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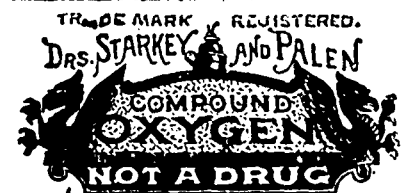
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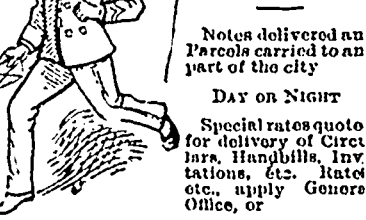
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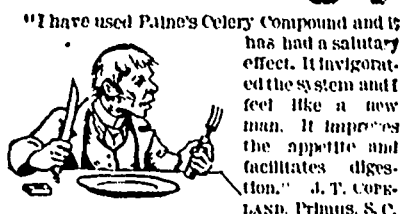
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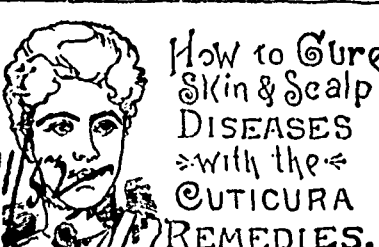
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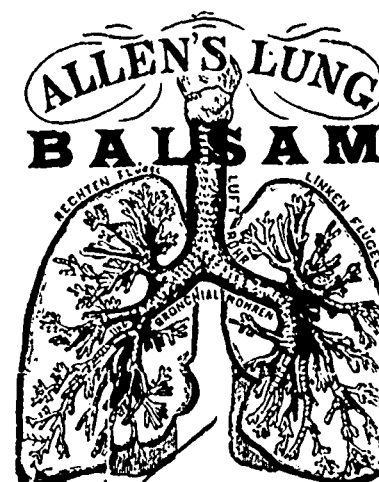
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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, JULY 3rd, 1889.

No. 27.

Notes of the Week.

THERE is to be a move made in the Free Church of Scotland, for increasing the stipends of the ministers; or rather of making \$1,000 the minimum stipend a minister is to receive. This has already been accomplished in the English Presbyterian Church, which may justly boast of having taken the lead in this particular direction.

THE *Belfast Witness* concludes an article on the Irish Assembly with these words: The Assembly which has now closed was one of the quietest and happiest ever held. There was almost no excitement at it. Scarcely a jarring note was sounded. Not a breath of passion ruffled the smooth waters. There was a large amount of work to be done, and it was done, we believe, with greater satisfaction to all parties concerned than at any Assembly within living memory. We can heartily congratulate the reverend Moderator on having had the good fortune to preside over an Assembly which it will be a pleasure to him to look back upon, and the whole Church on having enjoyed a meeting which must signally redound to the advantage of its highest interests.

THE Toronto Children's Fresh Air Fund inaugurated last year is one that ought to enlist the sympathies of every humane heart. The good accomplished last year was far beyond what can be tabulated. To bring gladness and sunshine into the gloomy lives of little ones whose opportunities of healthy enjoyment are far from numerous, is an aim worthy of a true philanthropy. This year the promoters of this laudable movement have begun operations and their hands ought to be strengthened by a generous support. Those who are interested in its success are requested to send subscriptions to Mayor Clarke, City Hall, or to Mr. J. J. Kelso, Hon. Secretary-Treasurer, 103 Bay Street. Donations of children's clothing, books or toys, will be received by Mr. Edward Taylor, corner of Simcoe and Richmond Streets.

KING HUMBERT I. of Italy, testifies his personal interest in the Bicentenary of the Glorious Return by sending to M. Pons, the Moderator of the Table, 5,000 francs to be divided between the college and the Waldensian Hall, which is to be inaugurated on the day that commemorates the close of their exile. In transmitting this princely gift, Signor Visone, minister of the royal household, thus writes: The event, which is so justly the cause of exultation to many citizens who have set the example of manly virtues, is also hailed with joy by our king, who knows well the steadfast devotion of the Waldenses to the House of Savoy. This devotion to the dynasty, accompanied by warm love to their country, has supplied to Italy brave soldiers, and deeply attached sons and daughters. His majesty testifies what are his sentiments toward this devoted people by the accompanying gift.

