

The Canada Presbyterian

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| Toronto | Aug. 14 | Aug. 14 |
| Sarnia | Aug. 21 | Aug. 21 |
| Oregon | Aug. 28 | Aug. 28 |
| Dominion | Sept. 4 | Sept. 4 |
| Vancouver | Sept. 10 | Sept. 10 |

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| | From Montreal. |
|------------------|----------------|
| Indrani | about Aug. 14 |
| Texas | Aug. 23 |
| Knight Companion | Aug. 30 |

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Sparkles.
FIRST little girl (proudly): We are goin' to Europe this summer. Second little girl (contemptuously): Pooh! We shust game from dere.
CONSUMPTION is Scrofula of the lungs, and is often incurable, but the Scrofula from which it arises may be cured by the purifying alterative tonic, Burdock Blood Bitters.
FIVE-YEAR old William was talking about his knuckles, and his brother asked what he meant. "I mean the little elbows on my fingers," was the ready reply.

Minard's Liniment Cures Burns, etc.
HE (after three hours): I am so fond of travelling. She: Indeed? I never would have suspected it. She: You used to buy me plenty of candies! He: Your father paid for your bonnets then.

ALL the druggists sell that well known preparation T. A. SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL, and no preparation for lung troubles, etc., deserves to be better spoken of. Consumptives can now take heart, for at the general office in Toronto, Canada, can be seen the highest testimonials that were ever given a similar medicine.

It is not always proper to address the young man behind the soda fountain as doctor, even though he is a fizician.

W. A. EDGARS, of Frankville, was so badly afflicted with Kidney and Liver Complaint that his life was despaired of. Four bottles of Burdock Blood Bitters cured him.

WIBBLE: I wonder why swans sing just before death? Wabble: It is their last chants, I suppose.

"FRAUD on Foot" is a headline in the New York Journal. The editor has probably bought a pair of \$3 shoes.

Minard's Liniment relieves Neuralgia.

THE gage of distress—mortgage. THE potato digger always endeavors to get at the root of the thing.

BE WISE To-day. 'Tis madness to neglect a cough of cold, however slight. Consumption may follow, and though **DR. WIGSTAR'S BALSAM OF WILD CHERRY** has frequently cured this much dreaded disease, it almost invariably cures the primary diseases of the throat, lungs and chest, where other remedies fail.

THE late James T. Fields once told of an aged darkey he often passed when taking his constitutional, who used to say to him, "'Pears to me, Mr. Fields, you are a mighty predestinarian."

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THE HEATHEN CHINEE and all Christian people are fast finding out that the only reliable is the Imperial Cream Tartar Baking Powder, made by E. W. Gillet, Toronto, maker of the famous Royal Yeast Cakes.

"WHAT is your salary, Dr. Stiggins?" "My salary," said the clergyman, slowly, "is \$3,000. But my pay is about \$1,200."

ONE cannot be always going into the sublime, but if you must write that way an Esterbrook Easy Writer Pen is a valuable help.

MADELINE (fondly): George, dearest, I could not make out your last love letter at all. It was full of the queerest marks. George (a very young M. D.): Good gracious! I have sent you a prescription, and given your letter to the dispenser. (Falls into convulsions.)

Minard Liniment Cures Dandruff.

MRS. MARCHMONT: Why, Jane, where are all the young ladies? I thought I heard them come in an hour ago. Jane: So you did, mem; they'd been to the cookin' school, mem, and three of them's been down in the kitchen ever since, bilin' an egg, mem.

ALL the year round Burdock Blood Bitters may be taken with good effect upon the entire system, but especially is it required in Spring and Fall for Biliary troubles and Bad Blood.

WINGS: Did you find, on your trip to Europe, that all this talk about having to tip the stewards on board ship for everything they do, is true? Spring-ley: Oh, I didn't mind the tipping of the stewards. It was the tipping of the ship that annoyed me.

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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, AUGUST 13th, 1890.

No. 33.

Notes of the Week.

IN the recent matriculation examination of the London University there were 1,620 candidates. Out of these 849 have passed, twenty-seven gaining honours. 315 of the candidates were ladies, and of these 180 have passed, three obtaining honours; but no lady carries off a prize or scholarship, age being in one case a disqualification.

THE *Christian Leader* says: Many Presbyterians in New South Wales are advocating a pastorate of five years; others think ministers should be called for that period and that at the end of it, if desired, a second call should be given. The controversy on the subject indicates restiveness and discontent among the laity, and is the reverse of flattering to the occupants of the pulpit. The curious thing is that while these antipodal Presbyterians are seeking to transform the steady old coach of John Knox into a church on wheels, the children of John Wesley, both in Australasia and in the old country, are agitating for a modification of their three years' tenure of the pastorate.

DR. ANDREW THOMSON, of Edinburgh, and Rev. David Forrest, the pastor, conducted the services at the celebration of the centenary of Moffat United Presbyterian Church; the collections amounted to \$500. On the following Monday night a public meeting was held, at which addresses were delivered by Dr. Drummond, of Glasgow, on "The Fathers of the United Presbyterian Church, and their Principles"; Dr. Corbett, on "Our Work Abroad"; Mr. Ballantyne, of Langholm, on "Secession Life in the South of Scotland"; Prof. Paterson on "Our Future"; and Mr. Hutton, of Birkenhead, a former minister of the congregation. The celebration awakened much interest throughout the district.

SIR EDWIN ARNOLD has, it is said, written comparatively little for his newspaper while in Japan. All his leisure has been spent on his new epic of Christianity, which has been turning over in his mind for the last twelve years. He conceived it before he wrote "The Light of Asia," and subsequently he travelled through the Holy Land, visiting all the places memorable in sacred story. He has seen all the places which he describes in his poem. This poem consists of 60,000 lines. It is written in blank verse, and is relieved by excellent little lyrics. His study of Mary Magdalen is said to be a fine piece of work. The poem will be published first in the United States; but what publisher will issue it is not yet settled. He has received an offer of \$100,000 from a syndicate for it.

At the conference on union recently held in Shanghai by representatives of seven Presbyterian churches labouring in China, organic union was declared to be impossible by two of these bodies on account of the diversity of language and the difficulties of travel, but the other five decided to take steps to form such a union and a plan was adopted similar to the one used by the churches in India. The Synod is to meet once in five years. The uniting bodies are the two Presbyterian churches of America, the Scottish United Presbyterian, the Irish Presbyterian and the Canadian. The two declining to unite are the English Presbyterian and the Reformed Dutch. The statistics given at the conference show a total of 1,295 foreign missionaries, 1,649 native helpers, 520 churches and 37,287 communicants.

A DEMONSTRATION, promoted by the Rev. Jacob Primmer and the Rev. Robert Thomson, was held on a recent Sunday evening in the Queen's Park, Edinburgh, for the purpose of protesting against Popish innovations in the worship of the Church of Scotland. About 15,000 people were present. The proceedings were opened with prayer and praise, during which a constant interruption was sustained by a portion of the crowd. This was continued during the addresses subsequently delivered by the reverend gentlemen, and the disorder culminated when, on a resolution in accordance with the views of the

promoters being proposed, another reverend gentleman claimed the right to move an amendment. The waggon which served as a platform was stormed by the rougher element in the assemblage, and finally the police charged with batons drawn. Order was soon restored, and the meeting quietly dispersed.

A CONTEMPORARY says: The gross injustice inflicted upon the Presbyterians of Magherafelt and neighbourhood by the alienation of the Rainy Endowment and its appropriation by the Episcopalians was the subject in the General Assembly of a protest; and in the report on university education it was pointed out that although in Queen's College, Belfast, the Presbyterians are in a large majority, they have no such preference in office as is accorded to the Roman Catholics at Cork, only seven of the eighteen professors being Presbyterians. At Galway only two professors are Presbyterians; at Cork there are none; and in Magee College, Londonderry, the fellows of the Royal University have a most unfair preponderance on the Board. It is indeed high time that a vigilance committee should be appointed to remove these relics of that arrogant and persecuting spirit which has disgraced Episcopacy in Ireland.

HUMAN nature is much the same wherever found. An Anglican paper, *Church Bells*, thus complains of the scandalous scene in Westminster Abbey at Mr. Stanley's marriage with Miss Tennant: Conversation was carried on with no attempts at concealment, and when the proceedings became very interesting the people in front clambered on the seats and chairs! Of course they shut out all those behind from seeing anything; but it is not our intention to dwell upon the selfishness displayed, but upon the gross irreverence and lack of decorum. Had the occurrence taken place in the East End, or in some other part of London where the poor most do congregate, such a thing might have caused less surprise, and would certainly have been more easily excusable; but that it should have taken place with a congregation of the character of that on Saturday last is scandalous in the extreme, and absolutely unpardonable.

THE *Sydney Presbyterian* thus writes of Professor Drummond: If the people of New South Wales are disappointed at not hearing this distinguished scientist, traveller and evangelist, they may console themselves with the fact that they are no worse off than their neighbours in Victoria and South Australia. Professor Drummond has lived long enough to know his mission, and to shape a policy. Each evangelist has his special gift and Mr. Drummond thinks that his sphere is among young men, especially those of some culture. It is often remarked that young men are sparingly present in our churches, and are hard to reach. If so, the field that the Professor sets himself to cultivate is very large and very needy, and, at the same time, it is one that will yield a great harvest. As to methods Mr. Drummond is *sui generis*. His hall doors are jealously guarded. The newspaper interviewer, who can generally draw blood from a stone, can get nothing for a notice. Secrecy, not publicity, is sought, and anything out of doors, or in the meetings, like excitement, is eschewed.

Only a few weeks have elapsed, says the *Christian Leader*, since we made his fellow-countrymen aware, on Dr. Pierson's authority, of the unparalleled act of self-sacrifice by Mr. David Paton of Tillicoultry, in giving his entire fortune, \$1,000,000, to the missionary cause, while he contented himself with a small annuity. When Dr. Pierson spoke at Alloa Mr. Paton was so profoundly moved on learning that Mr. M'All's work in Paris was likely to be diminished for want of funds, that he made a still further pecuniary sacrifice. That was destined, probably, to be the last characteristic act of this great giver. On Sunday night he entered into rest, in his eighty-seventh year. A native of Alloa, he was the last surviving original partner of the firm of J. and D. Paton, manufacturers, and for fully sixty years he took a leading part in the affairs of Clackmannanshire, being especially active in connection with its religious and charitable institutions. A liberal

supporter of home as well as foreign missions, he bore the entire expense of settled missionaries in poor districts at Alloa and several neighbouring communities. The ministers of the United Presbyterian Church, of which he was an office-bearer, had no more thoughtful friend; he entertained free of charge at Crieff Hydropathic, of which he was a large shareholder, as many of them as chose to visit that establishment and accept of his hospitality.

THE annual meeting for 1890 of the Council of the Dominion Alliance, will be held in the St. James' Lecture Room, corner of St. Catharine and City Councillor Streets, Montreal, on Thursday and Friday, August 14 and 15, commencing at ten a.m. on Thursday. The Alliance Council is a representative body composed of delegates appointed by Synods, Conferences, Unions, and other religious bodies of the Provinces of the Dominion, representatives of the different Provincial Temperance Organizations and representatives of the Provincial Branches of the Alliance. It is a National Body, thoroughly representative of every section of Temperance and Prohibition workers in Canada, and its annual meetings are of the deepest interest and importance, both in their character and in the influence they exert in the promotion of moral reform. Among the subjects that will be presented for consideration will be "Political Action," to be introduced by W. H. Howland, of Toronto; "Parliamentary Action," by J. H. Carson, of Montreal; and "Local Option," by W. W. Buchanan, of Hamilton. Other similar questions will be dealt with. Very many Canadian Prohibition leaders have expressed their intention of taking part in these discussions. Special excursions at reduced rates by both Canadian Pacific and Grand Trunk Railways, will be run to Montreal, good for all trips beginning on Wednesday, August 13. Tickets will be good to return up to August 20. Besides the regularly appointed delegates, all friends of the Temperance cause are cordially invited to attend as visitors. Visitors may secure the same reduced fare as delegates.

THE Rev. William Park, in his closing address from the chair of the Irish Presbyterian Assembly, dealt largely with the question of union amongst the Presbyterian Churches of the world. He said: Already the Scottish Churches are working nobly together in Africa and elsewhere, and their Committees meet at home and take united action on foreign mission questions; there is a general agreement that small home difficulties must not be perpetuated in heathen lands; and surely the question must force itself on thoughtful men with ever-increasing power. If we can thus unite so heartily in the great missionary work of the Church, what difference is there between us great enough to keep us separate? And what a Church will this one Presbyterian Church of Scotland be, with its scholarly ministry, its sensible and thoughtful people, so carefully trained in Bible doctrines, its pure creed, and its simple, hearty worship—what a power for good in this kingdom, with an influence extending to every land of earth! The Northern and Southern Presbyterian Churches of America are drawing together in a spirit that shows old misunderstandings are buried, and that union must speedily come. All the Australian Churches are already united in a federal union—their Federal Assembly met last year in Hobart, Tasmania—and the day, perhaps, is near when there will be one united Presbyterian Church for all Australia, with a General Assembly meeting alternately in Melbourne and Sydney. In India and in China there are already proposals for union, and there will very probably be ere many years, but one Presbyterian Church in each of these lands, with various Synods representing the divisions of race or language. Perhaps as this spirit grows some great federal union, such as our Pan-Presbyterian Alliance dimly foreshadows, shall at last grow up, enabling all the Presbyterian Churches of Great Britain—perhaps of Great Britain and its colonies—perhaps even of the world—to meet for deliberation and decision on subjects in which all alike are interested. The Jubilee Assembly was one of the most largely attended Assemblies of the Church ever held, and throughout everything passed off most successfully.

Our Contributors.

GREAT THINGS A TOURIST MAY USE.

BY KNOXONIAN.

Does it ever occur to those chronic grumblers who fret and whine and sometimes curse because a boat or train is a little late, or because the bed or board in a summer hotel does not exactly suit them,—does it ever occur to them that if left to their own resources not one in a thousand of them would ever ride in a car, or sail in a steamer, or put up in a hotel.

Of the thousands of tourists now enjoying themselves in all parts of Canada how many could get up a tour solely at their own expense?

How many own a railway?

How many have a steamer?

How many could run a hotel?

How many are proprietors of a lake, or river or island? And yet for the small sum of two or three dollars a man may enjoy a ride on a railway worth millions, or on a steamer worth tens of thousands, and enjoy it just as much as if he owned the railway or steamer. Not only so; he may enjoy a sail on a lake or river as much as if he owned the lake or river, or a dip in the Atlantic as much as if he had a title deed to the whole ocean. Just set your brains and your gratitude to work and see how much a man may use in this country for a few dollars.

With fifty dollars in your pocket you set out from Toronto for the Lower St. Lawrence. The cab that takes you down to the wharf may be worth seven or eight hundred dollars, but you can use it for fifty cents, perhaps for twenty-five. The wharf over which you walk at the foot of Yonge street cost many thousands, but you use it for nothing. The steamer you take passage in is worth thirty or forty thousand dollars, but you can ride to Montreal in it for about ten dollars and get your bed and board thrown in. Ontario is a grand lake but you sail over the blue waters for nothing so far as the water is concerned. The St. Lawrence is a magnificent river—nothing like it on this continent. You can enjoy the sail down just as much as if you owned the river yourself. The rapids are run for nothing; the Thousand Islands seen for nothing. All the way down you pass by farms that cost millions of money and the muscles of a generation, but you can enjoy looking at them without paying a cent for the privilege. Nature deadheads you all the way to Montreal. Your entire outlay if you are a total abstainer is for the boat. At Montreal you may get in a steamer—a magnificent floating palace—and sail down to Quebec for a mere trifle. All you pay for the privilege would not oil the engine half way down. You can see Montreal and Quebec for nothing. Of course you must pay your hotel bill but you would have to eat something and sleep on something no matter where you were. Looking at this trip alone just think of how much you can use for a few dollars and use it just as freely as if it were your own. In fact you are in a better position than the men who own the railway or steamer you use. They have to shoulder an immense amount of responsibility and often sustain serious losses, whilst you have no responsibility at all and cannot possibly lose much for you have not invested much in the concern.

Let us take a trip by another route and see how much can be used for a mere trifle. Leaving Toronto by the G.T.R. with twenty dollars in your pocket you can see the magnificent scenery of Muskoka and the North Shore. The train you go by is as good as any reasonable man would want to ride in. It may not be quite as splendid as the one Sir Joseph Hickson rides in but you are not Sir Joseph Hickson. Sir Joseph has more money than twenty dollars. The Muskoka express or the C.P.R. steamer express are magnificent trains but you can use either of them for a trifling sum. Any train on either road is much better than the train you would have if you had to build a railway of your own. The little pasteboard ticket you buy for two or three dollars represents an expenditure of many millions. There are not six men in America who could afford to ride in a railway car if each individual man had to build and equip a railway like the Grand Trunk or C.P.R. Think of that you fellows who grumble if a train is a few minutes late.

Arriving at Gravenhurst, Midland, Collingwood, Owen Sound or any of our northern ports just see how much you can use for two or three dollars. At Gravenhurst you have your choice of four boats and can sail over the three lakes, Muskoka, Rosseau, and Lake Joseph for about three or four dollars. That is to say you can use property that cost many thousands and much labour and worry for the trifle mentioned. For a reasonable amount you can board at a hotel that cost thousands. The scenery costs nothing. Muskoka against the world for scenery of its class.

Leaving Midland, Collingwood or Owen Sound for the North Shore you can use as much property for a small sum as you can in any new country in the world. We don't know just how many islands are on the North Shore. We have heard the number several times but would not care to repeat it lest some of the readers of this corner should think we have forgotten the story of Washington and his hatchet. Whatever the number may be you can sail around among them for three days at a very trifling expense.

Did space permit we might take tours in several other directions and see how much can be used at a very trifling outlay. And yet you hear people grumbling as if they owned much better lines of railway than the Grand Trunk or C.P.R. and better steamers than any on Canadian waters.

For unreasonable, unpardonable, criminal conduct in this regard commend us to the Church. A man goes into a church that cost twenty, thirty or forty thousand dollars, sits down on a cushioned seat, puts his No. fourteens on a carpeted floor, uses property worth many thousands—has the sermon, singing and prayers thrown in, and complains if you pass the collection plate to him for a cent. Quite often he never puts in a cent and probably goes away finding fault with everything he saw and heard. There is far more religion in the world than most people have any idea of. Were it not so the men who build and sustain churches would never put up with the unreasonable insolence that meets them almost every Sabbath.

SABBATH OBSERVANCE.

BY THE REV. WILLIAM COCHRANE, D.D.

The Creator of man, who understood his necessities, ordained that after six days' toil he should rest on the seventh. The command is obligatory, and cannot be disregarded with impunity. Man cannot evade the consequences of Sabbath breaking. Overwork during the six days produces disease in the body and infirmity of mind. Between each day God has ordained a Sabbath for rest and refreshment. But in addition the seventh day or first day of the week is needed to recruit the faded and over-taxed power, both of body and mind. And what the Creator established as the law of humanity, Christ Jesus homologated and enforced in His teachings during His earthly ministry. The first day of the week, which has come in the room of the seventh, was made for man. It is not a mere ceremony or superstition, but the universal resting day for intelligent creation, until the end of the present dispensation.

As there are best rooms in our houses, so there are best days in the calendar. All days are not alike. The Jewish Sabbath and the Christian's Lord's Day are marked out from all the other days of the week. As has been well said:—

"Of all the customs fostered by the Church, no one is more beautiful in itself, or better adapted to promote the interests and welfare of the community than that of setting apart one day in seven from rest and toil, and for moral and religious uses. It would, indeed, be impossible to exaggerate the benefits, moral, social, religious and secular, which have flowed from this custom in the past and are likely to flow from it in all time to come. Its abolition, if such a thing were possible, would be an immeasurable calamity to the world. Of all the music by which the ear of man was ever enraptured, what is or can be sweeter or more fraught with delightful associations than that of the church-going bell, which summons the people from their homes to the place set apart for religious worship and instruction? Who that has ever heard that music floating on the still air of Sunday, and speaking to the heart of man of his immortal interests, can wish its vibrations hushed."

The Sabbath is a day of rest from ordinary physical toil, ordinary mental toil, ordinary week day pleasures. For the cultivation and development of our higher nature. Surely if six days are almost wholly given up in exercising the physical and mental, one day should be devoted to the moral and spiritual.

