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The Canada Presbyterian

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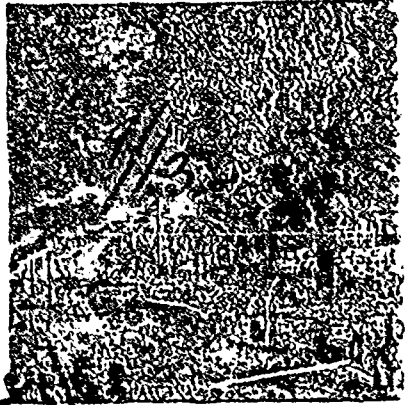
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Notes of the Week.

THE Scotch-Irish Society of America will hold its next annual congress in Pittsburg, in May, 1890. The claims of New York, Philadelphia and Nashville were strongly urged, but the scale was turned in favour of Pittsburg, by the fact that she is the most distinctively Scotch-Irish city in the United States.

A LONDON paper says: Dr. Munro Gibson has gone for his three months' visit to America, which he left nine years ago on accepting a call to St. John's Wood. A few days ago a deputation from the congregation waited upon Dr. Gibson at his home and, with hearty and good wishes that he and Mrs. Gibson might have a pleasant holiday, presented him with a cheque for \$1,000. Dr. Gibson receives the highest stipend paid to any Presbyterian minister in England.

IN heathen countries Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sunday school scholars—an average of twenty-five to each station. In the 20,000 Protestant mission stations there are 1,000,000 of native communicants, or an average of fifty to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith and hearers of the Gospel preached from the Bible—an average of 100 to each station.

CANDIDATES for the Toronto University chair of Metaphysics and Logic, left vacant by the lamented death of George Paxton Young, are beginning to appear. One is Professor Edward J. Hamilton, D.D., of Hamilton College, New York. He has had a lengthened and successful experience in teaching the special subjects for which the chair was instituted. Dr. Hamilton has made valuable contributions to philosophic literature. His works on "The Human Mind," and "Mental Science," have received the approbation of a number of the most profound thinkers on this continent. Should the choice fall on Dr. Hamilton, Toronto University will secure the services of a most competent instructor in Metaphysics and Logic.

THE General Assembly of the United States Southern Presbyterian Church has transferred its missions among the Indians from its Foreign to the Home Mission Committee. The Indian Churches constitute a Presbytery, which belongs to the Synod of Arkansas. The growth of membership in the Southern Church is much larger than usual. The average increase, from year to year, is about 5,000 per annum: this year it is 7,105. This reveals the activity and earnestness of both ministers and members last year, and God's blessing on their efforts. But while the increase in membership is about seven per cent., the increase in benevolent contributions is from \$1,463,478 to \$1,612,865—an increase of ten per cent.

MR. D. L. MOODY forwards the following: A convention of evangelical ministers and laymen is to be held in Chicago for ten days, commencing about the 20th of September, the exact date of which will be announced as soon as definite replies are received from the speakers who have been invited from abroad. The singing will be led by Ira D. Sankey. It is hoped this will be one of the greatest religious movements of the season, and a good preparation for winter work in all the churches. The Bible Institute will open about the 1st of October. Information about the Ladies' Department may be had by addressing Mrs. S. B. Capron, or about the men's Department, by addressing F. G. Ensign, 154 Madison St., Chicago, Ill.

THERE are said to be at present 3,064 languages spoken by the inhabitants of the globe, whose religious convictions are divided among one thousand Confessions of Faith. The number of males is equal yearly to that of the females. One-fourth of the population of the earth dies before attaining the seventeenth year. Of one thousand persons, only one reaches the age of one-hundred years, and not more than six that of sixty-five years. The entire

population of the globe is upward of 1,200,000,000, of whom 35,214,000 die every year; 96,480 every day; 4,020 every hour; 67 every minute, and one and a fraction every second. On the other hand, the births amount to 36,792,000 every year, 100,800 every day, 4,200 every hour, and 70 every minute.

THE Toronto Industrial Exhibition has proved itself to be one of the most successful enterprises ever attempted in Canada. Toronto possesses many advantages that contribute to its success. At the same time it is plain that the energetic, skilful and wide awake management has been steadily maintained since its commencement to the present time. Every succeeding Exhibition has shown a marked advance in all respects on its predecessors, and, judging from present indications, the eagerness with which all the available space which enlarged accommodation has provided has been competed for, and the efforts of committees to secure new and more numerous attractions, it is now certain that the forthcoming Exhibition will be the finest that has yet been seen.

IN the Vatican—a magnificent palace—there are 11,500 rooms. The total number of persons connected with the Papal Court and depending upon his Holiness for their bread and butter is 1,160. Leo's XIII's household, according to the last *Annuaire du Vatican*, consists of twenty chamber-servants, 120 house prelates, 170 privy chamberlains, six chamberlains, thirty officers of the Noble Guard and sixty guards, 130 supernumerary chamberlains, 200 extra and honorary chamberlains, fourteen officers of the Swiss Palace Guard, fourteen honorary chaplains, twenty privy scribes, ten attendants and stable masters, fifty doorkeepers, etc. The Pope, the cardinals and prelates of the palace, the privy chamberlains, the privy chaplains, the sacristan and the chief of the Papal chancery, constitute the Sacred College.

A CONTEMPORARY states that the Rev. A. A. Bonar, of Glasgow, conducted anniversary services in Peel Road Presbyterian Church, Bootle, recently. In the morning he preached one of his characteristic sermons on Enoch: he spoke of Enoch's father and contemporaries, his family, his office, his faith, his walk, his translation. In the evening he took for his text Rev. xxi. 8-15. A flower service was held in the afternoon, the flowers being forwarded to the Bootle Hospital. A short address was given by the Doctor. He remarked that at the time of the flood, and at the dedication of Solomon's Temple, flowers were in bloom, it being the month of May. Notwithstanding that Dr. Bonar has entered on his eightieth year, he spoke with much vigour and great power, and was listened to by large congregations, some of his auditors having come a long distance.

A DISPATCH from London gives extracts from letters of African missionaries concerning the effect of the international blockade on the east coast of Africa. The blockade has prevented the export of slaves, but it has not diminished the slave traffic in the interior. Mr. Robson, of the Church Missionary Society, writes from Mombasa, near the coast, north of Zanzibar: If the blockade is preventing the transportation of slaves in boats it has not arrested the trade. The crimes committed by the Arabs in the interior are worse than ever. No longer able to export the negroes, they drag them far north by land, and scarcely, one in ten slaves reaches his destination. Many of the slave bands that are passing north through this country come from the Makua district east of Lake Nyassa. By the time they reach this region they have travelled several hundred miles.

ON the new appointment to Edinburgh University the *British Weekly* says: Dr. Henry Cowan, of Edinburgh, has been appointed to the chair of Divinity and Church History in the University of Aberdeen. No more hopeful and satisfactory choice could have been made. Dr. Cowan is not merely a sound scholar and accomplished theologian. He has shown himself efficient in the highest degree as a pastor, and deeply interested in Christian work of every kind. While firm in his views he is also a man of catholic temper, and enjoys the respect and

good-will of all parties in Scotland. Although the number of students is not large, in point of efficiency the theological faculty in the University of Aberdeen will compare favourably with any in Scotland. We count it a matter for congratulation that the difficult and delicate problems immediately before the Scottish Churches, in connection with their theological education, will be dealt with by a man of Dr. Cowan's experience, ability, and genuinely Christian spirit.

THE *Christian Leader* tells the following story: Mr McNeill has been the unwitting instrument in leading to the discovery of some diaconal peculations. Preaching one day for a brother preacher, his popularity drew large congregations; and the deacons at night looked for a large collection, especially as Mr. McNeill urged his countrymen present to act worthy of true Scots. The offerings, however, proved less than usual. The deacons could not suspect the Scotsmen of meanness; they were compelled to suspect some nearer home. Means, therefore, were adopted for tracing a subsequent collection; when, to their grief, it was discovered that part of it had gone into the private account of one of their own number. The proof was complete; and, confronted with his embezzlements, this unhappy holder of the bag confessed to having been a robber of the church for at least twenty years! Church officers should check church accounts with as much care as those of a bank or a business. Even then a cunning hand may misappropriate funds; but careful checks save weak men from strong temptations.

THE Confession of Faith bids fair, says the *Philadelphia Presbyterian*, to be in great demand before long. Even in this hot season there are numerous inquiries for it in the book trade. Our Board of Publication will doubtless be able to relieve its shelves of its surplus stock in this line. The discussion already started in regard to its proposed revision is the cause of this revived interest in this old, and, as some have thought, effete book. When people begin to read and study it as our fathers did, when the press and pulpit set it forth in its logical connection and its biblical character, they will have a higher respect for it and see how little ground there is for the hue and cry inaugurated for a change of phraseology or of doctrine. It has stood the test of ages and must now go through the sifting process of the nineteenth century scrutiny; but it will come out of the fire like pure gold, all the better for the crucial experience. Providence may be permitting the present investigation into its statement of truth in order to quicken the Church's faith and to bring the mind and heart to a more intelligent and earnest reception and vindication of the Calvinistic system of doctrine, which we regard as more Pauline than that of any other Church.

THE *Young Man* contains a letter from Mr Gladstone on the study of the Bible, addressed to the leader of a men's Bible class in Manchester. In this epistle Mr. Gladstone says: Two things especially I commend to your thoughts. The first is this—Christianness in Christ, and nearness to Him and to His image is the end of all your efforts. Thus the Gospels, which continually present to us one pattern, have a kind of precedence among the books of Holy Scripture. I advise your remembering that the Scriptures have two purposes—one to feed the people of God in "green pastures," the other to serve for proof of doctrine. These are not divided by a sharp line from one another, yet they are provinces on the whole distinct, and in some ways different. We are variously called to various works; but we all require to feed in the pastures and to drink at the wells. For this purpose the Scriptures are incomparably simple to all those willing to be fed. The same cannot be said in regard to the proof or construction of doctrine. This is a most desirable work, but not for us all. It requires to be possessed with more of external helps, more learning and good guides, more knowledge of the historical development of our religion, which development is one of the most wonderful parts of all human history, and, in my opinion, affords also one of the strongest demonstrations of its truth and of the power and goodness of God.

Our Contributors.

CONCERNING CREATIVE READING.

BY KNOXONIAN.

Genung has a good chapter in his "Practical Rhetoric," on what Emerson calls Creative Reading. Reading creatively "while the reader is receptive, while he is being acted upon by what he is reading, he is at the same time originaive, vigorously acting on the same subject-matter, shaping it into a new product, according to the colour and capacity of his own mind." Genung thinks "the habit of reading creatively is what distinguishes the scholar from the book-worm, the thinker from the listless absorber of print."

Here is a good test that every reader may apply to himself. A scholarly reader reads creatively and makes a new product out of what he reads. He creates while he reads. A listless absorber of print simply absorbs. He is a sponge. His mind is passive: it is merely being acted upon, and perhaps the stuff that acts upon it is not always wholesome. Are there not a good many listless absorbers of print in this country? Is the print that many people absorb during holidays healthful?

Creative reading is the only kind that is of much use to teachers, clergymen, lawyers, statesmen and all that class of readers who have to work on the minds of their fellow-men. A preacher may absorb all the books on earth, but if he cannot create a sermon and deliver it his reading is of no use to himself or anyone else. A statesman may absorb Burke but if he cannot defend his policy and attack his opponents absorbing even Burke will not do much for him. A listless legal absorber of Blackstone may find his clients few and his fees small if he cannot create something to say about his own cases. Mere absorption of print is not of much practical use to any man who has to earn his bread and butter. If each of us had ten thousand a year we might absorb print as a pastime and not hurt anybody but ourselves. The number of people in this country, however, who have ten thousand a year is somewhat limited. The great majority of those who read have to read for some special purpose. That special purpose usually is to make an impression of one kind or another on our fellow-men. No one can make much impression as the result of his reading unless he reads creatively.

The material for creative and instructive reading is within the reach of everybody that wishes to read constructively. A preacher may take a sermon from Spurgeon, or some other noted sermon-maker, read it carefully, examine its plan, and then make a better plan himself—if he is able. Alongside of Spurgeon's sermon edifice build a better one of your own—if you can. That is constructive reading, and it is a much better kind of exercise than listlessly absorbing what Spurgeon or any other man may say about a text.

Lawyers have fine opportunities for constructive reading. A member of the bar might take Sir Charles Russell's speech before the Parnell commission, or his speech in the Maybrick trial, and after studying it, carefully construct a better one himself. Of course he might. Why not? Anyway the attempt would do him good. He would have a fine, healthful exercise in constructive reading.

The great debate on the Jesuit Estates Bill would furnish invigorating exercise to any constructive reader for months. He might begin with Sir John Thompson's speech and tear it into tatters. Having utterly demolished the Minister of Justice he might pay his respects to Mr. Mills. Going over all the speeches in this way would brace up the intellect amazingly. Praising a speech that you like and denouncing one that you don't like has no educational effect. An idiot can do that. Constructing a better speech than the one you like and demolishing the one you don't agree with, is the kind of exercise that makes brain power.

Somebody might take a little healthful exercise on Principal Grant's great Imperial Federation speech. It is a good speech, constructed according to the plan on which brilliant Imperial statesmen usually build their speeches. The Principal touches his points rightly, neatly, happily, sometimes humorously, and when he has said just enough on each one, moves on. Would that all speakers could move on. Somebody who doesn't believe in Imperial Federation might educate himself a little by demolishing the Principal's effort. Merely calling Imperial Federation a "fad" does not educate anybody to any great extent.

There is nothing mysterious about what Emerson calls creative reading. Reading a speech in that way you simply work your own intellect as you read and create another speech out of the same material and other material suggested. Of course if there is nothing in the speech and it suggests nothing or if you have no intellect to work you cannot read that speech creatively.

You read a sermon on a given text. As you read, and examine, and think you see just how another sermon can be made on that text, you make it. That sermon is what Genung would call a new product and you get the new product by reading creatively. Sometimes the product isn't quite as new as you think it is.

Two things are absolutely indispensable to creative reading. The one is reading matter out of which something can be made and the other is a mind able to make something.

Can anything useful be made out of much of the stuff that the reading public devour? Would any sane man ever think of using it for any good purpose? What could you do with the matter of the ordinary paper cover? Creative reading

would soon purify our literature. Round to make something useful out of everything they read people would soon turn their attention to reading matter out of which something useful can be made.

ECUMENICAL COUNCILS.

FROM THE POSTHUMOUS PAPERS OF THE LATE MR. THOMAS HENNING.

THE GENERAL COUNCIL OF NICÆA

may be considered the most significant, as well as the most enduring monument of the Oriental Church at large. It was held in the year 325 at Nicæa, or Nice, in Bithynia, in Asia Minor, not far from Constantinople. Three hundred and eighteen bishops assembled at the call of the Emperor Constantine, who presided on the occasion, and exercised an important influence in the decisions at which the council ultimately arrived. "It was the earliest great historical event, so to speak, which had affected the whole Church, since the close of the Apostolic age. Then for the first time the Church met the Empire face to face." There are three characteristics which were fixed in the Council of Nice and which it shared more or less with all that followed. (1) It is the earliest example of a large assembly professing to represent the voice and the conscience of the whole Christian community. Its title at the time was in contradistinction to all that had gone before, "The Great and Holy Synod." (2) Another characteristic of a General Council first exemplified at Nice is stated in the well-known words of the twenty-first of the Thirty-Nine Articles of the Church of England, "General Councils may not be gathered together but by the commandment and will of princes." This is implied in the meaning of the word General Council. An Ecumenical Synod is just an "imperial gathering" from the whole Empire. This secular character, thus stamped upon the institution of councils from the first, they never lost. (3) It was shown by this Council, as in all the others, that assemblies of this kind may err, and have erred in their decisions. This will be made plain enough before we have done with them.

The occasion of this great meeting was the Arian controversy. Arius, the founder of Arianism, was a Presbyter at Alexandria in Egypt, and had promulgated opinions incompatible with the Divinity of the Saviour. He publicly taught that the Son had, before the commencement of time, but not from all eternity, been created out of nothing by the will of the Father, in order that the world might be called into existence through Him. He also maintained that, as Christ was the most perfect created image of the Father, and had carried into execution the Divine purpose of creation, He might be called Theos and Logos, though not in the proper sense of these terms. These doctrines led to controversies which were carried on with a vehemence which we cannot understand. All classes took part in them. Bishop rose against bishop—district against district. So violent were the discussions that they were parodied in the pagan theatres. Every street corner of the city of Alexandria and afterwards of Constantinople, was full of these discussions—the streets, the market places, the drapers, the money-changers, the victuallery. Ask a man "How many oboli?" he answers by dogmatizing on generated and ungenerated being. Inquire the price of bread, and you are told, "The Son is subordinate to the Father." Ask if the bath is ready, and you are told, "The Son arose out of nothing." To discuss these abstract and metaphysical questions then, the representatives of the Christian Church from every part of the Eastern Empire and from a few places of the Western also, met together in the summer of 325 at Nicæa, not far from the present city of Constantinople.

The orthodox side was represented by the Alexandrian bishop, Alexander, and his deacon, Athanasius; while the opposition was represented by the three Bithynian bishops, Eusebius of Nicomedia, Theognis of Nicæa, and Maris of Chalcedon. An attempt at the solution of the difficulty was made by the production of an ancient creed which had existed before the rise of the controversy. It was proposed by Eusebius, of Casarea, in Palestine, and forms the basis of the present Nicene Creed which is daily repeated in the service of the Church of England. After prolonged discussion and many modifications the following was agreed to as the Creed of Nicæa:

We believe in one God, the Father Almighty, maker of all things both visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say, of the substance of the Father, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made—both things in heaven and things in earth, who for us men and for our salvation came down and was made flesh, and was made man, suffered, and rose again on the third day, went up into the heavens, and is to come again to judge the quick and the dead. And in the Holy Ghost. But those who say "There was when He was not," and "before He was begotten He was not," and that "He came into existence from what was not," or who profess that the Son of God is of a different "person," or "substance," or that He is created, or changeable, or variable, are anathematized by the Catholic Church.

Constantine not only received the decision of the bishops as a divine inspiration, but issued a decree of banishment against all who refused to subscribe the Creed. Arius himself disappeared before the close of the Council. His book "Thalia" was burnt on the spot, and the penalty of death decreed to any one who perused his writings.

Two other questions occupied the attention of this Council, but we only name them. One was the Paschal Controversy, i.e., the question whether the Christian Passover (Easter) was to be celebrated on the same day as the Jewish—the 14th day of the month Nisan—or on the following Sunday. The Council decided in favour of the latter practice.

Another question this Council had to settle was that of the Melitian heresy. In the Christian world of the third century a controversy arose out of the persecutions which tended to embitter every relation of life, viz, the mode of treating those who, in a moment of weakness had abjured or compromised their faith. Melitius was Bishop of Lycopolis, the present capital of Upper Egypt. He had taken the severe view of the cases of the lapsed whilst his Episcopal brother of Alexandria, Peter, had leared to the milder side. Each set up his own Church and succession of bishops. The Council settled the dispute by effecting a compromise, an arrangement displeasing to Athanasius.

Twenty canons or laws were laid down by this Council, the twentieth of which related to worship. It enjoined that the devotions of the people shall be performed standing. Kneeling is forbidden.

REMARKABLE DISCOVERIES IN EGYPT.

The two large July gatherings held in London, England, by the Victoria Institute, are considered to have been of much importance. The President, Sir G. G. Stokes, Bart., President of the Royal Society, took the chair at both, and on each occasion the members crowded the large hall engaged to the doors. At the first meeting, Professor Sayce's account of his examination of the library brought by Amenophis III. from Assyria to Egypt, thirty-four centuries ago, was given. The Lord Chancellor delivered an eloquent speech on the occasion, and M. Naville, the discoverer of Succoth-Pithom, Bubastis, and other places of great historical importance in Egypt, characterised the discovery described by Professor Sayce as one of the most important, and perhaps really the most important, of this century; and the Victoria Institute's members were not slow in recognizing the value of their fellow member's work. At the second meeting, the members assembled to welcome M. Naville on his arrival in England after his discovery of the site of Bubastis, and his exploration thereof. The business of this meeting was commenced by the election, as members, of several who applied to join the Institute as supporters, including His Excellency Count Bernstorff, and several Australian and American associates, after which M. Naville himself described his own discoveries at Bubastis, for the first time in England, his last visit to England having been previous to those discoveries. The Society of Arts having most kindly placed their apparatus at the disposal of the Victoria Institute, he showed, by lime-light, the photographs he had made on the spot.