THE *Christian Leader* says: One test of a good tune, as of a good book, is that it lasts. The most popular air may be the most ephemeral. A less popular melody may grow in favour and win its use for centuries. The mere fact that a tune has lasted for generations is so far proof that it is a good one. So Mr. Spurgeon is safe in prophesying a general oblivion for Sankey's light arias, and in declaring that there is sound stuff in "Hampshire," "Derby," and "Calcutta." He has a sneaking kindness for the old fugal tunes, with the parts running after each other. One thing is noticeable in Mr. Spurgeon's racy comments on singing. He says that he always chooses the tunes as well as the hymns at the Tabernacle services. This is another indication of how the master hand makes itself felt in every department of work and worship at the Tabernacle.

THE *Christian World* says:—Professor Blackie has been paying his usual annual visit to London, and his many friends must have been glad to observe that, though he is now about eighty years of age, he retains the freshness of heart and brain, and the elastic vigour of body, for which he had so long been distinguished. To hear him read or, still better, sing, with dramatic accompaniments, his own poetry, is a rare intellectual treat. When, for instance, he

makes a drawing-room ring with the graphic stanzas of his splendid national ballad on Jenny Geddes, one seems to be present in the old cathedral of St. Giles in Edinburgh in the first half of the seventeenth century, while the historic stool is hurtling through the air, and the din and crash are beginning to be heard of that riot which, according to Carlyle and Green, drew three nations into its whirl, and changed the course of British history.

THE Rev. William Clarke, Moderator of the Irish Presbyterian Assembly, which held its meetings in Belfast lately, having been represented as having charged the Scottish Church with deserting their Irish brethren in the present crisis, explained that his words had been misconstrued. He has always been strongly attached to the Church of Scotland, and never more so than at present. His reference was to other friends in Scotland, and not to the national Church. Dr. Whigham, who was Moderator in the year in which the crisis arrived, said he had received from leading men in the Church of Scotland, from its Presbyteries, and from one Synod most cordial assurance of their sympathy. Rev. William Robertson, one of the Scottish deputies, said he dared not touch on politics, but he would repeat it, that the message they were sent to bear to the Irish Assembly was one of the most cordial sympathy with them in their present difficulties and struggles.

THERE are considerable religious differences in the little village of Criptina, in the Province of Ciudad Real. The Civil Guards and the authorities have had a great deal of trouble in protecting the Protestants and their chapel from the rest of the villagers. A procession, instigated by the Jesuits and priests, attempted to attack the Protestants. Then, says the *Daily Telegraph* correspondent at Madrid, the Mayor ordered the Evangelical Chapel to be closed for an indefinite time, though it had been opened in due form. The Protestants then assembled for worship in the house of one of their congregation. They were fined because their singing could be heard in the streets, and the Mayor told them he could not answer for their lives, if they stayed another week. The priests even prosecuted the Protestants for an alleged insult to the very procession which attacked their chapel. All applications for redress and the reopening of the chapel met with no response from the Minister of the Interior, though a Liberal Government is in office. The only reply made was, that it is impossible to interfere, as everybody knows the state of things in the Province.

THE *British Weekly* says:—The discussion in the Free Assembly was on the whole genial, extreme positions being generally avoided on all sides. But we do not gather that the mind of the Assembly is in favour of any great change. Some would be prepared to follow the example of the Presbyterian Church of England, and draw up a new and brief Confession of Faith. Others, again—and if we mistake not, a great majority—wish nothing more than such a declaratory statement as has been adopted already by the United Presbyterian Church. There is no reason why such a statement should not be passed without friction, and the experience of the United Presbyterians seems to show that it is sufficient for the present need. At least, we are not aware of any heresy case arising in the United Presbyterian Church since its authorisation. We have often endeavoured to impress on our readers that the change contemplated by the Presbyterian Church of England is really very great. For one thing, it throws open the whole question of inspiration, and there are certainly those in the Free Church whose consciences would be relieved by a similar declaration. But, in spite of the daily press, we are convinced that a large majority in the Free Church would disallow any such change.

THE *British Weekly* says: The General Assembly of the Irish Presbyterian Church has been meeting in Belfast. The reports show a healthy, vigorous life, though the number of church members has very slightly decreased. Less attention than usual was given to politics, but the Moderator declared that the Assembly remained uncompromisingly opposed to "Gladstone-Parnell" Home Rule, and a special compliment was paid to the Church of Scotland for joining in this, while the Free and United

Presbyterian Churches went as a whole with the main body of Liberals. It was asserted, and not denied, that the Irish Presbyterian Church still held by the Establishment principle. The Rev. James Heron, author of a creditable volume on the organization of the Early Church, was appointed colleague to Dr. W. D. Killen in the chair of Church History. We notice elsewhere the sharp and significant snub administered to Dr. Watts. The truth is that the Irish Presbyterians are a body of intelligent and cultivated men, and though partly out of humour and partly out of good humour, they acquiesce too easily in the claims of certain persons to be their spokesmen, they can on occasion put down their foot firmly enough. But what will "the Churches of Christendom" say?