In our land business is prohibited by civil statute, but there are modes of Sabbath desecration, practised by many church members, as dangerous to the well-being of the individual and the commonwealth. Very few, indeed, will call in question the wrong doing of Sabbath visiting, Sabbath excursions, Sabbath travelling in order to save a week day. These things do not come within the range of works of necessity or mercy, which alone are permissible on the Lord's Day. What these are must be left very much to the conscientious judgment of Christian men, as they shall answer at the bar of God. But the Sabbath day has an intimate connection and bearing upon the home and the relations of social life. In this aspect it is to be made a "delight," a day to be looked forward to with gladness, and not regret. The Sabbath day is commemorative of a completed redemption, as the seventh day was a completed creation. It is the promise and earnest of Christ's second coming, and the future Sabbatic rest of heaven. It should not therefore be melancholy, gloomy or austere, burdensome with a round of unmeaning ritualism, restrictive or repressive in its prohibitions. While fenced in from all other days, in virtue of its holy associations and higher objects, it should be the gladdest day of all the week.

Now, the making of the Sabbath a delight to the inmates of our homes, and especially our children, is very much in the hands of Christian parents. The Sabbath days of childhood half a century ago in the old land were very different from those of the present. While we believe they were infinitely preferable to the way in which they are spent in many families now, and the lax discipline that prevails in religious matters, they were not calculated, as a rule, to make the Sabbath "a delight." Even the Bible and catechism may be made distasteful and the Sabbath day a weariness by the rigid enforcement of rules and penalties. The "do nots" and "must nots" of good conscientious men and women, however well intended, in many cases increased self-will rather than suppressed insubordination. As has been well remarked, "It is purgatory for children of active temperament to do nothing on Sabbath," or any other day. To say "you must not speak," "you must not laugh," "you must not pluck a flower, nor listen to the singing of the birds," is not only foolish, but antagonistic of the best feelings and natural instincts and emotions

of childhood. It is not therefore to be wondered at that in such homes the children wearied for the going down of the sun, and looked forward to its coming with repugnance and fear, rather than delight and welcome.

Now, opposed to all this, the Sabbath day should be a day of domestic reunion—a day when absent ones are welcomed home for a few hours' fellowship, when the names of far-off sons and daughters are lovingly mentioned, and prayers ascend for their welfare; nor do I think it a sin that ere the day closes these absent ones should write letters to the dear ones from whom they are separated. Our Saviour never frowned upon such methods of spending the Sabbath day; and why should we? Anything that makes the earthly home a type of heaven, however faintly it can be foreshadowed, is to be sought after. Not in the church alone, but at home, we should have the delights of praise. Surely there is no better way than for the children on Sabbath evening to gather round the piano or harmonium and pour out their hearts in sacred song. The Sabbath is a day of happy fellowship. The members of the family perhaps do not see much of each other during the busy week, but they spend the Sabbath together, receiving impressions and strengthening golden chords of love that can never be broken nor effaced from memory. Such a scene has been described in the "Cottar's Saturday Night" in language that for simplicity and beauty has never been surpassed:—

Then kneeling down to heaven's eternal King,
The saint, the father and the husband prays;
Hope "springs exulting on triumphant wing,"
That thus they all shall meet in future days;
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear,
While circling Time moves round in an eternal sphere.

Let me say still further that I do not think it a sin for a Christian man to walk in his garden or orchard or fields on the Sabbath day, nor for the hard-wrought artisan to wander among the beauties of nature, not as a substitute for, but during the intervals of worship. Christ was not the hermit or recluse that some men picture Him. He loved flowers and birds, and drew His most graphic pictures by the seashore, upon the mountain top, or by waving corn fields. And he is most like Christ who sees types and symbols of the supernatural in nature, who sees God's hand and wisdom in the creeping worm, the butterfly, the busy bee, the lion and the lamb, in the daisy and lily, the giant oak tree, or cedar of Lebanon. Since the days of old Isaac, the patriarch, who went out into the fields to meditate, the heavens have acquired a new glory, and he who can interpret their teachings in the light of the atonement of Calvary is the true scholar and the highest type of man.

From what I have said you will easily perceive that I am not an advocate for what, I fear, has been ignorantly called the Puritan or Covenanting Sabbath, if by this it is meant that our forefathers, by their severe and literal interpretation of Old Testament Sabbath laws, made the Lord's Day a thing to be disliked rather than to be enjoyed. It would be presumption in me to defend the men of bygone days whose lives and Christian influence are still the admiration of the world. They may not have grasped the fuller toleration of New Testament Sabbath keeping which we now profess to understand, but their somewhat severe and stern training produced men and women that have few equals in our day. Suffice it to say that, in the words of our Lord, "the Sabbath was made for man," not man for the Sabbath; and whatever will help us to a better life, a higher standard of manhood, a closer fellowship with the unseen, a more intelligent grasp of invisible realities, and a holier living, is allowable on the Lord's Day. A truly earnest soul is not limited in his choice of what will advance his higher being.

How we spend the Lord's Day is a good test of Christian character. Indeed, we need to know little more than this of any man. If he regards it as neither better nor worse than other days; if he does not seek to make it the holy of the Lord and honourable, "not doing his own ways, nor finding his own pleasure, nor speaking his own words;" if in his home there is noise and wrangling and strife and the entire absence of reverence and devotional feeling; if the children, instead of religious training and example, listen to nothing but gossip, and the idle words of their seniors, and hear the politics of the week discussed by their father and his friends, and perhaps hear disparaging remarks about the length of the sermon they have heard and the dulness of the service, is there much hope for that man or his family? "Them that honour Me, saith the Lord, I will honour; and they that despise Me shall be lightly esteemed."

We are living in an age when the Sabbath day, I fear, is observed outwardly by many who have no deep religious feeling, and only conform to the requirements of the day out of regard to custom, and for the sake of reputation. They honour with their lips but their heart is elsewhere. They say like the Jews in the time of Amos: "When will the new moon be gone that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat."

Need I say that the most awful curses contained in the Scripture are pronounced upon those who profaned God's holy day by engaging in pleasure or secular employments? In the days of Nehemiah, such unlawfulness and ungodliness were rampant and called forth the prophet's indignant protest and rebuke. And so we read in the thirteenth chapter and

seventeenth verse: "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day." Would that we had statesmen in our day like Nehemiah; not afraid nor ashamed to testify for and maintain the sanctity of the Lord's Day. Very true, the money changers in the temple do not now actually sit at their tables, but none the less in countless ways is the Sabbath desecrated, and God's people pained at heart by unhallowed acts, in which even good men, unintentionally, take part. The same judgments may follow us. "Thou hast despised Mine holy things, and hast profaned My Sabbaths. Behold, therefore, I have smitten Mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee."

THE IRISH JUBILEE ASSEMBLY

"Anglo-Scot" gives the following description in the *Presbyterian Messenger* of the Irish Jubilee Assembly: During the past week the Presbyterians of Ireland have been holding high festival in the city of Belfast. The General Assembly, which usually meets in the first week of June, was postponed this year till July 7, in order to celebrate the jubilee of the union of the Synod of Ulster and the Secession Synod, which took place on July 10, 1840. Like Jerusalem of old, and Edinburgh in modern times, Belfast is the great rallying point "whither the tribes go up" and where there is a grand union of Irish Presbyterians to transact important business for the Church, and to be refreshed by brotherly intercourse and Christian fellowship. On Thursday last, however, there was a great climax of joy and rejoicing, as the Church looked back upon all the way the Lord had led her during the last fifty years. This was no mere provincial gathering, for from the whole of Ireland streams of representatives flowed into Belfast, while from England, Scotland, Wales, Italy, the United States, India and Australia, warm-hearted and sympathizing brethren brought messages of affection from their respective Churches and joined with us in our rejoicings.

The papers which were read were very exhaustive of their several subjects, while the speeches delivered were, as one of the Scotch delegates described them, "torrents of the highest eloquence."

The programme of the Jubilee Assembly, which was presided over by the Moderator, the Rev. William Park, commenced with religious exercises, which were conducted by the Rev. Professor J. G. Murphy, D.D., LL.D.; after which the first paper, on the subject "Before the Union," was delivered by Rev. H. B. Nelson, D.D. It was an admirable sketch of the history of Presbyterianism in Ireland from the Plantation of Ulster in the reign of James I. till the present time. The Irish Bartholomew of 1641; the formation of the first Presbyterian on June 10, 1642; the Commonwealth period; the Laudian persecutions carried out in Ulster by the Bishops Bramhall, Ecklin and Jeremy Taylor, when out of seventy ministers only eight conformed; the Black Oath; the Sacramental Test Act; the Siege of Derry; the revolution and glorious deliverance by William III., whom the Irish Presbyterians were the first to welcome to our shores—each of these, with other important events, was reviewed.

The subject of the next paper was "The Story of the Union," which the venerable president, Rev. W. D. Killen, D.D., handled with great ability, and delivered with much energy and eloquence, although he has attained the great age of ninety years. He showed that from a united prayer-meeting of the students of the two Synods the first movement was made to effect a union of these ecclesiastical bodies, which has resulted in the present position of Irish Presbyterianism.

At this stage of the proceedings the whole Assembly rose and sang the 133rd Psalm, after which the Rev. F. Buick, of Ahoghill, offered up prayer for a baptism of the Holy Spirit on the Church and another great revival as in days gone by.

The Rev. Dr. Magill then addressed the Assembly on "The Baptism of the Spirit," in his usual earnest and fervid style. The following passage of his address thrilled the audience: "Oh, Church of God! I cry to thee. Awake and sing, arise and shine; and let every heart here cry out and say: Come Thou great and infinite Spirit, come Thou light and life giver of the world, come Thou healer and regenerator of our race, come to anoint and confirm and seal, and be the earnest of the inheritance in the case of all the chosen of God—the Bride of the Lamb awaits Thee; we thirst for Thee as dry land, and 'All things sigh to be renewed.'"

The 67th Psalm was now sung, and the Rev. Wm. Johnston, D.D., led in prayer.

"Half a Century of Finance" was ably handled by the Rev. Thomas Lyle, M.A. At the Union there were 433 congregations, The Synod of Ulster contributing 292 to that number, and the Secession Synod 141. The present number is 555. The present average income of ministers is \$885, whereas in 1854 it was \$550. The total income of the Church this year from all sources, including proceeds of investments

donations and bequests, has reached the grand total of nearly \$1,250,000.

The Rev. R. J. Lynd, D.D., had the theme "The Place and Work of the Presbyterian Church in Ireland." He set forth with his usual eloquence and power how much Ulster and Ireland have been benefited by Presbyterians, materially, educationally, morally and religiously. They were great colonisers, and whether Lowland Scot, or English Puritan, or French Huguenot—all threw their energies into the struggle with Nature, and from having been the most barren province of Ireland, Ulster soon became the most fertile, while its commerce has made Belfast to rank as the third city of the United Kingdom. The noble struggle for civil and religious liberty was graphically and eloquently told by the speaker. The boys and men who from behind the walls of Derry raised the battle cry of "No Surrender"—"the imperial race which turned at bay," were Presbyterian as twenty to one of Episcopalian Protestants. Our people have preserved a pure faith and the love of liberty for Ireland, while their industry has made such towns and cities as Ballymena, Lurgan, Coleraine, Londonderry and Belfast stand forth in strong contrast to the stagnation and decay which are everywhere manifested in the South and West of Ireland.

The Rev. Thomas S. Wood's subject was "The Fathers and Brethren still spared among us." After commencing his address, he asked the Moderator to unveil a picture he had prepared, and which contained the portrait and autographs of the fathers and brethren who were mainly instrumental in the consummation of the union in 1840 of the two Synods. A loud burst of applause greeted the display of the galaxy of old and tried veterans. The names of Dr. Killen and Dr. Murphy, who are still with us, and of Cooke, Stuart, Brown, Edgar, Coulter, Glasgow, Carson, Lowry and the elders, Sydney Hamilton Rowan and D. K. Clark, were specially mentioned as the speaker passed high eulogiums on these honoured brethren.

"Fifty Years of Foreign Mission Work" was the subject of the paper by the Rev. William Park, the Moderator. As Convener of the foreign missions he was specially fitted to deal with this, and his eloquent and important statements must have great influence in furthering this noble enterprise. While the occasion celebrated the union of the two Synods into one General Assembly, it also was the jubilee of our foreign missions, for out of that union sprang our missions both to the heathen and the Jews. It is impossible to do justice to this able address in a paragraph, but, as all these papers and the other speeches at this Jubilee General Assembly are to be published in a volume, many of your readers will doubtless obtain copies.

The subject of "Presbyterians in Other Lands" was specially assigned to Rev. John Hall, D.D., of New York, a native of Ulster, who was received with enthusiastic applause. He, in his own happy style, showed how Ulstermen have exercised the strongest formative influence upon the institutions and the character of the great republic of the West. He described the Scotch-Irish Congress which lately met in the United States, and whose president was Robert Bonar, from Romelton, county Donegal. The statements made at this Congress showed how great an influence the Scotch-Irish had exercised in the several states, and the many eminent men who had sprung from their race, and who adorned the State and the Church.

At this stage a telegram was received from Thomas Sinclair, J.P., who is at present in Kansas, U.S.: "Irish Presbyterians in Kansas City with you in spirit, and wish the whole Church continued prosperity and peace."

In the evening the Assembly was entertained by the merchants of Belfast in the Royal Botanic Gardens. Some seven or eight thousand were present, and the ladies being largely represented added much to the beauty of the scene. The band of the "Black Watch" played during the evening, and eloquent speeches were delivered by the delegates from other churches. The Moderator welcomed the several brethren who came from different countries and different churches.

The Rev. Dr. Blaikie and the Rev. Marshall Laing, D.D., represented the Presbyterian Alliance, and gave stirring addresses. The Rev. Jas. Fleming, Moderator of the United Presbyterian Church of Scotland, conveyed a sympathetic message from the body he represented.

The Rev. Griffith Parry, D.D., from the Welsh Calvinistic Methodists, was cordially received. He mentioned the fact that this was the jubilee of their and our foreign missions.

Mr. McEwen, of the Free Church of Scotland, expressed regret that Principal Douglas had been prevented by a severe cold from being present. "He was glad to know that the Church was founded by men who held the old doctrines of Calvinism—the Blairs, and Welshs, and Livingstones, and Cunninghams, who were Scotchmen."

The Rev. Dr. Campbell, from the Assembly of the Southern States of America, conveyed the fraternal greetings and best wishes of the brethren he represented, who were deeply indebted to the sturdy emigrants from Ulster.

The Rev. S. Patton, Moderator of the Eastern Reformed Presbyterian Synod, congratulated the Assembly on the interest taken in their proceedings by the great commercial community of Belfast.

Sir George Bruce, as delegate from the English Presbyterian Church, joined in congratulations, and spoke of the union of their churches in England. He said that in twenty-five years their congregations in London had increased from about twenty-five to eighty.

Rev. Mr. Martin, of the Church of Scotland, said that "so long as such men, such motives, and such feelings of enthusiasm existed, there could be no fear for the future of the Presbyterian Church of Ireland," and added "that anything that could be done by the Church of Scotland to save us from dangers would be willingly done. They were ready to stand side by side and shoulder by shoulder with us in the struggle that might be required to defend our liberties."

The Rev. Dr. Hall, of New York, who was greeted with loud cheers, spoke in very complimentary words of the Moderator, whom he had known as a boy, to whom he had now to look up with respect as Moderator. He suggested the formation of a thanksgiving fund for Church purposes, and to spread the Gospel in Ireland. He pointed out the baneful influences of the Roman Catholic Church, and recommended watchfulness in regard to her ambitious objects in this land.

The Rev. William McDonald spoke as deputy from Victoria, and Professor Comba from the Waldensian Church.

The interesting proceedings were then concluded by the Moderator's thanking all who had contributed to the most enjoyable proceedings.

FRAGMENTARY NOTES.

MONTREAL.

The holiday season had set in here in earnest, and the overheated citizens had left for parts not unknown; some for the seaside and others to enjoy the invigorating breezes of our rivers and lakes. The attendance at the churches was noticeably thin, but this fact did not seem to affect the earnestness or ability of the sermons I had the pleasure of listening to. In Crescent Street Church the Rev. Samuel Lyle, B.D., of Hamilton, preached with much ability. The discourse consisted of weighty and exhaustive arguments in support of the doctrine of the Trinity, whilst the arguments of Unitarians were scattered to the winds. Mr. Lyle is minister of the Central Church, Hamilton, one of the largest and wealthiest congregations in Western Canada, and his services on this occasion were in every way worthy of the minister of such a congregation.

In the evening at St. Gabriel Church, the Rev. Thomas Goldsmith, of Toronto, preached an earnest sermon. Mr. Goldsmith is filling with much acceptance the pulpit of this church during the absence of the pastor, Rev. Dr. Campbell, who is sojourning in Europe. Old St. Gabriel looks well in its new dress on St. Catherine Street, and when listening to the good old Gospel enforced with apostolic fervour by Mr. Goldsmith one would forget for the time that he ever listened to the heretical teachings of the Rev. J. J. Roy, although enforced by an eloquence seldom surpassed.

We hope that St. Gabriel's will long stand in company with its neighbours, the St. James Street Methodist Church and First Baptist Church, an honour to the Presbyterian name, where the simple Gospel will be preached in all its fulness.

In Quebec the two congregations St. Andrew's and Chalmers Churches have amalgamated for the months of July and August. The Rev. Mr. Love, of the former church, taking the services in Chalmers Church for July, and the Rev. Donald Tait conducting public worship in St. Andrew's Church for August. Rev. Mr. Love and family are staying at Cacouna where he will occasionally preach during his sojourn there. The services in the church at Cacouna were taken during July by the Rev. Professor MacAdam, of Morrin College.

BATHURST, N.B.

is one of the most beautiful places on what is known as the North Shore, and is visited by a large number of families during the summer, and also by tourists and sportsmen as it is well known that its fishing grounds are among the best in New Brunswick. This season the following among others are staying at The Point: Principal Grant, Rev. George Bruce and family, Rev. J. Mackie and family, Kingston; Professors Harris and Fletcher, Kingston; Mrs. Burpee, Mrs. Benning, St. John, N.B., and Mrs. Gordon, New Westminster, B.C.; Principal MacMurchy and family, Toronto. About the year 1837 the Protestants of all denominations united to build a church here. When the building was nearing completion an English Church clergyman went to Fredericton and without acquainting his neighbours secured the grant to the rector and wardens of St. George's Church in the parish of Bathurst and their successors in office. This grant was duly registered. For a number of years all Protestants who died were buried in the cemetery without interference and apparent harmony existed until recently when the rector claims as his right to officiate at all funerals whether of deceased persons belonging to the English Church or not. It is strange that some ministers, whether they like preaching or not, are all good at saying "Dust to dust, ashes to ashes," and are most anxious for a monopoly of this business.

Some of the clergymen of other churches have yielded to the arrogant claims of the rector of this great St. George's Church, and when they accompany their dead to the cemetery gate they hand them over to the rector of St. George's to finish the funeral services. The Rev. A. F. Thomson, minister of St. Luke's Church, is not the man to act in this way. He is descended from an ancestry who shed their blood in defence of Presbyterian principles. Mr. Thomson on a recent occasion refused to accede to the claims of the rector of St. George's, and, although the deceased was a member of the English Church, on her death-bed she requested and received the ministrations of Mr. Thomson, and at the earnest solicitations of the friends of the deceased, Mr. Thomson attended the funeral and pushed his way to the grave and, as might be expected, held the usual service. One of the churchwardens spoke out and forbade Mr. Thomson, but that gentleman paid no heed and proceeded with the service. About one hour later the same day a member of the Methodist Church was being buried and the rector of St. George's read the burial service over the remains.

As might be expected this little incident has caused a good deal of talk in the neighbourhood, and will show some of those who are advocating union how near we are to the real thing. A prosecution is talked of but Mr. Thomson's course is approved not only by the Methodists in the place but by a large number of Episcopalians who will stand by him, and will not object to this being made a test case.

Rev. A. F. Thomson is one of the most faithful ministers in our Church, an excellent preacher and organizer, and is well sustained by a pious and devoted wife. The congregation is united and hopeful, having just effected some substantial improvements on the church, besides erecting a handsome Sabbath school hall which would do credit to a congregation of much larger pretensions.

K.

July 28, 1890.

Pastor and People.

THE MYSTERY OF GODLINESS.

BY MINNIE G. FRASER.

In the lone desert longing Israel waits,
Pausing upon the borders of those lands
Whose golden promise gleams through mystic gates;
And some glad earnest of stored wealth demands,
E'en as the seekers show the clusters rare,
Whose purple fulness scarce can store the wine,
And bid them whisper of those countries fair
Where bounty dwells. For can mere words define
The matchless beauty; the bright dream of rest,
Which o'er the flood, whose waters flow so strong,
Remains to solace each sad troubled breast,
A land of wine, of timbrel and of song.
Sweet! In my life I thus the fruits must show,
I find no words to tell Thee what I know.

RESTING AWHILE.