M. Naville commenced by quoting the prophecy of Ezekiel against Egypt, because it contained the names of the leading buried cities, the recovery of the records of which he is so desirous to obtain; and here we may be permitted to digress for a moment to call attention to the fact that the authorities of the last published work in regard to the East declares that this prophecy has not been fulfilled according to the prophet's words. Strange that the greatest and most successful Egyptian explorer of modern times should go to this very prophecy for light to enable him to find that which others have failed to discover! Taking the last city named, he described how he found Pibseth-Bubastis, how each day's excavating work brought him new relics, new inscriptions; how he found Rameses II., in the nineteenth dynasty, had, as usual, blotted out the names of previous Pharaohs, and put his own name on everything, even on a statue of a Pharaoh of the fourth dynasty; and how, by careful comparison, aided by the fact that Rameses II. had not been quite thorough in his appropriations, he had discovered which Pharaoh of the fourth dynasty the statue represented. He came to the conclusion that Bubastis was founded at least as early as in the reign of Cheops, between whom and Pepi, of whose influences there were traces, 500 years intervened, 800 years after there was a transformation of the city in the twelfth dynasty; in the fourteenth dynasty there was the invasion of the Hyksos or Shepherds, who, from the statues of great beauty found, and from other evidences, must have been a highly cultivated people, who, he considered, must have come from Mesopotamia. Dr. Virchow considered that their monuments represented Turanians, and Professor Flower considered them to represent people of a Turanian or Mongoloid type, but that did not mean that the population itself was Turanian. Their worship and language was of a Semitic type, but the statues of their kings showed that they were not Semites. M. Naville added, "It was then what it is still now; and I believe that the conquest of Egypt by the Hyksos is not unlike what would happen at the present day if the population of Mesopotamia overran the valley of the Nile; you would have masses in great majority of Semitic race, speaking a Semitic language, having a Semitic religion, and being under the command of Turks, who are not Semites but Turanians."

M. Naville, having referred to the head of a Hyksos king, which he had sent to the British Museum, added that he had found two statues of Apepi, the Pharaoh of Joseph, and inscriptions in regard to the Pharaoh of the Exodus, and many others of high interest. But it would be impossible to refer to the mine of interesting matter to be found in this paper, and we can only congratulate the members of the Victoria Institute on possessing it; it is certainly worth the whole year's subscription to possess this one paper. M. Naville, in concluding, said: "I cannot dwell at great length here on the events of the Exodus, yet I should like to mention that the successive discoveries made in the Delta have had the result of making the sacred narrative more comprehensive in many points, and in one especially in showing that the distances were much shorter than was generally thought. I consider it important,

for instance, to have established that Bubastis was a very large city, and a favourite resort of the king and his family. It is quite possible that, at the time when the events preceding the Exodus took place, the king was at Bubastis, not at Tanis, as we generally believed."

Sir George Stokes, Bart., having conveyed the thanks of the members to M. Naville, a short discussion took place, during which Captain Francis Petrie, the Honorary Secretary, pointed out that what Professor Sayce's paper has done as regards Assyrian and Babylonian history, M. Naville's had done as regards Egyptian history. They were papers advancing the practical work of the institute in investigating philosophical and scientific questions, especially any questions used by those who unhappily sought to attack the Bible in the name of Science, and both would appear in the journal, which would be presented at the Institute's rooms, 1A, Adelphi Terrace, to all members and associates who were now on the list, or who might apply to join after the 10th of July. The President, members and associates then adjourned to the Museum, where refreshments were served.

NOVISS' NOVITIATE.

MR. EDITOR.—It is a sad thing to see a clever man so much entangled in the meshes of a fallacy that he cannot extricate himself, but it is still more painful when, instead of desiring to escape, he exhibits the net wherein he is caught as an ornament in which he glories. Such a person is well-nigh hopeless, for he will hardly leave the snare even when the way of unravelling its intricacies is clearly shown to him; for "men convinced against their will are of the same opinion still," as quoted by C. A. Noviss in his strictures in your last issue, on a sermon by one of your city doctors, bearing the title, "Why I Cannot be a Romanist."

Mr. Noviss does not exactly object to the said doctor's reasons why he cannot be a Romanist, but adroitly retorts by showing, as he thinks, "that on the same grounds and for the same reasons the Romanist may say and show why he cannot be a Protestant."

The doctor's reasons as stated by your correspondent are two: "Because the Romish Church denies the perspicuity of the Scriptures and therewith the right of private judgment as to their intent and meaning." 2. "Because the Church of Rome places its traditions on a level with the inspired Scriptures themselves, as a source of authority."

In his remarks on these reasons Mr. Noviss maintains that inasmuch as all the Protestant Churches have creeds or bonds whereby "admissions or exclusions as regards each of these bodies are determined, and thereby the right of private judgment as to the intent and meaning of the Scriptures is denied and the traditions or standards of the Church are placed on a level with or above the word of God. For instance, should a Presbyterian apply for admission into the Methodist or any other Church, he would never be insulted by being asked if he believed the Scriptures, but if he were acquainted with and accepted the standards of the Church."

This is very ingenious, but is it true that the Methodist or any other church (Protestant I suppose) asks applicants "for admission into" them if they are "acquainted with and accept the standards of the Church?" What the Methodist and other Protestant Churches ask applicants for admission I do not know, but I know that the usual practice of the Presbyterian Church, in which I have been an office bearer for over forty years, is not, whether applicants for admission into the communion of the church accept its standards or "Confession of Faith," but whether they profess saving faith in Christ, and I believe other Protestant churches are substantially in the same way. No one is asked whether he accepts the standards until he is about to be ordained as an office-bearer, or until without any regular appointment he takes upon himself the position of religious teacher of the people. It is the Church's duty to ascertain the soundness in the faith of persons ordained to sacred offices therein and also of such of its members as spontaneously assume such offices without formal appointment. For this purpose the Church as a body of intelligent believers should ascertain the religious principles taught in the Scriptures so as to be able to know whether those who aspire to the rank of teachers therein are sound in faith or not. To express in writing the leading truths thus unanimously believed to be set forth in the Word of God does not place tradition or human opinions on a level with the Scriptures, but clearly asserts that the word of God is the supreme judge in all religious matters. As for Romish traditions, though that Church with an anathema binds its members to believe them, many of them do not even profess to be founded upon the word of God, but are mere legends which cannot be proved to be true by any possible method, others of them are dogmas clearly contrary to Scripture; and some of them, for instance that of transubstantiation, do violence to common sense. Though the Church of Rome cannot by Scripture prove its legends, and dogmas invented by itself, yet it places them "on a level with if not above the Word of God," and compels its members to accept them on pain of eternal damnation. If the city doctor whose sermon interested your correspondent so much, or any other Protestant, became a Romanist, he would have to accept the dogmas invented by the Church of Rome and its legends, that is, its traditions, some of which contradict Scripture; whereas a Romanist may obtain admission into a Protestant Church on a profession of saving faith in Christ, and some might ask if he believed the Bible, exclusive of the Apocrypha, to be the word of God, and the only rule of faith and manners. He would not be asked if he accepted any standard of doctrine or

discipline but that of the Word of God, or even whether he had ever seen such or heard of it; for I am sure that the majority of the members of the Presbyterian Church, in this country at least, never saw its Confession of Faith, nor were they asked any question about it on their admission to membership. From this Mr. Noviss may see that the two cases are not parallel; for a Protestant cannot become a Romanist without accepting tradition and the supreme authority of the Pope in matters of faith; but a Romanist may become a member of a Protestant Church without accepting any human tradition or any authority in matters of religion but that of God as He reveals His mind in the Scriptures. Mr. Noviss' argument, clever as it appears to be, has therefore no valid force. You, Mr. Editor, remember the old dictum in reasoning which you once used to read and hear—*Falsum in uno, falsum in omnibus*. Your correspondent, like all clever novices, argued this matter before he understood his premises, but he will improve, unless, like many novices, he is too conceited to learn. Thanking you by anticipation,

RUSTICUS.

ABOLITION OF THE JUDICIAL OATH.

MR. EDITOR.—In an editorial in THE CANADA PRESBYTERIAN of July 31 you give, as condensed by a United States minister, the platform of the "American Secular Union." One of its planks is the following. The abolition of the judicial oath, and the establishment of simple affirmation in its stead. On this I would here say a word.

I go a great length with the infidels, though not all the way, on this plank. I do so, however, from a motive the very opposite of theirs. That the judicial oath is far too much used no reasonable person can deny. Why should a person, in most of the cases in which it is used, be, in effect, told that he is looked on as one that would lie, if he were not on his oath? Cannot one be subject to the civil magistrate, in obedience, yea, joyful obedience, to the law of God, though he knows that if he do not obey he shall smart for it (Rom. xiii. 5)? Fancy a tax gatherer calling on a person and seriously addressing him as follows: "Good-morning, Mr. A. I have called for your taxes. If you do not pay them you will be prosecuted with the utmost rigour of the law." So, cannot one speak the truth without being first put on his oath? Let falsely affirming be treated the very same as perjury, and let simple affirmation be used in most of the cases in which the oath is at present used. It would not be improper to gently tell the person about to affirm that he is now in a solemn position.

If I prefer being sworn in some other way than kissing the Bible, my wish must be granted, provided the way which I prefer is according to my religious creed, and not an impossibility. It might be impossible in Toronto to swear a Hindu on the water of the Ganges. But in whatever way I swear my punishment will be the very same if I perjure myself. Well, then, if, on principle, I prefer to affirm instead of swear, why should I not be allowed to do so, and if I do not tell the truth, be punished the very same as if I had perjured myself?

I cannot see why the testimony of an atheist, or any one else who does not believe in future punishment should not be taken. A case like the following is not an impossibility. It is one of murder. A person such as I have described can prove most clearly who did the deed, but his evidence cannot be taken, so the guilty one escapes. Let his evidence be taken by simple affirmation on the conditions which I have stated.

It may, at times, be very proper, yea, very necessary, to make use of the judicial oath. I only say that it should not be used as often as it is. When it is used it should be administered with the greatest solemnity. The way in which it is usually administered is an impious farce, well fitted to bring the oath into contempt. For example, not long ago I had to give my oath at the Toronto Custom House regarding the price of certain books. The clerk pushed forward the Bible to me at the wicket as if it had been some change, saying, "Do you swear that so-and-so is the price of the books?" I said that I swore with the uplifted hand. I then raised it. No more was needed. I was sworn "as quick as you could say 'Jack Robinson.'" There is too much truth in the story of a person who was accustomed to administer the oath thus: "You promise to tell the truth the whole truth and nothing but the truth, so help you God on his billing." The last three words showed that he looked out for the fee. No doubt that was with him the main thing.

But while I go a certain length with the infidels regarding the abolition of the judicial oath, though on different grounds from theirs, I would, in opposition to them, favour a more common acknowledgment of God in public. If it be proper to open our halls of legislation with prayer, would it not be just as proper to open our courts of justice in the same manner? Judge, counsel, witnesses and jury need help from on high. Would it not be very proper, if it were convenient, to open our markets with prayer? It is remarkable how often the Book of Proverbs condemns false weights and measures, and dishonesty in selling and buying.

I may here say in closing that the infidel General Assembly, as I may call it, which met in Albert Hall, Toronto, in 1884, adopted the very same platform as the one above referred to. At the close of their "arduous labours" the members had a dance. Among their dances were the "Voltaire Reel" and the "Hell-fire Waltz." They were going to sweep Christianity off the face of the earth in a very short time, but since then the Salvation Army Temple has been built near where they met. Turkey is often called "the sick man."

Christianity may be called "the sick woman." She ought now to be in a very low state, for, according to infidels, she has been at her last gasp for about eighteen hundred years. A little boy who had many a time heard that Mr. Smith was "a little better," said: "Mustn't he have been awful sick at first!"

Elders Mills, Ont

NIAGARA REVISITED.

Until the other day I had not visited the Falls of Niagara since the Ontario Government and the Legislature of the Province, in conjunction with the Governor and the Legislature of the State of New York, had taken in hand the project to expropriate the lands on either side of the great Cataract, to free them from their unsightly encroachments and the unlicensed traffic which made it dangerous for the unwary traveller to visit the place, and to reserve the region, on both sides, for the purposes of a National Park. Formerly, I had been wont to visit Niagara at least once a year, as a duty one owed to one's moral nature, in deepening the sense of awe in presence of a great natural wonder, and in stimulating the imagination by a study, from various points of view and under the changing aspects of the passing hours of a long summer's or a short winter's day, of the entrancing features of the impressive spectacle. Of recent years, however, I had wearied, not of the majesty and imposing grandeur of the sight, but of the incongruities of the surroundings, which offended at once the mind, the eye, and the pocket, and left one with an overpowering sense of the folly and infirmity of a man who, in setting out for this Mecca of the New World, would deliberately go Jericho-wise and fall among thieves. For these, I trust, appreciable reasons I had not been to Niagara for a number of years. In the meanwhile the Ontario Government Commission, as I found, had been at work, and had succeeded, to a most gratifying extent, in releasing the neighbourhood of the Falls from the vile clutch of Mammon, in thrusting out the harpies from its immediate precincts, and in consecrating the place anew to the high purposes which the spectacle is fitted to exercise.

Before this laudable task was undertaken the devotee at this greatest of Nature's shrines could hardly have attuned his mind to the harmonies of the place. The most devout worshipper, even were he himself not the victim, could scarcely fail to be distracted by the volubilities, within earshot of him, of the "touters" to a dime museum, or by the altercation between some rascally cabman and his fare, in the fleecing process to which almost everyone had then to submit. Now, it is possible to visit this great wonder of the world unruffled in temper and but little lightened in pocket. Thanks to the Commissioners, it is also possible to view the wondrous scene with the fitting accessories of art, and in the setting which it receives from Nature, plus the agreeable devices of the landscape gardener.

My present visit, in the pleasant company of an enthusiastic Old Country friend, was limited to a view of the Falls from the Canadian side. No one will hesitate to say that if the place is to be seen from one side only of the river, that side should be the Canadian. From that side you have the advantage of seeing both Falls, directly facing you, and of being able to get a close inspection of the wider and grander Cataract, with the best view of the angry sweep of the larger body of water, as it races onward, in a succession of cascades and rapids, to take its final leap into the spray-hidden cauldron of the Horse-shoe Falls. In saying this I am at the same time not indifferent to the beauty, as well as the thrilling grandeur, of the view from the New York State reservation on the American side. The view of the rapids of the American Falls from Prospect Park, and particularly from the bridge across to Goat Island, is exceptionally fine. Fine also is the outlook from some points on Goat Island of the Horse-shoe Falls, while from the bridges that connect the islands known as "The Three Sisters," the tourist will be charmed with the spectacle of the breakers above the Canadian Fall and impressed by the volume and headlong force of the waters that shoot swiftly downwards under his feet.

I repeat, however, that by far the finest and most comprehensive view is to be had from the Canadian side. The Government reservation, known as Queen Victoria Park, has a water frontage, following the river's course, exceeding two miles in length, with a fine natural background, in the wooded bluff of the Niagara escarpment, enclosing the whole in a delightful setting of green. The park extends from the comfortable hostelry of "The Clifton House," directly opposite the American Falls and close to the Suspension Bridge which gives access to the United States reservation, to a point on the bank of the main branch of the river, beyond the upper line of breakers, and a mile above the chute of the Horse-shoe. Through the park is a spacious carriage drive, and a walk for pedestrians close by the river's brink, with rustic arbours and artistic seats along its course, and the pleasant adjunct of shade trees, fountains, springs of running water, *parterres* of flowers, and a profusion of blossoming plants. The whole park, which includes a large portion of the well-known and picturesque "Bush Estate," covers an area of a hundred and fifty acres, and not to speak of the wondrous panoramas which it encloses, is in itself a delightful resort. A walk or drive through the reservation enables one to see the Falls to the best advantage, for every turn or angle in the road presents some new and unrivalled picture. At the "Rambler's Rest"

you are immediately in front of the American Falls and have at your feet the yawning chasm which the wild waters have through aeons of time hollowed out in the bed of the river. Here may be seen the sturdy little steamer, the *Maid of the Mist*, ferrying her live freight over the treacherous emerald waters, flecked with foam, or daringly venturing, enveloped in clouds of mist and spray, close to the seething mass which has just been precipitated over the Horse-shoe. A little further on is "Inspiration Point," from which another grand view may be had of the river and of both Falls, the Canadian one growing gruesomely upon the observer's appalled senses as he approaches Table Rock and stands peering down into the vast abyss, the rumbling thunder of the mighty fall in his ears. At this point the traveller will find his gaze transfixed by the scene of wild tumult that meets the view, the one restful spot upon which the eye can alight being the deep recess in the centre of the Horse-shoe, where the greatest mass of water appears to precipitate itself and to take on a dark green tint very grateful to the sense perceptions, wearied by the disorder and overpowered by the distractions of the scene.

But great as is the spell that holds the observer rooted to the spot, the wild uproar will be found more than he cares long to listen to, if the drenching spray have not already driven him from the place. There is a relief, too, in passing away from Table Rock, until the bewildered mind can recover its equanimity and the eye refresh itself with a change of scene, cooled by the breeze that sweeps down from the rapids in the wider reaches of the river. A short walk will bring the visitor to the bridge and gate-keeper's lodge on Cedar Island, which lies quietly moored in a bend of the stream, its luxurious vegetation kept moist and vivid by the constant spray from the Falls. After traversing the island, the mainland is regained by another bridge, and the visitor passes into the fine recreation grounds, with their exhilarating promenade in front of the White Horse Rapids. Here the walk will remind the tourist of the seashore, the wild billows of the impetuous flood, as they sweep over the submerged dykes and rocky ridges of the channel, roaring hoarsely in the ear. One seems even to scent the brine of the ocean in the heavily-charged vapours that are wafted across the angry waters. When "Tempest Point" is reached, the cascades rise to their full height and sublimity, and the scene becomes one of the wildest disorder. The thunder of the mighty Falls is here lost on the ear, so deafening is the noise from the dislevelled mass of waters rushing madly on to take their grand and final plunge.

Beyond Sumach Island a swirl of the great river circles round what is called "The Elbow," and encloses in its embrace what many will justly esteem the chief attraction of the Ontario Government reservation, the cascade-cloven Dufferin Islands. These beautiful resorts, which are named after Lord Dufferin, the Governor-General who was the first to suggest the idea of a National Park at the Falls, are reached by artistic suspension bridges thrown across the river at various accessible points. The islands have all the secluded beauty and finely-wooded character that distinguish Goat Island; and Art and the Commissioners have done much to make them attractive. The carriage drive is continued across the river-face of the islands and on, by another suspension bridge, to an extension of the reservation in front of the upper line of breakers. The interior of the island is quite idyllic. Romantic walks and pathways meander about in every direction, while cunningly devised resting-places peer out at you from their sylvan concealment in numerous nooks and corners of these enchanted islands. If your mood be placid and your fair companion consents, "The Lovers' Walk" will woo you around "The Elbow," on the inner face of the islands, where the river seems to fall into a drowsy slumber. The outer front of the islands will attract those only who revel in the tempestuous. Here the upper cascades tear madly past and the scene is sufficient to arouse to frenzy the most lethargic and unruffled disposition. Only satire could call a projecting promontory, beyond "The Cascade's Platform," "The Lovers' Retreat." Retreat it could be only to the lover who was suffering from unrequited love, for the waters here boil with fury, and no wooing couple, I imagine, would readily come within sight of the place whose course of love "ran smooth."

As a spectacle, it is needless to say, Niagara still draws. But whatever the reason—whether it be that the age, having lost its faith has lost also its capacity for wonder, or whether the public mind still treasures a memory of the Falls as the resort only of blackmailers and swindlers—visitors to the great shrine are not on the increase. Statistics, I fear, would prove that of late years there has been a great falling off. Curiously enough, what Canadian traffic there is mainly goes, it seems, to the American side. Of an excursion train, numbering some thirty coaches, from London and Hamilton, the other day, I was told that less than half a coach full found their way to the Canada shore. Only national indifference or superior American "touting" can account for that. But where, may wonderingly be asked, is Canadian patriotism? Surely our people do not know the two facts that ought to be widely known, first, that the Falls can unquestionably be better seen from the Canadian side; and secondly, that the place has been swept clean of the land sharks, noisy showmen, and importunate hotel "runners" who used to infest the place, and that Nature's worshipper may here come and go unmolested, with none to annoy him or make him afraid. If I were to use a further argument, supposing that to be necessary, to bring our people to this

great shrine of Nature, I should be inclined to adopt the words of an early English authoress, in speaking of the tranquillizing effect of the contemplation of Nature as illustrated in a scene which had greatly impressed her imagination and lifted her heart to rapture. "When I look upon such a sight as this," she exclaims, "I feel as if there could be neither wickedness nor sorrow in the world; and there would be less of both if we came oftener into contact with Nature's majesty and beauty, and were carried more out of ourselves by contemplating the sublime!"