A NOTABLE incident, says the *Belfast Witness*, was the appearance of the Rev. Dr. Somerville, the well-known ex-Moderator of the Free Church, distinguished for his world-wide evangelistic labours in the Assembly of the Church of Scotland. The occasion was the consideration of the Jewish Mission of that Church, which attains its jubilee this year, having been founded in 1839. Dr. Somerville has visited the Church of Scotland mission stations in the East, and been much gratified with their efficiency. In expectation of seeing and hearing him, the house had become crowded in every part, and the Lord High Commissioner also remained to hear his address. The doctor, who was visibly affected by his welcome, delivered a long, interesting, and eloquent address on the subject of the Jews. This was accompanied by a good deal of effective gesture and by-play, and yet withal truly simple and devoid of any straining after effect. The doctor solemnly declares he looks for some wonderful and sudden conversion of this ancient people, and he gave some graphic and interesting accounts of the manner in which he had been received when lately addressing large bodies of them in Bohemia and in the East—all the more remarkable, he said, as he only spoke in his plain Scotch tongue, and all he said had to be interpreted to the audiences. The House listened to the old man's eloquence with the greatest interest and attention for nearly an hour, and at its close, the warmth of the applause showed how deeply the members and the audience had been moved by the high religious tone and fervid eloquence of the speech. Dr. Gloag, the Moderator, in thanking Dr. Somerville for his address, expressed the hope that his presence there that day was a happy augury of the time when the Free and Established Churches would be more closely united.

AN important meeting was held in Hamilton last week. Its object was to promote Sabbath observance. As a result of the meeting a branch of the Lord's Day Alliance was formed. It was decided that the organisation be named the Western Ontario Branch of the Lord's Day Alliance with the following officers:—President, John Charlton, M. P.; Vice-Presidents, Revs. R. G. Boville, John Morton, Canon Houston, G. Burson and Mr. J. Mann; Secretary, Rev. John Young; Treasurer, S. F. Lazier. Executive Committee—The officers and Geo. Taite, St. Catharines; W. J. Copp, Adam Brown, M. P.; A. H. Dymond, Brantford; A. T. Mackenzie, R. L. McFarlane, Lundy's Lane; Wm. Bowman, London; W. McGibbon, St. Catharines; A. Alexander, and D. D. Hay, Stratford. A resolution was passed that the Alliance appoint a person in each district, who, with others, shall form a Committee to interview members of the two Houses respecting the objects of the Alliance. A strong resolution was also carried deprecating the opening of gates and the collection of fees at park and camp associations on Sundays, and the Secretary was instructed to inform the managers of such places that, in the judgment of the Alliance, they should be closed and no fee collected or articles sold therein on Sundays. It was decided that the territory covered by the Western Branch be the Counties of Grey, Wellington and Halton, with all the counties south and west. A public meeting was held in James Street Baptist Church, over which Rev. W. J. Maxwell presided. Speeches were made by Rev. Mr. Burson, Rev. Mr. Brethour, Rev. Mr. Mordy and others, all bearing directly upon Sabbath observance. A resolution was passed, expressing sympathy with the large class of men employed on the railways and canals who have to work on Sundays against their own inclinations.

Our Contributors.

TORONTO PRESBYTERIANISM ABOUT TWENTY-FIVE YEARS AGO.

BY KNOXONIAN.

Why say about twenty-five years ago? Because we have neither time nor inclination to ransack the blue books for exact dates. Dates make dry reading for most people. Well, about twenty-five years ago, there were just five Presbyterian churches in Toronto. Now there are about—about is a useful word—twenty, and several mission-stations that soon will be self-sustaining congregations. We can count seventeen congregations in our own body, and one or two more if we count the Carlton Street congregation, and the Independent congregation that the Toronto Presbytery was exercising itself about not long ago. In round numbers, there are twenty Presbyterian congregations in the Queen City. An Irishman was once sent by his employer to count a flock of sheep. Pat said he counted nineteen, but the last one jumped around so he couldn't count him. Presbyterian congregations spring up so quickly in the Ontario Capital, that it is difficult for an outsider to keep track of them. It is barely possible that there may be good Presbyterians, even in Toronto, who might be a little puzzled if asked to give the exact number of Presbyterian congregations in their own city. We often hear that the people are tired of Calvinistic doctrine. Calvinism is said to be dead, or at least dying. Manifestly it is not dying to any extent in Toronto.