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

Rest is needed after toil. Tired body and tired brain and tired heart all need rest, and cry out for a season of repose to regain their wonted strength and elasticity. And in these there is an ascending scale of pressure because of the increasing sensitiveness of the organism affected. The body which labours in the physical realm is more easily rested than the brain which works in the thought-mint of the world; and the brain is more readily eased of its weariness than the heart, which carries the cares and griefs and burdens of others upon it by its sympathy and its love. The circle grows wider in each case, and the organism is more susceptible to the strain upon it, and feels it more deeply. As we rise, the higher includes the lower. The heart sphere is wider than the brain sphere, and the brain sphere than the body sphere in their service on the field of human life. And the need of rest increases with the higher character of the work. A night's sound sleep may re-invigorate the body, but it may require many nights to restore the tired brain. And the heart, weary with its efforts—though not of them—to console the troubled and stricken ones, to lighten the heavy-hearted, to revive the drooping and despairing, to cheer and gladden the disconsolate, to bring hope and light and peace to the anxious—whose outflow of spirit and soul has been exhaustive; how long will it take to rest it? "All his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night." Eccles. ii. 23.

What quiet converse with God and nature to restore it to its wonted might and joyfulness? What change of scene and activity for a time?

Our Lord invited His disciples to go apart and rest a while, and they separated themselves from the crowds that thronged their steps, and the cries for help that came up into their ears, and went into a desert place. They were carried it to an entire change of condition.

For those of us who live inland the seashore is the change we need, and for those on the seashore a remove inland. In the hot season, from June till September, from every part of the heart of the great continent of America people flock to the seashore. All along the Atlantic coast from Gaspe to Cape May the margin of the mighty deep is studded with seaside resorts, where the rich build palatial summer residences for themselves and for the entertainment of their friends, and where enterprising landlords invest their money in large hotels, that welcome their hundreds of guests, or cottages that give kindly greeting to their scores of boarders. To these untold thousands flock year by year in increasing numbers, seeking rest and refreshment and recuperation. And this is right. But one needs to make a careful selection from among the places that offer themselves. All are not equally desirable. Each has its own attractions. Some are clothed upon not only with physical charms, but also with moral and spiritual graces. They have not only the inflow of the sea, and the rocks, and the sandy shore, but they have also provision made for the culture of the soul. It is a wise foresight that is manifested at a number of these resorts in holding a continuous series of religious services.

At Ocean Grove there are interesting meetings going on all the time from June till September. In these there is much made of song. The crowds that meet in the large audience halls love to sing, and care is taken to train them by strong choirs. By ringing tunes that carry the voices swinging through the gamut, over slurs and naturals and sharps and flats, they take captive the musical sense. The tunes are not always of a high order. They have in them much of the march or the carol, and little of the stately, grand, impressive Gregorian tones. Suppose Dr. Allon's "Psalmist" was introduced with its noble classical strains uplifting on a music that will wear through youth and manhood and old age, and always gladden and greaten, how different would the effect be? But here the tunes are jingling, composed largely of the culled strain of old songs, and lacking in the elements that approve themselves to a cultivated taste. Some of them are revisions of tunes that are much better than themselves. And yet—and yet they are good working instruments. They serve their end. They captivate the crowd. The songs to which they are sung are pious, often thoughtful, frequently inspiring. They are moulded on the type of an evangelistic service. They arouse the soul, they attract its attention, they draw forth its deep

and tender feeling, they make it thoughtful. How much is gained in that? The song's influence upon the soul is like the action of fire upon the iron thrust into it. It softens it and fits it for impressions. It makes its capacity to receive greater. It calls up, too, old home memories. It touches chords in the heart that thrill with emotion.

Get the heart awakened and arrested and how easy it is to affect it. It is like a ploughed field, ready for the precious seed.

Here the song service precedes every service of preaching and prayer or conference. It is the usual preparation. We do not as Presbyterians make of our musical service as much as we should. We are too coldly intellectual. We need warming up in our emotional nature; or rather, we need to call forth the emotional nature to balance the other fairly. We may as well confess it, we are a little afraid of the uprising of feeling! Aye, too much. When do men act boldly, nobly, heroically? Is it not when they feel deeply? Is it not while the fire burns in them? We often have the fire kindled by being led into meditation on some word of God. That is the steel and the flint. The Scriptural song is the match and the powder.

Once a general was sent to the South to treat with rebellious slaves, black men who were in insurrection against their masters. No order and quiet could be secured to hear the message the general bore from the higher powers, till an old coloured woman seated at the front began to sing, in a low, soft, plaintive tone, the words:—

Nobody knows the trouble I've seen,
Nobody knows but Jesus.

The strain was caught up by those nearest her, and ere long it spread over the entire audience, soothing them; taking the hard, sore feeling out of their hearts, and preparing them to hear the message of the general.

Is there not a mission for music in the church as well as in the concert hall? Should it not be used for the highest ends? Do we not need a tide of sacred song to sweep away the thoughts and the memories of the business world when we worship? This is one great use to which it may be put,—placing us inside the land of promise, and shutting off the sandy, sunburnt wilderness, opening to us the vineyards and flower gardens of the Lord so that we leave behind us the dusty and weary ways of the world.

A unique service is held here every Sabbath evening at six o'clock called a *surt-meeting*. It is gathered on the sand of the seashore, and numbers many thousands. A selection of Scripture passages bearing upon a certain theme are read responsively, while hymns come in, led by the cornet at intervals, and brief, pointed Gospel addresses are given. Two weeks ago a "man in black," a professor in a college for coloured people in North Carolina, gave a powerful address on "Christ by the Sea." Last Sabbath evening Major Hilton, of Washington, delivered a taking address on "Unclaimed Riches." He has a good idea of how to address a great multitude. The addresses usually rise out the theme for the service. These are carefully prepared, printed and distributed, and the people join in heartily reading the verses marked off for them. Could not such a service as this be held in the Queen's Park, Toronto, and at all the places where the people congregate? Let such men as S. H. Blake, Q.C., W. H. Howland, J. K. Macdonald and Alfred Sandham take hold of it, and it will soon become an institution for the summer afternoons that will sow the seed of a better thought and a purer life in the hearts of many who now may be godless, churchless and homeless. We have need of such services at many points in our fair Dominion, where great numbers are like driftwood floating purposeless upon the sea of life. They have broken away from all sacred associations and are at war with the Church and with God. How shall we reclaim them? We must touch them somehow, get hold upon them somewhere. Will not the end justify the means we employ? Are we not too careful of fastidious thought on this point? Is it not proper to do anything and to be anything to save men who are going down to death?

Go after them when they are seeking rest, when they are in trouble, when they are at ease or stricken of God. Get hold of them by any means. In eternity, as we look back on our earthly life, we shall not regret any action that we have done for the salvation of men. Robert Annan wrote with chalk on the pavement, "Eternity," followed by a cross. Harlan Page wrote letters and sent them to persons who were unconverted, and afterwards when he was able he bought and distributed tracts, sowing them broadcast. Roland Hill finds all his eccentricities justified and so does John Berridge, of Everton, now.

When a man is drowning he never thinks of proprieties; fastidiousness fails. All strait-lacedness drops out of mind entirely, and we rush to employ all means that may be effective. Should we not be as anxious to save the soul? The man who is will never fail of opportunity. God will open up his way.

One good effect of a holiday—which everybody takes now at some time or other of the year—is that we look at our life from a distance and appreciate more fully its solemnity, its value, its opportunity for service, and we come back more in earnest and more full of heavenly charity and Christly grace, to do more, if possible, than we have done before. "For the night cometh."

THE Rev. Wallace Williamson is to occupy the pulpit of Toorak Church, Melbourne, till a successor is found to the lamented Mr. Ewing.

IDLE READING.

The time wasted by young and old in the occupation they know and speak of as reading is a serious consideration. In this busy world, where so much is necessarily left undone, continual waste of time, capacity and energy is a wrong to ourselves and our neighbours. Idle reading is mental dissipation, and the effects on those who indulge in it are almost as soul destroying as habitual intoxication. Habitual idle readers soon make reading the end and aim of their lives. They crave more and more in quantity; they become less and less able to distinguish quality; their brain becomes stupefied or aimlessly excited, according to the special qualities of their favourite mental tittle, and their leisure hours are wholly unprofitable, although all spent in the apparently innocent and improving occupation of reading.

Such readers utterly lose their mental independence and self-respect, and are content to live wholly upon the brains of others. They neither act nor think. Page upon page is absorbed without a single mental picture being formed of the ideas embodied in the printed words. After a time it really makes no difference what such people read, and, unfortunately, there is always enough printed to satisfy their most exorbitant call for "more, more."

Unfortunately, also, this kind of demand creates a supply of printed matter that would be as little missed from the world of literature as its consumers would be from the busy world of work and progress.

It is often said that it is impossible to read too much; but this is a great mistake. Reading too much is far more mischievous than reading too little. To read just for the sake of reading, without putting into action any truth acquired, without learning to sift and weigh opinions of different writers, without getting at any facts that may be made useful in daily occupations, is an idle waste of time and nothing more; and it makes woful want in character and usefulness.

This great evil of idle reading may generally be traced to the usual cause of all wrong, ignorance, and those who are not ignorant are responsible for it. Children are allowed to read anything, so long as they are quiet; older children are allowed to read anything if they are only at home and supposed to be out of mischief; and later in life those who happen to have the passion for reading instead of the passion for gambling or drink, indulge in it until it controls them body and soul, and makes them the cause of the flood of useless, if not absolutely harmful, reading matter which is a worry to publishers, booksellers and those whose mission it is to separate the wheat from all this chaff for the benefit of the stirring working men and women who have no time to read just for the sake of reading.

There are very few books worth reading that are not worth buying and owning. Imagine these idle readers buying and keeping the books they swallow.—*Literary News.*

THINGS ABOVE.

William Wilberforce tells us, in his journal, that in a day when there were many instances of calls being given to the House of Lords to persons who, under the plea of patriotism, had secretly followed self-interest, he judged it better, in the cause of religion, to exhibit an example of political purity, and remain simply the member for Yorkshire.

"I am not afraid," he says, "of declaring that I shall go out of the world plain William Wilberforce. I become more and more impressed with the truth of good old Baxter's declaration, that the great and rich are much to be pitied, and I am continually thankful for not having been led to obtain a station which would have placed my children in circumstances of greatly increased danger."

Beautifully, too, did Adam Clarke show the humble spirit which his Master gave him when he was raised to the highest eminence which the denomination to which he belonged could give. We find him thus writing: "I am returned to London, and am now at the highest pitch of honour Methodism can bestow upon me, as President of the Conference, Superintendent of the London District, and Chairman of the London District at the same time. . . . The Lord knows I never sought it. Well, I would rather have one smile from my maker than all the world could confer besides."

When Henry Martyn went in for and obtained the high distinction of Senior Wrangler at Cambridge, his mind was kept, he tells us, in a state of calmness by the recollections of a sermon he heard from the text, "Seekest thou great things for thyself? Seek them not, saith the Lord." James Brainerd Taylor was announced as being Number One in the class of students at college. The emptiness of honour struck him as it had done Henry Martyn. "What are honours?" he said. "What is fame? These are not my God." In such a spirit, the soul, while using honours to God's glory, is freed from that vexation of spirit which chafes some men of the world in high life, because a few inches of ribbon has been bestowed upon a favoured rival.

How touching, we may add, it is to see the vain pursuit of human ambition and its emptiness when gratified. Madame Maintenon, when elevated to the throne of France as wife of Louis XIV., wrote to her friend, Madame de la Mainford: "Do you not see that I am dying with melancholy in a height of fortune which my imagination could scarcely have conceived?" When sick, too, of high society, the wife of Thomas Carlyle wrote to her gifted husband: "Ah! if we had been left in the sphere of life we belonged to, how much better it would have been for both of us?"—*Sunday at Home.*

Our Young Folks.

THE HEBREW CHILD.

I'll tell you a story, Roy,
If you will be very still,
About a beautiful baby boy,
Whom bad men tried to kill;
And his mamma hid him, by day and night,
Out of their wicked, cruel sight.

But her heart was filled with fear,
As she heard the people say:
"That Hebrew woman over there
Hath hidden her babe away;"
And another plan she sought to try
For how could she see her darling die?

She secretly made for him
A cradle, pretty and light,
All woven with rushes, long and slim,
And she made it water-tight.
Then quick to the river's edge she flew,
And laid him down where the wild flags grew.

For she knew that, every day,
A princess, tall and grand,
With her maidens fair, would come that way,
And the rest was in God's hand—
If weal or woe—she could not tell
And she bade his sister guard him well.

So when the maidens fair
With the lovely lady came,
The little boat lay safely there,
Watched by Miriam.
And the princess said: "What is that I see?
Go fetch it, I pray thee, unto me."

Now when, from his tiny bed,
To take him the maiden tried—
"Twas a Hebrew child," they, whispering said,
And the little baby cried.
Then the princess lovingly on him smiled,
And made him her own adopted child,
By God's own finger led.

THE STORY OF A BRICK.

One bright morning in the month of November, some years ago, I was preparing to go to town, when the servant told me a man was waiting at the front door to see me.

"Tell him I'll be down in a moment," said I. On going to the door a man of tall stature and robust appearance, calling me by name, asked my assistance, saying that he had a large family, a wife in delicate health, and no means to procure food for them.

"You appear to be strong and healthy; why don't you work?" asked I.

"For the reason sir that I cannot get work."

Not having any work to give him, I thought I would test his sincerity.

"If I give you work, what pay do you want?"

"Anything sir, you choose to give me, so long as I can get help for my family."

"Very well," said I; "I will give you one shilling per hour if you will carry a brick on your arm round the square for five hours without stopping."

I found a brick, placed it on the man's arm, started him on his walk, and then went to town to my business. I thought but little of the affair; yet, as I knew I should be back within the five hours, I determined to see if he performed his work. My business kept me away later than I expected so I had to hurry home to be back within the five hours.

As I approached the corner of the street where I reside, I found a crowd of persons gathered. Upon enquiring what had brought the people together, I was told that it was the sight of a tall man carrying a brick on his arm around the square for nearly five hours. The neighbours were looking at him from the windows and doors as he passed along. Some thought he was crazy, but when spoken to his answer was: "Don't stop me; it's all right."

"There, you can see him at the other end of the street, walking with his head down," was the answer.

I waited till he came up to me. Then, taking him by the arm, I walked with him to the house, followed by a lot of boys. The man was thoroughly tired out when I took him into my hall and seated him on a chair, while my servant went for something to eat. I paid him forthwith the money. He informed me that, while making one of his turns, a lady came out of a house and enquired why he was carrying that brick, and on his giving her the reasons he received half a crown. As he passed the houses small sums were given to him by different persons, and he was well satisfied with his day's work.

"But," said he, "what shall I do to-morrow?"

"Why," I replied, "go early in the morning to the houses from which you received the money, and ask for work, and no doubt you will find some one who will put you in the way of getting it; then report to me."

The following afternoon he informed me that he had been sent to a German, who needed a clerk to keep his books. He was to get a guinea a week if his work proved satisfactory, and his duties began on the following day. Before leaving me he asked for the brick which had brought him such good luck.

Three or four years after this I was riding in a street car when a well-dressed man greeted me with a smile, and asked me if I knew him. Seeing me hesitate, he said: "Don't you recollect the man who carried the brick?"

SOMETHING FOR BOYS.

A few weeks since I saw a touching and beautiful sight. Driving through a rugged part of the country, my attention was directed to an elderly lady trying to pick her way over a rough hillside. She came very slowly and carefully. The hill was quite steep, and I was pitying her and thinking if it would not be well to offer my services, when I heard a whistling boy coming up behind the carriage. He bounded past, and running up the hill put his arms around the lady and steadied her steps, saying pleasant words, I know, for the face encased in the warm hood looked beaming and bright with happiness. As we passed I heard her say these words: "It is so nice to have a boy to come and help a mother down the hill." I knew they were mother and son. There was a sermon in those few words, I thought. I wish every boy could have heard them.

You boys are all of you here to help mother down the hill of life. You don't all do it, though; more's the pity. Some of you make it harder for her. You do things that trouble her; she is anxious about you, and then she has to pick her way over places a thousand times rougher than walking down a steep hill. Perhaps you are getting into bad habits, and will not obey her counsel. Her poor heart is bruised and torn by your conduct. She knows what the results of evil doings are; that if a boy begins habits that he only considers light as cobwebs in his youth, by-and-by they may become iron chains about him, and when he is a man he will be a slave to them.

Now, boys, if you would help the dear mother down the hill of life, and make the path smooth for her, do the things she wishes you to do. And if you are all right as regards bad habits, perhaps you are not as thoughtful of the "little things" that make up life as you might be. Be as polite in waiting upon your mother as you are in waiting upon other boys' mothers. Don't speak in rough tones to her. Be always gentle when you speak to her, and careful to remember what she wishes you to be particular to do at different times and in different places.

HOW FRED OBEYED MAMMA.

Fred was in the woodshed whittling. How he loved to whittle!

This morning he was making a boat.

After mamma had called three times he went to see what she wanted.

"Take this bucket," she said, "and your own shovel, and go to the field for some potatoes for dinner."

"Oh, mamma," said Fred, "why can't Silas do it?"

"Never mind why," answered mamma. "It is enough that I tell you to do it. I know you can, so run on."

Fred ran on, but he was thinking about his boat and not a bit about the potatoes.

On the way to the field was a sandy place where Fred loved to roll.

When he was thinking hard he liked to lie on the ground.

"Let me see," he said to himself. "shall I make it like Jem Barton's?" And down he went, beside the rocks, in the sand.

The bucket rolled on its side. Fred pushed back his hat over his curly hair, leaned his fat cheeks on his hands and went on thinking. But it was not about the potatoes. Oh no!

All this time the minutes were flying as fast as they could, and it was getting near noon.

At last Fred said out loud, "I guess I must get those old potatoes now."

They were not "old" at all, but new. He filled his bucket half full and started home.

"Here they are," he called, coming into the kitchen. "Are these enough?"

Mamma looked sober as she took the bucket from his hand. "Yes, plenty," she said, "but dinner must be ready in fifteen minutes. Is this doing as you were told? You may go into the sitting-room and think about it."

You see what the trouble was. He went where he was sent and brought what he was told to bring, but he took his own time for it, and that spoiled it all.

THE NOBLE ART OF SELF DEFENCE.

"Do you think it would be wrong for me to learn the noble art of self-defence?" a religiously-inclined youth enquired of his pastor.

"Certainly not," answered the minister; "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defence of which I know."

AN extraordinary clock, composed entirely of silver and weighing 600lb., has just been placed in the cathedral of Borki by the Czar, in memory of the narrow escape of the Imperial family in the terrible railway accident. Upon each anniversary of the accident the clock will chime a merry peal.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 11,

PREVAILING PRAYER.

Luke 13:

1-5.

GOLDEN TEXT.—He that humbleth himself shall be exalted.

—Luke xviii. 14.

INTRODUCTORY.

The address in which the parables of the Importunate Widow and the Pharisee and the Publican occur was delivered about the same time as the others that have just occupied our attention. It was spoken to those who had gathered round the Saviour during His last journey to Jerusalem, probably near the confines of Galilee and Samaria, or in the Jordan valley.

I. *Importunate Prayer.* The parables of our Lord are drawn from the familiar things of every day life, or from nature. They are so simple in form that they can be readily followed and easily understood. Christ's method of parabolic teaching invests every day ordinary life and all nature around us with a sacred significance. He used common things to illustrate the great truths of His spiritual kingdom. In the present instance He selects an incident common enough in every age and in every land. A widow is suffering from the infliction of wrong. She appeals to the judge whose duty it is to dispense justice. He is an unjust judge, one who loves his own ease and who does not care to be disturbed, especially if the complainant be a poor person and without influential friends. In accordance with the law of Moses, judges were appointed in every city and were charged with the impartial administration of justice. There was to be no respect of persons. The judge of the parable was of a very different character. It is said of him that "he feared not God, neither regarded man," one utterly unfit for the office to which he had been appointed. The judge who has no fear of God, no respect for the Divine Lawgiver will have no regard for human rights, and is thereby disqualified for dispensing justice. Perverted justice instead of righting wrongs only aggravates them, and inflicts greater injustice on the people. To this unprincipled judge the poor widow applied, asking that the wrong inflicted on her by her adversary might be removed. The expression "avenge me of mine adversary" might at first sight convey an inaccurate impression. It was not vengeance on the accused person that she sought. It was not necessarily his punishment she desired as that restitution for the wrong done should be ordered by the judge. She told her tale to the judge but he paid no heed to her. It is quite possible that her adversary had bribed the judge to decide in his favour or at least to disregard the suit of the widow. She was not deterred by the contemptuous indifference of this unjust judge. She came again and again, and was dismissed without satisfaction. In what follows we get a glimpse of this judge's state of mind. In his own mind there is no concealment of motive. He has gone beyond the stage of moral deception and avows to himself his real character. He acknowledges that he neither fears God nor regards man. He is moved by no high motive to do right; but the perseverance of this poor woman bothers him so that to get quit of her he will grant her request. In this case he decided rightly not because the interests of justice demanded that he should so decide, but as the easiest and the quickest way of getting quit of a troublesome suitor. From the action of this unjust judge Christ derives an encouragement for perseverance in prayer. Between the conduct of the judge and the procedure of the Healer and the Answerer of prayer there is no trace of resemblance, nor the possible suggestion of any. The point lies in this, that if an avowedly unprincipled man will for a selfish motive grant the importunate request of a humble suppliant how much more willingly will the All-wise and Righteous God grant the prayers of His people. The lesson is that we should be earnest and persevering in prayer. We are to keep praying until the answer comes. Here is a caution for us against discouragement. There is a temptation to cease asking if that for which we pray is long withheld. We have often to wait as well as pray. God knows best how, when and what to give. Our duty is to keep on praying and the answer will come in God's time and way, and that will always be the best. This the Saviour assures us of when he says "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Concerning the suggestive question with which the parable closes, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth," the remarks of Archbishop Trench are worthy of consideration. He says: "The point is not that there will be then few faithful or none, but that the faith even of the faithful will be almost failing; the distress will be so urgent, the darkness so thick, at the moment when at last the Son of Man shall come forth for salvation and deliverance, that even the hearts of His elect people will have begun to fail them for fear. All help will seem utterly to have failed, so that the Son of Man at His coming will hardly find that faith, the faith that does not faint in prayer,—with allusion to the first verse—the faith which hopes against hope, and believes that light will break forth even when the darkness is thickest, and believing this continues to pray—He will hardly find that faith upon earth."

