambassador of Christ and their grateful recognition of the fidelity with which he discharged the duties which devolved upon him, as the pastor of a large and widely scattered congregation. The members of Presbytery have ever found Mr. McLaren a genial and warm hearted brother; ready to oblige and prompt in the discharge of all Presbyterian duties. In parting with him they cordially and untedly desire that the Great Head of the Church may bestow on their beloved brother and on all the members of his family every needed blessing and that another field of usefulness may soon be opened up for him, where he may be long spared to preach the Gospel. The charge was declared vacant by Mr. McKean, the pro tem. Moderator. Commissioners were heard and the Presbytery agreed to continue the order of service as now carried on in the three congregations, in the meantime, with the addition of an evening service every third Sabbath in Cadmus. The treasurer gave in his Annual Report which contained the gratifying information that all the congregations had paid their dues and that there was a balance on hand of \$121. The Presbytery agreed that the assessment this year be at the rate of five cents per member. The commissioners to the General Assembly reported diligence and their travelling expenses as usual were ordered to be paid. The standing committees were appointed for the year, of which the following are the Conveners: viz., State of Religion—Mr. McMeekin; Home Missions—Mr. Abraham; Systematic Benevolence and Statistics—Mr. Fraser; Sabbath Schools—Mr. J. B. McLaren; Sabbath Observance—Mr. Leslie; Temperance—Mr. McKean; Students—Mr. Fraser; The Schemes Home Missions—Mr. Abraham; Augmentation—Mr. McKean; French Evangelization—Mr. Fraser; Foreign Missions—Mr. Fern; Aged and Infirm Ministers' Fund—Mr. Leslie; Widows' and Orphans—Mr. Eastman; Assembly Fund—Mr. J. B. McLaren; Colleges—Mr. Allan. The next quarterly meeting is to be held in Whitby on the third Tuesday of October, at half past ten o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

HOME MISSION FUND.

WESTERN SECTION.

The following circular has been sent to all the Presbyteries of the Church in the Western Section:—

MY DEAR SIR,—The amount asked for the current year from the Presbyteries of the Church for Home Missions is \$50,000, and for Augmentation, \$32,000.

Last year there was a deficit of \$1,004.08 in the Home Mission Fund, and \$4,287.97 in Augmentation.

The sum of \$30,000 was asked last year for Augmentation. This year \$2,000 additional is asked in order to pay the above indebtedness, and the claims for the present year.

The sum asked for Home Missions—\$50,000—is precisely that of last year, although, in view of the larger grants made last April to the North-West and British Columbia—a larger revenue will be needed. It is, therefore, earnestly hoped that many congregations will contribute above the sums allocated to them by their Presbyteries. As was stated in the Home Mission Report presented to the last Assembly, it is evident that, unless the Mission work of the Church is to be seriously curtailed, the amounts placed at the disposal of the Committee, both for Home Missions and Augmentation, must be considerably increased. Manitoba and the North-West and British Columbia will, of necessity, as emigration flows in, require larger sums than in the past. This year the North-West (including Manitoba) received over \$30,000, and British Columbia nearly \$4,500. Next year British Columbia will require at least \$7,000, and the North-West a proportionate increase, if the Church is to maintain its hold, and supply destitute regions beyond our present missionary limits.

After a careful estimate of the membership and ability of the several Presbyteries, the sum of \$..... was apportioned to the Presbytery of..... for Home Missions and \$..... for Augmentation.

May I, therefore, ask your Presbytery at its first meeting to take whatever steps they may see fit, to inform the different congregations within the bounds, of what is expected of them for both funds, in order that the amount specified may be raised. The continuous growth of our Church and the success of all the other schemes depend largely upon the ability of the Home Mission Committee to prosecute its work with unabated energy. But for occasional bequests and donations, the contributions of the Churches would not meet the expenditure. This ought not to be. The members and adherents of our congregations are well able to furnish the amounts required, and are, we believe, in most cases, prepared to do so cheerfully, if the facts are only clearly placed before them. Yours very truly, WM. COCHRANE, Convener Home Mission Committee.

Brauford, Ont., August 6, 1891.

British and Foreign.

PRINCIPAL OSWALD DYKES is improving very slowly; he is still weak.

THREE priests of the Oratory at Brompton have returned to the Church of England.

DR THAIN DAVIDSON has not yet intimated whether his purpose is to accept or decline the call to Ealing.

MR RONALD ROSS, who has given \$5,000 to the building fund, laid the foundation stone of the new church at Tan.

URUGUAY is now the only state in South America under Jesuit control, and it is to-day the darkest spot in that region.

MR DONALD CHRISTIE, of Monkden, China, was ordained as a missionary in Rosehall Church, Edinburgh, recently.