About twenty-five years ago, St. Andrew's, Knox, Cooke's, Bay Street, and Gould Street, represented nearly all there was of Presbyterianism in the Queen City. The West End Church was a vacancy, and the Charles Street Church was beginning; St. Andrew's has become St. Andrew's, East and West. Bay Street developed into the Erskine and Central Churches; Gould Street has become St. James Square. The West End and Charles Street have become large and flourishing congregations. The East Church, College Street, Parkdale, Chalmers' Church, Deer Park, West Toronto Junction, Bloor Street and Leslieville, have all come into existence within the last few years. Knox and Cooke's are where they were, but not as they were. Many changes have taken place in both, but both are flourishing. "Men may come, and men may go," but the Lord's work goes on.

Some people who take their troubles in advance, but never take much work or responsibility, think that Church extension has been carried too far by Toronto Presbyterians. Probably the Presbyterians of the Capital know their own business. If the city is growing at the rate of 10,000 a year, an additional church each year would not be too many. The population is now 175,000, and seventeen churches for 175,000 are not too many. In Guelph, Galt, Brantford, St. Catharines, Woodstock, and dozens of other places, there is a Presbyterian church for ever four or five thousand. We happen to know a stalwart Toronto minister, conservative in theology, but aggressive and progressive in work, who says he could locate two additional churches that would soon grow into self-sustaining congregations, without in any way injuring existing organizations. Our friend strongly believes in predestination, and is of the opinion that Presbyterianism is predestinated to be a great power in Toronto. He also believes in using the means.

COOKE'S CHURCH

illustrates in a striking way the changes that may take place in a congregation in a few years. On the Assembly Sabbath a minister who had worshipped in Cooke's during student days attended morning service there and found everything changed but the site and the walls of the old building. There was a large, intelligent and devout congregation, but it was not the congregation of twenty years ago. Looking around he could recognize only two Cooke's men of the olden time—Mr. Rogers, the elder, and Mr. Hunter, the former superintendent of the Sabbath school. There may have been others, but certainly their number was not large. George Brown, Principal Willis, Thomas Henning and others who rarely missed a service in the old days were no longer seen in their places. The stalwart Ulster men who founded what used to be known as the *Irish* Presbyterian Church, were conspicuous by their absence. A friend remarked that they are to be found in nearly every Presbyterian congregation in the city. Senator Brown, Principal Willis, Mr. Henning and other well-known Cooke's men of bygone days have joined the Church above. The "up-town movement" has taken others away and some may have removed for reasons that need not be mentioned, but the good work still goes on and old Cooke's flourishes under the ministrations of its youthful and energetic pastor.

The changes around the pulpit were as marked as the changes in the congregation. Right on the spot where Dr. Gregg preached many a good sermon there was a good choir and a large pipe organ. We have no quarrel with choirs or organs but we would like to have seen the Doctor stand there once more and deliver one of his old-time sermons. However, as the people have moved the pulpit forward no one has a right to complain. Had they put the pulpit in the background something might be said, but putting the pulpit forward among the people is not a kind of change that should be condemned. Some of the changes one sees in a church at the end of twenty years are saddening, but the changes made in the interior of this church are not of a kind to make any normal specimen of humanity sad. The walls, gallery, pews, in fact everything contrasts favourably with the surroundings of twenty years ago. We hope the heating apparatus is more

powerful than it was at that time. In those days only an Irishman could feel comfortable in Cooke's on a cold winter morning. Irishmen are always warm.

The two things suggested by the Presbyterianism of Toronto to one who knew it personally twenty odd years ago are change and growth. There have been wonderful changes but the growth has been equally wonderful. Five congregations have increased to nearly twenty. The figures might show that Knox, or old St. Andrew's, or St. James Square actually do more for the schemes of the Church than all the Presbyterians of the city did a quarter of a century ago. Some of the changes make one sad but why feel sad when the Lord's work is going on with such marked success? The work is the main thing.

DARWIN AND DEITY.

BY REV. JOHN DUNBAR.