II. *The Pharisee's Prayer.* Two men unlike each other as they well could be go up to the temple to pray. This parable was spoken for a warning to all who are in danger of falling into the delusive and dangerous snare of self-righteousness. The Pharisee was outwardly a most exemplary person but he was so enamoured of his own goodness that he trusted that he was righteous, but he despised others. He prayed with himself. Self was first. He seemed as if telling God how good he was in his own estimation. There is no consciousness of spiritual need; no heart-felt cry for pardon, grace and peace. He then expresses thanks that he is free from the commission of gross and grievous sins; he is not like other men in this respect. Perhaps glancing at the publican he adds "or even as this publican." Then he mentions his good deeds, the habit of fasting twice a week and giving a tenth of all his possessions for purposes of religion and charity. The prayer of the Pharisee here given is the very essence of self-righteousness and its self-deception.

III. *The Publican's Prayer.*—The demeanour of the Publican is very different from that of the Pharisee. The latter no doubt took up a conspicuous place. He stood by himself, apart from other worshippers. He liked to be seen of men. The Publican stood afar off. With downcast look, deeply distressed because of his sin and the misery it brings, he smote upon his breast, and uttered his heartfelt cry, "God be merciful to me a sinner." It is a very short prayer, but it tells what he most stood in need of—God's pardoning mercy. This prayer in its purpose and spirit receives Christ's emphatic commendation. I tell you this man went down to his house justified rather than the other. The Pharisee went home cold-hearted, proud and exclusive as he had come. He went unjustified and unblessed; the Publican went home forgiven and the mercy for which he prayed bestowed upon him. The lesson ends with Christ's declaration, "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

PRACTICAL SUGGESTIONS.

Prevailing prayer must be persevering prayer.

God has promised to answer believing prayer.

Self-righteousness and true prayer cannot go together.

The only true attitude for a suppliant at the throne of mercy is that of humility and reverence.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 13th, 1890.

A Sabbath School Service for Children's Day

ARRANGED BY THE REV. JOHN McEWEN,

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

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

PRESBYTERIAN PRINTING AND PUBLISHING CO.,

5 JORDAN STREET, TORONTO.

WE send missionaries to China to tell the Chinese that they are men with immortal souls—men for whom God's Son died. If they believe us and a number of them visit the country that sent them the Gospel they are met by the custom house officer and treated as cattle—taxed at the rate of fifty dollars per head. And yet there are people who say that the Canadian constitution and Canadian laws are founded on Christianity.

DR. CUYLER, the genial ex-pastor of Brooklyn, can do many things well, but he is an expert in two lines. As a judge of summer hotels and of the state of religion in any neighbourhood he has no rival. At the springs or on the mountains or by the seaside, he always takes notes of the hotel accommodation, and works them up into most readable letters for the religious press. The difference between Dr. Cuyler and most other tourists is that they give all their attention to the hotels and none to the state of religion.

THE Sabbath question in Chicago has taken a national—in fact we might say an international form. It is proposed to open the great Columbia Exhibition on Sabbath and as a matter of course the friends of the Sabbath are indignant at such a proposal. Now is the time to speak out. Let it be understood once for all that if the Exhibition is to be opened on Sabbath it must look to Sabbath breakers for support and the question will soon be settled. There may be a considerable number of men in America who have no regard for the fourth commandment but not enough to make the great Exhibition a paying concern.

WHETHER the electors of Toronto did a wise or an unwise thing in voting down five of the seven money by-laws submitted to them the other day we do not pretend to know, and do not care to enquire. They can attend to their own municipal business and do just as they please with their own money. But we must say the electors did a noble thing in saving the Industrial Schools for boys and girls amidst the general slaughter. To carry these by-laws at any time would have been a handsome thing, but to pick them out of seven and pass them by a good majority whilst they slaughtered all the others was specially good. The heart of the Queen City is sound on charitable questions.

YOUNG CANADA should stop playing lacrosse or stop splitting one another's heads open. The downright brutality displayed in several recent matches was a disgrace to all parties concerned. If the sport is to be witnessed by any but the lowest rowdies of the country such exhibitions must stop. Athletic sport within reasonable limitations is a good thing. To be great a nation must have muscle as well as brains. That Canadians should have a national sport is right enough but Canadians do not want a national sport several degrees worse than a Spanish bull fight. Manly games are quite possible

without violence or rowdyism. Who ever heard of rowdyism in connection with cricket or curling? It is bad enough to see a noble horse abused on the race course but a human being is supposed to be worth more than a race horse. If it is impossible to play lacrosse without such scenes as those lately witnessed then let all respectable people stop patronizing the game and it will soon die out.

FOR years the authorities of Toronto have permitted what are called "park orators" to hold forth in the Queen's Park on Sabbath afternoons. The plea urged in favour of the practice has always been that to stop the nuisance would be an interference with the liberty of public speech. Men have a right, it is alleged, to make speeches in this country so long as they utter nothing blasphemous, treasonable or obscene. All that may be true, but they have no right to trample on the rights of others in exercising their rights of free speech. Citizens who do not want to hear windy and violent harangues on Sabbath afternoons have rights as well as park orators. The right of free speech does not imply the right to speak at any time or in any place. If the park orator has anything to say that the world needs to hear let him hire a hall and say it. The park is not for oratory. The plain English of the whole matter is that "park orators" go to the park simply because they know nobody would go to a hall or church or any place else to hear them.

THERE is too much reason to fear that for some time to come Toronto will be disgraced by faction fights between hoodlums who call themselves Catholics and Protestants. The worst blood in the city is stirred to its dregs and human life may be taken any time the champions of religious hatred happen to meet. The authorities have just one course to pursue. Wherever and whenever these self-constituted champions of religion may be found; whoever and whatever they may be, let them be vigorously clubbed by the police and then put into the cells. In every tussle with the law they must be taught that the law is stronger than they. The churches, property-holders and all decent citizens are interested in keeping order in the public streets. An English judge once said that his aim was to make the streets of his city so quiet and orderly that any woman could walk upon them unprotected any hour in the twenty-four. It was a noble aim. More than once lately even a policeman could not walk in some parts of "Toronto the good" without being in danger of having his skull broken. We must have order in the streets of Toronto cost what it may.

IF Mr. Mercier is the enlightened and progressive statesman that some of his friends say he is, he has a good opportunity now to show his hand in the matter of asylum reform. Why in the name of common sense should a lunatic asylum be a sectarian institution? We can easily understand why Roman Catholics, high Anglicans and a few others should wish to have sectarian schools, but why any honest, sane man should wish to have sectarian lunatic asylums is a mystery we cannot solve. When Catholics clamour for the care of the insane on the farming-out system they always raise the suspicion that they wish to make money by the system. Mr. Mercier should abolish the system root and branch. Whatever may be the best way to care for the insane the worst way is to farm them out. So long as the authorities of an asylum live by the business there will always be more or less temptation to prolong the stay of patients and to take in persons who are not insane. It is notorious that there were sane persons in the asylum recently burned in Montreal. If lunatic asylums in Quebec are Catholic of course Protestants are compelled in self-defence to have Protestant asylums. That, however, does not alter the fact that the insane should be cared for as long as they are in Ontario—by the representatives of the people. When so managed the people can at any time call their representatives to account for the management of the institutions. Ontario asylums are among the best managed in the world.

THE *Interior* has the following on what many consider one of the most discouraging aspects of modern national life:—

The Governments of Europe to-day are doing business on a war basis, practically. Their great concerns are about the drilling of troops, the strengthening of fortifications, the increase of available fighting forces, the occupation of strategic positions. Their attitude toward one another is the attitude of suspicion, of hatred, of envy, of blood-thirstiness. The diplomats, whose business in life is so to use words as to

conceal their real thoughts, continue to talk about peace and good will; but every action of the military and naval departments of their Governments belies their professions. The spirit of the times abroad is one of war and not of peace; and the advocates of peace and of arbitration have good reason to do their praying and pleading now, instead of waiting until the actual work of killing and maiming begins.

It is terribly saddening to think that after the gospel of peace has been preached for nearly two thousand years, professedly Christian Governments should be mainly employed in devising costly means to butcher human beings. Defensive war may be justifiable, but is there an enlightened statesman on earth who will say that war may not be averted by a little candour and honesty in international matters? Civilization was shocked the other day by the ghastly details of the Kemmler execution. War means the torture of tens of thousands of much better men than Kemmler. And yet there are Christian people who speak about the glory of war.

THE UNION OF THE CHURCHES.

CHRISTIAN UNION is a subject that is beginning to occupy a considerable share of general attention. People are thinking and speaking of the desirability of more harmony and, if possible, a closer unity among all professing Christians. Men occupying prominent positions in their respective churches are discussing the question not only in the various church courts and regular meetings, but on occasions of a still more public character. Several of those held in high esteem in their own denominations, and who are respected by the community generally, have expressed themselves as favourable to the adoption of the best means for the accomplishment of an object that by very many is greatly desired. It is long since references in popular addresses to Christian Union began to be cordially received. Now the subject is being discussed in several of the leading Canadian journals, the latest to open its columns for its consideration being the *London Advertiser*. Principal Grant, who on several public occasions and through different channels has advocated closer and more cordial co-operations among the various branches of the Christian Church in Canada, has contributed a short paper on the subject to our western contemporary. Whatever scheme secures the assent of the learned Principal's judgment is certain to receive the fullest measure of his enthusiastic support. He commits himself in no half-hearted way to what he is convinced is right in itself. With heart and soul he pushes forward whatever enterprise enlists his sympathies. If he is enthusiastic he is not impulsive. When he undertakes the promotion of a scheme there is no going back. It is not displaced by a newer project. He remains at his post until the work is accomplished, or it is demonstrated beyond peradventure that its accomplishment for the time being is unattainable. He gives it as his opinion that the Presbyterian and Methodist Churches are nearly ready for corporate union. At the same time, like most thoughtful observers of the signs of the times, he is not over-sanguine that the much desired union of the Canadian Churches is within sight. He recognizes clearly the differences that divide the household of faith and the many obstacles that must first be removed before a well-grounded hope of union can be reasonably entertained. Better far wait patiently till the auspicious time comes than make futile attempts that might end not only in disappointment, but in the intensification of the very evils we now deplore.

That feelings of greater cordiality between the Methodist and Presbyterian Churches are now discernible is thankfully recognized. Both Churches have been successful in the union negotiations that resulted in the virtual consolidation of the Methodism and Presbyterianism of the Dominion. These unions have been followed by most excellent and encouraging results. Resources have been husbanded, neglected fields have been overtaken, a larger measure of liberality has been experienced, and in many ways the unions have proved blessings to the respective Churches. It is very doubtful if any can be found in either communion who sigh for a return of the past, or who cherish the impression that with our fragmentary churches the former times were better than these. It may be that both Churches are broadened in their sympathies and are disposed to take larger and kindlier views of each other's work; the animating spirit is the same and the objects they seek to accomplish are akin. Yet the organic union of these two bodies may not be quite as near as some may desire. There are points of some importance on which they differ. They are by no means insuperable, yet they are not to be harmonized by representing them as of little impor-

tance. They have not been so regarded in the past. If a thorough understanding is to be reached the distinctive doctrinal positions of the two Churches must receive calm and careful consideration in a proper and becoming spirit. If they are approached with a firm determination to gain a victory for the systems of theology that have differentiated Arminian and Calvinist, there will be no union, but if they are considered with an earnest endeavour to find a basis on which an approximate harmony may be reached, there is no reason to distrust the result. Other difficulties are only minor, and with judicious handling would soon disappear. In any case union must not be precipitated. Events of great moment cannot be hurried. In both the Churches there is sufficient of solid judgment and of sanctified common sense, so that there is little danger of impulsive action on either side. If the initiatory steps are taken it may be assumed that those chosen to conduct subsequent negotiations will be guided by the spirit of wisdom and brotherly kindness.

In the discussions of the union question hitherto ministerial brethren have taken, as might be expected, a very prominent part. Comparatively few laymen have written on the subject. It is a question of the utmost importance and one vitally affecting the future religious condition of the country. It is one in which the Christian people have a direct interest. It would be well, therefore, that the voice of the people should be heard in the discussion of the subject at the present stage. The disadvantages of the present disrupted state of the Evangelical Church are apparent to all, and if in the good providence of God an opportunity of reaching a larger measure of visible unity should be presented, the different sections would incur a heavy sense of responsibility if it were suffered to pass without an honest effort to improve it. A united Canadian Church may not be immediately near, but it is a consummation devoutly to be wished.

INFLECTION OF THE DEATH PENALTY.

IN these humanitarian days physical suffering is not looked upon with the same callous indifference with which it was regarded even a generation ago. If consciences are not more tender now hearts certainly are. Humane societies everywhere are ready to protest against the infliction of needless pain on any of God's creatures. When rude and unfeeling natures heedlessly cause suffering to animals under their charge, they are speedily and forcibly reminded that they must conform to the law of kindness. Mr. Plimsoll, the philanthropic English Parliamentarian, is not merely interested in poor Jack and his fortunes; he is now as active in his efforts to secure the safety and comfort of the cattle carried across the Atlantic to the English market as he was years ago to end the existence of the floating coffins in which so many brave sailors voyaged to certain death. It is the habit in certain quarters to decry the growth of the humane spirit that marks our time. It is taken for granted that its advocacy implies both softness of head and heart and that those who are identified with active philanthropic work must necessarily belong to the goody-goody order of merit. Thoughtful Christians do not need to be reminded that such representations are simply caricatures. The strongest of men are usually the gentlest. No reader of recent history can well entertain the opinion that the Red Cross corps on European battlefields were deficient of the qualities that constitute heroic endurance as well as pity.

With the growth of human sentiments the treatment of the criminal classes is different from what it was formerly. Much as crime is hated and condemned the criminal is not now regarded as merely a ferocious animal whom it is expedient to hunt down if not to torture. The idea that it is the function of the State to punish criminals, as well as to prevent and repress crime, is giving place to the more humane design of taking care of the youths that are likely to drift into the criminal class and train them for steady and useful industry, and to reclaim if possible those who have entered on a downward course. Barbarous methods of punishment are exceptional. Only where from inattention, as in New York for example, incompetent and cruel men are appointed through the influence of unscrupulous politicians are the scandals that are occasionally dragged to light possible. Public opinion will not tolerate cruel treatment even of those who are justly condemned to imprisonment for their crimes.

Prolonged discussion as to the wisdom of retaining capital punishment, and the best and least painful modes of inflicting the death penalty, has received a fresh start by the change recently effected in the

law of New York State. Several scientists advocated the substitution of death by electricity for the gallows. Strong as was the opposition to this innovation and many and varied as were the efforts to prevent its being put into practice, it has just been put to the test in the case of the man Kemmler, who was found guilty of having committed a brutal murder in Buffalo. Opinion is much divided as to the success of the grim experiment. The spectators of the ghastly scene are not unanimous; some maintaining that, all things considered, the experiment was satisfactory, and that the infliction of the death penalty by applied science had removed the barbarity inseparable from the ordinary mode of execution; others not being so well satisfied, one at least declaring that the execution of Kemmler by electricity would be the last, as it had been the first, attempt of the kind.

The general impression among the medical men present was that the convict's death was instantaneous, that when the electric current shot through his frame he was deprived of all consciousness. If this was the case all that happened subsequently, so agitating and distressful to the scientists and professional men, could not affect the victim. If the doctors' claim that Kemmler became unconscious at the first contact of the current is correct then the problem is solved. The physical pain of dying by the hand of the executioner is reduced to a minimum. If this is what was sought then the experiment has been successful. Subsequent bungling did not disturb the victim, but it evidently discomposed all others who were within the chamber of horrors. The descriptions published and eagerly read everywhere have awakened lively emotions of horror and disgust. From many quarters have come severe condemnations of what is conceived to be greater and more shocking barbarity than is seen on the scaffold, even when the hangman is clumsy in the performance of his ghastly work. The last piece of irony in the whole affair is the published opinion attributed to Mr. Edison. If it is authentic, then it is a most surprising thing that his opinion should not have been asked for until the execution was over, and that it should hint at methods of application different from those employed to test the merits of death-dealing electric appliances. Instead of applying the current to the brain and spine, Mr. Edison suggests its application to the hands, and the result he says will be more speedy and certain than the method followed last week. It does seem strange that one of the greatest experts in electricity should not have been consulted on a matter in which he was thoroughly competent to express an opinion. What he is reported to have said is by no means unfavourable to the new method of inflicting the extreme penalty of the law on convicted murderers. Electric appliances in perfect working order, and under competent management, need not give rise to feelings of repulsion. So reluctant are juries now-a-days to bring in a verdict that carries with it the death penalty, unless the evidence of guilt is indisputable, that only those who have justly forfeited their lives will be subjected to the ordeal. The danger of dooming an innocent man to death is now reduced to a minimum, and it is notorious that persons generally believed to be guilty are from various causes sometimes permitted to escape. The conclusion that execution by electricity is more apparent than real will likely soon be reached by unbiassed minds.

As might have been expected the descriptions, published were as to details as minute as the observation and imagination of the scribe could make them. So long as general readers have an intense curiosity for such details they will continue to be supplied. That it is a healthy kind of reading or that it has an elevating moral tendency, few who think will be found to maintain. The only difference between the ghastly details that hanging supplies and electrocution furnishes consists mainly in the novelty that attaches to the latter. It is one of the contradictions in human nature that a morbid sympathy and at the same time an insatiable morbid curiosity should go hand in hand. It has been suggested that all publication beyond the bare facts relating to executions should be suppressed, and though it might be better were it so, there are objections. There is a proper feeling of jealousy in interfering with the freedom of the press. It would not strengthen public confidence if unnecessary mystery were thrown around the proceedings of the death chamber. There would be but little wisdom in permitting the popular imagination to combine the place of execution with the added horrors of an apparently irresponsible star-chamber. Whatever methods may be applied for the mitigation of needless suffering on the part of the condemned criminal, and for the lessening of crime, will in due time secure the approval of enlightened public opinion.

Books and Magazines.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—As a frontispiece for the August number there is an engraving of the "Exquisites of D'Artagnan's Time." It is followed by a paper on "The Paris of the Three Musketeers," which reconstructs the background of Dumas' great romance with pen and pencil, making very real a distant people and period. The number is mainly devoted to fiction. It contains six short stories, five of them illustrated. As is usual in this magazine, a number of entirely new writers are brought forward with stories of striking originality. They show great variety of scene and subject, and include a newspaper story, a tale of army life, a California story, a Maine woods story and a New York City story, besides Mr. Bunner's capital burlesque modernization of Sterne's "Sentimental Journey." There is also the beginning of Part Second of the remarkable anonymous serial "Jerry," which brings the hero to manhood and opens his adventurous career. In this new phase of the novel the writer exhibits virile characteristics which were not demanded in the pathetic descriptions of Jerry's youth. The veteran London publisher and close friend of Stanley, Mr. Edward Marston, tells, with striking illustrations made at Cairo, "How Stanley Wrote His Book." There are also poems by Thomas Bailey Aldrich and Andrew Lang. The "Point of View" is well sustained.