THE parish priest of Strozz, in Italy, has been fined \$100 for threatening his parishioners with excommunication if they took part in political elections.

MR DENNIS DOVEY testifies to the enormous quantity of drink introduced by the Portuguese into South Africa. He has seen children of six or seven drunk.

A PERIODICAL entitled *Darkest Russia* has been started by the Russo Jewish Committee in London to expose the Russian Government's conduct to the Jews.

ALL who appreciate the exquisite artistic work of Harrison Weir will be pleased to hear that he has received a pension from the civil list of \$500 a year, but it is said to think that one who does so large an amount of good work should be in need of it.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known vegetable Kingdom. Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other Peculiar preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only

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"Citizens of Toronto, rejoice and be glad." You have within your reach a mineral water called St. Leon, which, for gout, rheumatism and diseases of the kidneys, including diabetes and even Bright's disease of the kidneys, when freely used, is superior to all other mineral waters without any exception. It contains purgative and revivifying agents of the highest order. For persons in health it is an excellent regulator and health preservative as well as an agreeable beverage. It is the strongest antidote known to science as a blood purifier. To crown all, it carried off the gold medal and diploma, the highest honours awarded at Quebec in September, 1887, the judges giving it a very strong recommendation. The company owning the St. Leon Springs have a fine hotel in connection with them, managed by your well known fellow citizen, Mr. M. A. Thomas, than whom as a caterer there is none such. The hotel opens on the 1st of June with a full staff of chefs, waiters and waitresses, and with rates to suit all. They expect to fill the hotel, which can accommodate between two and six hundred guests. The baths in connection are an institution that many of our own citizens can speak of in the most glowing terms. Mr. Thomas invites you all to come, to drink and to be merry.

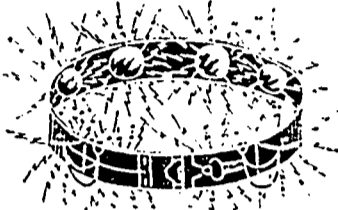
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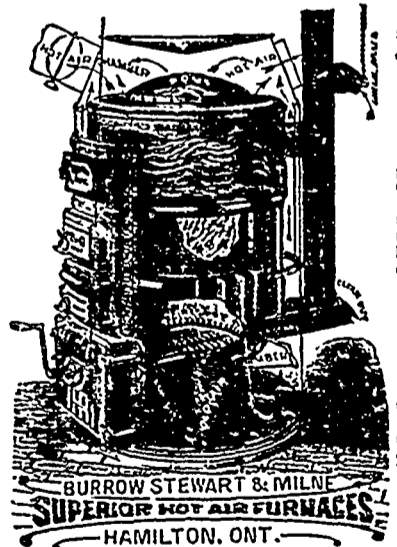
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We are highly pleased with the No. 36 Superior Furnace which you placed in our St. Andrews Church last season, and which heated our Church and Sunday School Room adjoining, containing in all 70,000 cubic feet, to our entire satisfaction. All other furnace manufacturers claimed that two furnaces would be necessary. Your furnace is easily managed, free from dust and gas. The system of ventilation in connection with the heating has proved highly satisfactory. We have effected a great saving of fuel and labour, and are well pleased in every way.

CHAS. H. COOKE, Pastor St. Andrews Church.
JOHN M. GILLIVRAY, Chairman Building Com.

WOODSTOCK, 6th May, 1889.

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GENTLEMEN—We take much pleasure in expressing our entire satisfaction with your Superior Jewel Furnace, having used it during the past winter in heating Chalmers Church in this town. Our Church contains 60,000 cubic feet, with eight large windows and four entrances at each end of the room. All parts of this large room have been most comfortably heated with a very moderate amount of coal. Respectfully yours,

W. H. WALLACE, Sec. Board of Trustees Chalmers Church.

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IS STRENGTHENING.

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HOUSEHOLD HINTS.

PLAIN LUNCH CAKE.—Half quarter of dough, two eggs, quarter pound of butter, quarter pound of moist sugar, three-quarters of a pound of currants; mix all the above ingredients thoroughly together, and bake in a hot oven for an hour and a half.

ROCK CAKES.—Rub half a pound of butter into a pound of dried flour and half a pound of fine sugar. mix the whole with two beaten eggs, half a glassful of white wine and a teaspoonful of essence of lemon; drop them on to a baking tin and bake them for half an hour.

LEMON FRITTERS with brandy sauce make an easily-prepared dessert. The fritters should be made thus: Half a pint of milk, two eggs, two cupfuls of flour, one teaspoonful of salt; the lemon may be grated or chopped and be added to the batter, or they may simply be flavoured with the extract.