Charles Darwin, a naturalist of high eminence and worldwide fame, was born in England in 1809. Beginning his educational course in Shrewsbury, his native town, he carried it on in Edinburgh, and completed it in Cambridge, taking his B.A. in 1831. Soon thereafter he was engaged as naturalist on board H. M. S. *Beagle*, about to commence her voyage round the world. On his return in 1836 he published a very interesting account of the voyage, and then devoted much of his after life to scientific research, securing thereby several honorary medals, while various associations conferred on him divers and deserved honours besides. His publications were very numerous and varied, but it is by his "Origin of Species" that he is most widely known. He died in 1882, and was buried in Westminster Abbey.

In the life of Darwin we see the sad facts of both the how and the why he renounced that Christian faith he had so long held in common with others bearing the Christian name. It appears that about his fiftieth year his feet first began to slip. By long pondering over a pet scheme, by the writings of other kindred spirits, and specially by the preponderance of his own predilections, his footing gave way, and he came to the conclusion that the various species of plants and animals instead of being created by God to bring forth each "after its kind," thereby to reproduce and perpetuate its own species, all were ever changing through a mysterious inherent power, and an external process, so that every now existing species may have thus been produced from but very few of the lower forms of life. Darwin, though a scientific man, yet in this signally failed to produce a scientific system. Science deals with the knowable, not the conjectural. Science is knowledge of actual existences, but as science here did not serve his purpose, he entered the domain of conjecture, where his fancy could construct a world and his imagination populate it as he saw fit. In short, yielding to the first temptation, "Ye shall be as God," he, by his mere word, sought to bring something out of nothing, and every element therein to "bring forth after his kind." He did not deny or even disown creation, but he held that it was limited to a few primal germs, and these, as has been said, by inherent power and external process, developed or evolved into all the diversified species which now exist, and in full accord with so called natural law, and independent of any supernatural interposition.

Having called into being his conjectural creation, he next set himself to find the wherewithal to give it position and permanence, and thought that he had found all in this—that as man, by art, had done so much to give diversity to existences, so by nature these existences had thus diversified themselves by supposing the latter process to have gone on for a countless cycle of ages, this was sufficient to account for all the divergent species that now exist or ever have existed in the world. The great difficulty, however, was that the facts of Scripture were ever too much for the figments of his fancy. Still, all this diversified development or evolution he held was the natural law of reproduction, growth and heredity, then with these, the struggle for life, natural selection and survival of the fittest, ever gave the variety to all that exists. Despite all this, when scientific criticism was brought to press upon him he frankly confessed his profound ignorance of the causes of these variations of species, and attributed them to accident or chance. If, then, he was profoundly ignorant of the causes of existing variations, and if the combinations of these variations constitute species, then he was ignorant of the "origin of species," while Darwin owned that there were some serious difficulties and objections to his pet eureka theory, yet, like every one else, partial to his own predilections, he settled the matter to his own satisfaction by simply saying that the balance of probability was in favour of his theory. To the objection that no new specimen, or even an approach thereto, has ever appeared within the range of human experience, he said that not five thousand, but five hundred millions of years would be needed to develop existing species. Thus in boundless space and with unrestricted fancy, he roams at his own sweet will, and, carried away by his own conceit, he thinks to conquer the real by the conjectural.

But some may be ready to ask, May not Darwin's theory be tolerated and left to be dealt with by scientific men? This may be, did he only roam in the realm of so-called science, but he ever designedly gainsays the Bible and gives the go-by to our holy religion. As to the origin of man, for instance, he holds that he is the developed image of some low primeval form, merely living, and no more, and further, that while life may not be a product of matter, yet it is a property of it, and its development, whether intellectual, emotional or moral, is simply the evidence and effect of simple natural law. Every one, however, knows well that mere law

is inert and imperative, and ever presupposes an enactor and executor, for law cannot act but is simply a process of action. Every feeling that the creative record which says that God not only made all things, but made each to perpetuate itself "after his kind," not only stood sadly in his way, but threatened the very existence of his theory; by direct collision and plain contradiction he found that both could not stand, and whether, after little or long consideration, little or much reluctance or regret, he decided that Genesis must go. Having thus rid himself of so much of the sacred record, he now promulgates his theory more fully and freely than man is but the accident of an indefinite series of evolutionary accidents, beginning with the lowest primal germ of God-given life, and therefrom his manhood is matured by purely natural causes without any supernatural intelligence, power, purpose or plan, and says that he does not see that there is anything in his theory to shock the religious feelings of any one, but he fails to consider how that holding to such a theory must of necessity dim the eye and deaden the feelings in regard to religious things.