Having seen the changes that, thanks to Col. Gzowski, Mr. J. W. Langmuir, and their fellow Commissioners, have been effected in the approaches to and in the immediate neighbourhood of the Falls, I am convinced that a wider acquaintance, on the part of the Canadian public, with the fact that these changes and improvements have taken place, would bring thousands to the spot where dozens only come now, and that all would be delighted, as I have been, with the increased attractions of the incomparable resort. If in the freer air of the New World we may not consider it the duty of Governments to be paternal, or, in the public interest, to keep theatres and opera-houses open at nominal charges for the amusement of the people, we may at least commend the enlightened act of a Government that has used the public funds for so laudable a project as the purchase and maintenance of the Queen Victoria Niagara Falls Park. In this beautiful national reservation it is now possible to see and enjoy one of the greatest spectacles of the world without the drawbacks which are the usual and irrevocable accompaniments of a "show-place." Once these drawbacks were a profanation, as well as a grave social offence; now that they are gone, the most fastidious may draw nigh and worship, without introducing discord into the soul or jarring the aesthetic sense.

Grave must be the mood and sober the thought of him who passes from the scene of this stupendous natural wonder. Even in the most devout-minded awe will give place to speculation as to the origin and age-progress of the mystery. What primeval time, the curious will be inclined to ask, first saw the flood settle into a river crevice, and was there human life to look wonderingly upon the scene? If life, what aboriginal tribes, and whence came they, have from first to last lived and died within sound of the mighty Cataract? Nor will the themes of the problem be exhausted in the history of the past: the future will claim to put forth its own interrogations. How far in the ages to come, some curious thought will shape itself, will the retrocession of the Falls reach, or will the coming time, by some catastrophic occurrence, or through the slowly working changes of climate, dry up the immediate source or the remote feeding-streams of the waters? With such and similar questions did the writer perplex himself and his companion as both thoughtfully wended their way hotel-wards. Far into the night did two friends discuss the sights of the day and argue the pros and cons of the many and readily-suggested problems. The while, the moon had risen over the mysterious, half-spectral scene; and from the subterranean conduits of the mystic chasm came the ceaseless Cyclopean rumble, to test of mysteries unseen and hush a tired world to slumber. — *G. Mercer Adam, in The Week.*

PESSIMISM OF THE SECOND "LOCKSLEY HALL."

It is by the expression of these sentiments that the second Locksley Hall represents, as accurately as in its turn did the first, the feelings both of the time of life and of the time. As the latter poem painted the confident attitude of one period, so does the former the critical attitude of the other. The words are put appropriately into the mouth of an old man who, by the very fact of age, is a praiser of the past, and by the fact of experience has learned to see the vanity of the illusions which he has mistaken for realities. But its principal claim to consideration is the picture it presents of the feelings that are prevalent, if not dominant, at the close of the Victorian era. The hopefulness of its beginning has been replaced by dismal apprehensions. The future is doubtful if not gloomy. We seem to be mere helpless atoms floating on a stream of tendency, the current of which we cannot control, and borne onward to a catastrophe we cannot foresee. Everything that is dark in the time, everything that is unlovely, everything that is forbidden, is therefore brought out with added emphasis in this poem that concerns itself with the phenomena of the time. In art, in literature, and in life, we seem steadily sinking to lower levels. The love of country has lost its love of self, and devotion to ennobling national ideas has given way to unworthy attempts to gain the favour of the multitude by pandering to its passions or by flattering its vanity. The brutal and savage instincts inherent in human nature, which we fancied we had outgrown, reappear in meaner and more cowardly forms, and seek the gratification of revenge for political wrongs by the infliction of pain upon innocent and helpless animals. A literature which proclaims itself realistic vies with the brothel in appealing to the baser passions, and adds hypocrisy to vice by the pretence that it is doing it in the interests of a purer and loftier art. — *Prof. Lounsbury, in Scribner's Magazine.*

THE Chicago Interior says:—The man who puts his trust in princes, and his reliance upon the legs of men, will be apt to go into liquidation without assets. He will be apt to get left.

Pastor and People.

ABIDING.

I need not care
If days be dark or fair,
If the sweet summer brings delight,
Or bitter winter chills the air.

No thought of mine
Can penetrate the deep design,
That forms afar, through buds and bloom,
The purple cluster of the vine.

I do not know
The subtle secret of the snow
That hides away the secret of the violets
Till April teaches them to blow.

Enough for me
Their tender loveliness to see,
Assured that little things and large
Fulfil God's purpose equally.

How this is planned,
Or that, I may not understand.
I am content to know, in faith,
That all my times are in Thy hand.

Whatever share
Of loss or loneliness or care
Falls to my lot, it cannot be
More than Thy will for me to bear.

And, none the less,
Whatever sweet thing comes to bless
And gladden me, Thou art its source
And sender of my happiness.

Add this to me,
With other gifts so free,
That I may never turn my face
In any evil hour from Thee.

Nor on the sand,
Of shifting faith and feeling stand,
But wake and sleep with equal trust,
Knowing my times are in Thy hand.

OLD AGE.

Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered, "The right side of eighty." "I thought you were more than eighty," said the inquirer. "Yes, I am beyond it," he replied; "and that is the right side, for I am nearer to my eternal rest."

A man once said to Dr. Rees, "You are whitening fast." The doctor answered him in a sermon which he preached immediately after: "There is a wee white flower which cometh up through the earth at this season of the year. Sometimes it comes up through the snow and frost; but we are all glad to see the snow-drop, because it proclaims that the winter is over, and that summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that, brother, it is to me a proof that my winter will soon be over—that I shall have done presently with the cold east winds and the frosts of the earth, and that my summer—my eternal summer—is at hand."

To a humble Christian it was remarked, "I fear you are near another world." "Fear it, sir!" he replied "I know I am; but, blessed be the Lord, I do not fear it—I hope it."

The apostle Paul was an old man, but, happily for him, he was no agnostic, and so he could say, "I know in whom I have believed, and that He will keep that which I have committed to Him to that day; henceforth there is laid up for me a crown of righteousness."

But for old age to be happy it must be a time of acceptance. Old age fought against is miserable; old age accepted is calm and peaceful. Enamelled wrinkles dare not smile; the honest wrinkles may even laugh. To be living in a mistake is to be living in a false position, and in all false positions there is weakness and discomfort and misery.

The way to be happy in your old age is to consider that you are not in a false position, but in a right one—in the one which God has ordained for you, and therefore in the one which contains blessings for you—its blessings, its own peculiar blessings. Where you meet with disappointment is an expecting from it what does not belong to it, and what would not be a blessing even if it did.

THE CHRISTIAN BOY.

If a boy is a lover of the Lord Jesus Christ, though he cannot lead a prayer-meeting, or be a church officer or a preacher, he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and talk like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceful, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colours.

He need not be always interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian.

He ought to take no part in the ridicule of sacred things,

but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence. Such a boy's religion will be marked by growth and continued usefulness. —Exchange.

LACKED YE ANYTHING?

"Lacked ye anything?" even in seasons of sorest need, in unforeseen exigencies, in greatest danger and utter helplessness. God sometimes allows us to be brought into seemingly inextricable embarrassment and difficulty before He interposes for our relief and deliverance. Thus our proneness to look no higher than second cause is corrected, our tendency to lean on an arm of flesh is cured. We are made to say, "This is God." When the crooked things are made straight, and the rough places plain, we own His working. When the prison doors are thrown open, and our chains fall off, we awaken to the conviction God hath sent his angel. When the storm suddenly subsides we are sure that Jesus has spoken. It is worth while to suffer much in order that these lessons may be engraven on our hearts. In the darkness light has arisen. Deliverance has been sent through a channel, the very existence of which was unknown. From the flinty rock water has gushed forth.

His arm has safely brought us
A way no more expected,
Than when His sheep
Passed through the deep
By crystal walls protected.

The King's Highway.

HOME.

How wonderful the spell, how strong and tender the associations that gather about that little word! It is the sphere in which our purest and best affections move and consecrate themselves, the hive in which, like the industrious bee, youth gathers the sweets and memories of life for age to meditate and feed upon. It is childhood's temple, and manhood's shrine, the resting place of the heart in every stage of life!

The home is the treasury of society, the source of national character, and from that source, be it pure or tainted, issue the thoughts, habits, principles and maxims which govern both public and private life. The nation comes from the nursery; public opinion itself is, for the most part, the outgrowth of the home; and the best philanthropy, as well as the most perfect Christian character, finds its highest and best development in the well ordered home.

UNDER THE JUNIPER.

Elijah had done his work well. Ahab frightened, the priests of idolatry slain, the people acknowledging the supremacy of Jehovah; such was the situation. Yet this was the moment when the man of God for the first and only time in his magnificent ministry showed the white feather. Whatever others might do, Jezebel, like Milton's Satan, possessed unconquerable will.

Unconquerable will
And study of revenge, immortal hate,
And courage never to submit nor yield.

What an example bad men and women give of persistency. If Christians had half of their grit the world would be converted in a generation. How long is it to be the case that Jezebel shall fight on until death, while Elijah shall scurry off in white-lipped terror? For mark, in the very midst of the prophet's success, and enraged by the destruction of her adherents, she sent to him and exploded this message under his feet: "So let the gods do unto me, and more also, if I make not thy life as the life of one of them (the slain prophets of Baal) by to-morrow about this time."

Had Elijah acted like himself he would have responded to this insolent message as Chrysostom did, when Eudoxia, the Empress, threatened him: "Go tell her I fear nothing but sin!" He would have replied as Basil did when Valerius, the Arian Emperor, sent him word that he would put him to death: "I would that he would—I shall only get to heaven the sooner!" He would have answered as Luther did when his friends tried to persuade him not to enter Worms, whither duty called him: "I would go, were there as many devils there as there are tiles on the houses." He would have said as the Prince of Condé did to the French king when he commanded him to go to mass, "suffer either perpetual banishment or death: "As to the first of these, by the grace of God, I never will; as to the other two, I leave the choice of either to your majesty."

But, weary in mind and broken in spirit, Elijah lost the splendid opportunity. He wandered forth over the dreary hills beyond Beersheba and into the tangled wilderness. "Here he sat down under a juniper tree; and he requested for himself that he might die, and said, 'It is enough; now, O Lord, take away my life.'"

Christian brethren, let us get out from under the accursed branches of the juniper tree. To linger there means dishonour and death. Why, difficulties are the nurse of manhood. As exercise develops muscle, so difficulties develop character. Ahab and Jezebel were, in some sense, the creators of Elijah. They gave him the occasion and afforded him the opportunity to reveal the full measure and strength of his moral altitude. Just so with our Ahab and Jezebels. In confronting and overcoming them, we at once serve truth and discover our own nature.—*Rev. Carlos Martyn.*

Our Young Folks.

WOULD YOU HAVE FRIENDS?—BE FRIENDLY.

I do not know how it can be,
Said little Marie,
But every one can easily see
How kind all the girls and boys are to me.
The rich and the poor, even cross Kate Lee
Seems quite pleased when I invite her to tea.
Really! I do not see just how it can be

I think I can tell you just why it is so,
Answered aged Joe
The rich and the poor, the high and the low
Find in you a friend—not a foe.
You are kind and good to all whom you know,
To serve them, out of your way you will go.
Really! that is just why it is so.

GOLDEN GRAIN BIBLE READINGS.

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

THE GODLY MAN'S TRIALS.

- They do not go beyond his strength, 1 Cor. x. 13.
- They are tokens of divine affection, Heb. xii. 6, 7.
- He chooses them rather than the pleasures of sin, Heb. xi. 26.
- They bring forth the fruits of righteousness, Heb. xii. 11.
- They make us partakers of God's holiness, Heb. xii. 10.
- They work patience, James i. 1, 2.
- They result in blessing when endured, James i. 12.
- He acknowledges that they are good for him, Psa. cxix. 17.
- He sees God's meaning in His word better through them Psa. cxix. 67.
- He sees God's faithfulness in afflictions, Psa. cxix. 75.
- They bring him to look to God, Psa. cxix. 107.
- In the time of affliction he is called on to pray Jer. v. 13.
- He appeals to God's righteousness for deliverance, Psa. cxliii. 11.
- The trial of his faith is precious, 1 Peter i. 7.
- They cannot separate him from the love of Christ, Rom. viii. 35-39
- They are not regarded as strange, 1 Peter iv. 12, 13.

A TRUTHFUL HERO.

Master Walters had been much annoyed by some one of his scholars whistling in school. Whenever he called a boy to account for such a disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent that the master threatened a severe punishment to the next offender.

The next day when the room was unusually quiet, a loud, sharp whistle broke the stillness. Every one asserted that it was a certain boy who had the reputation of a mischief maker and a liar. He was called up, and though with a somewhat stubborn look he denied it again and again, was commanded to hold out his hand. At this instant a slender little fellow, not more than seven years old, came out, and with a very pale but decided face, held out his hand, saying as he did so, with the clear and firm tone of a hero:

"Mr. Walters, sir, do not punish him; I whistled. I was doing a long, hard sum, and in rubbing out another, I rubbed it out by mistake and spoiled it all, and before I thought whistled right out, sir. I was very much afraid, but I could not sit there and act a lie, when I knew who was to blame. You may cane me, sir, as you said you should." And with all the firmness he could command he again held out the little hand, never for a moment doubting that he was to be punished.

Mr. Walters was much affected. "Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity, "I would not strike you a blow for the world. No one here doubts that you spoke the truth; you did not mean to whistle; you have been a truthful hero."

The boy went back to his seat with a flushed face and quietly went on with his sums. He must have felt that every eye was upon him with admiration, for the smallest scholars could appreciate the moral courage of such an action.

Charles grew up and became a devoted, consistent Christian. Let all our readers imitate his noble, heroic conduct.

BUSY.

Are any of you grumblers, little ones? Do you ever sigh or fret? Let me tell you what to do to make yourselves happy: go and work. You think that is very hard. You will find, if you try, that it is a very happy thing.

Let us take one of our "make-believe" walks and see if we meet any workers. If we find that they are very unhappy, then we may think that work is not a good thing.

"Busy! busy! busy!" Listen to what the bees are buzzing about our ears. You know what workers they are. God meant them to work, and they do so.

"Chirp! chirp! chatter! chatter!" Well, little birds, you seem to have nothing to do but to hop and fly about.

"Indeed," answer the little birds, "we have a great deal to do—more than you. You can buy your food; we have to find ours and carry it home. You can buy your homes, but every bird has to make his own house and hunt for things with which

to build. We have a great deal to do, and we are glad of it. And away they fly, singing, "Water, water, where are you running so fast?"

"Oh, I have work to do," gurgles the water. "I must turn that wheel at the mill, and then I must carry these logs and other things; and after that go to the sea."

I think our walk will make us feel sure that God means everyone and everything to work.

It is almost impossible for a child who is well and strong to do nothing; but all doing is not working. "Satan finds some mischief still for idle hands to do." Little folks who have no work to do generally do a great deal of mischief. Children who have proper work to do are the happiest. How do people make silver shine? By hard rubbing. So good, honest work makes bright, shining faces. Don't you know that a top sings when it is busy spinning?

God's holy word says, "Work with your own hands." He has work for us all. Do not leave your work undone. It will hurt you and grieve God.

THE PALACE OF ICE.

The Rev. Horatius Bonar, of Edinburgh, who died a little over a week ago, said: Children often think what they will be and what they will do when they grow up; they build castles in the air. They put me in mind of a beautiful palace one reads of in Russia. What do you think it was made of? Ice. You know the frost is very hard there for a long time—for many months; so they cut an immense mountain of ice into a palace. There were beautiful large rooms in the palace a gate, windows, benches, tables, pillars—all most perfect, just like a house of crystal. The windows were stained, some red, some blue, some green—all kinds of colours; so that one going into this place would say it was the most beautiful they had ever seen. It stood very well for three or four months. Then the spring came, and the thaw, and all went to pieces; and soon nothing was found but a little dirty water. That was the end of the palace.

And that is the way many of our great hopes end. We think of many beautiful bright things we would like, and all come to this. I could tell the story of many a boy and girl, many a young man and young woman, who found this. They built to themselves a beautiful palace which they were to enjoy, and before forty years had passed, it came all down about them, and nothing was left but sin and misery. If I am speaking to a young man who is building this sort of house, I warn him that it will soon come down. "Remember thy Creator in the days of thy youth."—*Dr. Horatius Bonar.*

SPEAKING TO PEOPLE.

"Who in the world is that you are speaking to?" said one lady to her companion of the same sex and age, as they walked down one of the avenues the other day.

"That man? He is the man that mends my shoes when they need it," was the reply.

"Well," said the first speaker, "I wouldn't speak to him; I don't think it's nice."

"And why not?" queried the other. "He is a kind, faithful, honest, hard-working man. I never pass his window but I see him on his bench working away, and when I bow to him and give him 'Good-morning' he looks as pleased as can be. Why shouldn't I speak to him?"

"I never speak to that class of people," said the other; "they're not my kind."

"I do," was the rejoinder. "I speak to everybody I know—from Dr. Brown, our minister, to the coloured man who blacks our stoves and shakes our carpets—and I notice that the humbler the one in the social scale to whom I proffer kindly words, the more grateful is the recognition I return. Christ died for them as much as He did for me, and perhaps if some of them had had the opportunities my birth and rearing have given they would be a great deal better than I. That cobbler is really quite an intelligent man. I've lent him books to read, and he likes quite a high style of reading, too."

The two girls were cousins, and they finally agreed to leave the question as to recognizing day labourers, mechanics and tradesmen, to a young lawyer of whom they had high opinion. So the first time the three were together one of the girls asked him:

"If you met Myers, the grocer, on Broadway, would you speak to him?"

"Why, yes, certainly; why do you ask?"

"And would you speak to the man who cobbles your shoes?"

"Certainly, why not?"

"And the janitor of the building where you have your office?"

"Of course"

"And the boy that runs the elevator?"

"Certainly."

"Is there anybody you know whom you don't speak to?"

"Well, yes; I don't speak to Jones, who cheated a poor widow out of her house; or to Brown, who grinds down his employees and gives them starvation wages; or to Smith, whom I know to be in private anything but the saint he seems to be in public. I speak to every honest man I know whom I chance to meet. Why do you ask?"

"Because we simply want to know," replied the young lady who had taken her friend to task for speaking to a cobbler. In fact, she was ashamed to tell him that he was referee in the discussion on this point held a day or two before.

It is the privilege of nobility to be gentle and courteous to all. Kindly words hurt no one, least of all him or her who speaks them.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 14th, 1889.

DISCUSSING the Street-Car Question the other evening Dr. Kellogg said:

We don't want honorary members of any Church—we want workers. The members scattered at a long distance are of no account except to pay pew rent, and the one who does that only is not a very useful member of the Church.

There is another kind of member less useful than the one referred to, and that is the one who doesn't even pay his pew rent.

THE PRESBYTERIAN takes the liberty to suggest a question for discussion at the next convention competent to deal with such problems. It is this—Have the people who build and support churches and pay a minister for preaching the gospel in them any rights that Rounders are bound to respect? Judging from the fuss that the average city rounder makes when he does not get a front pew one would suppose the people who paid for the pew and keep the Church going have no right in the matter.

MODERN society is developing a new variety of Rounder. The old kind of Rounder usually went about to hear new preachers, attend special services, and figure at all kinds of meetings out of the usual line. This new variety of rounder gives his special attention to the ushers. His mission is to see if the ushers are polite, and put seedy looking strangers into the most prominent places in the Church. Of course this new variety of rounder does not need to worship himself. He is far removed from any such weakness. His Sabbath duty is to test the ushers, and then write to the newspapers.

WAS Lord Stanley's reply to the Equal Rights Association original? That is the question now being discussed. Some people contend he spoke his own sentiments and others are equally positive that Sir John Thompson wrote the reply and handed it to him. In support of this theory it is urged that His Excellency did not read the reply with that ease and grace which would no doubt have characterised the reading of his own composition. Not a few are of the opinion that another and older Sir John had a finger in the pie. His Excellency having said so much more than it was necessary to say might perhaps now relieve the public mind by saying if that reply was really original.

A WISE and very able English Judge once remarked that when he gave a decision about which he was not quite clear he never backed it up with any reasons. In the absence of given reasons suitors and all others could imagine, if they chose, that he had overwhelmingly strong reasons to support the decision. If the reasons were given of course they could be examined and being examined might be found well, not very strong. Perhaps it might have been as well if his Excellency the Governor General had followed this eminent Judge's example when he gave his reply to the petitions asking him to disallow the Jesuit Estates Bill. Had his Excellency given no reasons for his refusal all good loyal citizens would almost have been bound to assume that he had the strongest of reasons for the course he pursued. As matters stand they are tempted to examine the reasons and some of them do most forcibly remind one of Sir John Thompson's speech of last March.