FRIED TOMATOES. Cut large tomatoes into rather thick slices, drain them well on a hair-sieve, then season with pepper and salt, and dip in cracker dust and fry carefully in hot fat—butter and bacon fat mixed is best. Arrange the tomatoes when done on squares of buttered toast. This is a nice dish for breakfast.

RIBBON WAFERS.—To one pound of fine sugar add a quarter of a pound of flour and the peel of two lemons; beat the eggs well, then add the other ingredients to them, grease some tin sheets or shallow pans with melted butter, and roll out the paste very thin; when the wafers are half done roll them round your finger and return them to the oven again to crisp.

ALMOND JUMBLES.—Beat half a pound of butter to a cream, with half a pound of loaf sugar; mix this with a pound of flour and a quarter of a pound of almonds, blanched and cut very fine, the juice of one lemon; work all well together, then roll it thin, cut it into small round cakes and bake them in a quick oven.

RHUBARB CUSTARD PIE.—Fifteen stalks of rhubarb, three cups of sugar, two eggs, a large pinch of salt, lump of butter, size of a walnut. Stew the rhubarb to a pulp, beat in sugar, salt and butter. Let it slightly cool, and stir in the eggs. Bake with one crust. This makes enough for two good sized pies.

JELLED CHERRIES.—Soften three-quarters of a packet of gelatine in half a pint of water—remove the stones from a quart of fine ripe cherries; put to the gelatine half a pint of red currant juice; stir without boiling until quite dissolved, then mix with the cherries and about a cup of sugar.

TEA ICE CREAM.—Make one pint of very strong tea, mix it with half a gallon of new milk, add one pound of sugar and one teaspoonful of extract of cinnamon, set it on the stove, and let it simmer slowly until the sugar is all dissolved, then set aside to cool, the freeze.

COLD SLAW.—Shred one-half a head of cabbage; beat one egg and stir in half a pint of milk, a tablespoonful of butter and sugar, a teaspoonful of salt and a little pepper; two tablespoonfuls of vinegar. Put the mixture in a granite kettle, then stir in the cabbage and let it scald; dish and set away to cool.

Dr. Price's
Cream
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Used in Millions of Homes—
40 Years the Standard.

GERMAN SALAD.—Cut up any cold, boiled vegetables; add a chopped onion; season with pepper and salt and two tablespoonfuls of vinegar, and pour all over stewed kidneys.

SMALL SPONGE CAKES.—Beat five eggs very light; stir with one-half a pound of sugar, a quarter of a pound of flour; flavour with orange and lemon, and add a little salt; mix all together until it bubbles; then put in well-buttered small tins, and bake about ten minutes. The mixture should only be about half an inch deep in the tins before baking.

RICE LEMON PUDDING.—Boil a teacupful of rice until well done. Beat the yolks of four eggs with a teacupful of sugar, and pour the rice on them boiling hot. Beat the whites of the eggs with a teacupful of sugar to a stiff froth, put them on the pudding and return it to the oven. Flavour with the juice and grated rind of a lemon.

JELLIED CHERRIES.—Soften three-quarters of a packet of gelatine in half a pint of water, remove the stones from a quart of fine ripe cherries; put to the gelatine half a pint of red currant juice; stir without boiling until quite dissolved, then mix with the cherries and about a cup of sugar.

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The brusque and fussy impulse of these days of false impression would rate down all as worthless because one is unworthy.

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Because one remedy professes to do what it never was adapted to do, are all remedies worthless?

Because one doctor lets his patient die, are all humbugs?

It requires a fine eye and a finer brain to discriminate—to draw the differential line.