The first step being thus taken in so far prepared, if not required, him to take the next, which was, that as Genesis was a part of the Old Testament, and that as the Old and the New together constitute the recorded basis of Christianity, and that if Genesis was not correct, and other portions of the sacred record may be the same, he concluded that the record was not trustworthy and Christianity was not true. This doubtless seemed to him a grand and gigantic leap, but where did it land him? into denying a truth he could not destroy and in propounding a theory which he could not substantiate. Although he could say, "I gradually came to see that the Old Testament was no more to be trusted than the secret books of the Hindu," yet thereafter his conscience would rise against such a reckless refutation, and could not "be down" at his bidding, and he had again to rouse himself to the conflict by attacking the reality and possibility of miracles on the ground that the more that is known of the fixed laws of nature the more incredible do miracles become. Holding that the clearest evidence would be requisite to make any sane man believe in miracles, he declared that the men of that time were, almost to an inconceivable degree, alike ignorant and credulous—that it cannot be proved that the Gospels were written by eye-witnesses of the events they record, and that differing as they do in regard to many important details, he says, "I gradually came to disbelieve in Christianity as a divine revelation."

But if the fixed laws of nature are so fatal—as Darwin holds to the possibility of miracles—the same fixed laws have fatally "fixed" his pet theory of the origin of species; for if that fixity is so fatal to change in the case of miracles, it can evidently be no less so in the origin of species. He does not, however, venture to say in so many words that miracles are impossible *per se*, but that there is such a pitiful lack of convincing evidence for their existence, and the more especially is this growingly manifest as the so-called reign of law is becoming more clearly and better understood. Hume rested his opposition to miracles on being contrary to experience, but Darwin, on their being contrary to his convictions and belief. But suppose that miracles were given up, Christianity is not dependent on their existence, and to disown Christianity on the ground of the defective evidence for miracles, is at once illegitimate and illogical. While we have, however, on the one hand miracles set before us as recorded facts in the changes they produced, where have we, on the other, even the single shadow of the sample of the man evolved from the monkey, or even a turnip from a potato. It is easy for a man to conjecture, theorize and philosophise, but if not substantiated by facts they may be brilliant as soap bubbles in the sun, but to touch them is to terminate their existence. People sometimes labour long and at no little expense of money, and sometimes of truth too, to trace out a lofty lineage for themselves that they may air alike their honours and emoluments, but for a man to labour as Darwin has done to show that he is but a developed monkey is not very praiseworthy in itself, and no one will envy him the honour of his origin. But suppose that evolution without aid, or intelligence develops the monkey into the man, if this is not miraculous, it is at least marvellous, and is such a feat as no miracle worker ever achieved or even attempted. But suppose this possible, on what ground does the process there cease, and why does not the same inherent power that matured the monkey into the man not mature the man into the God, and thus fulfil at once the promise and prediction of the tempter, "Ye shall be as God"? It appears, however, that his convictions were not always so strong as he wished, or his decisions as his desires, for he says, "I was very unwilling to give up my belief, but I found it ever more and more difficult to invent convincing evidence, and thus unbelief crept upon me till it was complete, but so slow that I felt no distress." Thus he fostered and fed his convictions until they developed into the conclusion that as Christianity and his creed could not be true, he would cast aside the former and cleave to the latter.

It seems that the notable "Robert Elsmere," who has attracted far more notice than he deserves, trod in a somewhat similar path to Darwin, and went farther and easier therein by simply saying, "Miracles do not happen." Thus he settles the matter, and excludes all that is supernatural either in Christ or in Christianity as being at once useless and burdensome. He creates evidence in the same way as Darwin does, and holds that as the habits of the witnesses were premature and crude, they were in consequence credulous and not critical, exaggerating what they saw, and giving a miraculous

colouring to all. Thus men began with lying, though they meant to tell the truth, and it is only now that, under the surgery of modern science, men's eyes have become sound and clear. But how do such baseless assumptions accord with historic faith? The scholarly Greeks and cultured Romans were not so easily duped, while the Jews were "slow of heart to believe" without satisfactory evidence, and on this account while Christ "came unto His own, His own received Him not."