IN DARKEST AFRICA; OR THE QUEST, RESCUE AND RETREAT OF Emin, Governor of Equatoria. By Henry M. Stanley. Two volumes. (New York: Charles Scribner's Sons; Toronto: Presbyterian News Co.; G. Lancefield, agent for Toronto.)—The general joy with which the news of Stanley's progress to the East African coast, accompanied by Emin Pasha, was received was immediately followed by eager expectation to hear the great explorer's own account of his adventurous undertaking. With characteristic promptitude, he set about the task of telling his story to the world. The result is these two most interesting volumes. They are being read with an eagerness that leaves the most popular novels of the period far behind. A dip into this, the work of the period, is sufficient to convince one that Mr. Stanley is as graphic a writer as he is a man gifted with rare powers of observation. Whoever begins to read this most fascinating description of African travel must perforce continue with only inevitable interruptions till the last page of the last volume is reached. The narrative is in many places thrilling, the descriptions of people and places are vivid, and a fine manly and generous spirit pervades the work. Its perusal will enable the reader to form a finer estimate of Stanley than can be had from anything that has preceded it. African civilization will owe much to the life and labours of Henry M. Stanley. On another page will be found several extracts from the work, and herewith is subjoined one from the introduction which gives an impression of the moral and spiritual worth of the man. It is one more of the many tributes that representative men of the age feel constrained to make of the existence and overruling providence of Him who upholds all things by the word of His power: You who throughout your long and varied life have steadfastly believed in the Christian's God, and before men have professed your devout thankfulness for many mercies vouchsafed to you, will better understand than many others the feelings which animate me when I find myself back again in civilization, uninjured in life or health, after passing through so many stormy and distressful periods, constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men. A silence as of death was round about me; it was midnight; I was weakened by illness, prostrated with fatigue and worn with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column. Again, we had emerged into the open country out of the forest, after such experiences as in the collective annals of African travels there is no parallel. We were approaching the region wherein our ideal governor was reported to be beleaguered. All that we heard from such natives as our scouts caught prepared us for desperate encounters with multitudes, of whose numbers or qualities none could inform us intelligently, and when the population of Undusuma swarmed in myriads on the hills, and the valleys seemed alive with warriors, it really seemed to us in our dense ignorance of their character and power, that these were of those who hemmed in the Pasha to the west. If he with his 4,000 soldiers appealed for help, what could we effect with 173? The night before I had been reading the exhortation of Moses to Joshua, and whether it was the effect of those brave words, or whether it was a voice I know not, but it appeared to me as though I heard: "Be strong, and of a good courage, fear not, nor be afraid of them, for the Lord thy God He it is that doth go with thee, He will not fail thee nor forsake thee." When on the next day Mazamboui commanded his people to attack and exterminate us, there was not a coward in our camp, whereas the evening before we exclaimed in bitterness on seeing four of our men fly before one native, "And these are the wretches with whom we must reach the Pasha!" Again he says: As I mentally review the many grim episodes and reflect on the marvellously narrow escapes from utter destruction to which we have been subjected during our various journeys to and fro through that immense and gloomy extent of primeval woods, I feel utterly unable to attribute our salvation to any other cause than to a gracious Providence, who for some purpose of His own preserved us. All the armies and armaments of Europe could not have lent us any aid in the dire extremity in which we found ourselves in that camp between the Dui and Ihuru; an army of explorers could not have traced our course to the scene of the last struggle had we fallen, for deep, deep as utter oblivion had we been surely buried under the humus of the trackless wilds. The work is well printed, and has numerous finely executed illustrations. The maps are clear and distinct and greatly aid the reader in following the course of the explorer.

THE memorial about to be erected at Sydney in honour of Dr. John Dunmore Lang will bear a brief inscription describing him as "patriot and statesman." It makes no mention of the circumstance that he was the pioneer Presbyterian minister in the colony. It records the fact, however, that he was born at Greenock in 1799. He died at Sydney in 1871.

Choice Literature.

THE FAMOUS RIDE O' MARGARET DEAN.

During recent repairs in the picture gallery of a noted English castle, a packet was found concealed in the back of a picture representing a little Puritan girl seated upon a large roan horse, which, when unfolded, was found to contain the following story:—

To me, who am now an old woman, did my lord doff his hat in passing this morning as he paused a moment, asking how it fared with me, and whether I were well provided against the chill o' th' winter with food and fire, and then he did add: "Margaret I would that thou should'st write down the story o' thy famous ride: for I desire my children and my grandchildren to know how beholden we are to the bravest heart that ever dwelt i' th' breast of a young maid."

Old as I am the red blood did dye my cheek as my lord spoke thus, and I had no word with which to answer him, for these shrunken fingers have little power to ply the pen; and yet I could not say him "Nay," whose dear life I had once saved.

So it came to pass that I sit me down to write of those days now passed away (God grant forever!) when our fair England was rent with cruel wounds. I mind me well o' how my mother would gather us about her knee when we were young things and, pointing to the castle towers, would tell us how a younger son o' th' old lord had come courting and secretly married her sister and carried her to the castle to live, where she had died and left a little baby daughter, who, tho' she would be brought up a lady, was our own kith and kin. I had no sister, and my thoughts went out often to this little cousin; and in my dreams I saw her. It pleased God to take from me both father and mother while I was yet a young thing, and Mistress Copplethwaite of the Red Lion took me home with her.

Those were troublesome days for the country and the Red Lion: the troopers thronged our courtyard night and day, filling the air with brutal jests; for tho' their leaders were men anointed of the Lord, my heart misgives me that there were those among the followers who in the eyes of God were little better than the Papists themselves.

Ah, that word, Papist! there was none crueller in England then. Now that quiet and peace have come upon our fair island, I sometimes bethink me that there are others besides myself who wonder if God was well pleased at the slaughter and bloodshed which was wrought in His Blessed Name.

But in those times there seemed no question that He meant the Papists to be hunted like wild beasts from off the face of His fair earth; and tho' my heart sickened sometimes at the brutalities over which the troopers laughed, my spirit rebelled not; for I believed they were wrought in the name of the Lord.

One night when I had just slipped into my fifteenth year, a band of swaggering fellows rode up to the Red Lion, and as I made haste to set before them the home-brewed ale and curds, I caught more than once the word "Castle" on their lips and gathered that they hoped to ransack it that night.

My heart gave a great leap, and then lay cold and dead in my bosom, for I thought of my cousin who had become a young girl like myself; and the night was beginning to lower, and I knew there was none among my friends who would raise a hand to save a Papist's home.

But the thought o' my cousin smote me to the heart; and tho' I was sore distraught, I believed that God had not demanded o' me that I should leave her to such a fate, and I cast about in my thoughts how to warn them; for I knew that they had stout defences, and that unless taken unawares they could hold their own against these lawless fellows.

And thus did I, a daughter of the Lord's people, seek to avert the vengeance of God from the evil-doer. I know not whether He in His mercy hath forgiven me, but my daily prayer for sixty years hath been for this.

It favoured my plan that Mistress Copplethwaite was from home and I had to assist me but a young maid or two; them I quickly despatched to their beds; and then I brought forth more ale and of stronger quality and slipped into each posset a small portion o' the sleeping potion which Mistress Copplethwaite kept ever by her. I hoped not to drug the men, but to render them dull and slow to begin their undertaking.

Then slipped I to the stable, and passing the black jennet, which I was wont to ride, stopped not till I came to the stall where Red Eagle was tethered; for so he was called, because of his exceeding swiftness of foot. I knew well that no woman had ever ridden him, but in this hour of extremity there was no choice but to take the swiftest-footed of the beasts.

He whinnied as I slipped the bridle about him, but offered no resistance; for I had ever a firm hand though a tender heart with the brute beasts, and I sprang to his back and gave him the rein.

I knew well the road and that it passed through many a dangerous place; and it was with a sore quaking at mine heart that I plunged into the blackness, leaving behind us that broad trail of light streaming through the casement where the troopers were still at their ale.

On, on we went; the moon came slowly up, and her face did look to me like the face of a woman; and I think in my heart I prayed her aid, for whom had I to help me in this sore peril? How could I ask help of him who had in his righteousness decreed the very deed which I was striving to prevent?

Ah, my heart was heavy; for tho' the rider pass through dark places, he rides not alone if God be with him; but he who dares not to ask the blessing of heaven upon his undertaking, what shall support him when beset with terrors? However it be, I prayed in my heart all that terrible ride, and who shall say that I besought God in vain; for Red Eagle bore me swiftly and safely onward.

I heard, it is true, the footfall of many a wild beast, and once eyes like twin fires blazed upon me from the wayside; but Red Eagle left them far behind with a snort of wild terror, and I—I leaned forward and patted his red locks and called him "my true love" and "sweetheart," and all the pretty words which maids do know how to utter, and at last, all dripping with foam, he came within sight of the Castle.

Then all at once great shivers ran over him and I thought he would drop; and I knew not what wild beasts lurked

between that spot and the Castle, and once more I leaned to him and besought him: "Carry me, sweetheart, on, on, for the love of heaven!" and I bent and kissed his tawny mane, and he turned his great amber eyes on me and gathered all his strength, and again he bore me onward.

And there were those who heard the tramping of his feet and did come out to see, who, when they saw a maiden's face, were astonished beyond words; for the moon shone out bright and clear as if to give me the protection of her light. But when we had reached the gate and Red Eagle knew that I was safe, my true-love, for when had a maiden a truer? turned his great eyes on me once more, and sank down.

They lifted me from his back and I told my story; but my heart seemed broken within me for Red Eagle, for he lay as one dead. And the fear of the Lord came upon me, and I thought that I saw His hand in the death of the roan steed.

And then the old lord did give orders that I should be admitted into his presence, and when I was come there, I beheld the Lady Helen standing beside him. And the old lord commanded me to tell my story, and when I had done so, he drew me toward him and kissed me o' th' forehead. But when his eyes fell upon my gown, he started with astonishment:—

"How comes it, little mistress," said he, "that thou hast done this for us, who are Papists?"

At that I gave a bitter cry, for my sin seemed to press more heavily upon me, and I sank upon my knees and raised my eyes to heaven, and the tears streamed down my cheeks. Then did the Lady Helen leave her grandfather's side, and, coming to me, place her little hand upon my shoulder, saying, in soft tones:—

"Prithee, do not cry;" and I, kneeling by her side, clasped my arms about her waist, crying:—

"It was for thy sake—for thy sake." And she, swaying like a tall lily on its stalk, did bend and kiss me, not knowin' who I was or whence I came, but purely for love and pity.

One of his men did whisper to the old lord, and for moment's space his face darkened; and then his smile shone out again and he spoke very tenderly to us both, ordering the maids to care for me and to prepare a room. But I started to my feet in terror, knowing that I must return, and not how I should do so without Red Eagle. But fear rendered me bold, and I besought the old lord that he should send me back, I cared not how.

And then they did beg me to stay at least till the break o' th' day, and the Lady Helen flung her white arms about my neck; but I turned from them all and most of all from her, for I loved not to look upon one for whose sake I had so grievously sinned; and my sorrow was such that they had not the heart to hold me longer.

And the lord commanded that a horse should be brought for me, and that his son and two stout serving-men should ride beside me. And ere I was placed upon the horse I turned and kissed my cousin tenderly; for I knew not that I should look upon her face again, expecting for myself naught but a swift death when my treason should become known; and even as I did so the sense of sin lay heavy upon my bosom. And when I beheld Red Eagle it seemed that I should die of pity; and my strength went from me so that I could scarce sit my horse as we left the courtyard, where the men were gathered together to strengthen the defences.

And when we were come into the black forest the moon hid her face and we rode on in darkness: but long ere we came to the Red Lion the sky was lighted with a dull glow, and I knew in my heart that fire had consumed it. And as we drew nearer I besought the young lord that he would take my palfrey and lead it back and suffer me to go on alone, and he listed to my prayer; but ere he left me he pressed into my hand a purse of gold, and for the first time I bethought me that I must pay Mistress Copplethwaite for Red Eagle, for the fear of God had so filled my heart that I had not thought at all of the wrath of men.

And when I crept to the Red Lion there was naught left but a mass of smouldering ruins; for the King's men had surprised the troopers at their cups, and had slain them like beasts and set torch to the tavern.

A few of the brawling fellows had escaped and had made haste to the Castle; for the ale had so befuddled their heads that they judged not rightly of their numbers, but being arrived there they were speedily put to flight by those who did defend the walls.

And none had discovered my flight, and it was believed because of the fire that Red Eagle had perished in his stall as had the black jennet. But the memory of my sin was none the lighter, and I slept not for petitioning of God with tears.

On the morrow came Mistress Copplethwaite back, and finding all lost was nigh to death for grief, when I bethought me of the purse of gold, and finding that it was heavy and that its contents would make good a large part of her loss, I knew in my heart that the time of my confession had come, and that God in His mercy designed me thus to free my sin-burdened soul. I therefore cast myself upon my knees before her, for I cared little whether she gave me over to be dealt with as a traitor or not, and said:

"I know thee for a good woman, and that thou hast the Lord's cause at heart, wherefore I would tell thee how I have sinned against Him."

And she looked at me as one dazed and said: "Not thou, child."

I answered: "Yea, most grievously; for when the Lord with His own right arm had raised up a host to smite His enemies and would strike down the Papist at his own hearthstone and his brood about him, I, thine own trusted maid, did saddle and bridle thy roan steed and ride through the darkness to give them warning."

"And sent not the Lord His lightnings to strike thee down, wretched girl?" asked my mistress.

"Nay, not so, there came neither thunder nor lightning to affright me nor did any wild beast molest me, and who was it if not the most high God who did guard me through that deadly peril? for He knew that I went to save from death mine own dear cousin, a girl like myself only more tenderly reared, and was it His will that I should give her over to be dealt with as the rude fellows pleased?"

"I know not—I know not," cried Mistress Copplethwaite, the tears streaming down her cheeks; but cease thou not, unhappy girl, by day and by night to beseech of God His forgiveness."

"And wilt thou pray for me, Mistress?" I asked, tremblingly; for I had held myself forever shut out from the prayers of the Lord's people.

"Ay, that I will, poor child," she answered.

"But, Mistress," I said—again with a faltering lip, for I knew how dear he was to her—"Red Eagle lieth not dead in his stall; it was he who bore me to the Castle, and when he had brought me there in safety, he sank down and died:" and my tears burst forth anew.

Then did my mistress say heartily: "I am right well pleased that since he must have died if he had lain in his stall, thou took'st him on this errand of mercy; for I believe in my heart the Lord will have pity on us feeble folk and not demand of us that we should have permitted, a young girl, whose heart is perhaps right in His sight, in spite of her having housed with the evil-doer, to fall into the hands of boisterous knaves."

Then gave I to my mistress the purse of gold and a peace seemed to possess my heart once more, but oftentimes the fear was on me that ere I died the vengeance of the Lord would overtake me.

Mistress Copplethwaite being stricken in years did take her gold and go to live with her daughter; and when it came to the ears of the old lord that I was houseless he did send for me to come to the Castle to be maid to the Lady Helen. And those were happy days for me, for the Lady Helen did never forget that it was her kin who served her and she had for me a tender heart and as I looked on her face which was like the lily's for fairness, and knew that it was no fairer than her heart, I oftentimes felt that God had forgiven me.

As soon as I had come to the Castle, albeit those were troublesome times, the old lord did send to Lunnon for a great painter who made for him a picture, but no limner's hand could paint my Red Eagle as he was.

Ere long my lady was to wed a great duke and I did become housekeeper at the Castle until, when many years had passed away, the old lord being long since dead, I did beseech the young lord to give me a quiet spot in which to say my prayers and implore the forgiveness of heaven for the sin of my youth.

And now, that my tale be done, I end it with most hearty thanks to the God of all mercies that He hath vouchsafed me a long life in which to praise Him and hath hedged me about with many blessings.—Annie Bronson King, in the Independent.

THE FATE OF THE REAR COLUMN.

The life of misery which was related was increased by the misery which we saw. Pen cannot picture, nor tongue relate the full horrors witnessed within that dreadful pest hold. The nameless scourge of barbarism was visible in the faces and bodies of many a hideous-looking human being, who, disfigured, bloated, marred and scarred, came, impelled by curiosity, to hear and see us, who had come from the forest land east, and who were reckless of the terror they inspired by the death embodied in them. There were six dead bodies lying unburied, and the smitten living with their festers lounged in front of us by the dozen. Others worn to their skin and staring bone, from dysentery and fell anemia, and ulcers as large as saucers, crawled about and hollowly sounded their dismal welcome—a welcome to this charnel yard. Weak, wearied, and jaded in body and mind, I scarcely know how I endured the first few hours, the ceaseless story of calamity vexed my ears, a deadly stench of disease hung in the air, and the most repellent sighs moved and surged before my dazed eyes. I heard of murder and death, of sickness and sorrow, anguish and grief, and wherever I looked the hollow eyes of dying men met my own with such trusting, pleading regard, such far away yearning looks, that it seemed to me if but one sob was uttered my heart would break. I sat stupefied under a suffocating sense of despondency, yet the harrowing story moved on in a dismal cadence that had nought else in it but death and disaster, disaster and death. A hundred graves at Yambuya—thirty-three men perishing, abandoned in the camp, ten dead on the road, about forty in the village about to yield their feeble hold of life, desertions over twenty, rescued a passable sixty! And of the gallant band of Englishmen? "Barttelot's grave is but a few yards off, Troup went home a skeleton, Ward is somewhere a wanderer, Jameson has gone to the Falls, I don't know why." "And you—you are the only one left?" "The only one, sir."

If I were to record all that I saw at Banalya in its deep intensity of unqualified misery, it would be like stripping the bandages off a vast sloughing ulcer, striated with bleeding arteries, to the public gaze, with no earthly purpose than to shock and disgust.

Implicitly believing as we did in the *elan* of Barttelot, in the fidelity of Jameson, in the vigorous youth and manly promise of Ward, in the prudence and trustworthiness of Troup, and the self-command and steadiness of Bonny, all these revelations came to me with a severe shock. The column was so complete with every requisite for prolonged and useful work, but the "flood-tide of opportunity" flowed before them unseen and unnoted, therefore their marches became mere "marking time."

What, Barttelot! that tireless man with the ever-rushing pace, that cheery young soldier, with his dauntless bearing, whose soul was ever yearning for glory. A man so lavishly equipped with nature's advantages to bow the knee thus to the grey craftiness at Stanley Falls! It was all an unsolved riddle to me. I would have wagered he would have seized that flowing grey beard of Tippu-Tib and pounded the face [to pulp, even in the midst of his power, rather than allow himself to be thus cajoled time and time again. The fervid vehemence of his promise not to wait a day after the fixed date yet rings in my ears; I feel the strong grip, and see the resolute face, and I remember my glowing confidence in him.

It is said that "still waters run deep." Now Jameson was such a still, and patient, and withal determined man that we all conceded a certain greatness to him. He had paid £1,000 sterling, and had promised diligence and

zealous service, for the privilege of being enrolled as a member of the expedition. He had a passion for natural history to gratify, with a marked partiality for ornithology and entomology. According to Barttelot "his alacrity, capacity, and willingness to work were unbounded," which I unqualifiedly endorse. What else he was may be best learned in his letter of August 12th, and his entries in the log-book. Zeal and activity grow into promise and relief as we read he seals his devotion by offering out of his purse £10,000, and by that unhappy canoe voyage by day and by night, until he was lifted to his bed to die at Banalya.—*In Darkest Africa.*

THE LAST GOOD-NIGHT.

Clad in their night-gowns, clean and white,
The children came to say good-night;
"Father, good night!" said Marjory,
Climbing for kisses on my knee.

Then Ernest, Kittie, Harry next—
And baby—till I feel perplexed,
Wishing the last good-night was said,
And each and all were packed to bed.

These small folks take me unawares;
I hear them call when safe upstairs,
As I sit down to read or write:
"Father, we want to say good-night."

The book and pen are laid aside;
I find them lying open-eyed—
Five noisy rebels, girls and boys,
Who greet me with tumultuous noise.

Can I be stern with such as these?
Can charming ways and looks displease?
They hold, and scarce will let me go,
And all because they love me so.

Then, in a vision, suddenly
The future seems unveiled to me;
It is my turn, though all in vain,
To long to say good-night again.

I see the years stretch on and on,
The children all grown up and gone;
No chambers echo to their tread,
The last good-night has long been said.

And by his fireside, desolate,
An old man sits, resigned to wait,
Recalling joys that used to be,
And faces that he may not see.

Therefore, what bliss is mine, that now
I still can smooth each fair young brow
And feel the arms that clasp me tight,
The lips that kiss the last good-night.

A HUNTING INCIDENT.

The antelope took a flying leap over several canoes lying abreast into the river, and dived under. In an instant there was a desperate pursuit. Man after man leaped head foremost into the river, until its breast was darkly dotted with the heads of the frantic swimmers. This mania for meat had approached madness. The poisoned arrow, the razor-sharp spear, and the pot of the cannibal failed to deter them from such raids; they dared all things, and in this instance an entire company had leaped into the river to fight and struggle, and perhaps be drowned, because there was a chance that a small animal that two men would consider as insufficient for a full meal might be obtained by one man out of fifty. Five canoes were therefore ordered out to assist the madmen. About half a mile below, despite the manoeuvres of the animal, which dived and swam with all the cunning of savage man, a young fellow named Fernzi clutched it by the neck, and at the same time he was clutched by half-a-dozen fellows, and all would most assuredly have been drowned had not the canoes arrived in time and rescued the tired swimmers. But, alas! for Fernzi, the bush antelope, for such it was, no sooner was slaughtered, than a savage rush was made on the meat, and he received only a tiny morsel, which he thrust into his mouth for security.—*In Darkest Africa.*

THE PIGMIES.