PROF. ELMSLIE has been spending his holidays in Paris and writes thus in the *British Weekly* of the McAll Mission of that city:

No good Christian ought to leave Paris without attending several of Mr. McAll's working-men's meetings, which are going on every week night in all quarters of the town. If there is a work of genuine, unpretentious goodness in the world, it is this great enterprise, so humbly begun years ago,

so wisely planned, so lovingly worked, and so marvellously blessed. Taking care never to unfurl the flag of aggressive Protestantism, content simply to bring men and women into contact with the living Christ, it is doing the work of the evangel in papal and pagan Paris with unparalleled efficiency. In these meetings you will find yourself among the Parisians that do the world's real work, toiling, struggling, suffering, sorrowing, and you will realise that greater and worthier Paris that lies away behind and beneath the tourist Paris of gaiety and frivolity. Than this I know nothing, amid the din and worldliness and pain of much you encounter in the giddy capital, more fitted to do your heart good, to illustrate the simplicity of the Gospel over against the sensuous worship of Catholicism, to bring into the brightness and pleasures of your relaxation deeper and tenderer notes, and to assure you how everywhere the human heart needs and welcomes the voices that tell of a better world and of an unseen care and love that are with us in life and in death and for ever.

Many of our readers are deeply interested in this mission and will be delighted to hear such a favourable opinion of the work from so competent a judge.

THE discussion on the revision of the Confession is being carried on with considerable vigour across the lines. So far as we have seen we think Dr. Van Dyke, of New York, has scored the strongest points in favour of revision. We are waiting with some interest to see how his opponent will meet the following.

Our Confession does not contain one declaration of the infinite love of God to men, nor one declaration of what every Presbyterian, old school or new, devoutly believes, that Christ's sacrifice for sin is sufficient for all, adapted to all, and offered to all.

He also deals a hard blow against those who question the right of the Church to revise its symbols and who almost hold that the Westminster Assembly was infallible, by showing that the Assembly had long debates on many questions, that many of the deliverances were compromises of conflicting opinions and that some of the articles were adopted by very small majorities. All this tells strongly against those who contend for the infallibility of the Confession and deny the right of the Church to revise her Standards. The infallibility argument would not work well in Canada at the present time. It will not do to denounce the Catholics for calling the Pope infallible and then ascribe infallibility to the Westminster Divines. However much better they may have been than the Pope, they were but men.

SUPPRESSION OF RELIGIOUS LIBERTY IN THE BALTIC PROVINCES.

RUSSIAN imperialism has been wrestling with a race and religious problem for some time, and to all appearance, with the forces at command and the absence of scruple in using them, a solution has been rendered that will be highly pleasing to the Czar and his officials. The question troubling the Baltic Provinces is one more of a political than a religious character, though a question of deep religious import is involved. Religious liberty is at stake, and the conflict has now reached that stage when it may be affirmed that the rights of conscience have been forcibly violated and liberty of worship at an end in Esthonia, Livonia and Kourland. In these provinces the Lutheran Church was strong and influential, the German element was virtually dominant, and to suppress that influence the imperial authorities concluded that the best means for its attainment was the extinction of the Church to which they are attached.

In proof of the statement that the aim of the Russian Government in this matter is more political than religious, it is said that in Finland Lutheranism is left undisturbed for the reason that the Finns are a race more easily assimilated with the Russians than Germans can possibly become. The object is either to drive the Germans out of the Baltic provinces or to Russianize them. The suppression of their religion is supposed to be the most effective means of accomplishing this purpose, and it has been pursued with relentless determination. The Czar who precipitated the Crimean War formulated the policy which has been pursued so vigorously by his grandson, Alexander III. It is summed up in the words, "One Czar, one language, one Church." This, it may be thought, were it once accomplished, would be a source of national strength, yet in the end it may prove to be a cause of weakness when the testing time for Russia arrives. It was supposed to have been demonstrated long since that force is a weapon wholly unsuited to the advancement of any religious organization, and it is unlikely that the Greek Church in Russia will be an exception. National unity may be most desirable, and there are various methods for securing its accomplishment, but the employment of force and the coercion of conscience are not to be reckoned in the number of such agencies.

In Russia the Greek Church is the State religion, and while under certain limitations various forms are tolerated, all of them are placed at a great disadvantage. As is the case whenever a Church is recognized and endowed by the State as a national Church, undue privilege and arbitrary favours are accorded it, only in Russia they are of such a character that in a constitutionally-governed country they would not be tolerated. With the highest official sanction every device has been employed to crush the Lutheran Church in the Baltic Provinces, and that, too, in the face of all remonstrance. The Evangelical Alliance has approached the Russian authorities, secular and religious, praying for some degree of tolerance for the persecuted people, but in vain, and now the limit has been reached. So far as imperial authority can extend, Lutheranism is a form of religion no longer permitted in the Provinces named. The Greek Church claims and exercises an authority over the Russian people as absolute as does the Papacy in lands where it has the controlling influence. It is a crime for a Protestant pastor to receive a convert from the Greek Church, although much money has been spent and many ingenious devices, such as promises of freedom from taxation, etc., have been employed by the imperial authorities to draw away the adherents of the Lutheran Church. If a Protestant pastor performs the marriage ceremony for a couple, one of them a Lutheran and the other belonging to the Greek Church, then he is subject to fine and imprisonment. Should a member of the Greek Church, even in the most urgent cases, desire the services of a Lutheran minister and should the latter comply with the request he incurs heavy penalties. Perhaps the gravest crime a Lutheran pastor in Esthonia or any of the other provinces on the Baltic seaboard where German influence prevails can commit is to receive into his communion again any who had formerly left it to become members of the orthodox Church. Many have been tried and committed to prison for this offence. A Russian gentleman of influence was desirous of joining the Lutheran Church. For two years he urged his application to be received. At length yielding to his importunity a German pastor admitted him to the Lutheran communion. That being an offence against the majesty of the Czar, the head of the Greek Church and the autocrat of all the Russias, the offending Russian was banished the empire and the good pastor was so persecuted and worried with pains and penalties that he became insane and found a resting place in a lunatic asylum. The Holy Synod takes care of these cases and exercises a watchful care over all. It has received a commission for the speedy trial of all offences and has also managed that none but judges belonging to the orthodox Church shall have the privilege of presiding at such trials. And now the famous university of Dorpat is to be completely Russianized. The law department has been reconstructed with this end in view. The medical and philosophical departments have been given two years to effect the desired changes, and the faculty of theology has been removed from Dorpat altogether and located in St. Petersburg. The Holy Synod has a prosecuting attorney named Pobedonostseff who carries out the behest of his masters with relentless vigour. Mr. Stead of the *Pall Mall Gazette*, well known as strongly pro-Russian in his sympathies, describes the religious persecution of the imperial authorities as "the work of the firm of Diocletian, Torquemada, Pobedonostseff and Co., Limited."

In Canada we have a difficult race, religious, and linguistic problem pressing for solution and from the arbitrary attempts of Russian imperialism to secure unification we have a forcible example of how it should not be done.

A GOOD RECORD.

AMONG the Presbyterian bodies in the United States the most aggressive is what is commonly known as the Northern Church. The comparative summary for the last five years shows a healthy growth all along the lines. In 1885, the total number of communicants was 644,025. This year 753,148 are reported, a net gain of 109,123. The number added on confession the past year was 55,144, and on certificate 36,130, giving a net gain in the year of 31,077. The growth extends to all parts of the country, for the Church instead of being simply "Northern" is national, having Churches and Presbyteries in every State and Territory in the Union.

The contributions show an equally healthy growth. In 1885 the contributions for all causes amounted to \$10,192,053; in 1889 to \$12,890,818. The total contributions for the five years amount to

the grand total of \$57,592,506. Last year the Church gave to Foreign Missions \$709,811; to Home Missions \$883,561; to Sunday School Mission Work \$101,278; to Church Election \$272,548; to Mission Work among the Freedmen \$113,071; to Sustentation \$46,632; making a grand total of \$2,126,901 for strictly missionary operations.

Perhaps nothing is more noticeable to one familiar with the American Church than its strict orthodoxy. The Americans are a pushing, restless people. Great cities grow up in a few years, but in these cities are always to be found strong Presbyterian Churches, and generally they are thoroughly Presbyterian. The Americans have less red tape than the Canadian Church, pastorates are shorter, an unacceptable minister is soon got rid of, but preachers and people are thoroughly wedded to the Church Standards. A Presbyterian who does not "sincerely adopt the Confession of Faith and catechisms of the Church as containing the system of doctrine taught in the Word of God" is indeed a variety. In the present movement for a revision of the Confession, but few desire more than a few verbal changes. As some Presbyterians have expressed it, they would like a slight modification of some of the language in certain articles, but want no doctrine changed. The American Church is thoroughly aggressive and thoroughly orthodox.

A HEROIC MINISTRY.

TAKING for a starting point Gideon's test of fitness for his heroic band, Dr. William M. Taylor, in his own thoughtful, direct and earnest way, writes on the "Heroic Spirit in the Christian Ministry." That such a spirit is requisite for the ministry of our time he is rightly and profoundly convinced. As the Israelites were in Gideon's day subjected to the oppressive slavery of the Midianites, so are we in these times menaced with aggressive moral and spiritual evils, which, did they gain the ascendancy, would work disaster wherever they prevailed. What every department of the Christian Church now specially requires is a manly, earnest ministry, able and ready to rise above all temptations to temporizing and expediency, combining as near as may be the heroic independence of the Old Testament prophet, with the mild and loving spirit which marked the ministry of the Son of Man and of His apostles after him. To those contemplating the work of the Christian ministry he offers these weighty counsels:

To all, therefore, who are aiming to become ministers of the Gospel we may say: "Whosoever is fearful and afraid, let him return and depart." If they love ease and comfort; if they are seeking to enter upon their work mainly for the social position which they suppose that the office of the pastorate will give them; if they desire it principally for the opportunities of study which they imagine that it will furnish them; if they are going into it mainly and especially for their own sakes, and for something which they are to gain for themselves thereby, then they have mistaken their calling. They only should become ministers of the Gospel who cannot be true to Christ or to their convictions of duty if they should be anything else. If a man's heart will let him remain with comfort and contentment in any other department, let him not go into the pulpit. He should not enter that without a feeling akin to that of Peter when he said: "We cannot but speak the things which we have seen and heard." That must be his one aim, and even in his preparation for doing that, self must be disregarded, not so much by a conscious volition to do so, as by his entire absorption in the work that is before him. Here, too, the select men are those "that lap," those who are eager, earnest, enthusiastic over the prospect that is before them, and impatient to be out and at the work of saving souls, and of grappling hand to hand with the evils of their times. If we are to be ministers of the highest type, there must be that in the work of the ministry which we can find in nothing else, and without the finding of which by us our life-ideal will seem to have been missed. A first-rate carpenter may be spoiled to make a tenth-rate minister. For it is not the education or the diploma that makes the minister—that only stamps him. Without this quality of irrepressibility, this "cannot but" of which I speak, the stamp will be on a very poor piece of nickel; with it the official die has been imprinted on a bit of sterling gold; without this you have a common soldier who has enlisted for so much a day and the uniform; with it you have the embryo of the hero, who will be heard of some day as a valiant leader of the "sacramental host." He who is willing to begin anywhere, or to do anything, who is indifferent as to what becomes of himself, if only he may be instrumental, in the hands of God's Spirit, in the salvation of men and the advancement of the cause of Christ, has what I may call the heroic spirit for this noble work. Without that the minister's life will be the commonest of all commonplace, the hummest of all humdrum, the dreariest of all drudgeries; but with that it will become the most joyous of joys, the most exalted of vocations, the sublimest of heroisms.

The Heroic Spirit in the Christian ministry can only be maintained by a direct realization of relationship to the Lord Jesus Christ, a deep sense of obligation to be faithful in the work to which he calls in a self-forgetful, self-denying spirit. Moral courage of the highest force and keenest temper is not possible otherwise. And yet heroic fidelity cannot rightly be disassociated from deep compassion and love of humanity. The same Jesus who de-

nounced as He only could the hypocrisies of the age in which He lived on earth, wept tears of compassion over Jerusalem. A fruitful and a high-minded ministry can only be maintained by a daily dependence on the source of all true inspiration—communion with the Father, the Son and the Holy Spirit.

Books and Magazines.

PORT ARTHUR ILLUSTRATED. (Winnipeg: The *Manitoba Colonist*.)—This is a pamphlet designed to call attention to the many attractions of a place evidently destined to be a great enterprising commercial centre on the shore of Lake Superior at no distant date. Its progress, as delineated by letter-press and engraving in this handsome pamphlet, will surprise those who have not seen Port Arthur for several years.

ENGLISH CULTURE IN VIRGINIA. By William P. Trent, M.A. (Baltimore: N. Murray.)—The learned men of Johns Hopkins University are rendering admirable service by the publication of their Historical and Political Science Series. The present issue contains some interesting and suggestive facts derived from "A Study of the Gilmer Letters" and an account of the English Professors obtained by Jefferson for the University of Virginia.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—For a frontispiece to the August number of this finely illustrated magazine an engraving from a painting in the National Gallery, "The Card Players," is given. The descriptive illustrated papers of the number are "Aston Hall," "Out-Door Paris," and a stirring paper by Archibald Forbes, "Bill Beresford and His Victoria Cross," giving vividly portrayed incidents of the Zulu campaign. "Sant' Ilario" nears completion, and "The Better Man" advances in interest. The present is a goodly number.

CURRENT DISCUSSIONS IN THEOLOGY. By the Professors of Chicago Theological Seminary. (Boston and Chicago: Congregational Sunday School and Publishing Society.) The sixth volume of this important Annual Review, just laid upon our table, will be very cordially welcomed by many of our readers. The present series of studies in systematic, historic, exegetical and practical theology affords an admirable *resumé* of the most recent advances made in each of these departments, with a succinct statement in each case of the position at present occupied by these four great divisions of Sacred Learning. Every minister and layman who regularly secures and studies these comprehensive annual volumes comes to appreciate their value more and more; while the cost incurred (by mail to clergymen \$1.25) is not to be weighed for a moment against the compact and varied information which they are invariably found to supply.

THE TREASURY FOR PASTOR AND PEOPLE. New York: E. B. Treat.)—This admirable publication for August is brimful of excellent matter. There are five full sermons, and leading thoughts of sermons, all of the highest order. The editorials are timely, suggestive and well put. The frontispiece is the portrait of President Robert Graham, D.D., of Bible college, Kentucky. There is a sketch of his life, a view of Central Christian Church, Cincinnati, and portrait of the late Isaac Errett, D.D. The articles on "Heated Machinery," by Dr. Kelley; on "Reciprocal Ministerial Helpfulness," by Rev. S. C. Clopton; on "John Wiclif," by Professor Hunt, and on the "Pastor With his Church," by Dr. L. D. Roby, will be read with interest and profit. Other excellent articles are on "Preparation to Preach—Pointed Preaching," by Dr. Phillips; on "The Sacred Literature of Chaldea," by St. Chad Boscawen; on "Notes and Suggestions upon the Prayer Meeting," by Rev. J. L. Hill, and on "Miserable Christians," by James Sprunt, F.S.S. The Sunday School Lessons are ably treated by Dr. Moment.

WORD STUDIES IN THE NEW TESTAMENT. By Marvin R. Vincent, D.D. (New York: Charles Scribner's Sons; Toronto: William Briggs.)—Dr. Vincent's aim in this work is "to put the reader of the English Bible nearer to the standpoint of the Greek scholar by opening to him the native force of the separate words of the New Testament in their lexical sense, their etymology, their history, their inflection, and the peculiarities of their usage by different evangelists and apostles." He holds, quite rightly, that though the general sense of a passage may be fairly rendered from one language to another, many of the individual words lose much of their force and beauty in translation. A word in the original may have a history, and shades of meaning, and suggestions of thought for which it would be impossible to find an exact equivalent in another

language. Those familiar with Greek, when they read the New Testament in the original, often partake of a subtle and delicate enjoyment which those who know it only in the translation cannot share. At times a picture or a bit of history is hidden away in a word of which the translation gives, and can give, no hint at all. Dr. Vincent's great purpose in this book is to enable the English reader to share as fully as possible in the enjoyment and profit of those who are familiar with the original language. His aim in short is the illumination of words rather than the exegesis of passages. Though his work is popular in its purpose and form it will be found useful and interesting by the scholar as well. The preacher especially will often find it extremely useful in setting forth the full force and value of the original text. The first volume covers the three Synoptic Gospels, the Acts, and the Epistles of Peter, James and Jude. The author states that the labour of preparing it was carried on amidst the numerous distractions and varied duties of a city pastorate. Now that he has been relieved of these, and called to the professorate, we may hope that the other volumes needed to complete the work may soon follow the first. The work is published by Scribners in handsome form. It is perhaps to be regretted that it had not appeared in a more modest shape, and at a lower price, and thus reached a larger circle of readers. We are glad to notice, however, that a second edition has even already been called for and is now being issued.

SACRED HISTORY FROM THE CREATION TO THE GIVING OF THE LAW. By E. P. Humphrey, D.D., LL.D. (New York: A. C. Armstrong & Son.)—Dr. Humphrey, the author of this able work, was a distinguished minister of the Presbyterian Church in Louisville, Kentucky, and for some time a professor in Danville Theological Seminary. Towards the close of his life, at the repeated solicitation of many clergymen who had been his pupils, and of other friends, he gathered some of the best fruits of his studies together to form this volume. He had just arranged for its publication when he was called away from this life, and summoned to the heavenly ministries. The sons of Dr. Humphrey have sent the book forth in affectionate and reverent memory of its author, and with the hope that it may be also a fit monument of their father's love and loyalty to the Word and Kingdom of God. The period covered by this volume extends from the creation to the giving of the law. Dr. Humphrey had evidently made himself familiar with much of the literature bearing on his subject, and discusses the various points of interest with great learning and ability, as well as in a fine Christian spirit. He presents the Divine plan as progressively unfolded in God's dealings with the human race, and with his covenant people in the earlier portion of their history. In that history there are not a few incidents which have been seized by unbelievers as furnishing grounds of attack upon the Christian religion. With these Dr. Humphrey deals in a very able and satisfactory style. When it is borne in mind that such subjects as the creation, the origin of man, his fall into sin, the deluge, the confusion of tongues, the trial of Abraham's faith, the sins of the patriarchs, the sojourn of Israel in Egypt, the ten plagues, the exodus, and many others fall to be discussed in this volume, and that the objections brought against the Bible by some of the teachers of science and the higher criticism in connection with these questions have to be met and refuted by Dr. Humphrey, it will readily be apprehended that the readers of his work will find it to be one of great interest and importance. Dr. Humphrey shows himself everywhere to be a safe guide for the student to follow. The spirit in which he writes may be gathered from the following passage, with which he concludes his discussion of the difficulty connected with the spoiling of the Egyptians by the Israelites at the time of the exodus. "Difficulties in God's word, which have for ages baffled interpreters, may at any time be solved by some simple circumstance which has been overlooked, and the solution will be complete; a blunder may lurk in the translation, and yet be conspicuously absent from the Hebrew and Greek texts which were immediately inspired of God; in dealing with outstanding problems we should patiently wait for further light, meanwhile searching the Scriptures; and finally, in the presence of unsettled questions, it is far safer to confess our ignorance than to resort to solutions which are frivolous and inconsistent with the principles of immutable and eternal morality and with the righteousness of God." The volume is published by Armstrong & Son, and very attractive in outward form. We recommend it heartily not only to the general reader, but especially to preachers who may be lecturing on this portion of sacred history, and who will find it an admirable help in their work.

Choice Literature.

THE CASE OF ELIZABETH ELLIS vs. AUNT JILL.

BY MARY S. M'COBB.

"I do not approve of it at all—not at all. This sending a girl to college, as if she was a boy, is flying in the face of Providence. It only turns her into one of those short-haired women, who dress like guys, and are forever prowling round in search of a mission. Let a woman keep at home and not go on a wild goose chase after the 'ologies,' which only play the mischief with her nerves if she gets 'em. Elizabeth will know all she was intended to know when she leaves the seminary, without rushing off to college to get Greek and back-ache. But there! what's the use of my talking. Elizabeth's your girl, John Ellis, and of course you'll do as you please!"

John Ellis, at the head of his breakfast table, was a man who generally did as he pleased, and in that well-known fact lay his daughter's hope.

"You promised, father!" cried Elizabeth, in perturbation. "Remember that you promised that if I graduated among the first five at the seminary I should go to Wellesley."

"You shall, Bess—you shall, my girl. Don't scowl! A woman's 'mission' is to smile. Eh, Sister Jill? Where are you in your class, Bess?"