It was some years after giving up Christianity ere he came to the conclusion "There is no God." I can now only very briefly state how he did so. The argument from "design" in the universe was but the development of natural law—"beneficence," etc., was met by the amount of suffering—"strong inward conviction" that there is a God, this was neither universal nor infallible—"the impossibility of conceiving that the universe is the result of mere chance" by saying, "Can the mind of man, which has, as I fully believe, been developed from a mind low as that of the lowest animal be trusted in drawing such conclusions? Would any one trust in the convictions of a monkey's mind, or are the convictions of a man's mind, matured from a monkey, of any value or at all trustworthy?" Such assumptions and assertions, instead of arguments and illustrations, are the most suicidal that any sane man could utter, and settle the whole question, for why does he, or how can he, evolved from such a progenitor, expect others who claim no such origin to attach any weight or importance to his conceptions or conclusions. Clinging to such a brute-bred origin, and cleaving to such a bestial existence, we envy no one either the honour or the advantage of such a relationship.

Some have attributed the apparent conflict between science and religion to the profession and preponderance of "science falsely so-called," and even to direct Satanic agency. Others, by such persistent absorption in the natural as to dull and deaden aught of the spiritual. Others, by the unintelligible and oft repellent way in which religious truth is presented to the mind. But the simple, all-inclusive and universal reason is ever this, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." "Who readeth let him understand."

In Darwin we see a noteworthy manifestation, unfortunately too common, of very marked natural powers and scientific acquirements gradually estranging their possessor, by their injudicious employment, from that truth which alone can make free, from that wisdom which is ever profitable to direct, and even from that God "in whom we live and move and have our being." We see in him how a man, justly eminent in many departments, may, by the power of pet schemes and prepondering predilections, be sadly if not solely defective in other departments. All know that to excel as a merchant would not make a mechanic, or a mechanic would not thereby be fitted for a farmer, and especially in either case, where the liking was lacking, so Darwin's being a scientist did not constitute him a theologian. Thus Darwin acknowledged no God, no divine providence to guide, no divine goodness to give and no divine grace to sanctify and save, and what system had he instead? Of it Agassiz well says: "It is a scientific mistake; untrue in its facts, unscientific in its method, and unchievous in its tendency."

PERFECTIONISM.

I have chosen this subject because it is a living one. My treatment of it must necessarily be very meagre owing to limited time at my disposal. This is no new doctrine. With many it passes as such; it is pretty generally talked about as the new theory of holiness. But is it new? Every intelligent theologian or Church historian knows that it has been a long time in existence. But systems like men are not always good in proportion to their age. The age of some systems is only matched by their badness. Like many of the errors of the present this is an old one resurrected and dressed up anew. It has had its advocates in almost every period of the Church's history. I find an exponent of it a long way back. And he evidently was in full possession of the system when he said "God I thank thee that I am not as other men are." In the discussion of this topic some things will have to be candidly admitted and some things will have to be emphatically denied. No system of unmingled error can stand intelligent investigation for a moment. This theory is not without some elements of truth. These we must conserve. But this mixing a drop of truth with an ocean of error deceives many a one. It is dangerous to teach less than the truth. It is dangerous to teach more than the truth. The theory of perfect holiness is clearly a misconception of the work of sanctification. Here we must follow the clear teaching of the word of God. You are all familiar with the teaching of scripture regarding the nature and progress of divine grace in the hearts of believers. The Shorter Catechism of our Church defines it beautifully and scripturally when it says; "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness." The sacred writers invariably speak of it as a progressive work. In this matter grace-like nature is gradual in its developments. In the physical world the plant does not reach perfection with a bound. It is a matter of gradual development. The rose does not burst into beautiful perfection in a day. Nor does a man become a full-grown Christian in a day. The analogy between grace and nature is close. One of the divine injunctions is: "Grow in grace