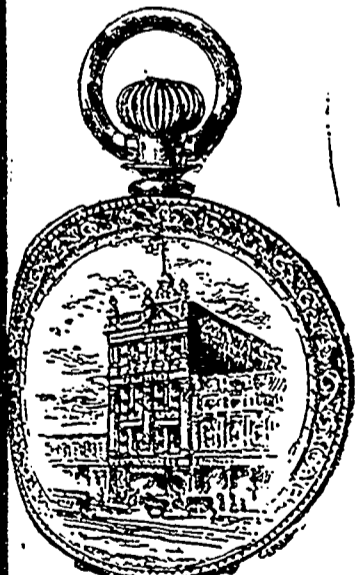
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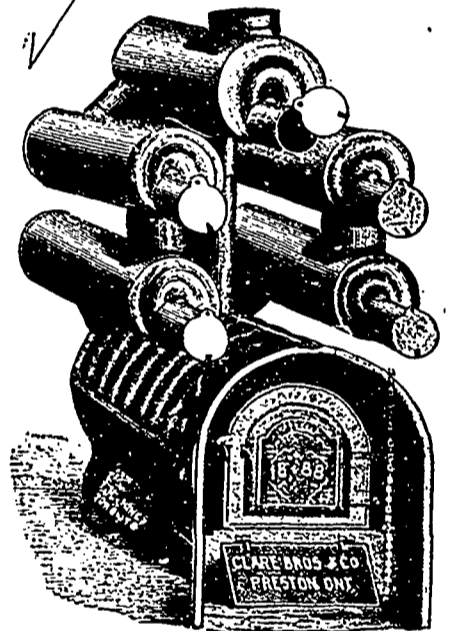
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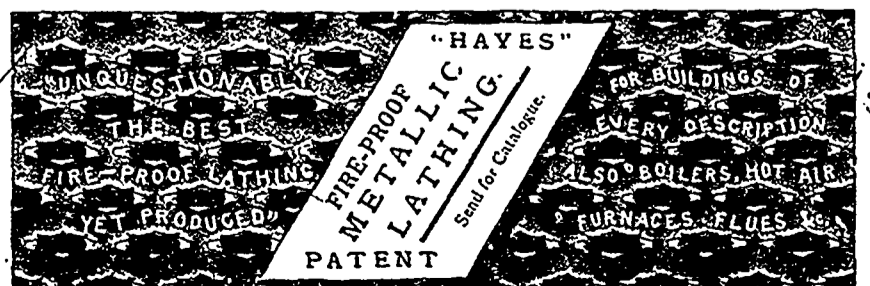
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Miscellaneous.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

DIED. At 7 Peter street, on Friday evening, August 7th, Janet McMurrich, relict of the late Hon. John McMurrich, in her 77th year.

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Merrickville, September 14, at 5 p.m. BRUCE.—At Walkerton, Sept. 15, at 1 p.m. CALGARY.—In St. Paul's Church, Banff, on 9th September. COLUMBIA.—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m. GLENGARRY.—In Knox Church, Lancaster, September 8, at 11 a.m. GUELPH.—In Chalmers Church, Guelph, on Tuesday, 15th September, at 10.30 a.m. HURON.—In Blyth, 8th Sept. at 10.30 a.m. KINGSTON.—In St. Andrew's Church, Kingston, on 3rd Tuesday in September, at 3 p.m. LINDSAY.—At Wick, August 25, at 11 a.m. LONDON.—In First Presbyterian Church, London, on Monday, 7th September, at 3 p.m., for Religious Conference, and on Tuesday, 8th September, at 9 a.m., for ordinary business. MAITLAND.—At Wingham, September 8, at 11.15 a.m. MONTREAL.—In the Presbyterian College, on Tuesday, 6th October, at 10 a.m. OWEN SOUND.—In Division Street Hall, Owen Sound, last Tuesday in Sept., at 9 a.m. PARIS.—In Chalmers Church, Woodstock, on October 6, at 11 a.m. PETERBOROUGH.—At Port Hope, September 22, at 9.30 a.m. QUEBEC.—In Morrin College, Quebec, on August 25, at 3 p.m. SARNIA.—In St. Andrew's Church, Strathroy, third Tuesday in September, at 2 p.m. SAUGEEN.—In Mount Forest, September 8, at 10 a.m. WINNIPEG.—In Knox Church, Winnipeg, on September 8, at 3 p.m.

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Miscellaneous.

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Miscellaneous.

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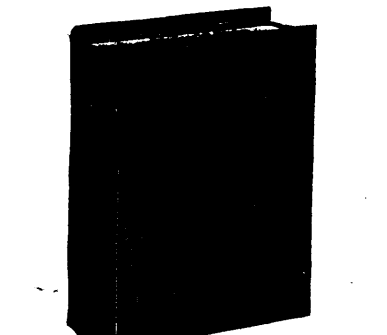
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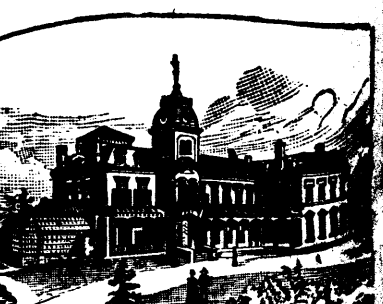
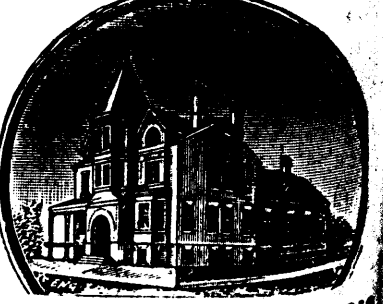
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