"Second, and going to be first!" answered Elizabeth; and her smile flashed out in a gleam warranted to cheer any father's heart.

"So? That's prime! You shall go to college if I have to sell the house over our heads to pay your way. We never thought that a daughter of ours would turn out a book-worm, did we, mother? Where d' reckon she picked up her head-piece? She never took it from you, nor from me!"

John Ellis came round to pat his wife's shoulder, and Mrs. Ellis, plump and placid, blinked her white eyelids, remarking that times had changed.

"Girls are treated as if they were boys. At any rate they can be if they've a mind to be!"

Mrs. Ellis spoke with a drawl, generously bestowing two syllables on words which were spelled with one. She said "bo-ys" and "mi-und."

She followed her husband into the hall to interrupt his good-bye kiss with the reminder that it was beef, not mutton, he was to order for dinner.

Aunt Jill, left alone with Elizabeth, seized her opportunity.

"Cousin Maria Buttrick has taken the same silly notion about sending her two girls to college. But I've persuaded her to wait a while. 'Just let's see how Bessie turns out,' says I. 'Mark my words,' says I, 'she'll come to grief, with her everlasting books,' says I!"

"When I do break down, I give you leave to say, 'I told you so,' Aunt Jill."

Elizabeth spoke sharply. She was a little irritable from having been up till one o'clock the night before, by reason of a party at a friend's house. It had been necessary to rise at five a.m. to study geometry. Four hours' sleep is hardly enough to soothe the sixteen-year old nerves.

"You must come," Grace Upton had argued, "for Mademoiselle Legerange, who is to teach us French, will be there. It is infinitely important to learn how to *par-les-vous*."

She was a brisk little body, was Grace Upton. Here she was, ringing the Ellis' door-bell, as fresh and smiling as if she had slept the whole night through.

"I must catch you before school," she apologized, "to arrange about the Charade Club. Madame Legerange has put the finishing touch to our plans. Every other Monday evening we are to act our charades in—French! Think what an advantage! And no one, positively no one, can act like you. Promise that you'll be on hand every single Monday evening."

Elizabeth needed no urging. The notion of belonging to a regular club was in itself enchanting. She would be an important member; that was true. Elizabeth acted as naturally as she breathed. As there was not a boy or a young man in the village who was blessed with a sign of histrionic talent, Elizabeth's tall, slender figure was a boon indeed to the club. A black wig turned her into a brigand; in a curly yellow she was the ideal lover; while, adorned with a mop of grizzled horse-hair, she left nothing to be desired in the "stern parent" line.

It was unlucky that the last Thomas concert should come on the very next Monday, since no symphony was perfect to Mr. John Ellis unless his daughter was snuggled close to his elbow. But he was the most unselfish of men.

"Go to your club, Honey," he said, when matters were explained; "but give me your company as far as the station."

"I would if I didn't have to go by a back street," said Elizabeth. "I'm 'cutter' in our Sewing Bee, and I must leave this bundle of work at Mrs. Tyler's. We sew for 'The Homeless Immigrants' Retreat.' It is a lovely charity."

So it was. Mr. John Ellis told himself how proud he was that his girl should be full of kindly care for the unfortunate. He watched his daughter's vigorous young figure as she walked rapidly away.

"God bless her," thought the tender heart. "She shall have every advantage that I can give her."

She was late at the Charade Club, was Elizabeth. Mrs. Tyler had held her fast by the button of her ulster to explain a project for a fair, to be given in aid of "The Homeless Immigrants."

"We call it a 'sale,'" said Mrs. Tyler, knowingly. "And we won't allow raffles, which are pernicious; but we'll let people guess how many stitches there are in an afghan stripe, and a prize shall go to every one who buys a pound of candy. We'll have a supper. I said I'd never boil another ham for the spread of religion. But our 'sale' is not religious—no one could possibly call it religious," ended Mrs. Tyler, innocently.

On Tuesday Elizabeth's pet aversion, algebra, was the first recitation. She would not sit up late, after the charades, since she always came home excessively weary with the fun of acting. Moreover, Aunt Jill had promised to wake her at half-past four.

I sleep like a top all night,
But I also sleep at morn.

said Elizabeth smiling.

Aunt Jill had changed her tactics. She no longer bargained against Elizabeth's studies, but obligingly roused her

niece at dawn, or lent her an extra lamp when an especially long lesson demanded more oil.

"There is more than one way to kill a cat," mused crafty Aunt Jill.

Elizabeth's French came on swimmingly. The every-other Monday evening added the finishing touch.

Mlle. Legerange was so very kind. Who, but she, would have thought of taking the whole class to a *Soiree Francaise et Musicale*, to be given by her fellow-countrywoman, Madame de Feruee?"

"There shall it be that you will hear the language spoke by efferyhoddies," promised the suave little lady. "It is not full toilette for the demoiselles. The robe of mousseline—the flower of nature in the hand. *C'est gentil!*"

"Mighty *gentil!*" thought Elizabeth, grimly, "when one doesn't happen to have a white muslin to her name!"

She had money, however.

"Keep the change, Sweetheart," her father had said, when she went to him for a new dictionary.

The "change" was a ten-dollar bill, yet Elizabeth was well aware that money did not grow abundantly on the Ellis Family Tree.

"I'll make my gown myself, and not ask the precious dear for another penny," she decided.

"What did you say about two ruffles, Grace? Yes, yes, the waist would be prettier shirred!"

She stood her "history" upon end, and kept the book open with her scissors. She twisted Maria Theresa's celebrated hair with "O. N. T.," and the account of Napoleon I. became doubly "biassed" by reason of sundry cross-wise bands of muslin.

That she still stood "second" in her class was very exasperating to our friend. Her rival, patient, plodding Persis Strange, was the typical "dull Jack," caring for nothing but her books. Elizabeth, in spite of her natural quickness, must work hard to distance her.

So history and dressmaking flourished together.

"Not that a school girl should go often into society," remarked Grace Upton, sagely; "but a *soiree* now and then does give such a *je ne sais quoi* to one's mannerettes!"

The preparations for the "sale" in aid of the "Immigrants" went on—Elizabeth was to contribute a hand-screen with a stork and two bulrushes painted thereon; also a crimson plush handkerchief-case. These she made in odd moments. She brought the latter to the Charade Club, and sewed a bit when it was her duty to sit as "audience." Elizabeth began to welcome the moments when she could listen instead of act. She had been troubled lately by a disagreeable snapping inside her head and by a twitching of the face-muscles whenever she was in the least excited.

This was especially annoying on the evening of the "sale." At the last moment Mrs. Tyler must needs be taken with what her friends always called "an attack." It was a mysterious ailment, and was apt to seize her when any arduous work was on hand.

She sent for Elizabeth, who found her apparently in a state of exhaustion.

"I depend on you to drag the whole thing through!" gasped the sufferer. "I had planned to have blue and white tissue paper napkins! Could you—can you—will you? Oh, for pity's sake! And you so clever!"

"Don't be worried. I'll attend to everything," said Elizabeth, soothingly.

She went on two hurrying feet to the Hall, making the trip by Arundel's drug store. She was one of four who had promised to make a choir to sing at the Hospital for Women and Children on the following Sunday. She merely paused at the store door, to say to the dapper young clerk: "Remember the rehearsal at seven o'clock to-morrow, Joe! We are ruined unless you bring your tenor voice!" and was off in a twinkling.

At the Hall she was beset by a bevy of chattering girls.

"Mrs. Smith promised three loaves of cake, and has sent only two!"

"More letters for the post-office! You must write them, Bess!"

"Bessie, will you arrange these bouquets?"

"And decide how much charlotte-russe shall be sold for 10 cents?"

"And ought it to be 5 or 6 cents for a chance at the grab-bag, Bessie?"

"And why is it not as ungodly to guess how many beans are white and how many are black, as it is to raffle?"

Elizabeth's head snapped and her left eyelid twitched. She rushed from one table to another. She dropped on a bench, and fringed blue tissue paper as if her fingers were driven by electricity. She scurried off to supply the missing cake.

The patrons of the "Sale and Supper" began to arrive. Elizabeth planted herself behind the refreshment table to deal out salad with one hand and ices with the other.

Suddenly the woman who had been engaged as dishwasher (being, in fact, one of the "Immigrants"), was seized with a violent cramp. She sank to the floor, with many groans and much calling on the "blissid saints."

"Go home, Mrs. Murphy! All I ask of you is to depart!" cried Elizabeth, beside herself at the addition of this last straw. The "Immigrant" burst into tears, and hobbled away with greater spryness than her agony would seem to warrant.

Elizabeth caught up a dish-mop. The water was cold. The soap gave out. Every towel was wringing wet. In desperation Elizabeth tore off her own spotless apron and wiped plates on its dainty embroideries.

At the end of a small eternity the "Oliver Twists" ceased to demand "more." The sale of fancy articles began. Elizabeth was here, there and everywhere.

"At last we've caught you!" cried Grace Upton. "We've concluded to auction all the cake and the pen-wipers and the tidies and the strawberries and the—everything. You must be auctioneer, Bessie."

"No—no!"

"Yes—yes!" contradicted a group of girls. "You know every man, woman and child in town. Besides, your tongue is hung precisely in the middle, Bess!"

Almost before she knew it, Elizabeth was standing on a table high above the heads of the crowd. Had her father been there she would have been lifted down minus ceremony. As it was, with flushed cheeks and sparkling eyes, she began to call for "bids."

"How much am I offered for this exquisite court-plaster case? Twenty cents! twenty-five cents! Give me thirty! Thank you, sir. Thirty-five—make it forty! Forty it is. Give

me fifty—going—going—ah! Sixty I am offered—going once—going twice—gone at sixty cents!"

The auctioneer was the "hit" of the evening. Everybody was laughing and bidding. Elizabeth's lively brain worked at high pressure. She rattled off her "Fifty—sixty—give me seventy-five!" She made telling prices. She tossed a smile to soft-hearted Farmer Raikes, and sent a bright, particular glance at solemn Deacon Giles which, through his vest pocket, went into his heart. Out came the purses. In half an hour every pin-cushion, pie, needle-case, dressing-box, strawberry, twine-bag, chicken salad, "Nancy," charlotte-russe, darning-ball had vanished. Never, within the memory of man, had so much money been taken at a fair. Flushed and panting Elizabeth descended from her perch, to be embraced, and patted and praised by twenty ecstatic girls.

"And you're just the young lady I've been searching for," said Colonel Tyler, rescuing her from the twenty pairs of arms. "You must read the poem before our Grand Army boys, on Memorial Day!"

That, Elizabeth knew, would please her father. He had himself been a soldier, and it was only yesterday that he was audibly regretting that the early spring had brought his tulips into bloom too early for use on the 30th of May.

"If he cannot give flowers he can lend his daughter," thought Elizabeth lovingly.

There would be little preparation needed, since the poem was simply that old, but ever new, "The Blue and the Gray."

Memorial Day dawned cloudless. There were many Grand Army men in the village. "Randall Post," from a neighbouring town, was also on hand. The audiences came together in the Methodist Church. There was a prayer and also an oration.

Then Elizabeth stood up, as straight as an arrow, and recited the poem. Every word thrilled her. Her voice trembled. She clasped her hands tightly together to hold herself steady.

All with the battle-blood gory
In the dusk of eternity meet.

The fierce fight—the horror, the terror, the misery of it all—swept before her. And then her pulses beat sharp and quick at the thought of those generous women who had gone forth

Lovingly laden with flowers,
Alike for the friend and the foe,

more than one veteran drew the back of his hand across his eyes. Elizabeth shook from head to foot with excitement. Her voice rang like a clarion.

No more shall the war-cry sever,
Or the winding river be red;
They banish our anger forever,
When they laurel the graves of our dead!
Under the sod and the dew,
Waiting the Judgment Day,
Love and tears for the Blue;
Tears and love for the Gray.

Elizabeth walked home as if on air. She was still trembling with emotion. But she walked home to the prose, which so often follows poetry in this work-a-day world. Thirty pages of geometry to be reviewed before to-morrow.

Never had Elizabeth seen through problems so clearly. It was three o'clock in the morning before she lay down. But there had been no need of the large cup of strong coffee which she had lately found so powerful as an eye-opener when she studied at night.

Feeling, however, a slight languor in the morning, she brought herself promptly up with a plunge into a tub of ice-cold water.

The coffee came into play later. She wondered at the sudden sense of exhaustion which crept over her, after a brilliant recitation, in which Persis Strange had been left behind. It would never do to falter now, for Elizabeth had promised to play a match game of Tennis that very afternoon. The coffee sometimes brought on the snapping in the head, but exercise would allay that.

The weather had become unseasonably hot. The nights, however, were cool. Elizabeth knew that, for lately, even when there were no lessons to learn, she had fallen into a trick of lying awake. It was a rather interesting habit, for amazing and entertaining thoughts chased one another through her brain, as she lay back on her pillows and watched the eastern sky make ready for the sun.

It was in one of these wakeful nights that she formed a scheme for a sketching party the next Saturday afternoon.

"We'll make a picnic of it, and every girl shall bring something to eat which she herself has cooked," she explained to the half-dozen artistic souls who were chosen to go.

She herself made sponge-cake, and arrived at the place of meeting very red and dishevelled.

"Because I've sat a whole hour in the oven along with the cake, to keep it from coming out a cinder!" she exclaimed, wrathfully.

The result of the next wakeful night was a charming plan for the getting up early to gather armfuls of ox-eye daisies to decorate the school-room.

The seminary term was nearing its end. Examination day was appointed for July 27. It seemed as if charades and even tennis must subside in the press of business. But Elizabeth would not permit that. She felt alive in every fibre, muscle and nerve.

"Let's see how much work I can manage to pack and squeeze into the days," she said to herself, delightedly.

Of course she would go to the "strawberry festival," given by the Sunday school. After that came a lawn party in honour of Grace Upton's friend from New York.

"And I'll have an afternoon tea for her; that is such a simple way of entertaining," decided Elizabeth.

It turned out not to be quite so "simple" when it was discovered how many of the best plates were chipped on the edges.

"One might as well eat off circular saws," exclaimed Elizabeth, fretfully.

It became necessary to go to the city to buy new ones. More cups would be needed also.

Elizabeth rushed from store to store—up-stairs and down-into basements—across crowded streets where surging humanity jostled her—into alley-ways where the sun blistered the pavements. She could find only eight cups of exactly the size, colour and pattern on which she had set her heart. And what should Aunt Jill do; but carelessly break the handle of one of these; when Elizabeth, tired, broiled and with a racking headache, returned home with her spoils.

Aunt Jill apologized, but Elizabeth actually had to lock herself in her chamber, lest she would literally fall upon Aunt Jill in her fury. She had never been in such a frenzy of passion in her life, and though she managed to keep so tight a rein on herself that the anger did not escape, yet the very vitality went out of her in the struggle to control herself.

That the "tea" was a success proved small consolation there being no time to meditate on its stylishness. Paper and pens were waiting for Elizabeth. The truth is, she was in the midst of grinding out a valedictory, which must be written in rhyme, if the author died in the attempt.

By what some one called a "Herculean effort," Elizabeth had managed to outrank Persis Strange in English Literature. This brought her to the head of the class by the fraction of a mark, and gave her the valedictory.

Through the unusual heat of that June and July she had laboured and toiled. She was sure she could not have worked another day nor written another line.

The Seminary was filled with friends of the graduating class. That the Ellises, including Aunt Jill, were on hand, need not be said. Compositions and declamations were delivered in due form and order. The one desire of Elizabeth's heart was to repeat her verses and to get home and rest. She welcomed the moment when her turn came. She passed rapidly down the aisle and stepped on the platform.

She searched eagerly for her father's face among the spectators, fastened her eyes on that beloved head and began to recite her rhymes. They were not so very bad; possibly some kind soul might have called them good. At any rate, Mr. John Ellis was not ashamed of them. He nodded at Aunt Jill as who should say:

"How about Bessie's education now, my dear?"

But Aunt Jill's sharp eyes were riveted on her niece. Almost before Elizabeth felt it Aunt Jill knew that the end had come.

Suddenly the room began to swim before the girl's eyes. She staggered. One thought held her mind.

"Nothing very bad can come to me, as long as my father is near!"

She saw him start from his chair. Then darkness spread itself, and she knew nothing more.

When she opened her eyes she was lying in her own white bed at home. Close by her pillow was her father. Holding her wrist in his hand, was the good old family doctor, who had steered Elizabeth through whooping-cough, measles, chicken-pox and other childish ills. He was standing by her now with a sober face. He spoke in his gruff voice:

"So you thought it a tidy ending to the day to scare us out of our wits, did you, young lady?"

Here Aunt Jill popped up at the bed's foot.

"She's studied herself to death!" cried she, breathlessly. "I never approved of it. Girls are not boys, and, thank goodness gracious, they never will be! It's my opinion—"

"I'll trouble you to walk out of this room, Miss Jill," interrupted the doctor; and, before she knew it, Aunt Jill found herself in the entry. But before she vanished she sent back a parting shot.

"I'm going to write to Cousin Maria Buttrick and warn her!" cried Aunt Jill.

"Studied herself to death!" repeated the doctor, disdainfully—"studied herself to death!" Stuff and nonsense! French 'sworry's,' lawn parties, strawberry festivals, fairs, charade parties, sketching tramps, memorial poems, five o'clock teas, tennis matches with the thermometer at a hundred in the shade! Is that what you call 'studies'? Strong coffee, cold plunge baths! I wouldn't give 'em to a Hottentot, let alone a Christian. You've been cross and your face has twitched? Wear your nerves to fiddle strings and then cry because you can't keep your temper! Of course you can go to college if you don't persist in acting like a lunatic! Give you quinine pills? Not I, Miss. What you need is just two grains of common-sense, 'Studied herself to death': Bah!"

But not that year did Elizabeth go to Wellesley. The path up-hill to health and strength was long and wearisome. Eighteen tedious months went by before Elizabeth packed her trunks, a sadder and a wiser girl.

As for Cousin Maria Buttrick's daughters, they stayed meekly at home. Trust Aunt Jill for that. Nature is said to abhor a vacuum. Perhaps that is why she teaches folk with one idea to cherish and preserve it with such zeal.

"Elizabeth studied herself to death," wrote Aunt Jill to Cousin Maria.

It mattered not that robust, vigorous, sound from head to foot, Elizabeth finally was graduated from college.

"Don't talk to me," says Aunt Jill. "I don't approve of it at all. Educate a girl like a boy and she'll study herself to death."

A DAY'S SHOOTING WITH THE SHAH.

When the day's shooting has been decided upon, the Shah leaves his lodge on horseback early in the morning, accompanied by a small retinue, among whom the most noticeable figure is the Mirakhor, or Lord of the Manger (practically the Master of the Buckhounds of Persia). This most interesting dignitary has charge of all the Royal stud. He looks after the greyhounds and the hawks, and on these special hunting occasions is the person of consequence. He is certainly a wonderful old man—I was told he was seventy-five, and yet he is still as active and as keen as a boy. Perched high upon his Persian saddle, and riding a horse of admirable stamp and quality, with most extraordinary walking and cantering powers, he seems able to go for ever. He wears a quaint hunting costume, reminding one of the pictures of old French sportsmen, a longish Persian frock coat, high boots over the knees, and a regular hunting cap with a peak that can be pulled round or off if required, with a telescope along across his shoulders. Away go the hunting party, the Mirakhor leading. After an hour's riding or so up-wind, in whatever district may have been selected for the day's sport, a halt is made, the old man is off his horse in a minute, his glass out of its case, and he is spying the ground like an ordinary Scotch stalker. At last he stops, holds up his hand, and then one of the attendants takes the Shah's horse, and the rifle is produced from its case. A few steps forward, and the Mirakhor crouches down and slowly moves to the verge;

one quick glance reassures him, and beckoning to his Imperial master he places the loaded weapon in his hand. The Shah is now in his element; a splendid sportsman, big-game shooting is his one great passion, and every Englishman must readily feel with and for an Eastern potentate who, unlike so many of his brother Sovereigns, despising the effeminacy and the miserable *dolce far niente* of Eastern life, takes his pastime like a man, loving horse, hound, and rifle as well as any Briton of us all. He crawls with the utmost care to the edge of the ravine, and there, 150 yards below, lies the old ibex that has lately been seen so often by the watchers and proclaimed as having an unparalleled head. It is a moment of intense excitement. The ibex lies half asleep in the sun, on a ledge of rock, unsuspecting and confident in his safety, surrounded as he is by his wives, and safe, as he thinks, like a good Persian. The Shah takes aim and fires. The ibex springs high in the air, and falls headlong from his perch. His Majesty gallops rapidly to the spot, and in a few minutes the long, yellowish form of a Persian leopard creeps from among the grass, and canters up the hill. Like lightning the Shah is off his horse, his rifle in hand; the distance is great, but a well-calculated sighting shot gives him the range, and the left-hand barrel plumps a bullet with a thud behind the shoulder. The mimic war is not, however, waged against ibex, leopard or wild sheep only. Bear and tiger have fallen to his Majesty's weapon, and many are the tales told among the wild mountaineers how the Shah in Shah has stood alone and faced the most savage brutes—calm, cool, and collected—when his attendants had fled like curs.—*New Review*.