We had not been long at Avatiko before a couple of pigmies were brought to me. What relation the pair were to one another is not known. The man was young, probably twenty-one. Mr. Bonny conscientiously measured him, and I recorded the notes. Height, 4 feet; round head, 20½ in.; from chin to back top of head, 24½ in.; round chest, 25½ in.; round abdomen, 27½ in.; round hip 22½ in.; round wrist, 4½ in.; round muscle of left arm, 7½ in.; round ankle, 7 in.; round calf of leg, 7½ in.; length of index finger, 2 in.; length of right hand, 4 in.; length of foot, 6½ in.; length of leg, 22 in.; length of back, 18½ in.; arm to tip of finger, 19½. This was the first full-grown man we had seen. His colour was coppery, the pelt over the body was almost furry, being nearly half an inch in length. His head-dress was a bonnet of a priestly form, decorated with a bunch of parrot feathers; it was either a gift or had been stolen. A broad strip of bark cloth covered his nakedness. His hands were very delicate, and attracted attention by their unwashed appearance. He had evidently been employed in peeling plantains.—*In Darkest Africa.*

A MODEL RAILWAY.

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

THE MISSIONARY WORLD.

SAD CONDITION OF HEATHEN WOMEN IN SANTO.

The following letter from Santo, New Hebrides, has been received from Mrs. Annand and appears in the Halifax Presbyterian Witness:—

In regard to our work among the women, it is the day of small things with us among them. A number of them attend the Sabbath services now, but we cannot get any of them to attend school, though we have offered to teach them at any time of the day. The men are unwilling that the women should learn anything, saying they have no time to learn, which is partly true, as they are compelled to do much drudgery. The first work in the morning is to prepare and cook their lord's breakfast. The wife has two fires, and ovens to make. She dare not cook her food on the same fire as that on which she cooks his. This necessitates her getting a great deal of fire wood, the whole or greater part of which she has to cut and carry home on her back. Were you to see them, you would be surprised how they can carry such loads. After she gets her husband's breakfast she must work in their plantation on the mainland—put her canoe into the water and paddle over. If her husband goes she has usually to paddle him over; he sits doing nothing; or, it may be, if there is a baby he will hold it. They seldom return home much before sunset; then they must cook again.

We really have no little girls, as the poor things are sold to be wives when quite young. They go without any covering until they are nine or ten years old, when they put on three or four strings of small native beads about the waist and twine a few leaves around the body; this with a few beads about the neck and also some on the wrist or arm comprises our women's dress. It does not cost them much for dress and they are cool; but, on the other hand, on rainy days they look cold and wretched. We have given nearly all of them clothes, and they all put something on when they come to church, and usually now when coming to our premises to barter, as we decline to buy from them when they come without clothes. I was amused this evening with one woman who came to sell yarn and oranges. She had not dressed; so I said, where are your clothes? She said, at my home. I said I would not buy from her; so she went off to our goat-herd who is a Santo lad and asked him to lend her one of his shirts. He demurred. She said, Misses will not buy from me unless I put some clothing on, and, as he seemed unwilling to lend her a shirt, she went into his house and came out with one on; after that she came to me and sold her stuff, then went back to his house, took off the shirt and went home.

In regard to the training given the women and girls in this Mission, I will give you a brief outline. They are encouraged to come to both church services and week morning classes, for reading, singing and Scripture truth in company with the men and boys, although they generally sit apart. Additional classes are held for the women and girls alone, in which sowing and other useful work is taught. For writing and arithmetic, both boys and girls attend at some other hour of the day.

At all the stations, some of the women and girls are living on the premises of the missionary, and are instructed in the arts and duties of house work.

At all the old stations some of the girls are taught by missionaries' wives—taught almost everything that is at all likely to be practical to them in their own homes. The duty of cleanliness and neatness of person and dress is very hard to impress upon them; chastity in word and conduct is not easily enforced among them. Their degradation is so very deep that you can form but a very vague idea of the difficulties that obstruct our work. We cannot explain in writing one-half that is heard and seen here.

We trust that as we gain more influence over the men, to be able to induce them to let the women and girls come and learn. At present we have to exercise patience. We can neither drive nor coax these people. It is slow plodding work until it please the Lord to open their hearts to the truth. Remember us and them in your prayers, that their hearts may be opened to the truth, and that we may have wisdom given to us to guide us aright.

KAFFRARIA.—BUCHANAN STATION AND XESIBE MISSION.

The Rev. J. W. Stirling writes as follows: Mr. and Mrs. Hunter returned here about a fortnight ago. They appear to have enjoyed their month's sojourn very much. They are looking with hopeful interest on the sphere of labour to which they have been introduced. They will doubtless have many trials of patience and faith in the prosecution of their work, but the spirit in which they have approached it augurs well for the future. May they find the seed which, we trust, they will be privileged to sow in the kloofs and plains of Xesibe country springing up, and in due course yielding an abundant harvest! Both have been applying themselves assiduously to the language. Mr. Hunter is already able to read in Kaffir fairly well, and last Sabbath a second step of progress was indicated in the intelligible utterance of the Lord's prayer and benediction.

Since their return we have commenced visiting the various locations in which our out-stations are situated, and thus Mr. Hunter is being introduced to the different departments of school and church work. On one Sabbath he took the forenoon service in the native church at Qumbu, while I conducted the usual service for Europeans at the Residency. In the afternoon he assisted me at the dispensation of the Lord's Supper to the members of the native church. Seven young

communicants (five by baptism) were added to the Church on that occasion. Five children were also baptized. Last Sabbath morning early, we visited together the Gqulugunqa Valley, about four miles distant. Here the Pandomise evangelist has service every Sabbath morning very early, so as to enable him to return in time for the regular services at the Sulenkama. Here was an audience of thirty-two heathen present, and not a Christian among them. Mr. Hunter took the parts of the service for which he felt equal, viz., reading the hymns and chapter, and offering the Lord's prayer and benediction. On me devolved the duty of proclaiming the Word of Life, which I did from the story of Nicodemus. The evangelist, who was also present, gave a short address afterwards. If we read the signs aright, which the people of this valley are manifesting, both in their demeanour towards the Word preached, and their action in proceeding to erect a suitable place of worship, there would seem to be a stirring among the dry bones. When we first went there and tried to lift up the standard of the cross the headman was very bitter against us, and even drove away the evangelist. We persevered, however, and by patience and gentle persuasion gained over the headman to a right way of thinking. From him then we secured a hut for the weekly service, and he also afforded material help by calling his people to the place of prayer. At the beginning very few came. Then the headman appeared at church like any of his people, habited in his red blanket. Now he dons regularly his European garb, which hitherto had been reserved only for attendance at the Magistrate's Court, and besides, an interest in divine things is evidently being created in the minds of himself and a number of his people, for they are saying they would like a man to go and live amongst them that they might have church many times a week. The hut which they are building is of sod and now waits only for the roof, which, when done, will enable them to finish the remainder of it in a few weeks, and make it ready for occupation. Recently, too, the headman had a consultation with his people, and they desire that a school should be commenced among them, whenever the new house is completed and opened. Thus has the light so far won its way, and begun to penetrate the heathen darkness of the Gqulugunqa Valley. May the few faint streaks which are visible on the gloomy horizon prove to be the harbingers of a glorious dawn and day of brightness in the spiritual experience of many benighted souls!

At half-past ten we returned to the Sulenkama, and prepared ourselves for the services of the sanctuary. It was Communion Sabbath. Mr. Hunter officiated in the forenoon. After the sermon he administered the sacred rite of baptism to three infants, one of them being our infant daughter. The Lord's Supper was dispensed in the afternoon, Mr. Hunter assisting.

MACKAY MISSION HOSPITAL, FORMOSA.

The report of the Mackay Mission Hospital for 1889 has been recently received. Dr. Rennie states that during the period under review there were treated in Hospital:—New patients (outdoor and indoor), 3,055; patients returning for medicines and dressings, 7,224. The number of new patients is less by 225 than during the preceding year—a falling off explained by: 1. Less sickness during the period. In the summer comparatively few cases of fever occurred and although in the autumn the disease was more prevalent we have to record under this head 299 cases fewer than during the previous year. 2. Fewer admissions of soldiers. In former years a large number of our patients belonged to this class. In 1887 about one-third of the total admissions were soldiers, the majority of whom were treated as out patients. From that time the number has largely decreased until during the past year when we treated only 384 new patients belonging to this class. Except those enfeebled by sickness or wounds very few are now kept in the camps in our neighbourhood; all the available men are employed in railway work or in the desultory warfare waged against the aborigines. Only five deaths occurred in the Hospital during the year.

The report is largely taken up with details of cases treated. Some of them are very interesting. The result has been encouraging in many ways. Not a few of those who had come for bodily healing have been led to commit their souls to the care of the Great Physician.

Dr. Mackay says: It will be seen from what is stated that the experience is similar both in the country and Hospital, i. e., sufferers generally apply only in their extremity. As regards the work in the country it must not be supposed that all applicants are either relieved or cured (but many are and have been), neither should it be supposed that all those who are actually relieved or cured forsake the gods of their fathers; nor yet must it be supposed that all North Formosa converts were gathered in through the instrumentality of the healing art. Apart altogether from the actual ingathering year by year, the fact that innumerable deep-seated prejudices against foreigners and their religion have been removed, should never be overlooked in carrying on mission work among such a shrewd and superstitious people as the Chinese.

There is another point on which there may be difference of opinion; but I am bound to state, using the thread-bare expression, "the longer I am in the field the more I am convinced," that unless the treatment be free the otherwise powerful influence for good will be lost. There are cases indeed with respect to the hospital, such as men of means, perhaps opium smokers, etc., who really should pay for medical treatment; for the Chinese may value all the more what they pay for. At the same time I emphatically repeat that amongst the masses of the people in the country, where our native evangelists are at work, all done for sufferers should be free; otherwise it becomes a mere matter of business, and the tremendous power for breaking down superstition, removing prejudice and gathering souls into the church militant will be lost.

"And ye shall be witness unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Heal the sick that are therein, and say unto them, the Kingdom of God is come nigh unto you."

Ministers and Churches.

THE Rev. Prof. Mowat preached in the Presbyterian Church, Bath, on Sabbath week.

THE Rev. Dr. Bryce, of Winnipeg, visited Saltcoats recently and inspected the Crofter colonies.

THE Rev. John Hay, Presbyterian minister at Cobourg, has gone to spend his vacation at Long Island, N. Y.

ENJOYABLE fortnightly excursions under the auspices of the Presbyterian Church, Napanee, are being held this season.

THE Rev. Colin Fletcher, Exeter, who is visiting in Manitoba, leaves Portage in a few days on his way to the Pacific coast.

THE Rev. Joseph Hogg, pastor of St. Andrew's Church, Winnipeg, is spending his holidays on a trip to the Pacific coast.

THE Rev. C. B. Pitblado, formerly of Winnipeg, now of Santa Cruz, Cal., has received a call from the Presbyterians of Nanaimo, B. C.

THE Rev. Mr. Thomson, of Knox Church, Ayr, has returned from a trip looking the better for his holiday. He has resumed his regular duties.

THE Rev. W. A. Mackay, B.D., of Chalmers Church, Woodstock, has returned from a trip up the lakes and has resumed his accustomed pastoral duties.

THE Rev. Mr. Ross, Meaford, has gone to Manitoulin Island on a two or three weeks' visit. Rev. Mr. Wallace is occupying Meaford Presbyterian Church pulpit.

THE Rev. James Crawford, B.A., son of John Crawford, of Kilmartin, has been inducted as pastor of the Presbyterian congregation at Niagara. Salary \$1,200.

THE Rev. Mungo Fraser, of Hamilton, preached to his old congregation at Knox Church, St. Thomas, Sunday week. He is passing the summer at Port Stanley.

THE Rev. Mr. Black, recently from England, and who was received at the last General Assembly, is to officiate in Knox Church, Woodstock, during Dr. McMullen's vacation.

THE Rev. J. H. Ratcliffe, of the First Presbyterian Church, St. Catharines, will take his vacation during this month. Mr. Ratcliffe and his family will spend the time on the Canadian shore of Lake Erie.

THE Rev. Hugh Fraser, of Morden, who has been labouring in the China Mission field for two years, has returned to Manitoba on account of ill-health. He is at present visiting his parents at Morden.

THE Rev. T. Nixon, of St. Paul's Church, Smith's Falls, has returned from Portland, Maine, where he has been spending several weeks of rest and recreation. Mr. Nixon has resumed his accustomed work.

THE Rev. A. J. McLeod, of Medicine Hat, was married at Kincardine recently to Miss Lillie McPherson, daughter of Mr. John McPherson, of that place, and granddaughter of Rev. Dr. Morrison, of Owen Sound.

ST. ANDREW'S CHURCH, St. John, N. B., will have incandescent lights in future. Rev. Thomas Smith, of Kingston, formerly pastor of St. Andrew's, conducts the services for three weeks in the absence of Rev. Mr. Macneill.

THE London *Free Press* says: Rev. J. W. Mitchell, formerly of Mitchell, has accepted a call, it is said, from a Presbyterian congregation in Dresden, and will enter upon his duties in connection with the charge immediately.

THE Rev. C. B. Pitblado, of Santa Clara, Cal., who was formerly stationed in Winnipeg, has received a pressing call from St. Andrew's Church, Nanaimo, British Columbia, to become their pastor. The stipend is \$2,000.

MRS. WATT, the indefatigable president of the Manitoba branch of the Woman's Foreign Missionary Society, recently organized two new auxiliaries, one at Rat Portage and the other at Keewatin. There are now thirteen auxiliaries in the North-West.

THE Woodstock *Standard* says: The Rev. Mr. Tolmie, of Southampton, occupied the pulpit at Chesterfield on Sunday, and delivered a most earnest, eloquent sermon. He showed himself well versed in present day theology. His discourse was most interesting.

THE Truro *Guardian* says: The Rev. Dr. Burrows officiated in St. Andrew's Church last Sunday morning. His discourse was exceedingly practical, pleasing and eloquent, and all his old friends among his former charge were delighted to have him in their midst again.

MR. F. S. ST. AUBIN, student of the Presbyterian College, Montreal, preached in the hall to the congregation, Claude, on Sunday week. French Evangelization was his subject and was presented in a highly interesting and instructive manner to an appreciative audience.

THERE is a large number of people from different parts of Canada rusticated at Youghal, near Bathurst village, N.B. Among those there are Rev. G. Bruce, of St. John; Rev. John Mackie, of Kingston, Ont.; Professor Fletcher, of Kingston, Ont.; Principal McMurchy, of Toronto; and Principal Harrison, of Fredericton. Rev. Principal Grant, of Kingston, is expected soon.

THE Dundas *Banner* says: Rev. Mr. Edmison, of Rothsay, formerly minister here in St. Andrew's Church, is spending a few days in town, occupied the pulpit of the Presbyterian Church here on Sabbath last. It is needless to say a host of friends were delighted to see him and Mrs. Edmison, who accompanied him.

THE Ayr *Recorder* says: Last Sabbath Rev. Mr. Peattie, of Toronto, officiated in this church, the pastor being still absent on his vacation. In the morning an earnest Gospel sermon was preached from 1 Tim. i. 15. There was a large congregation present and many listened intently to the earnest words of the preacher.

ON the evening of Sabbath week a large congregation assembled in Stanley St. Church, Ayr, and appeared greatly to enjoy the song service. After the singing of each number the pastor commented in a very instructive manner upon the sentiments of the piece, particularly impressing upon his hearers the necessity of exercising wisdom and love in their efforts at soul-winning.

THE physicians attending Rev. Mr. Boyle, of St. Thomas, report that though it may require some months to fully regain strength for the resumption of his ministerial duties, they yet fail to discover a single evidence that the lungs are at all diseased. They conclude that the hemorrhage was the result of congestion, arising from a severe cold contracted a few weeks before.

THE Rev. Dr. Barras, a well-known United Presbyterian minister from Glasgow, has paid a short visit to this country. He assisted recently at the marriage of his friend, the Rev. Mr. McKay, of St. Alban's, to the daughter of the Governor of Vermont. Dr. Barras came west, and after a brief visit to Toronto and Niagara sailed from New York on the 9th inst. for home.

THE Presbyterian church in the village of Portage Du Fort, that has been closed for some months in order to retint the walls and ceiling, put in new seats, window screens, etc., was re-opened for divine worship on Sabbath week. A large congregation was present. Rev. Dr. Campbell, of Renfrew, accepted the invitation to preach. He was assisted by the pastor, Rev. J. E. Duclos.

A NUMBER of the young people connected with St. Andrew's Church, New Westminster, B.C., gathered at the manse on Friday

evening, the 31st ult., and presented their pastor, the Rev. T. Scouler, with an address expressive of their regard and esteem for himself and wife, also for the deep interest he has always taken in their welfare. The address was accompanied by a purse of money.

IN reply to the many post cards which have been addressed to Dr. Howie and to enquirers in general, we are requested to say that he has no hard and fast terms. Let his expenses be paid from the last point and then he is quite willing to suit himself to the circumstances of the branch or society inviting him to lecture. His subjects are "Missions in the East" and the "Lands of the Bible."

THE Rev. Dr. Robertson has been inspecting the Crofter colonies and interviewing the various crofters. He preached in the school house on Sunday morning week to a large congregation. At the conclusion of his sermon he spoke in commendation of Saltcoats and the district around it, expressing surprise at the order and quiet on the Sabbath. He found the crofters doing well and cheered with the prospects of a good crop.

THE Sabbath school children of the First Reformed Presbyterian Church, Carlton Street, Toronto, and their mission in Dovercourt held their annual picnic to Lorne Park per steamer *Greyhound* last week. The interest taken in the picnic was manifest by the general turnout of the congregation and friends—numbering over three hundred. The games were well contested and liberal prizes were given.

ST ANDREW'S Presbyterian Church, Strathroy, has made a large addition to their manse property and refitted it inside and out at a cost of about \$1,000, and are now proposing to make extensive alterations in the interior of the church, with the view of improving the acoustic properties. Rev. W. G. Jordan, their new minister, is preaching with great acceptance. Large congregations greet his ministry every Lord's Day.

THE *Acton Free Press* says: On Thursday evening last Mr. Frances, a missionary in Kansas, Neb., gave an address at the young peoples' meeting in the Presbyterian Church, Oakville. He dwelt chiefly upon the work of the Spirit and divine guidance. At the close of the meeting, although there were only a dozen present, three volunteered to become foreign missionaries if the Lord should see fit to make them such.

THE *Vancouver World* says: The Rev. John Baikie, of Harrison, Ontario, arrived yesterday afternoon by the express, and although wearied by his long journey preached last evening in the First Presbyterian Church to a good-sized congregation. He was delighted with the grandeur of the scenery of the Rockies and Selkirk, and surprised with the growth and metropolitan appearance of Vancouver. He will occupy that pulpit for the next two Sundays.

THE Rev. Mr. Johnston, of Lindsay carried out a custom generally observed in Britain but rare here, of introducing the newly-ordained pastor to his congregation. Mr. Johnston preached in St. James Presbyterian Church, London, to large and attentive congregations. Rev. Mr. Talling, the newly-inducted pastor of the church, also preached his initial sermon in the afternoon, and his effort is highly spoken of by all who had the pleasure of listening to him.

THE Bowmanville *Statesman* says: Mr. John Clark occupied St. Paul's Church pulpit on Sabbath week, preaching two very able and thoughtful sermons. He reminds one so much of his brother who preached here and was so popular last summer, and although a younger man, he bears promise of being as gifted and talented a pulpit speaker. Notwithstanding the intense heat of the day, the church was well filled by attentive congregations. Mr. Clark preaches for the Sabbaths of the month of August.

THE Rev. Mr. Smith, St. Andrew's Church, Tamworth, when away recently on work in connection with the Presbytery was very busy. Friday and Saturday week he held services at different mission stations. On the Sabbath he preached and dispensed the sacrament at Piccadilly in the morning, drove to Verona and preached in the afternoon and again in the evening at Piccadilly. The new church was packed at night. He reports the cause in a healthy condition in the northern region.

THE Rev. Thomas McPherson has been paid \$1,500 in full settlement of his claims against Knox Church, Stratford. He at once sent \$1,000 of the amount to the treasurer of the Aged and Infirm Ministers' Fund. His intention was to send the other \$500 to the Manitoba College to help pay off the college indebtedness, but learned that the college had recently been left a legacy that had paid off all its debt; he therefore deposited the remaining \$500 in the bank, and will devote it to some of the other schemes of the Church.