THOUGHT ODOURS.

Not what we do, not what we say, speaks for us,
To fine souls here, or to the Throne of Light.
Tho' words and acts be fair, gods will abhor us,
And men distrust, if our hearts are not right.

Our secret aim, our hidden wish or longing,
Our silent thoughts of men or worlds above—
These are the tell-tale forces that come thronging
To point to us as ones to loathe or love.

Our thoughts are odours and we cannot seal them
So close with actions but they will creep out;
And delicately-fashioned souls will feel them,
And know them sweet or vile beyond a doubt.

Good deeds fall dead if selfish causes guide them,
Good words fall flat that but from lips have birth,
And eloquent and noble seems, beside them,
The silence or inaction of true worth.

Ellen Wheeler Wilcox.

NIGHT SINGERS.

Almost any bird heard singing at night is popularly set down as a nightingale. This shows a deplorable want of knowledge of British birds, for among them are quite a number of night singers. Besides these, there are others which are active and assertive through the hours of darkness, and which make the woods resound with their crying and calling. Standing in one of the rides of a woodland glade just as day is departing, one is pierced and thrilled by a perfect storm of song. This loud-swelling volume of sound softens as the darkness deepens, and then only the polyglot woodthrush is heard. The stem of the silver birch has ceased to vibrate to the blackbird's whistle, and as darkness comes a new set of sounds take possession of the night. Crake answers crake from the long grass, wood owls hoot, and herons scream. One of the greatest night-helpers to the gamekeeper in staying the depredations of poachers is the lapwing. It is the lightest sleeper of the fields, starting up from the fallows and screaming upon the slightest alarm. Poachers dread the detection of this bird, and the keeper closely follows its cry. A hare rushing wildly past will put the plover away from its roost; and when hares act thus in the darkness, there is generally some good cause for it. Many times have we heard the round, full, lute-like plaintiveness of the nightingale—sounds which seem to seize and ingrain themselves in the very soul, that "make the wild blood start in its mystic springs." To us, the delicious triumph of the bird's song is in its utter abandon. The lute-like sweetness, the silvery liquidness, the bubbling and running over, and the wild, gurgling "jug, jug, jug!" To say this, and more—that the nightingale is a mad, sweet polyglot, that it is the sweetest of English warblers, the essence and quintessence of song, that it is the whole wild bird achievement in one—these are feeble, feeble! This "light-winged dryad of the trees" is still "in some melodious spot of beechen green and shadows numberless, singing of summer in full-throated ease"—and there she will remain. Unlike the songs of some of our warblers, hers can never be reproduced. Attempt to translate it and it eludes you,—only its meagre skeleton remains. Isaac Walton, in his quaint eloquence, tries to say what he felt:—"The nightingale, another of my airy creatures, breathes such sweet, loud music out of her little instrumental throat, that it might make mankind to think miracles are not ceased. He that at midnight . . . should hear, as I have very often, the clear airs, the sweet decants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say,—'Lord, what music hast Thou provided for the saints in Heaven, when Thou affordest bad men such music on earth!'"—*The Spectator*.

British and Foreign.

THE restoration of Dunblane cathedral is to be proceeded with next month.

MR. RIGBY MURRAY has celebrated his eighteenth anniversary at Charlton-on-Medlock.

A SUCCESSFUL series of evangelistic meetings have been held among the Edinburgh coal men.

THE Anglican Synod of Adelaide has negatived a proposal to adopt the Wesleyan system of change of pastorate.

THE fine Gothic Church in course of erection at Strathpeffer at a cost of \$17,500 will be opened in September.

THE late Mr. James Guthrie, merchant, Dundee, has bequeathed \$2,500 to the West Church, Broughty Ferry.

THE North congregation, Inverness, of which Mr. Mackenzie is pastor, have resolved to erect a new place of worship.

IN the Edinburgh school of medicine for women a bronze medal has been awarded to Annie W. Jagannadham, a Hindu lady.

ST. ANDREW'S CHURCH, Hobart, Tasmania, claims to be the first Presbyterian Church established under the Southern Cross.

MR. A. H. MONCUR SIME, Free Church student, Edinburgh, has been appointed assistant to Rev David Macrae, of Dundee.

DR. CAMERON, M. P., intends to move his disestablishment motion in the British House of Commons on going into committee of supply.

A COMPLETELY equipped peat bath is being added to the attractions of Strathpeffer; this is the first introduction of the mud bath into Britain.

THE Gaelic portion of the congregation at Lochgilphead protest against the proposed introduction of instrumental music in the parish church.

MR. MALCOLM MACMILLAN, son of Mr. Alexander Macmillan, the publisher, has been lost on Mount Olympus; grave fears are entertained for his safety.

BISHOP ALEXANDER declares that "the highest martyrdom undergone by modern English Christians is to have a sermon inflicted on them of more than half an hour."

MR. JOHN M'PHAIL, of Greenock, states that in that town three-fourths of the office-bearers of the churches are drawn from the ranks of the young men's associations.

MR. GUNTON, vicar of Farlam, Cumberland, is censured by the Bishop of Carlisle for inviting Mr. Dalton, a Primitive Methodist minister, to preach from the lectern of his church.

THE only organized congregation of Mohammedans in Britain worship in a small chapel in Mount Vernon Street, Liverpool. They presented an illuminated address to the Shah.

MR. J. COPELAND, of Dundrennan, has completed a painting of Burns composing "Scots wha hae" in the wilds of Galloway, the idea being adopted from the graphic narrative of Syme.

MR. FRANK HENDERSON, ex-member for Dundee, a nephew of George Gilfillan and the editor of a posthumous volume by his uncle, died on Sunday evening of heart disease in his fifty-third year.

A VOLUME of select speeches by Sir Wilfrid Lawson, entitled "Wisdom, Grave and Gay," is about to be published; it will include a collection of his raciest sayings and a biographical sketch of Sir Wilfrid.

OVER \$1,795 has been handed to the medical missions of the Free Church as a share of the residue of the estate of the late Mrs. Patrick Guthrie of Brechin, who also left legacies to various Schemes of the Church.

LORD WOLSELEY says crime in the army means liquor. He had led a regiment that did not touch drink, and they were brave, strong, and free from crime. The idea that men must have rum to do their work had passed away.

THE committee on instruction of youth of the English Presbyterian Church ask the executive to consider whether it would be practicable and advantageous to propose a scheme of graded lessons for use in the Sunday schools.

PAUL A. C. BRADLEY, of University College, Liverpool, a half-brother of the Dean of Westminster, on the recommendation of Lord Lothian, has been appointed by the Crown to the chair of English Literature in Glasgow University.

THE Gaelic people of Fodderty protest against the finding of the Assembly excluding the Gaelic from the church at Strathpeffer during June and the following three months. They claim the church during the interval between the English services.

DR. LAUGHTON, senior minister of St. Thomas's Church, Greenock, has attained his ministerial jubilee, having been ordained 18th July, 1839; but at his request it has been agreed to postpone the celebration until October. He is in his 76th year.

THE past six months of the English Presbyterian Sustentation Fund give reason to believe that the dividend of \$1,000 will be paid; but Mr. Wales urges the congregations not to limit their contributions to the basis agreed on, but to try and go beyond it.

THE memories of the Zulu children are often remarkable. A missionary writes: "Many of the school children have been found able to repeat an entire psalm or hymn without a mistake, having heard it but once. One girl learned the first seven Psalms in half an hour."

PRINCIPAL DYKES preached special sermons at Wigan in aid of the flourishing day and Sunday schools connected with Trinity Church. On Monday evening he distributed the prizes. The church dates from 1777 and it was there Dr. Chalmers preached his first sermon in the August of 1799.

DR. HENRY COWAN, of New Greyfriars, Edinburgh, has been appointed professor of church history in Aberdeen, to the deep disappointment, it is said, of Dr. Flint and the other friends of Mr. Hastie. Dr. Cowan is a graduate of Edinburgh where he attained high distinction as a Greek scholar. He is a pronounced Evangelical.

MR. DANIEL JONES, of Agra, who works among the lepers there, says he has no fear of contracting the disease by simply going among the people and being even near enough to touch them. It seems to him that the only way to catch leprosy is by inoculation. He believes all who work among lepers in India will testify to the same effect.

Ministers and Churches.

THE new Presbyterian Church at Katrine, Muskoka, was opened recently.

THE Rev. W. J. Hall, of Stonewall, has received a call from a congregation in the Regina Presbytery.

THE Rev. Mr. McLean, of St. Andrew's Church, Belleville, is spending his holiday at the Thousand Islands.

A CALL has been sustained by the Quebec Presbytery to the Rev. D. McDonald, of Glenora, Lindsay Presbytery.

AT the induction at Cobourg of the Rev. J. Hay, B.D., the sermon was preached by the Rev. C. Lord, B.D., Grafton.

WORD has been received from Rev. J. K. Smith, D.D., San Francisco, that Edith, his only daughter, has died there.

THE Rev. Mr. Beatt, lately from Scotland, has accepted a call to the Cumberland, Russell County, Ont., Presbyterian Church.

THE First Presbyterian Church, at Spedside, which has been undergoing repairs and improvements, will be re-opened on Sabbath August 18th.

THE Presbyterian congregation of Forest have given their pastor, the Rev. J. Pritchard, a few weeks vacation, and he has left for a trip up the Lakes.

THREE was a large congregation at the First Presbyterian Church, Port Hope, Sunday evening week to hear the farewell sermon of the Rev. J. W. Mitchell.

IN acknowledging the receipt of contributions to the Chiniquy Birthday testimonial, the sum of \$2 sent by Miss Ferguson, Malvern, was inadvertently omitted.

THE Rev. W. J. Hall, Woolsley, Manitoba, has received a call from Stonewall congregation, but his congregation in Manitoba are in hopes he will not accept it.

THE pulpit of St. James Square Church, Toronto, was occupied by the Rev. J. Patterson, D.D., of Erie, Pa., who delivered interesting, thoughtful and impressive discourses.

THE Rev. W. C. Armstrong received and accepted a hearty and unanimous call to the pastorate of Hawkesville and Linwood Churches. His induction took place on Wednesday July 31st.

AT Uxbridge, on Thursday, 1st August, the Rev. J. B. McLaren, of Cannington, having accepted the call from Aylmer and Springfield, the Presbytery of Lindsay translated him to the London Presbytery.

KNOX CHURCH congregation, Perth, will erect a two story brick veneer building in front of the present session house, the two buildings to be joined as one and used for all purposes except church services.

THE Rev. W. S. McTavish has returned home from his visit at Montreal. Not being expected until a day later he thus nipped in the bud the congregation's preparations for giving him a hearty welcome on his arrival at the manse.

THE Vancouver News says: The Rev. T. G. Thompson of the First Presbyterian Church, Vancouver, has arrived home by the Pacific Express from an extended visit to the east. The rev. gentleman looked exceedingly well and his trip has evidently agreed with him.

THE new organ, says the Cornwall Freeholder for St. John's Church has arrived, and is in course of erection. It fitted nearly two cars, and will take over two weeks to be put in running order. Any one who would take a view of the innumerable pipes and other machinery, would be convinced that it was a "kist o' whistles" of a surety.

THE Woodstock Sentinel Review says: The Rev. Dr. McMullen, and W. T. McMullen left Monday for Caccuna to spend four or five weeks' holidays. Dr. McMullen's pulpit will be filled next Sunday by Rev. Dr. Wylie, of New York City, and the following Sunday by Rev. A. C. Mackenzie, of New York State, son of the late Rev. D. Mackenzie, of Embree.

THERE was a pleasant gathering last week at Surrey Villa, College Avenue, Toronto, where a garden party of the various local societies of Christian Endeavour was held. A large number were present, including several of the city ministers, and the Rev. J. Patterson, D.D., of Erie, Pennsylvania. The Toronto delegates to the recent convention in Philadelphia, gave brief but interesting reports of the proceedings.

THE Rev. A. T. Wolff, D.D., of Alton, Illinois, who has made many friends in Toronto, occupied the pulpit of St. Andrew's Church, West, last Sabbath. His discourses were attractive and eloquent, and were listened to with interest by large congregations. Dr. Wolff preaches in the same Church Sabbath week. The genial Doctor is a contributor of racy articles to several of our United States religious contemporaries.

THE Grand Forks Plaindealer says:—At an adjourned meeting of the congregation of the Presbyterian Church, held recently, it was unanimously decided to extend a call to Rev. W. Hamilton Spence, of Winnipeg, to assume the pastorate of the church. Mr. Spence is said to be a young divine of marked ability. He has for some years past been pastor of Kildonan Presbyterian Church, near Winnipeg, where he is held in high esteem by his people.

A MEETING of the Longford Presbyterian congregation was held on 1st August, at eight o'clock p.m., in the Memorial Presbyterian Church, for the purpose of electing three elders. The Rev. Dr. Gray presided over the meeting. There was a large attendance of members. Messrs. Alex. Leith, Jas. Macpherson, Sr., and Donald MacArthur were unanimously chosen. Mr. Macpherson, to the regret of many, has declined to accept the office. The other two elected have accepted. Their ordination is expected to take place on August 18th.

THE following ministers are appointed to preach in First Presbyterian Church, Chatham during the months of August and September. Rev. F. H. Irwin, B.D., from Lowell, Mass., on Aug. 4th and 11th. Rev. F. B. Chestnut, on Aug. 18 and 25. Mr. Chestnut is lately from Ireland, and has already received a call to Hayne's Avenue, St. Catharines. Rev. Wm. M. Martin, B.D., Exeter, on Sept. 1st and 8th. Rev. Mr. Simpson, on Sept. 15th and 22nd. Rev. J. McD. Duncan, M.A., Fellow of Toronto University, in Metaphysics and Ethics, on Sept. 29th and Oct. 6th.

THE Huron Expositor says: The call given to the Rev. W. H. Geddes by the congregations of Whitechurch and Calvin Church, East Wawanosh, was sustained at the last meeting of the Maitland Presbytery. A very liberal stipend is promised. The above congregations are to be congratulated upon securing Mr. Geddes as their pastor, and may pastor and people work harmoniously together for their spiritual welfare, and may also the same good will exist between the members of the congregation in the future as has in the past. "As much as lieth in you be at peace with one another." The induction took place at Whitechurch, on Thursday July 25th, Rev. Mr. Forrest, of Walton, preaching, Mr. Cameron presiding, Mr. McQueen addressing the minister and Mr. McRae the people.

SAYS the Huron Expositor. Rev. T. G. Thompson recently delivered his promised lecture on "British Columbia" in Knox Church to a large and appreciative audience. The lecture was an able narrative of the far western province. The lecturer dwelt on the valuable timber, mineral wealth, fine fisheries, railroad communication, cities and inhabitants of that vast country. The speaker believes it will surpass all the other provinces in the years to come. The rev. gentleman has a fund of humour on hand which kept his hearers in good heart throughout. All who were present received much useful

information and good sound advice. Rev. Mr. Thompson received a vote of thanks on motion of Messrs. A. McNair and A. McInnes. The collection amounted to a handsome figure. The pastor, Rev. D. B. McRae occupied the chair.

THE meeting of the Woman's Foreign Missionary Society, held on Saturday week in the Presbyterian Church, Uxbridge, says the Guardian of that place, was rendered more than usually interesting by the presence of Miss Harris, who proposes to sail for India next October, to work as a missionary in the city of Indore. Miss Harris addressed the meeting in a few impressive words, giving an outline of the work in India, and the number of workers now there. All present were deeply touched at the thought of her devotion in leaving home and friends in order to spend her youth and strength in the service of those of her fellow creatures who, not yet having heard of Him who died for us, are living in the darkness and misery of heathenism. Her visit will not soon be forgotten, and she will take with her in her new home the tender remembrance and good wishes of the Uxbridge branch of the W.F.M.S.

IN a recent letter received by his father in law, A. G. Northrop, Rev. Dr. George, pastor of John Street Presbyterian Church, Belleville, speaks of his travels in Europe. After leaving the Paris Exposition he visited, Zurich, Lucerne, Milan, Venice, Florence, Rome, Genoa, Geneva and thence back to London which city they have about just reached. After a short stay here the tourists will take in Scotland, Wales and Ireland from which country they will sail for Montreal on September 12th. The reverend doctor writes that the pleasure of the trip has been greatly increased by the company of Dr. Shaw of Chicago, and Rev. Mr. Baker and sister of Napanee, whom they met while journeying in Europe. Both Mr and Mrs. George have been in excellent health since their departure from Canada and state that nothing whatever has risen to mar the pleasure of their tour. The attractions at Rome were of great interest to the doctor, and his congregation may look forward to a treat indeed, when their popular pastor returns among them.

THE Thorold Post says.—The Rev. Mr. and Mrs. Morton, Presbyterian missionaries of Trinidad, told a church full of people the many curious things of the heathen of that island. The whole population of this island is 180,000. The total increase, which is principally by emigration, is 2,000 per year, while nearly half that amount leave every year. The following are some of the curious features in a nutshell: The inhabitants are principally Indians, who are heathens and worship idols. They think it a sin to read or go to school. Rum is the greatest hindrance to the missionaries. Women are wanted, as there are two men to every woman. Their wealth is all in jewelry. Women have to pay expenses of weddings if they don't live with their husbands for at least six months. The family separate if the women go to church. Men do the sewing and women work in the field. The chief heathen ruler, they said, has 16,108 wives. Numerous other things were spoken of, too numerous to mention. They also spoke in Welland, before proceeding to Nova Scotia.

THE sad and sudden death of Mrs. MacMurchy, wife of Mr. Archibald MacMurchy, M.A., Principal of Toronto Collegiate Institute, produced a profound impression in the wide circle of her friends and on the minds of all who knew her. She seemed in the enjoyment of robust health and was able to discharge with assiduity the many self-denying and voluntary duties of a religious and benevolent character in which she delighted to engage. She had gone to enjoy the well-earned respite which a brief sojourn by the sea would afford. On entering the water for her morning bath on the 5th inst. she was suddenly stricken down by apoplexy and so a benevolent and beautiful life was ended. The remains were brought to Toronto, where they were interred; the funeral services were largely attended, and were conducted by the Revs. J. Carmichael, M. A. King and the Rev. Arthur Baldwin and Professor McLaren. The bereaved relatives have the heartfelt sympathy of their many friends.

A LARGE gathering filled St. Gabriel Church, Montreal, lately, to hear the lecture on "People we can do without," by the Rev. Dr. Wolff, of Alton, Ill. Mr. P. McTavish occupied the chair and introduced the lecturer, who described in an able and thoughtful manner the number of people whom we have in society and yet would be glad to do without. He pointed out that the United States and Canada could do very well without the 400,000 or 500,000 liquor sellers they contained. Boodlers, also, were a class that we did not require, and he thanked the Government for making it warm now for American boodlers when they entered Canada. Grumblers, faultfinders and discontented people were a nuisance, and we could well do without them. The instrumental programme was well handled by Miss Taylor, Mrs. Ross and Mr. G. Traquair, and the vocal numbers received full justice from Miss Chatwin and Messrs. Bain, Watson, Watt and Traquair. Several glees were rendered by the choir, and the evening's entertainment closed with the National Anthem.

THE Orillia Times says: The foundation stone of the new church, being erected by the Knox Church congregation, Oro, was laid on Friday, Aug. 2nd, by the pastor, Rev. A. F. Mackenzie, in the presence of an unusually large concourse of people in a rural district. The weather turned out most favourably, and after the ceremony was performed prayer was offered up by Rev. Mr. Trollope, of the Methodist Church, Dalson, and some excellent addresses were delivered by Rev. Mr. Hunter of Guthrie Church; Rev. Mr. Trollope, of Dalson, and Rev. Mr. Dobson, of Essen and Willis Churches, Oro. These brethren acquitted themselves most admirably, and to the entire satisfaction of the large congregation present. Several periodicals, newspapers and other documents, among them THE CANADA PRESBYTERIAN were deposited in the stone, together with a list of the officers, hearers, trustees and managers of the congregation. After all the ceremonies and speeches were finished by a short address and the benediction by the pastor, the whole multitude were invited to partake of a sumptuous repast, such as country people only can provide. A large number of men, women and children availed themselves of the invitation to partake of the good substantial provisions and rich delicacies of the season, so abundantly supplied by the ladies of the congregation; and after all were satisfied, and had left the tables, a large quantity of choice provisions still remained, so that many baskets were filled to return home as they came in the morning. The treasurer of the congregation was highly pleased with the liberal collection deposited on the foundation stone, as well as with the proceeds of the picnic. All present enjoyed themselves thoroughly, and it was remarked by several individuals that it was the most orderly and best conducted meeting they ever attended.

A LARGE audience assembled in First Presbyterian Church, Truro, N. S., recently, to listen to an address from Rev. D. J. Macdonnell, of Toronto, on the Jesuit question. Rev. E. Ross occupied the chair. Rev. Dr. McCulloch opened the proceedings with prayer. The chairman, in introducing the speaker of the evening, said he came "out of the west." The subject was not one of party politics. Some said religion had nothing to do with politics; to his knowledge, politics had had very little to do with religion for some time past. He knew Mr. Macdonnell would get a good hearing. Mr. Macdonnell then gave a forcible address on the Jesuit question, stating the objections to the recent Quebec legislation in their favour. Mr. J. F. Blanchard made a few remarks indorsing the arguments of Mr. Macdonnell, and moved the following resolution:—This meeting thanks Mr. Macdonnell very heartily for his most interesting and instructive address—assures him of its cordial sympathy with the object he has in view, and pledges its earnest co-operation in whatever methods may be found best fitted to promote the end—the maintaining of our civil and religious liberties. Dr. McCulloch seconded the resolution in a short speech. Mr. F. McClure called attention to the statement in the resolution that we sympathize with the object the speaker has in view, and asked what

the object was. If the object was to agitate for the disallowance of the Act, a number could not vote it. Mr. James K. Blair asked if the idea of submitting the question to the courts had been abandoned. Mr. Macdonnell said in reply to the question, that they were advised that the Jesuit Estates Act could not be submitted to the courts except by the Government. In reference to his object, he did not word the resolution, but his object certainly was to agitate for disallowance of the Act. The motion was put and only one or two votes were given against it. The chairman conveyed the thanks of the meeting to Mr. Macdonnell in a brief speech, and assured him of the sympathy of the audience in his work. Dr. McCulloch pronounced the benediction and the meeting closed at 10.15 p.m.

THURSDAY, August 6th, was a red letter day in the history of Presbyterians in the village of Lynden, being the occasion of the laying of the corner stone of the new church. About five o'clock, in the presence of a large gathering, the programme of the afternoon was commenced by a selection of music by the Centennial Brass Band of the village, and the singing of the 100th Psalm by the assembly. The pastor, Rev. S. W. Fisher, then read a history of the congregation from the commencement in 1884, relating the various steps to the present time. Dr. Addison, of St. George, in the name of the building committee, then gave a short statement of the financial condition of the building fund, and presented Thos. Bain, M.P. for North Wentworth, with a silver trowel suitably engraved, with which to perform the ceremony. This he did in a very pleasing manner, declaring the stone well and truly laid, and also made a few remarks conveying to the congregation his best wishes and urging them to still greater exertions. He was followed by Rev. Dr. Cochrane, of Brantford, as Convener of Home Missions, in a stirring speech, who spoke of the pleasure it gave him to be with the congregation in Lynden for the first time, and urging the congregation to go forward. He was then followed by Rev. H. A. Cook, Methodist minister of Lynden, as representing that body, who spoke very nicely of the efforts all denominations should put forward for the attainment of the one head. After a selection from the band an adjournment was made to partake of refreshments, to which ample justice was done. The assembly was again called to order by Rev. Mr. Fisher, and a lengthy and very enjoyable programme was presented, consisting of music by the band, singing by the choir from Rockton, a quartette from Troy, and Miss Smith, of Weir. Instrumental music by Mr. and Mrs. Thornton, of Bullock's Corners. Readings by Miss Grace McKenzie and Miss Gamble, of Lynden. Speeches by Messrs. R. McQueen, of Kirkwall, and James McQueen, of Dundas; Rev. Mr. Bridgeman, Baptist, of Jerseyville, and Dr. Laing, of Dundas, the whole being brought to a very successful close about half past ten by singing "God Save the Queen," and a serenade from the band. Proceeds of social \$130, in aid of the building fund.

THE Rev. W. G. Hanna, B.A., was inducted to the charge of Uxbridge congregation, the Rev. A. G. McLachlin, Moderator, presiding, on August 1st, at the meeting of Lindsay Presbytery. The preliminary meeting of the Presbytery was held in the morning and the induction services in the afternoon, when the Rev. Mr. Johnston, lately inducted to Lindsay, preached a short but eloquent sermon, taking for his text John xx. 21. The Rev. A. J. McLachlin, Moderator, narrated the steps taken, when questions of the formula were put to the Rev. W. G. Hanna, and were answered satisfactorily and he was inducted pastor of Chalmers' Church. In the absence of the Rev. Mr. Johnson, of Beaverton, the charge to the newly inducted pastor was given by the Moderator, and the charge to the people by Rev. U. Campbell, of Quaker Hill, after which a few kind and feeling words were given by Mr. Jas. Watt, one of the elders of the church, and the induction service brought to a close. The ladies of the congregation having prepared a sumptuous tea in the lecture room, a large number availed themselves of it. In the evening a large number gathered in the church, when Mayor Smith was voted to the chair. Rev. Mr. McMillan, Wick, said it was five months since Rev. E. Cockburn departed. He regretted it after being with them some fifteen years, but it gave him great pleasure to know they had secured Mr. Hanna, and although their success in the past had been very large he believed it would be still larger in the future. The Rev. Messrs. Roberts, of the Methodist Church; U. Campbell, of the Baptist Church; Cameron, Allendale; Westney, of Uxbridge; McKare and Johnston, of Lindsay, congratulated the congregation on having such a minister placed over them. Rev. W. G. Hanna, the pastor-elect, was called upon to address the congregation. He said the greeting and reception he had received at their hands was far beyond what he expected—in fact it was so hearty from every one that it was overwhelming. He prayed God would enable him to minister to them and to discharge his duties aright. All through the west this congregation was known as the model congregation, presided over by their late pastor for fifteen years, and in electing him they had conferred on him the highest honour given to mortal man, but as long as he could be of use through the Christ, he would endeavour to keep the Church as it had hitherto been. Mr. Hanna's brief but pointed speech was well received and created a wonderful impression on the audience. The speaker was visibly affected during his short address. Reeve Harman and Mr. Weeks also spoke words of welcome and encouragement to the new pastor and people.

REV. W. T. HERRIDGE, says the Manitoba Free Press, of St. Andrew's Church, Ottawa, preached to a large congregation in Knox Church, Winnipeg. This popular young clergyman was the successor of Rev. D. M. Gordon on the latter coming to Winnipeg, and has held the position ever since, with a steadily increasing influence. As might be expected, there was a large turnout last evening of former residents of Ottawa, including many members of other congregations and various denominations. The rev. gentleman delivered an able sermon from Luke xxii. 31: "Simon, Simon, behold Satan hath desired to have you." The hearers were highly pleased with the sermon and the manner of its delivery. The sentences were carefully composed and the thoughts well arranged and clearly and forcibly expressed. The enunciation of the speaker was distinct, his gesticulation graceful and not too prominent a feature, and his voice somewhat deep and easily filling the building. The preacher observed that the mode of statement of the text seemed foreign to the spirit of the times, and that we have softer ways of speaking now, the tendency being to eliminate the person of Satan. The fundamental fact of intuition or human consciousness, however, could not be destroyed. We are all conscious of good and evil in the moral universe. Heaven and hell in some form are a part of a man's material theology. This thought was illustrated by a large number of literary allusions in which the different names used, expressive of the idea of Satan, he maintained, was not one which had merely been developed in the course of human history. As to the origin of evil, the preacher held that in its beginning and commencement, sin was disobedience to God, its genesis was in the fact that the will of man had not been in harmony with the will of God. So that it was impossible that evil should ever die, until the friction between the human and the divine purposes of life shall have ceased. Satan was not yet bound. The speaker dwelt also on the awful possibilities of evil in our nature. He showed the danger from surprise of Satan, and warned those who stand to take heed lest they fall. Satan often lays hold of men in that part of their natures where they think themselves the strongest. We are on our guard against our besetting sins, but we are less vigilant in regard to others in which we think ourselves secure. Other thoughts presented were, that there are times when Satan makes a special onslaught on the human soul; that temptation was no proof of sin; that Satan need not have us, we need not be of his victims. We are conscious of a power of resistance, whether we call it our better self, or the grace of God. "Resist the devil and he will flee from you,"—but not all at once, and not forever. Keep resisting and he will flee. Then when Satan is gone, angels will come; they are "all ministering spirits." The sermon occupied about forty minutes in delivery and was listened to with close attention throughout.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 7th August, as an adjourned meeting, Messrs. J. A. Clark, of Dundas, and John Wilson, of Ancaster, were received as students under the care of the Presbytery. Mr. J. L. Robinson was received as a minister. Mr. Chestnut accepted the call from Hayne's Avenue and St. David's; the induction is fixed for the 29th inst. Mr. R. McIntyre accepted the call from Delaware and Cooke's Church, and his pastoral connection with Nelson ends on the 18th inst. Two calls besides that from Cayuga and Mount Healy were sustained, and presented to Rev. W. Cruickshank: one from Port Colborne, the other from St. Ann's and Smithville. The last mentioned was accepted by him, and the induction was fixed for Smithville, on Tuesday, the 20th inst., at 2 p.m. The call from Watertown, to Rev. W. McKinley, was not sustained. JOHN LAIN, *Pres. Clerk.*

THE Manitoba *Liberal* gives a full account of the induction of Rev. Peter Wright, B.D., at Portage-la-Prairie. It says: A large audience assembled in Knox Church, Portage-la-Prairie, to witness the induction of the Rev. Peter Wright, who has recently been translated from his charge in Stratford, Ont., to the pastorate of the Presbyterian congregation in this place. An interesting and imposing ceremony followed, in which Rev. Mr. Urquhart, of Brandon, preached the induction sermon, basing his remarks on St. John x. 10. Rev. Dr. Robertson then addressed the pastor, rehearsing scenes of by-gone days, when they worked mathematics together at the same bench in college. Being convinced of his fellow-student's abilities and personal power, he had never ceased to watch his career after the termination of college days had called them to different fields of action. He remembered when Mr. Wright was called to Montreal, and the good work that followed through his devoted efforts while there. His next call brought him to Stratford, to a smaller congregation, to a smaller salary. Here, up to the present crisis, his labours have been crowned with happy results to the upbuilding of a large and influential congregation. The most beautiful feature of his present translation is, that nothing of a mercenary nature can be attributed to his motives since the congregation in Portage is much smaller in numbers, and, as would be expected, its contributions are much lighter. In the general work of the church, Mr. Wright, through his business qualifications and wide experience, would render incalculable service. A veteran in the temperance cause in the east, his influence would be great, not only among those claiming his immediate supervision, but throughout the Church at large. A strong man physically and mentally, great results for the cause are anticipated from his presence in Manitoba. The Rev. A. Currie, B.A., from Virden, in a few pointed remarks addressed the people, urging upon them the necessity of a hearty co-operation with their new pastor. He needed their prayers, he needed their presence on the Sabbath and at the meetings of the week, emphasizing the fact that all their expectations should be modified with the thought that their leader was a man, and as such could not stand forth among his people as the embodiment of perfection and infallibility. After the closing hymn and benediction, the people were individually presented to their pastor as they retired from the church. In the evening from six to eight o'clock, tea was served in the vestry, by the ladies of the congregation, when all were accorded the privilege of meeting and conversing with the newly inducted pastor. By eight o'clock, a large audience had collected in the main body of the church to hear the various speakers of the town, and from more remote parts, who were present to offer their congratulations upon the happy union that had been consummated between pastor and people. Among those who addressed the meeting were Revs. Mr. Stalker (Chairman), Rowand, Todd, Gerrie, Hodges, Daniels, Macmorne. Rev. Mr. McDonald of the Baptist church was unavoidably absent. The programme was interspersed with music from the choir, and solos from Mrs. Fisher and Mr. D. B. Hanna, during the course of the evening. Robt. Watson, M.P., was called to the chair to replace Mr. Stalker, who was then presented with an address, thanking him, on behalf of the congregation, for his very efficient services as Moderator of the call to Mr. Wright. After Mr. Stalker's reply, in which he thanked the congregation for the tangible token of their kindness as embodied in the address and its accompaniment, the Rev. Mr. Wright addressed the audience, touching briefly upon the circumstances connected with his recent call, referring to ties that had bound him to his people in the east. Those ties were now broken, and while the memories of his ministry among his late congregation were still fresh and brought with them their tinge of sadness through the recent separation, yet he felt that God's hand was in it all; and that while he would ever fondly remember his people in the east, yet he had no cause to regret that his lot was now cast among those of Portage-la-Prairie. He commended his wife and family to the sympathy of the people. His warm heart and genial Christian manner could not fail to win for him a soft place in the hearts of his hearers. His remarks were deeply appreciated by all. A vote of thanks was then accorded the ladies to whose efforts the success of a most important part of the reception was due. A voluntary from the choir brought to its close a very pleasant and profitable evening.

NOTES FROM GUELPH PRESBYTERY.

Rev. Mr. Leitch, of Elora, dispensed the Sacrament of the Lord's Supper at the mission station of Dracon and Merx, on Sabbath, July 21, when an addition of forty was made to the membership. Mr. McQuarrie, a student of Knox College, who has been in charge there during the summer, has done excellent work.

We have had three inductions in this Presbytery during the month of July. Mr. Mitchell, a recent graduate of Knox College, was ordained and inducted at Waterloo on the 3rd ult. This flourishing congregation was organized only a little more than a year ago, and Mr. Mitchell, the first student, now becomes their first pastor.

Melville Church, Fergus, over which Dr. Smellie was pastor for nearly half a century, welcomed their second minister, Mr. Craig, on July 30. Some aged men and women present witnessed an induction service for the first time. Our cause in Fergus as in days past is well represented in two such men as Mr. Craig and Mr. Mullan.

On July 31, Rev. W. C. Armstrong, late of Hillsburg, was inducted to the pastoral charge of Hawkesville and Linwood. These congregations have been vacant about three years. Such protracted vacancies make us ask the question, "Of all possible systems of getting ministers is ours the best?"

It was with deep regret that the Presbytery accepted Mr. Tait's resignation of St. Andrews Church, Berlin. He leaves for Quebec early in September.

Rockwood congregation is making steady progress under Mr. Strachan. At the last communion an addition of thirteen was made to the membership.

The historic congregation of First Church, Eramosa, over which Dr. Barrie was pastor for forty years is in a very flourishing condition at present. During the past two years the membership has nearly doubled. At present the church edifice is undergoing a thorough renovation, and when completed will be one of the most handsome among country churches.

The congregation of Knox Church, Elora, extended a call to Mr. Leitch without a hearing about a year ago. They find no mistake has been made. During his short pastorate the attendance on services has greatly increased, while an addition of forty-five has been added to the communion roll.

Our ministers are being immortalized by their people. Among the auxiliaries of the W. M. F. S. we find the names "Wardrope," "Gardiner," "McQuarrie," so called in honour of the pastors of Chalmers, Guelph; First Church, Eramosa; and Chalmers, Elora.

East Puslinch Church is to be declared vacant by Dr. Torrance on August 18. This is one of the largest Gaelic congregations in the Province.

OBITUARY.

WILLIAM C. EWING.

It has seldom been our painful duty to refer to an event more solemnizing and mysterious than the sudden removal by death of William Caven Ewing, the beloved son of the Rev. R. Ewing, Collingwood, who met his death by drowning while bathing in company with two other gentlemen in Sturgeon River, near the village of Sturgeon Falls, where he had been most successfully employed in missionary work during the summer months. The deceased was born at Georgetown, where his father was pastor of the Presbyterian Church, on the 4th February, 1869, and consequently died at the age of twenty years and six months. His mother dying ere he reached two years of age, he became the object of special solicitude to his surviving parent, who never heard from him an improper word or saw a frown on his countenance. He was a true child of the Covenant, who, Samuel like, from very early years knew the Lord. Owing to his father's departure from Georgetown and failure of health, the boy was for some years in the city of Glasgow under the affectionate and pious training of a beloved aunt. Upon his return and arrival at Collingwood his education proper may be said to have commenced, first in the Public Schools, afterwards in the Collegiate Institute of that town, in both of which he made marked progress. At a very early period of his life he resolved to devote himself to the Christian ministry. With this object in view he entered University College in 1886, obtaining the general proficiency scholarship at matriculation, also the highest literary scholarship in Knox College, which he also obtained at each successive examination. His gentle and genial disposition, his spotless and noble character, his meek and manly bearing, and above all his unostentatious, yet devout and ardent, piety were what distinguished William C. Ewing more than all his literary attainments. To his father he used to say, "I will not delay working for Christ till man gives me license." Hence for the past two summers he has been employed at mission work and, as many testify, with not a little success. Besides, while in Toronto he taught on Sabbath mornings in the jail, addressed meetings and worked for the Master in every way he could, and now he rests from his labours and his works shall follow him. His body lies near Georgetown beside that of his sainted mother; "his freed spirit has won its way on high." His father and friends mourn his loss and often has the remark been made "It may be long ere we see again a nobler, purer youth than William C. Ewing."

The above sketch, by an affectionate hand, does not exaggerate the attainments and virtues of Mr. Ewing. He had fine intellectual qualities, which were developed by an excellent course of education and by diligent study. His standing both in classics and mental science was exceptionally high. He had entered the theological classes of Knox College, and the other professors of that institution will agree with me in their estimate of the diligence, thoroughness and success with which Mr. Ewing prosecuted his studies and accomplished every task. But what we now remember with far greater pleasure and comfort is the bright and unmistakable evidence that our young friend was a true disciple, and that he evinced very much of the Spirit of his Master. Though an ardent student he never neglected the care of the heart; he faithfully attended the devotional and religious exercises of the college and manifested a genuine interest in them.

By his teachers and fellow students he was regarded with much affection. They sincerely mourn his early death, and extend the deepest sympathy to the sorrowing home which cherished him with so much love and hope. Early has his work been finished and his Lord's summons to other and higher labour been received. But his short and beautiful life has not been in vain. His faithful example will influence the life of his friends and associates, and the words he spake for Christ in the missions in which he laboured will be remembered, we cannot doubt, long after his voice is heard no more on earth. To us who were united with him in his daily studies, how impressively does the exhortation come home, "Whatsoever thy hand findeth to do, do it with thy might; for there is no device, nor knowledge, nor wisdom in the grave whither thou goest."

WM. CAVEN.

HORATIUS BONAR.

The *Springfield Republican* pays the following tribute to the memory of one who was widely respected, esteemed and beloved. The death of Horatius Bonar has left a blank not only in the church to which he belonged, but to the Christian world to which he also belonged.

The Scotch hymn writer, Rev. Dr. Horatius Bonar, is dead at his home in Edinburgh, at the age of nearly eighty years. People in all parts of the world who contributed by thought or word to the birthday testimonial given him last winter will mourn his departure. His peculiar mental qualities were inherited, it would seem, from his grandfather, John Bonar, who also wrote acceptable hymns, and was a widely esteemed preacher, and these have descended to his brother as well, Rev. Dr. Andrew Bonar. Horatius Bonar was born in Edinburgh, December 19, 1808, and had survived his wife but four years. In 1837 he succeeded his father in law, Rev. Robert Lundie, as pastor of the church at Kelso, on Tweed. He was one of 470 clergymen who, May 18, 1843, withdrew from the General Assembly and constituted the Free Church of Scotland, the leaders of which movement, Rev. Drs. Thomas Chalmers and Guthrie, had both been his theological instructors, and remained his warmest friends. In 1866 he became the first pastor of the Chalmers' Memorial Free Church on the Grange Road, Edinburgh, in a district which was once a part of the great forest of Drumshugh, and one of the most beautiful of Edinburgh suburbs.

His "Kelso Tracts," some of which had an enormous circulation, and "God's Way of Peace," are among the best prose works of Dr. Bonar. The touching tribute to his son-in-law in the "Life and Work of Rev. G. T. Todd" who was connected with the McAll mission in Paris, and whose death was a heavy blow to that cause—will be recalled. It was through the medium of his hymns and Dr. Bonar is so widely known, and of the many hundreds published, Rev. Samuel W. Duffield calls "A Few More Years Shall Roll," and "I Lay my Sins on Jesus" the most famous. In his "Hymns of Faith and Hope" and "Songs of the Nativity" are numbers cherished in many homes in America as well as in Europe. In the twelve "Old Letters," published a few years ago, are recorded the thoughts and feelings of a saintly philosopher "In Quiet Hours," exhibiting a rare beauty of style in descriptions of Scottish and other scenery, that the religious feelings which exalts his verse. A visitor to Bonar's church in 1876 thus describes in Duffield's "English Hymns" Dr. Bonar's personal appearance, with an incidental but well considered characterization of his hymns:—

The striking feature in his face is the large soft dark eye, the power of which one feels across the church. There are no bold, rugged lines in his face, but benevolence and peace pervade it. The first thought was, he is just like his hymns,—not great, but tender, sweet, and tranquil. His voice is low, quiet, and impressive. His prayer was as simple as a child's. His power over the audience was complete. Even the children looked steadily into his face. I was sure the little ones never heard the Good Shepherd's call more tenderly given.