A SABBATH school conference, embracing the congregations from Antigonish to Sherbrooke, was held at Lochaber recently. Mr. Boyd addressed the conference on the object of Sabbath school work. Mr. R. A. Falconer and Miss Tena Fraser read excellent papers. In the afternoon Dr. McLeod addressed the conference on "Higher Religious Instruction." Mr. Wood, Mr. McCurdy, Mr. McInnis and Mr. Munro, read papers that were well received. Mr. Grant, missionary at Trinidad, was present at both sessions and took part. In the evening there was a large audience, and Mr. Grant addressed them on his work in Trinidad. All felt they had spent a profitable day.

THE congregations of Dunbarton and Melvin Church, Scarborough, held a united meeting on Monday week for the moderation of a call to a pastor. There was a large attendance. Rev. John Abraham, of Whitby, Moderator of Session *pro tem.*, presided. The Rev. John Chisholm, lately of British Columbia, was proposed, and the call was made unanimous. Should Mr. Chisholm see his way to signify his acceptance, from the experience he has had, he will doubtless make a most efficient minister to these congregations who have had a succession of able pastors. The Presbytery of Whitby will likely dispose of the call at its first meeting to be held at Newcastle on Tuesday.

THE annual picnic of the Wentworth Presbyterian Church, Hamilton, was held at Oaklands last week. The children, their parents and friends to the number of 400 met at the church, corner of Barton street and Smith avenue. From there they were conveyed to the James street wharf by street cars, and to the grounds by the steamer *Maseppa*. The day was about perfect for such an outing, and all seemed intent on having a good time. The programme consisted of the usual sports. The prizes, which were much better than usual, were keenly contested for by the children. Returning by the same route, all were soon landed safely near their own homes, having greatly enjoyed the outing.

THE Rev. Alexander Macdonald, of Ardsclash, Nairnshire, Scotland, preached a sermon in Gaelic in the lecture-room of Knox Church, Toronto, on the afternoon of Sabbath last, taking for his text Luke ii. 25. The room was crowded and the service was heartily enjoyed by the highlanders. Mr. Macdonald is a native of Lewis and after the service he was enthusiastically greeted and welcomed to Canada by numbers of men and women from that romantic and historic island. He and Mrs. Macdonald are visiting the chief points in Canada, and while here he kindly consented to preach to his countrymen in their native language.

A BROOKLIN correspondent writes to the Whitby *Chronicle*: The Rev. W. G. Mills preached in the Presbyterian Church on Sunday, both afternoon and evening. He is a forcible speaker, and delivered his sermons with an earnestness that went directly to the hearts of his hearers. Despite the oppressiveness of the day the speaker was given the closest attention by the large audience that had assembled on each occasion. At meetings held last week, here and at Columbus, it was found that while all were anxious to have the vacant pastorate filled as speedily as possible, yet there were few, if any, who felt prepared to give a call at that time. So far as the Brooklin congregation is concerned, I believe a different feel-

ing now exists, and I am told that at Columbus Mr. Mills was received with as much favour as here. Next Sunday Rev. A. A. Scott, of Carleton Place, will preach for these two congregations.

THE East Presbyterian Church, Toronto, congregational and Sabbath school excursion to Oakville took place lately. It was one of the largest of the season carried by the Hamilton Steamboat Co. The party was accompanied by the band of the Boys' Home, which performed very agreeably and was much appreciated, in token of which a collection, taken up by Mr. Robert Cahoun, amounting to \$5.50, was presented to the band. The kindness and courtesy of the officers of the boats on this deservedly popular route were highly appreciated by all. The excursion was a most enjoyable one.

KNOX CHURCH, Ottawa, was well filled Sabbath week to hear the Rev. Mr. Mutchmor, D.D., of Philadelphia. The preacher took as his text, "The morning and the evening were the first day," and brought most eloquently and impressively before his hearers the necessity for trials and privations in the Christian's life; the meek submissions and grateful sacrifices, together with active Christian endeavor necessary to enable them to work out man's chief end. Vividly he compared the happy result with the fate of the unbeliever or pessimist who was unable at last to say "the morning and the evening were one day."

THE sacrament of the Lord's supper was dispensed in St. Luke's Church, Bathurst, on a recent Sabbath. The preparatory services were held on the previous Friday, when the Rev. Joseph McCoy, of Chatham, preached to the delight and profit of a large congregation. Five persons were received into the fellowship of the Church; of these three were young ladies who still attend the Sabbath school. On Sabbath morning a large congregation packed the church. There were many strangers present. The pastor, Mr. Thomson, was kindly assisted by Rev. Messrs. Bruce, of St. John, and Mackie, of Kingston, Ont.; and Principal MacMurchy, of Toronto, assisted the elders. Mr. Mackie preached in the evening. The services all through were deeply interesting and profitable.

THE Rev. M. G. and Mrs. Henry celebrated their silver wedding at Shubenacadie recently. A large number of persons called and presented congratulations and good wishes. A very pleasant afternoon and evening were spent, and a bountiful supply of strawberries and ice cream, with other refreshments, were served. Among the guests were the following clergymen: Dr. Burrows, Revs. E. Ross, P. M. Morrison, E. S. Bayne, J. Layton, T. Cumming, and A. B. Dickie. Testimony was borne to the high esteem in which Mr. and Mrs. Henry are held in Shubenacadie by the valuable presents given. At the close devotional exercises were conducted by Dr. Burrows, Messrs. Bayne and Dickie, and all separated with pleasing recollections of Mr. and Mrs. Henry's silver wedding.

IT is very gratifying to state that the Rev. Robert Henderson has been blessed with a remarkable measure of success since his ordination and induction into the pastoral charge of Bayfield and Bethany, in Huron Presbytery, on May 27 last. His first communion services in Bayfield were held on Sabbath, July 20, on which occasion he was assisted by his brother, the Rev. Andrew Henderson, M.A., of Atwood, when to the fifty-six members before on the communion roll there were added twenty-six, eighteen on profession of faith and eight by certificate, almost fifty per cent. of an increase. The communion services were very solemn and impressive, and were much enjoyed by the congregation. About 110 in all, including visitors, observed the communion, making much the largest number ever known in the history of Bayfield Church. May God bless the work yet more and more abundantly!

THE *Berlin Telegraph* says: Preparatory services in connection with the communion were held in St. Andrew's Church lately. The Rev. Dr. Wardrope, of Guelph, who conducted the services, preached an able and impressive discourse, and, in the course of the evening, baptized the infant child of the Rev. Mr. Winchester. At the close of the devotional services, the Doctor, who was Moderator of the Session during the late vacancy, was presented with a purse as a slight recognition of his kind attention to the interests of the congregation. Mr. King, who made the presentation on behalf of the managers, expressed their grateful sense of the warm friendship which the reverend gentleman had always shown the people of St. Andrew's. The Doctor replied in most kindly terms. The first communion in the church since the induction of the Rev. Mr. Winchester was held. There was a large attendance at both diets of worship which were deeply interesting.

THE Presbytery of Pictou visited the congregation of Glenelg, Wednesday, the 23rd ult. Mr. K. J. Grant, who was present as a corresponding member, preached and spoke on mission work in Trinidad. To the questions of the Formula very satisfactory answers were given by the minister, elders and managers. Prayer meetings and Sunday schools are maintained in the various sections of the congregation. At Caledonia, Upper and Lower, and at East River Sabbath schools are kept up summer and winter. Financial obligations are promptly met, commendable liberality is shown in contributing to the schemes of the Church and there is no debt. On Thursday, Presbytery met at Union Centre. Mr. Grant preached and gave much interesting missionary information. The answers given to the questions of the Formula brought out the information that the minister is faithful in the discharge of his duties, is well supported by a large body of excellent elders, and that prayer meetings and Sabbath schools are well maintained throughout the congregation. At both Glenelg and Union Centre members of Presbytery congratulated the congregations and their pastors on their evident prosperity, and expressed the hope that they might abound more and more in the work of the Lord. Excellent addresses were given at Glenelg by Messrs. McCurdy, Grant and H. K. Maclean, and at Union Centre by Messrs. Grant, J. F. Forbes and A. Boyd.

SOME time since a good audience assembled in First Presbyterian Church, Truro, to listen to and take part in the exercises in connection with the commemoration of the fiftieth anniversary of the Sabbath school in connection with the congregation. Mr. C. M. Dawson, the present superintendent, presided, and after opening devotional exercises, including an impressive prayer from Dr. McCulloch, stated the object of the meeting in a few appropriate words and called upon Mr. Alexander Miller to give an historical sketch of the Sabbath school. Mr. Miller's paper was most interesting and instructive. He said it is more than fifty years since Sabbath schools were held in connection with this congregation, but it is about fifty years since the school of which the present is the successor was organized. The school first met in the old academy building which stood on what is now Walker street. It had six male and two female teachers. The names of the Archibalds, Blanchards and Millers of course predominated. For some time Dr. McCulloch acted as general superintendent. Edward Blanchard was the first regularly appointed superintendent. When he left Truro he was succeeded by Mr. Isaac McCurdy, and he in turn by Mr. Calkin, who acted until the division of the congregation. Mr. Miller gave some more interesting descriptions of the scenes in the town and in the school in the old days and made interesting comparisons with the present. The Baptists were the first to organize after the First Presbyterian. Their first school was formed by Rev. Mr. Maine, of Onslow, in 1840. Mr. David Page was the first superintendent. Now there are nine Sabbath schools in Truro, with a staff of 150 teachers. Mr. Miller's paper was closely listened to and very much appreciated. Short and interesting addresses were given by Mr. Calkin, Mr. Flemming, of Folly Village, Dr. McCulloch, Rev. Mr. Ainley, the new pastor of the Methodist Church, who made his first appearance as a Truro pastor, and by Mr. William Cummings. The choir furnished excellent music and the whole evening passed very pleasantly.

THE Stratford *Beacon* says: A meeting of Knox Church congregation, Stratford, was held on Tuesday evening week to consider the question of moderating in a call to a minister. Rev. Mr. Turnbull, of St. Mary's, Moderator of Session, presided, and Mr. J. McIntyre acted as secretary. After the meeting decided by a vote that they were prepared to go on with the call, the name of Rev. Robert Johnston, of Lindsay, was submitted by Mr. A. F. Hamilton and Mr. James Dow, and it was immediately decided, with the marked approval of all present, to extend a call to that gentleman. After some discussion it was decided that the annual stipend should be \$2,300, payable monthly in advance. Rev. Messrs. Turnbull, of St. Mary's; Hamilton, of Motherwell, and Messrs. F. D. Hamilton and G. Hunter were appointed a commission to bring the matter before the Presbyteries of Stratford and Lindsay and state the reasons why the call should be sustained. Messrs. F. D. Hamilton, W. Ireland, James Bennoch, J. G. McIntyre, J. P. Macdonald, James Macdonald, Jos. Rankin, A. F. Hamilton, G. Hunter and David Garden were nominated a committee to prepare the reasons. The Presbytery of Lindsay meets on the 26th inst., and it was agreed to ask the Stratford Presbytery to hold a special meeting in order that the call might be forwarded to Mr. Johnston in time for that meeting. Should the Rev. Mr. Johnston see fit to accept the call so unanimously extended, the Presbytery of Stratford is to be congratulated on this accession of strength to its ranks. The meeting, which was very harmonious, closed in the usual form. Afterwards a number signed the call.

A congregational meeting of West Presbyterian Church, Toronto, was held last Thursday evening for the purpose of calling a pastor to fill the vacancy caused by the recent retirement of the Rev. Robert Wallace. Rev. D. J. Macdonnell presided over a well-attended meeting. All present took an active interest in the proceedings. After a short service of prayer and singing Mr. Macdonnell explained the various steps to be taken to have everything done decently and in order. He then asked for nominations of candidates for the pastoral charge of the congregation. While names were being proposed considerable misunderstanding of the methods of procedure arose, and Mr. Macdonnell had time and again to explain the rules. Short addresses were delivered by Messrs. James Watt, H. Dickson, John Gordon, A. McCall, James Oak, Robert Little, A. R. Williams, A. F. Webster, James Gibson, David Millar, W. Carlyle, A. Doole and Dr. Todd as to the stamp of a pastor the congregation required. A ballot was taken on the several names submitted. The first vote resulted in a large majority for Rev. Dr. J. H. George, of Belleville, and by a vote of the members present his nomination was made unanimous. Dr. George began life in the ministry as a member of the Methodist Episcopal Church. He graduated from Victoria College, and subsequently took a post-graduate course at Boston. For several years he has been pastor of St. John's Presbyterian Church, Belleville, where his efforts have been crowned with marked success. His congregation is said to be one of the most prosperous and progressive in Eastern Ontario. His ordination and induction to the charge of the West End Presbyterian Church will take place as soon as can be arranged for. The stipend mentioned in the call is \$2,000 per annum. It was noticeable that all those who spoke at the meeting dwelt on the advisability of having a pastor who would be successful with the younger members of the congregation. They were all confident that a man possessing such qualities would make the West End Church one of the most flourishing in the city.

THE reception tendered by the congregation of St. James Presbyterian Church, London, to their new pastor, Rev. Mr. Talling, was a very enjoyable affair to all concerned. Refreshments in abundance were served by the ladies of the congregation in the lecture hall in connection with the church in the early part of the evening, after which the friends adjourned to the body of the church, completely filling it. The proceedings were opened with religious ceremony, Rev. William McDonough, of the London West Methodist Church, leading in prayer. On the platform were Revs. W. J. Clarke, W. S. Ball, William McDonough, M. P. Talling, Gordon, George Boyd, Johnston and R. Neale. Rev. Mr. Ball occupied the chair, and read a letter of regret from the congregation's late pastor, Rev. D. McGillivray, after which he made a short and amusing address to the assemblage, remarking that St. James Presbyterian Church had given their new pastor a good start. In the name of the Methodists and all the sister congregations he welcomed Mr. Talling to the bosom of the societies. Rev. Mr. Gordon then spoke for a few minutes, expressing the hope that they, as a congregation, would co-operate with their pastor. He wished them every success. A number of children then came forward, and surrounded the altar railing, and sang a welcome to Rev. Mr. Talling, at the conclusion of which a very large and handsome basket of roses was handed to the surprised pastor, who replied kindly to the boys and girls. After a well-rendered selection by the choir, Rev. W. J. Clarke spoke vigorously to the congregation on the way they should treat their minister and each other. The chairman then introduced Mr. John Cameron as an old resident of the city and a layman of the Presbyterian Church. Mr. Cameron was well received, and dwelt particularly upon the laity's position in the religious world. Rev. Mr. Boyd was next introduced, and extended to Rev. Mr. Talling, on behalf of the Methodists of the city, the right hand of fellowship, continuing in a very earnest and impressive strain on the necessity of more co-operation in the Lord's vineyard. Rev. Mr. Johnston, of Lindsay, followed a selection by the choir, speaking enthusiastically of Mr. Talling as a man of sterling qualities, and one whom they could all learn to love. Another chorus from the choir preceded Rev. Mr. Talling, who expressed his deep gratitude to all present for the hearty manner in which they had received him, and he had no doubt as to what the future would be between himself and those among whom he was to labour.

PRESBYTERY OF WINNIPEG—This Presbytery met in Knox Church, Winnipeg, on the 22nd of July. There were nine ministers and four elders present. The Rev. C. P. Way was upon petition from Keewatin appointed to the charge of that congregation for six months. The Presbytery having been instructed by the General Assembly to prescribe the classes in Manitoba College to be attended by Mr. Way next session, it was agreed after conference with him, to specify the classes in Systematic and Pastoral Theology and Apologetics as those to which he is to give attendance. Standing Committees were struck, the following being Conveners: Home Missions, Dr. Bryce; Foreign Missions, Professor Hart, State of Religion, Dr. King; Sabbath Observance, Mr. A. McFarlane; Sabbath Schools, Mr. John Pringle; Finance and Statistics, Mr. A. B. Baird; Temperance, Mr. Jos. Hogg; Examination of Students, Mr. Jas. Douglas; Systematic Beneficence, Dr. Duval; Maintenance of the Theological Department of Manitoba College, Dr. Bryce; Aid and Infirm Ministers' and Widows' and Orphans' Funds, Mr. John Hogg. Leave having been granted by the General Assembly to take Mr. Jonas Johnson on trial for license, his case was remitted to the committee on the examination of students to assign subjects for examination, with a view to licensure and ordination. A discussion of Home Mission matters brought out the fact that there are two places within the bounds of the Presbytery that need and ask for services, namely, the saw mills at the mouth of Rainy River, where a considerable number of men are employed during the summer and the fishing camps on the shores and islands of Lake Winnipeg, where especially during the autumn months many men find employment. Captain Robinson has made offers of free transport for the missionary and is urging upon the Presbytery the undertaking of this work. Both matters were referred to the Presbytery's Home Mission Committee with a view to speedy action. Arrangements were made for

the dispensing of ordinances in the fourteen mission fields of the Presbytery and the sum asked from the Presbytery for the maintenance of the Theological Department of Manitoba College was apportioned to the various congregations. The next meeting of Presbytery is to be held on the 16th of September.—ANDREW B. BAIRD, *Pres. Clerk*.

PRESBYTERY OF MINNEDOSA.—The regular meeting of the Presbytery of Minnedosa was held at Neepawa on the July 23. J. McArthur, Moderator. A loan from the Church and Manse Building Board for a church at Bridge Creek was recommended to the favourable consideration of the Board. Mr. McEwan reported for the deputation appointed to visit Birtle, that the congregation was doing as well financially as could be expected, and that owing to general depression in business and the exodus from the place, Birtle would need even more assistance than it had been receiving in the past. Mr. Stalker, treasurer of the Presbytery Fund, submitted a report showing that during the year \$70 had been received and disbursed, and that there was a further claim of \$11. It was agreed that the Moderator and Clerk with Messrs. Colter, Hodnett and Stalker be a committee to strike standing committees. This committee afterwards reported and their report was adopted as follows, the first named being Convener: Home Missions—D. Stalker, J. McEwan, William Hodnett, S. C. Murray, J. O. Fraser and G. L. Smellie. Foreign Missions—A. T. Colter, J. McArthur, D. Stalker and A. B. Harris. State of Religion—R. Gow, D. M. Jamieson and A. Smith. Finance and Statistics—S. C. Murray. Maintenance and Theological Education—J. McArthur, R. Gow and James Broadfoot. Sabbath Schools—A. J. Colter, James Patterson, James Lang and Charles Webster. Sabbath Observance—J. Halliday, J. McArthur and Walter Murray. Examination of Students—James McEwan, J. M. Wellwood, D. Stalker and A. T. Colter. Temperance—William Hodnett, H. C. Ross and J. D. McMillan. Systematic Beneficence—S. C. Murray and W. F. Young. Arrangements were also made for the dispensing of ordinances in the mission fields: Arden, D. Stalker; Rosedale, S. C. Murray; Bridge Creek, S. C. Murray; Strathclair, James McEwan; Rosburn, J. McArthur; Russell, R. Gow; Binscarth, William Hodnett; Shellmouth, G. Laird; Saltcoats, J. McArthur; Yorkton, William Hodnett, Langenburg, Crescent Lake and Lake Dauphin were left in the hands of the Convener of the Home Mission Committee to make the best arrangements possible. The resolution from the session of Birtle laid on the table at last meeting was again taken up when it was agreed that request be made in the regular way for supplement, and that a full statement of the case be presented and in the event of failure the Presbytery overture the Synod and General Assembly with a view to securing some definite expression as to the obligations of the church to supplement the salaries of ministers in augmented congregations. It was also agreed that Seaburn be supplied in connection with the Rosburn field instead of Binscarth. Arrangements were made for opening up a field to be called the Olanah field. Letters were read from the Department of the Interior, also from Mr. McLeod, of Lake Dauphin, anent church site, and the Clerk was instructed to communicate with the parties and deal with the matter. The resignation of Mr. Hodnett was also again taken up and it was agreed to write the congregation of Birtle to appear in their interests at the next regular meeting of the Presbytery and Mr. McArthur was authorized to attend to the same. Mr. Colter was appointed Moderator for the next six months, or until such time as his successor may be appointed. Mr. Sutherland gave an account of his work in the Sunday school work. It was agreed that a special meeting of the Presbytery be held in Minnedosa on the 7th of August and that the next regular meeting be held at Birtle on September 17.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, Tuesday, July 29; present twenty-one ministers and one elder. Dr. W. Clarke, of Bracebridge, was elected Moderator for the next six months. The site of a new church building at Beeton was approved. The reports of the commissioners to the General Assembly were dispensed with as unnecessary in view of ample information furnished by the press. Resignation of the charge of the congregations of Hillsdale and Elmvale was tendered by Mr. G. Crow after a pastorate of over thirty years, on account of enfeebled health. After some remarks showing the respect in which Mr. Crow is held by the brethren, the resignation was left over till next regular meeting, at which the Session and congregation are cited to appear for their interests. The resignation of the Wyebridge congregation tendered by Mr. Currie in March was considered in connection with the report of a commission appointed to deal with the matter. After discussion it was unanimously agreed not to accept the resignation. A call from Chester to Mr. J. Leishman, of Angus and New Lowell, transmitted by the Toronto Presbytery, was left over to an adjourned meeting, to be held on August 19, when parties interested will be heard. A call from Erskine Church, Hamilton, to Dr. Campbell, of Collingwood, was laid over in the same way. A circular was received from Dr. Cochrane showing the amounts desired from this Presbytery for Home Missions and Augmentation of Stipends for this year. The Presbytery's Convener was instructed to apportion the sums among the congregations, and issue circulars in due season. Owing to representation made, the missionary in Medonte, Vasey and Victoria Harbour, and a delegate from each station, are required to attend Presbytery on August 19, in order that their condition may be ascertained. A report was presented by Mr. D. D. McLeod, Committee to provide a horse for use of the missionary at Sundridge. The committee procured the money necessary, and forwarded to the station a horse, with bridle at a cost of \$127. With the report there was a letter from the missionary gratefully and eloquently acknowledging the reception of the "beautiful creature." The report was received and cordial thanks given to Mr. McLeod. The Home Mission Committee was instructed to procure a missionary for Bng Inlet. Mr. Sturgeon was appointed to administer ordinances at Black River. Messrs. William T. and David Inglis, Ellesin, brothers, applied to be recognized as students in Knox College with a view to the ministry. On report of a committee of examination it was agreed to certify the former for the second year preparatory course, and the latter for the first year. The Clerk was instructed to write to Dr. Reid respecting the forwarding of the Minutes of Assembly, of reports and other papers of Assembly Committees, proposing that if practicable these should be forwarded to Moderators of Session direct by mail or by express.—ROBERT MOODIE, *Pres. Clerk*.