The closing verse of his preface to "Old Letters" is worth recalling now:

I may not stay. These hills that smile around me
Are full of music, and its happy glow
Beckons me upward;—all that here has bound me
Seems now dissolving; daily I outgrow
The chains and drags of earth. I rise, I go,—I go!

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug 25, 1889.

THE ANOINTING OF DAVID.

1 Sam 16

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. xvi. 7.

SHORTER CATECHISM.

Question 32.—The instant a believer is united to Christ by faith, there is accomplished in him simultaneously and inseparably two things: (a) a total change of relation to God and to the law as a covenant of life; (b) a change in his inward spiritual nature. The change of relation is effected by justification, the change of nature by regeneration. Regeneration is an act of God, giving a new life, the principle of a new spiritual character. The first exercise of a new-born soul thus regenerated is faith. Upon the exercise of faith, or a trusting embrace of the person and work of Christ, God immediately justifies the believer, freeing him from condemnation and receiving him into favour. Sanctification is the progressive growth toward perfect maturity of the new life implanted in regeneration. Adoption presents the new creature in his new relations. Justification effects a change of relations. Regeneration and sanctification affect only moral and inherent states of the soul. Adoption includes both. It sets forth in one comprehensive view the new creature in his new relations. Sonship includes (a) derivation of nature, 2 Peter 1. 4; John 1. 13; (b) the bearing of the divine image or likeness, Col. iii. 10; Rom. viii. 29; 2 Cor. iii. 18; (c) the bearing of the Father's name, 1 John iii. 1; Rev. ii. 17; iii. 12; (d) the being the objects of His peculiar love, John xvii. 23; Rom. v. 5-8; (e) the indwelling of the "Spirit of His Son," the "Spirit of Adoption," Rom. viii. 15-17; Gal. iv. 6; v. 1; 1 Peter i. 14, Heb. ii. 15, x. 19, 22, (f) present protection, consolation and provision, Luke xii. 27-32; John xiv. 18; 1 Cor. iii. 21-23; 2 Cor. i. 4; (g) fatherly chastisement for our good, Psa. li. 11, 12; Heb. xii. 5-11; (h) heirship in relation to God and joint heirship with Christ, Rom. viii. 17; James i. 5; 1 Peter i. 4; v. 4.—A. A. Hodge, D.D.

INTRODUCTORY.

God is the Sovereign of the universe. It is by Him that kings reign and princes decree justice. Saul had by God's appointment been raised to the throne of Israel, but he had failed in his loyalty to the King of kings, and was therefore rejected. He was permitted to remain for some ten years after Samuel had delivered to him God's message of rejection. A long time, however, does not elapse before another is chosen, who was a man after God's heart. In today's lesson we have an account of God's choice of the future king.

I. A Successor to Saul to be Chosen. At his home in Ramah another divine message comes to Samuel. He was now an old man, but as in his youthful days, he is still obedient to the heavenly vision. The aged prophet was deeply distressed on account of Saul's disobedience. He was concerned for the welfare of the nation, and felt keenly for Saul, on whom God's displeasure rested. God's message begins with a remonstrance, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" It was not wrong to feel grieved at what had happened, but it was possible to indulge in his grief too long. Duty requires action, and now the command comes for the aged seer to take the sacred oil for the consecration of the king whom God had chosen. He was one of the sons of Jesse, the Bethlehemite. Jesse was the grandson of Boaz and Ruth, the Moabitess, and was likely a man of local influence. The errand on which Samuel was sent was one of danger. To anoint another to the kingly office while Saul still lived and reigned was to provoke his resentment, and as he was subject to dark and dangerous moods it might be at the risk of his life that Samuel went forth on his important mission. God tells him how to avoid the danger. He was to go to Bethlehem to offer sacrifice, and for this purpose he was to take with him a heifer for a victim to be offered. To this religious observance Jesse was to be invited. Samuel in this, as in every other recorded instance, was obedient to God's command, and in this he found safety and blessedness. Unlike Saul's sad experience. When the elders and people of Ramah saw the venerable prophet approach their village they were afraid, and asked him, "Comest thou peaceably?" By his answer he reassured them, and told them to sanctify themselves for the sacrificial service that was to be held. This sanctification, according to the Old Testament usage, consisted of outward cleansing and purification and the preparation of the heart for the worship of God. Samuel himself took part in the purification of Jesse and his sons.

II. David Chosen.—When Jesse and his sons assembled at the feast after the sacrifice Samuel was impressed with the appearance of the eldest, Eliab, and thought that because he excelled in strength and manly beauty he must therefore be God's choice for king. Saul's physical qualifications had greatly commended him to the favour of the people. Outward qualifications are not to be despised, but they ought never to be put before more real and higher qualifications. God's answer to Samuel makes that very plain: "Look not on his countenance, or on the height of his stature; because I have refused him: the Lord seeth not as man seeth." It is soul and heart qualification that God requires for His service. Jesse then made all his seven sons present pass before the prophet, but God's choice was not among them. The finest looking and the bravest had been passed by. The youngest was absent. He was keeping the sheep. He must now be sent for, and so important does Samuel consider his presence that till he arrives they will not begin the feast.

III. David Anointed.—David at this time was between seven and twenty years of age, that is as near to biblical scholars have been able to come. His appearance was very attractive. "He was ruddy, and withal of a beautiful countenance, and goodly to look to." The glow of health was on his cheek, the light of intelligence beamed from his bright eyes, the fervour and high hopes of youth were reflected on his attractive face. This was Jesse's son, the youngest, on whom the divine choice rested. "Arise, anoint him; for this is he." When men were set apart to the office of priest or king under the old dispensation, anointing with fragrant oil was a part of the consecration ceremonial. The custom of anointing kings is still continued in Europe. An immediate indication of God's approval was the special bestowment on David of the Spirit of the Lord, to elevate and guide his moral and spiritual nature to prepare him for the great and important work for which he was destined. The words in which the gift of the Holy Spirit to David is described imply that its possession by him was continuous. It came upon him "from that day forward." It is not likely that at that moment either David or his brethren understood the nature and meaning of Samuel's act in anointing. David would know this much at least, that God had chosen him for some high and important service. His mission accomplished, the venerable prophet returns to his quiet home in Ramah.

PRACTICAL SUGGESTIONS.

Saul proved faithless in the high trust committed to him, but God's faithfulness never fails. He had selected a successor to the throne of Israel.

Whatever his feelings or opinions, Samuel faithfully obeyed God.

God estimates men by the state of their hearts.

God's choice does not depend on outward condition. It was the shepherd boy he chose for king.

God gives his Holy Spirit to them that will serve Him.

THE MISSIONARY WORLD.

BENARES FROM THE GANGES.

Benares, which, owing to its great abundance of flourishing Hindu institutions, is held by Hindus all over India to be the most sacred spot in the world, has been for some time awakening deep and varied interest in thoughtful people of all civilized nations. In the ever-increasing attention paid to India in other lands special prominence is given to this chief of its holy cities, in which everything Indian is focussed. To a traveller the beauty of its situation, as it rises before him in stately splendour on a graceful curve of the Ganges, together with the picturesqueness of its groups of oriental buildings, imparts to it a unique charm; and even a glance at it reveals a busy world of religious life separated from Christianity as far as the poles are asunder. During a lengthened residence in it an overpowering insight is gained into the wonderfully varied and ingenious character of the vast Hindu religion, which has been developing and expanding for thirty-five centuries, so as to meet every phase of life of the two hundred millions of Hindus. The experience of missions in the arduous endeavour to Christianize Benares is undoubtedly a fair sample of the greatest warfare carried on by the Christian Church to bring the world to Christ. Such being those new sympathies evoked by Benares in various countries, which give it a high place in the regard of philanthropists, a brief sketch of it cannot but be welcome to the friends of missions:

Two large contiguous buildings on the left bank of the river were built, one by the chief minister of a former Raja of Nagpur, and the other by an ancestor of the present Maharaja of Gwalior. They stand out prominently on the river bank as very fine specimens of the the mansions erected at Benares by wealthy men of different parts of India, who esteem it a high religious honour, not only to support a temple or a Sanskrit school, or a monastery at Benares, but also to possess in this most sacred of Hindu cities a house for their residences at times of pilgrimages to it, and especially for their retirement in old age in the hope of dying upon its soil as a sure means of translation, according to their belief, to the supreme bliss. In the distance, towering above all the other sandstone buildings, which form the crescent face of the city along the border of the river, can be seen the imposing spectacle of a Mohammedan mosque constructed on the regular plan of a rectangular edifice surmounted by three lofty domes, and by its two far loftier minarets at either end, each rising majestically into the bright blue sky, the whole being the work of the Emperor Aurungzeb, executed in the zenith of his power, on the site, and out of the ruins, of a celebrated Hindu temple, as a sample of his intended achievement of violently supplanting the passiveness of Hinduism by the fanaticism of Mohammedanism, the mosque indicating, by towering in solitary grandeur above the mass of Hindu buildings around it, that Mohammedanism, the prevalent religion of Western Asia, Northern Africa, and South-Eastern Europe, still flourishes in this city as the religion of forty-two thousand of its inhabitants in apparent friendship with Hinduism, which it formerly strove so sanguinely to crush. A spectator from the river can hardly fail to notice several snow-white conical spires of temples rising up from amongst the gorgeous array of edifices between the mosque of Aurungzeb and the palace of the Maharaja of Gwalior, each spire distinguished by a glittering gilded ornament consisting of a vertical pole running out near the summit parallel with the pinnacle, and ornamented with a horizontal rod, which holds in suspension by a chain at either end a neat little bell, this ornament indicating that the edifices are Jain temples, used for worship by several hundreds of the residents of Benares, who are votaries of the Jain system, an eclectic religion made up of some of the lower features of both Hinduism and Buddhism. The busy swarms of men and women, some moving about in boats owned by themselves or hired at the river, and some performing their ablutions and other devotions on that part of the bank in front of the house of the Maharaja of Gwalior which is known as Sindhya's Ghat, after the name of the Maharaja, consist of such devout worshippers, amongst the one hundred and fifty thousand Hindus of the city, as begin the day in cbedi-

ence to the prescribed rules of their religion, by rising from their beds before dawn, pouring out of their houses in haste, and streaming through the streets to the Ganges to bathe in its sacred waters, so as to be fitted by this purificatory ceremony to worship in the temples of the Hindu gods and goddesses of the city, and to discharge those appointed duties of their ceremonial religion which are closely interwoven with all the acts of their daily life. The three chief non-Christian religions in the world having found a congenial home in this central city of Indian life—Buddhism in its Indian form of Jainism, Mohammedanism, and principally Hinduism, of which Benares is the chief stronghold. So that the Christianization of Benares means the waging of a mighty warfare by the Christian Church with a combination of representative forces of the three greatest heathen religions in the world.

Professor Lindsay, D.D., was deputed by the Free Church of Scotland Mission Committee to visit the missions in India. The following is an extract from his last letter which appears in the *Free Church of Scotland Monthly*:

Sidoba Missal, native missionary at Amraoti, has come along in the train to meet us at Nandgaon. He accompanied us to Amraoti, and on the way told us about his work and his arrangements. We were to be the guests of Colonel Lane, who superintends the police in assigned provinces of Berar, and one good missionary had quite a large programme of work. We found out here what had met us elsewhere, and was to content us on to the end—that the deputies and the missionaries had two different ideas of our work. They wished us to take meetings; we wished to see them at their work, and to store up a mass of information which would be useful at home. The problem was how to do both at Amraoti and elsewhere.

We were all delighted with our native missionary. Imagine, reader, if you can, a tall, portly man, with broad sagacious face, and humorous twinkle in the eyes. He wears neither trousers, stockings, nor what we should call shoes, but retains his picturesque native dress. On his head a turban, white, red, or orange; round his waist the *dhota*, which is wound round and round the loins, forming at first a sort of petticoat, and then has an end tucked up between the legs in such a fashion that the whole looks like a pair of knickerbockers; over this a white coat or *angarka*, and round his shoulders the cotton scarf, or *upavasta*. He walks with a free, swinging gait. I do not know a finer fellow among our Western India native Christians, nor have I seen, save in Mr. Baboo's work in Madras, which is unique in its way, better work done away from direct European management than this at Bhusawal and Amraoti. When we reached the station at Amraoti, we were carried off to Colonel Lane's. Mr. and Mrs. Daly got rooms in the house, and I was lodged in a spacious and most comfortable tent. Mr. Missal has three churches, and three schools, besides direct evangelistic work, under his control. The congregation at Amraoti has been organized, and has a kirk-session consisting of three elders, along with the Rev. Sidoba Missal. The other congregations at Bhusawal and Yectmal are what we at home would call preaching stations. We had the pleasure of assisting at the celebration of the Lord's Supper in the Amraoti congregation. We were all struck with the clean, bright look of the little church, and of the people. The boys' school at Amraoti is a prosperous little school, with one hundred and twelve scholars on the roll. The school buildings, which have been mainly erected through the exertions of Mr. Missal, are clean, neat, and well ventilated. The school expenses, amounting to about £135, are covered by fees, government grant, and local subscriptions. Mr. Missal and his work are evidently greatly appreciated by the Europeans resident at Amraoti. The girls are by no means so well housed as the boys. The third is a girls' school at Bhusawal.

The kindness and courtesy of Colonel Lane enabled us to see something of the country and its villages. He got for us a bullock tonga. We drove through the old walled town of Amraoti, which lies at some distance from the station and from the cantonment where our buildings are. Sidoba Missal pointed out various preaching places to us. He goes periodically to these spots with his catechists,

and on holidays his Christian teachers are expected to take their share of the work. One of the favourite spots is under the shade of a tree which seems to grow out of a wall of a house in one of the streets of the old town. We were bound for a village which Colonel Lane had assured us was a good specimen of hundreds scattered over the region, and to which our catechists had never gone. When we reached the place we found it to be a village of two thousand houses, or about nine thousand inhabitants. It had once been walled, but all that remained of the walls was a high, mud fort, inside of which were the government offices for the village and a small Hindu temple. The village's *pateels* or headmen came to receive us, and escorted by them, and with a continually increasing crowd at our heels, Mr. Daly and I went through all the streets, while Mrs. Daly remained in the tonga. We saw the whole curious village life—women sifting the grain for the evening meal, or drawing water from the deep village wells; men weaving, shoemaking, carpentering, building, idling and sleeping. One or two nautch girls hurried past us, and got into houses as quickly as possible. In one place a "holy" man, of filthy habits, sat with his back against a house wall, and a poor woman was seen to come and kiss his feet. When we had seen all that was to be seen, we must have had a crowd of some hundreds about us. Here was an opportunity. Sidoba Missal struck up a Christian hymn, and the crowd listened most attentively. Then he preached a short, telling sermon. No one in the crowd knew any English, and both Mr. Daly and I yearned for the gift of tongues. The old government official came forward, and in the name of the villagers thanked us for our visit and for the sermon, and his little ceremonial address was translated for us by our missionary. Its conclusion was as follows: "When I was a young man, and even a few years ago, the name of Jesus was unknown, but now it fills the air everywhere—everywhere." He was an old Hindu, a Brahman—the crowd were Hindus—and that was what was said at the end of the first Christian address preached in that village. No one had ever preached there before, they told us. Can you wonder that we longed for some organization which would make it possible to preach the gospel in all these villages in that region? You must have more than a European missionary to do such work well. He could not get round his large district more than once or twice in a year. He must have two Christian men, natives, the one to be village preacher, and the other to be village teacher, whom he can plant in such a village as we saw, to make permanent the impression produced by his work.

THE FREE CHURCH OF ITALY.

The eighteenth report of the Evangelization Committee of this Church gives the number of churches connected with it as thirty-two, having 1,522 communicants and 222 catechumens. There are 152 ministers and twelve evangelists, besides colporteurs and other assistants. Several new fields have been occupied within the past year; many interesting cases of conversion are reported. The most marked event in connection with the Church during the past year is the death of Gavazzi, whose influence on the side of truth and righteousness was very great.

There are two distinct boards in charge of the work of the Waldensian Church in Italy—one in the valleys and the other for the mission fields. The report on Evangelization for 1888 presents the following particulars: Number of churches, forty-four; stations, forty-four; pastors, thirty-eight; evangelists, eight; localities visited, 189; evangelical teachers, sixty-seven; colporteurs, nine; Bible readers, six; regular attendants on preaching, 6,218; occasional hearers, 49,795; communicants, 4,074; catechumens, 469; baptisms, 190; marriages, forty-one; deaths, 187; scholars in ordinary schools, 2,323; in night schools 890; Sabbath schools, 2,621; contributions from the churches, 65,825 francs, or \$13,155. Last year America contributed 13,489 francs; Belgium, 20 francs; Denmark, 2,158; France, 2,354; Germany, 31,733; England, 88,343; Ireland, 8,955; Holland, 1,194; Scotland, 78,852; Sweden and Norway, 5,811; Switzerland, 20,555; total help from other lands, 262,943 francs, or about \$52,588.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at *Half Rates* to points in the farming regions of the West, Southwest and Northwest. Limit thirty days. For circular giving details concerning tickets, rates, time of trains, etc., and for descriptive land folder, call on your ticket agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CONSUMPTION CURED.

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

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ALWAYS RELIABLE PURELY VEGETABLE.

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DYSPEPSIA

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

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Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

Price 25 Cents per Box. Sold by all Druggists.

Send for a BOOK OF ADVICE TO RADWAY & CO., 419 St. James Street, MONTREAL.

Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated. Like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. "I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored." — A. B. Carnochan, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

Ayer's Sarsaparilla.

sarsaparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails.

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

Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

by the use of Ayer's Sarsaparilla. "I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserable. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored." — Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

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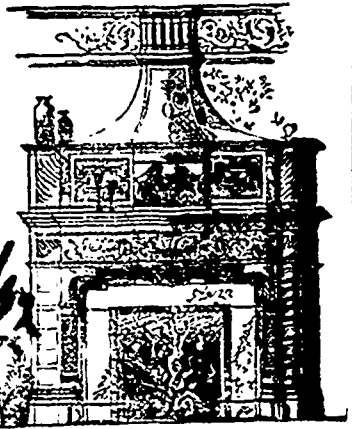


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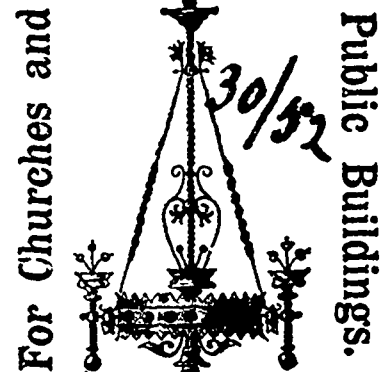
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DIED. At Youghal, near Bathurst, New Brunswick, on Monday, August 3, Marjory Jardine Ramsay, wife of Archibald MacMurchy, Principal of Collegiate Institute, Toronto

MEETINGS OF PRESBYTERY.

LINDSAY At Woodville, Tuesday, August 7, at eleven a.m. PARIS In Dunfries St Church, Paris, Sept 14, 10 a.m. ORANGEVILLE At Orangeville, September 10, at half past ten a.m. QUEBEC In Chalmers Church, Quebec, on September 21, at three p.m. STRATFORD In Fullerton, on Monday, September 14, at half past seven p.m. HURON Meets on Tuesday, 10th September, at Egmontville, at half past ten. MAITLAND The next regular meeting of this Presbytery will be held at Wingham, on Tuesday, the 14th day of September. KINGSTON In Cooke's Church, Kingston, on September 17, at three o'clock, p.m. CHEROKEE In Knox Church, Lancaster, on Tuesday, September 17, at eleven a.m. OWEN SOUND In Division St. Hall, Owen Sound September 18, at half past seven p.m. BROCKVILLE In First Presbyterian Church, Brockville, on Tuesday, Sept. 20th, at 2:30 p.m. LONDON In the First Presbyterian Church London, on Tuesday, September 20, at eleven a.m. MONTREAL In Convocation Hall, Montreal Presbyterian College, on Tuesday, October 1, at ten a.m. HAMILTON In Smithville, on August 20 at 2:30 p.m., and in Hayne's Avenue Church, St Catharines, on August 29 at half-past seven p.m. Both are adjourned meetings.



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