OBITUARY.

ELIZABETH C. STURROCK.

Miss Lizzie Sturrock, who for the last thirteen years was engaged in tuition in the public schools of Toronto, and latterly in Wellesley School, was suddenly and unexpectedly removed by death last week. Having been a member of the faculty of the Canadian Chataqua from the commencement, Miss Sturrock was over at Niagara, and took part in the proceedings as usual. She was attacked with fever, and after fourteen days' illness her useful life on earth was closed. As a teacher she was remarkably successful and was highly esteemed. She was brought up in connection with Bay Street and subsequently Erskine Presbyterian Church, and for a number of years was a valued teacher in the Sabbath school, having charge of the infant department. She lived an earnest, unselfish, consistent Christian life, leaving behind her, in the memories of all who knew her, grateful and pleasing recollections of a friendship marked by uprightness and amiability. The premature termination of a useful and promising life is one of those mysteries before which one can only submissively bow, knowing that the Supreme Disposer of events doeth all things well.

British and Foreign.

THERE is not to be a religious column in the British census schedule next year.

IN Manchester Presbytery it has been resolved to visit all the congregations in turn.

THE Rev. T. Nisbet, of Orange, New South Wales, is likely to be called to Melbourne.

A LIBRARY intended exclusively for women, the first of its kind, is about to be opened in Turin.

SIR RICHARD TEMPLE declares that the peasantry of Nazareth are the handsomest in the world.

CARDINAL NEWMAN is so weak that he has to be carried to the altar in the Birmingham oratory on a chair.

ONE ruling elder and fourteen pre-unionist ministers were present during the sittings of the Irish General Assembly.

A NEW Church is to be erected at Lochbaddy, near Lochboisdale, by the Highland Committee of the Church of Scotland.

DR. GEORGE MATHESON, of Edinburgh, has ready for the press a work on "The Spiritual Development of St. Paul."

THE Rev. Theodore Johnston, of Strathblane, has settled out of court an action brought against him for breach of promise.

THE Rev. John McNeill will spend his August holidays at Inverkip, on the Clyde, where some of his youthful years were passed.

A COLONY of temperance and vegetarian friends is being formed in East Kent. Land has been secured between Canterbury and Herne Bay.

THE Prince of Wales laid the foundation-stone in connection with the restoration of St. Saviour's, Southwark, the future cathedral for South London.

DR. GEORGE D. BOARDMAN, the son of Mrs. Judson by her first husband, was one of the American delegates to the Peace Congress in London.

DR. WILLIAM PIRIE, of Arbroath, an active worker in the Abbey Church, where his father is an elder, has been appointed a medical missionary to China.

THE Rev. John Reid, of Riccarton, has been ordained as assistant and successor to Dr. Johnstone, of Minnigaff, who has been fifty-four years minister of the parish.

THE Sunis and the Shias, two rival sects of Indian Mahomedanism in Delhi, are engaged in a deadly feud, the dispute being over the proper way to pronounce Amen.

THE Rev. John McNeill will delay till October his decision respecting the invitation to Westminster chapel, of which the late Samuel Martin was the honoured pastor.

A JESUIT priest has been sentenced at Strasburg to three years' imprisonment for inducing a lady to commit perjury in order to secure a legacy of 66,000 marks for the Jesuits.

MR. THOMAS DISHINGTON, an elder in North Leith Church, who has died in his ninetieth year, belonged to a family which held the office of sheriff in Orkney for upwards of a century.

AN open-air demonstration, organized by the congregations in South London, similar to those recently held in the East, West, and North, took place in Southwark-park on a recent Sunday afternoon.

SUCH is the rush to see the Oberammergau Passion Play, that all cannot be supplied with tickets and lodgings. The audiences some days number 7,000. Princess Beatrice will witness the performance.

MR. WELLESLEY C. Bailey gave an address recently in Rosneath Church on the mission to Indian lepers, of which he is secretary; the collection at the close in aid of the mission amounted to \$1,030.

THE Rev. Dr. McEwan, of London, and about sixty of his Sunday school teachers were conducted recently over Westminster Abbey by Archdeacon Farrar, who explained to them the objects of interest.

SIR GEORGE TREVELYAN, writing on disestablishment in Wales, says the Liberal party is "unanimously determined that the great wrong of the Welsh people shall be promptly and thoroughly removed."

THE Rev. Daniel T. Robertson, M.A., has been ordained in Trinity Church, Greenock, as a missionary to China by the Free and United Presbyterian Presbyteries unitedly. Dr. Hugh Macmillan preached.

A NEPHEW, who thinks he should have the disposal of the fortune made by the industry of his uncle, is contesting the will by which Mr. Thomas Hope left nearly \$400,000 to establish a hospital at Langholm.

PROF. KNIGHT, of St. Andrew's, is to be one of the lecturers in the Robert Elsmere Hall projected by Mrs. Humphrey Ward. It is nearly ready for the reception of residents, and the lectures will begin in October.

LORD WELLWOOD has decided that the records of Edinburgh Presbytery for 1586, 1591 and 1601, which have been in the university library for two centuries, are authentic and inalienable, and must therefore be delivered to the Presbytery.

THE present year will mark the title of the Lady Wranglers' year. Their signal successes at Cambridge have been followed up in London by three ladies taking their M.A. with first class in classics. Oxford, however, makes a very poor show.

MR. MOIR, who leads one of the most hopeful efforts to introduce Christianized commerce into Africa, is a grandson of the late Dr. D. M. Moir, the "Delta" of *Blackwood*. One of "Delta's" daughters is the wife of Prof. Milligan, of Aberdeen.

THE leading Jews in London, headed by the chief rabbi, are about to present Cardinal Manning with an address of congratulation on his silver jubilee, expressing their grateful remembrance of his pleading in behalf of the persecuted Hebrews in Russia.

THE Rev. John Allan, M.A., has just completed the forty-seventh year of his ministry in Garmouth, the Elginshire parish in which Charles II. signed the Solemn League and Covenant. A colleague and successor, Rev. G. Gardiner, was appointed to Mr. Allan some ten years ago.

MR. MACGREGOR, of Appin, whose new church was opened the other day by Drs. Norman Macleod, of Edinburgh, and Stewart, of Nether Lochaber, was the first minister of the Church of Scotland to preach to Scotsmen in British Columbia. The seats in the new church at Appin are all free.

At a conference at Bangor of representatives of the churches in North Wales, it was resolved to ask the English Presbyterian Conference at its approaching annual session at Mold to consider the relation of these churches to the higher courts of the connection, with a view to constituting them a separate Presbytery.

SIR COMER PETHERAM, whose name was given by the *Tablet* in a recent list of pervers as having been baptized on his supposed death-bed by a Jesuit priest, informs the *Indian Witness* that he has no knowledge of the affair, and that if he was baptized at all it was while he was unconscious from heavy doses of narcotics.

MR. THOMAS OLIPHANT, a well-known educationist, and the first rector of the Free Church of Scotland Normal School, died recently at Bridge of Allan in his seventy-seventh year. He was a member of St. George's congregation, Edinburgh, of which he was elected an elder in 1848. Dr. Candlish and afterward Dr. Alex. Whyte found in him a valued and zealous helper in all good work.

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HOUSEHOLD HINTS.

POTATO PUDDING.—One-quarter pound of mashed potatoes, one-quarter pound of flour, one quart of milk, three eggs. Salt to taste. Butter pan generously and bake half an hour in a hot oven. Serve with hard sauce.

CREAM PIE.—Beat four eggs with a teacupful of sugar, add half a pound of butter, two tablespoonfuls of flour and a pint of milk; mix well and pour over a pint of boiling milk, stir until cool, flavour with extract of vanilla. Bake in deep pans lined with rich crust.

BEET PASTE.—Boil two large blood-red beets until tender. When cold pare and mash fine and run through a sieve. Add to one quart of the beet pulp one cupful of sugar, one-half cupful of lemon juice and half a teaspoonful of cinnamon; then bake in a hot oven until no longer sloppy.

PLUM BALLS.—Select large, ripe plums, wash them well, and make in each one a deep cut with a sharp knife. Make a smooth, soft paste, cut with a biscuit cutter, a circle of dough rolled very thin, place in it one of the large plums or two small ones, one teaspoonful of sugar, and a small lump of butter; pinch together the edges of the dough, and bake quickly.

BEACH BISCUITS.—Two quarts of flour, two tablespoonfuls of baking powder, one heaping cupful of butter, one-third of a cupful of sugar, and milk to make a soft dough. Cut the biscuits with a biscuit-cutter after rolling very thin. Grease the top with butter, then place over this another biscuit. When baked it is easy to slip them apart to spread with grated cheese moistened with a very little milk.

BLACKBERRY SYRUP.—Express the juice from the desired quantity of berries. For each pint of this juice take one pound of brown sugar, one pint of water and boil to a thick syrup. When done mix the blackberry juice and syrup together, and boil twenty minutes, stirring constantly. Take off the fire and add a wineglassful of brandy for each quart of syrup. When perfectly cold, bottle and cork down tightly for use.

CHERRY TURNOVERS.—Pit large, fresh cherries, and over each quart of fruit sprinkle one cupful of sugar, and let it stand three hours. In one pint of good buttermilk stir one-half cupful of lard, one-half teaspoonful each of salt and soda, with flour to make a dough stiff enough to roll out. Roll out the dough into a circle the size of a fruit-plate, drain the cherries from their juice, spread them over one-half the crust, cut the upper half crust into strips and twist, and fold over and bake in a hot oven.

CURRANT PICKLE.—An excellent relish to be eaten with meats. Pick and stew ripe currants in just as little water as will cook them. Barely scald them, that the fruit may not be broken. Carefully boil, for half a gallon of currants, one pint of pure cider vinegar, three-fourths of a pint of granulated sugar, one-half teaspoonful each of cloves, cinnamon and ginger. When cold strain and pour over the currants.

PICNIC NECTAR.—To one quart of new milk add the beaten yolks of two eggs and one tablespoonful of triple extract of lemon, frothed well. Let it boil up once, remove from the fire, cool, then bottle. Serve in glasses with cracked ice. Make on the morning it is wanted for the beach party. A large quantity may be made, and part of it flavoured with vanilla if desired.

PINEAPPLE PIE.—Pare, remove the eyes, and grate one large pineapple; measure, and to each pint allow three-quarters of a pound of sugar, a quarter of a pound of butter, five eggs and a half pint of cream. Beat the butter, sugar and yolks of the eggs together until light; add gradually the cream, the grated pineapple and the whites of the eggs beaten to a froth. Line two pie-tins with puff-paste, fill them with this mixture and bake thirty minutes in a moderate oven. Set away to harden, and serve with soft custard.

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The publishers of *The Canadian Queen* will give a free trip to Europe to the person sending them the largest number of words constructed from letters contained in the name of their well-known magazine "THE CANADIAN QUEEN." Additional prizes consisting of Silver Tea Sets, Gold Watches, China Dinner Sets, Portiere Curtains, Silk Dresses, Mantel Clocks, and many other useful and valuable articles will also be awarded in order of merit.

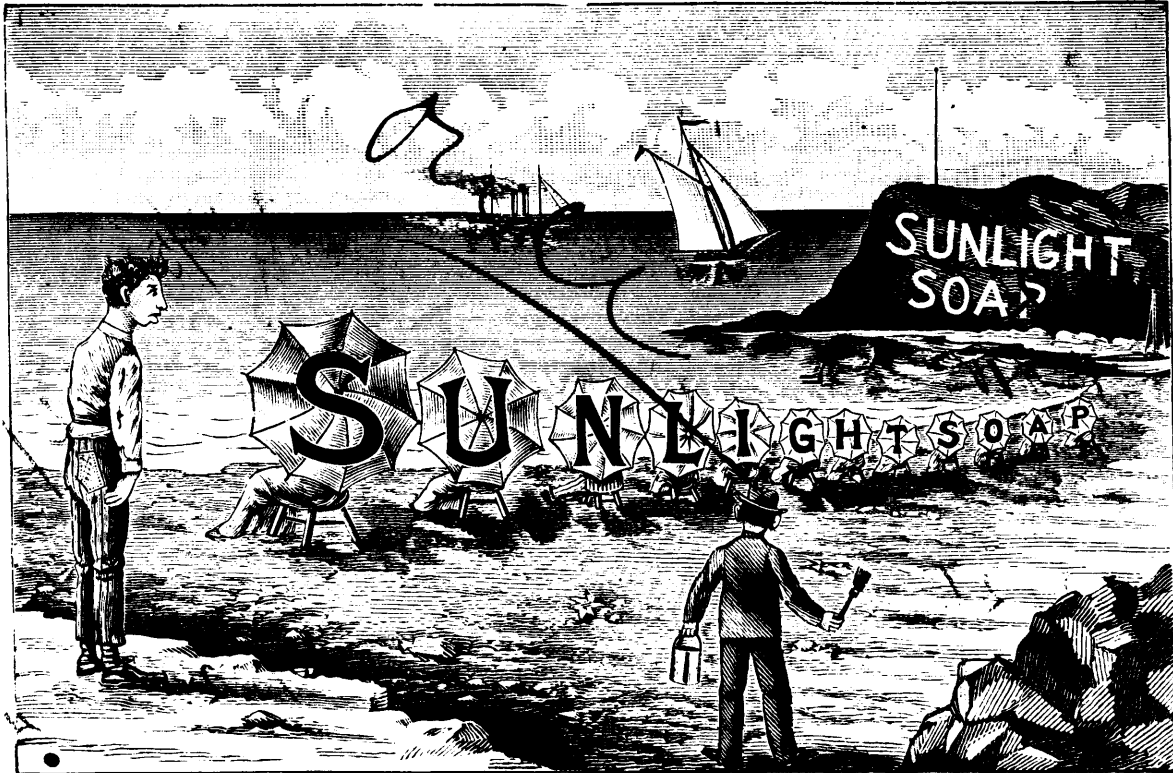
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As pure and harmless as the finest imported castile soap. Washes the coarsest and finest things equally well. As it does away with most of the rubbing, it reduces the wear and tear on both yourself and your clothes. Over one million families use it. Do you?

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Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearlina, or "the same as Pearlina." It's false—they are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers.

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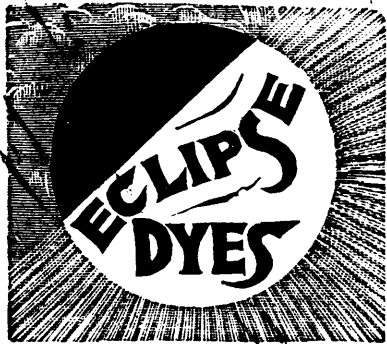
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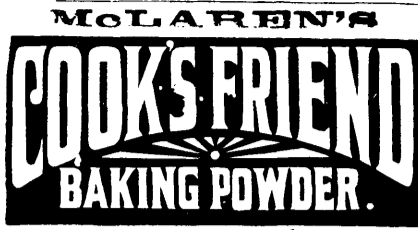
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Is absolutely pure and it is soluble.
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Miscellaneous.



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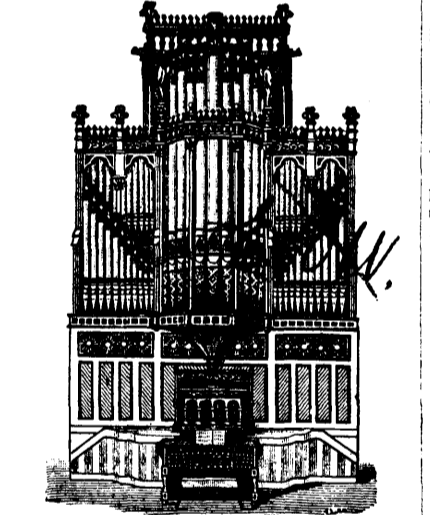


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Miscellaneous.

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MARRIED. On Tuesday, August 5th, at 1225 Dorchester street, Montreal, the residence of the bride's father, by the Rev. Prof. Gregg, D.D., assisted by the Rev. R. H. Warden, D.D., William R. Gregg, of Toronto, to Grace Wjeth, eldest daughter of Wm Angus, Esq., of Montreal.

DIED. At Lachine, on 2nd August, Fergus C. G. younger son of the Rev. Charles B. Ross, Lachine.

MEETINGS OF PRESBYTERY.

BARRIE-At Barrie, Tuesday, 30th September, at 11 a.m. BRUCE-At Port Huron, on 17th September, at 9 a.m. COLUMBIA-In St. Andrew's Church, New Westminster, 2nd Tuesday September, at 3 p.m. GUE PH-In St. Andrew's Church, Guelph, on Tuesday, 16th September, at 10.30 a.m. HAMILTON-Adjourned meeting in Hamilton on 14th August, at 10 a.m. HURON-In Hensall, on 9th September, at 10.30 a.m. KINGSTON-In St. Andrew's Church, on the third Tuesday in September, at 3 p.m. LINDSAY-At Cannington, Tuesday, 26th August, at 10.30 a.m. LONDON-The Presbytery of London will meet in Knox Church, St. Thomas, for Religious Conference, on Monday, 8th September, at 3 p.m., and for business on Tuesday, 9th September, at 10 a.m. MAITLAND-At Wingham, on Tuesday, 9th September, at 11.15 a.m. MONTREAL-In Convocation Hall, Tuesday, 30th September, at 10 a.m. ORANGEVILLE-At Orangeville, on 9th September, at 10.30 a.m. OWEN SOUND-In Division Street Hall, on 16th September, at 9 a.m. PARIS-In Dumfries Street Church, Paris, on 2nd September, at 10.30 a.m. SAUGERN-At Mount Forest, on 9th September, at 10 a.m. STRATFORD-At Millbank, on 8th September, at 2.30 p.m. TORONTO-The first Tuesday of September, at 10 a.m. WINNIPEG-In Knox Church, Winnipeg, on Tuesday, September 16, at 7.30 p.m.

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Miscellaneous.



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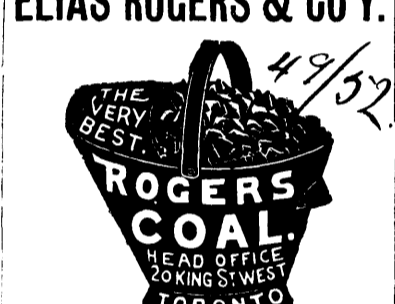
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Miscellaneous.

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THE COLLEGE WILL RE-OPEN ON SEPTEMBER 15.

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While MISS LAY will conduct it on the same general principles, which have made it so successful in the past, she will introduce some improvements, which will keep it in line with the best Schools of its kind. The PRINCIPAL will be assisted by accomplished PROFESSORS and TEACHERS in every department. The COURSE OF STUDY is arranged with reference to UNIVERSITY MATRICULATION. Attention is called to the PRIMARY Department, which furnishes the best preparation for the more advanced grades of the School. Special advantages are offered in MUSIC, ART and the MODERN LANGUAGES.

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