and in the knowledge of our Lord and Saviour Jesus Christ." Unlike illiterate school-boys the sacred writers never used words at random. They knew the meaning of the terms and figures which they used. Two of them at least speak of fairly well informed Christians as babes in Christ. Paul is one and Peter is the other. Surely they knew the force of what they said. What did they mean? Simply this. That the babe must pass through all the stages of development between baby-hood and man-hood in Christ. That the babe in Christ must yet reach the stature of man-hood in Christ. How long will this take? A life time. For the soul to see the Saviour in his unclouded glory is to be freed from the last stain of sin. "We shall be like him; for we shall see him as he is." It would seem that the souls of believers are purified from the least and last defilement of sin in the act of passing from time into eternity. All believers shall be perfectly holy. Conformity to the image of Jesus was Paul's great idea of redemption. Every believer shall therefore arrive at perfect holiness. But when? In this life? I think not. Is perfection attainable in this life? This is the question that I propose to discuss in this paper. My answer to this question is, No. Should it be said that we are commanded in Scripture to be perfect even as our Father in heaven is perfect, I freely grant this. But we must be careful and not mix matters. When Christ gave a standard he gave one like himself—perfect. He said to his disciples "Be ye therefore perfect even as your Father who is in heaven is perfect." This passage is quite clear to an intelligent reader. It must be read in the light of the context. For only in the light of the context can it be rightly understood. Clearly the excellence demanded of the disciples here is not a matter of degrees but of kind. The word perfect never signifies in New Testament usage sinlessness. It points out a true Christian character as contrasted with a defective, half finished and partial character. We are frequently reminded by the advocates of perfectionism that God commands his children to be holy and that he has power to make them perfectly holy even in this life. I gladly admit all this. But we must remember that there is a vast difference between what God could do and what he has promised to do. There are many things that he could do that he has nowhere promised to do. Has God anywhere in his word promised to make his children perfect in holiness on this side of the grave? Are there any cases on record in which the promise has actually been fulfilled? I have no hesitation in answering these questions in the negative. The best Christians the world has ever seen confess sin and pray for pardon. It will ever be so. So long as believers are in this world they will need to pray for pardon. How do I know this? I gather it from several scriptural sources. First I gather it from the spirituality of the divine law. A man is perfect when he comes up to the requirements of a perfect standard. There is a standard for almost everything. And there is a standard by which men's character is to be tested. What is it? It is the divine law. Now regarding this law two questions suggest themselves. What are its demands? And does it ever change? The moral law demands perfect obedience—nothing more, nothing less. Paul quoting from the Old Testament says: "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3: 10). James' reading of the law is equally clear. This is what he says on the matter: "For whosoever shall keep the whole law and yet offend in one point he is guilty of all" (James 2: 10). It is a beautiful seamless robe that is ruined by a single rent. It is a delightful musical harmony that is marred by a single discordant note. Just here I shall quote two sentences of the celebrated Dr. Guthrie. "Even so—though you may start at the bold assertion and when you think of some gross and horrid sins may be ready to exclaim, Is thy servant a dog that he should do such a thing: the man who is capable of breaking one of God's commandments is capable of breaking them all in mind and in spirit; he that offendeth in one point is guilty of all." The scribe's question drew from Jesus this concise but comprehensive answer: "Thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, thou shalt love thy neighbour as thyself." This is man's duty in a nut shell. He who fails to love God with all the powers of his complex nature, and to love his neighbour fails to come up to the divine standard and therefore commits sin. But some one may say "Oh, that's the law in all its old fashioned vigor. It has been modified. It has been toned down to meet the infirmities of God's children. The law of perfect obedience is no longer the standard of Christian duty but the law of love. We are not bound down to the obedience of immortal man in paradise."

It is well to be wise. But it is dangerous to be wise beyond what is revealed. This is the doctrine of the Roman Catholic Church—the doctrine of those that talk about "the higher life"—the doctrine of the great majority of the pretenders to perfection. It has the smack of holiness about it. It sounds well. But to me it sounds painfully like nonsense. The Bible recognises but one standard of Christian duty. God has never lowered this standard to meet the circumstances of sinful men. That they have rendered themselves incapable of keeping it is their own sin. This rule of duty change! Impossible! As well might God change. Why, it is the very transcript of God himself. The Bible knows no toning down process. But it knows and makes provision for a toning up process. Instead of toning down the standard to man it aims at toning up man to the standard. Why do men so frequently over-rate themselves spiritually? Because they apply a false test. Because they fail to make their lives square with the

true test of Christian duty. In a word they fail to compare themselves with the divine law. Conclusions are right or wrong according to the process by which we arrive at them. It is an easy matter to elevate ourselves to a very high spiritual plane when we adopt a false measure. Let a man choose his own measure, and he can put himself just about where he pleases. He might say: "I'm three yards high," if he used a two-foot yard in the measurement. But the process is wrong and consequently the conclusion is wrong. His legitimate height therefore would not be nine feet but six. Any man might claim perfection after this fashion. Judas might have claimed for himself at least a respectable Christian standing: A boy unaccustomed to the use of carpenter's tools sets to work to plane a board. He works hard and finally comes to the conclusion that he has made a splendid job of it. He runs his inexperienced eye down it and pronounces it perfect. An older and more experienced mechanic comes along and advises him to test the correctness of his work. How shall I do it? says the boy. Apply the straight edge, says the mechanic. Down goes the straight edge, and to his astonishment he finds that rats could run between it and the board. The straight edge did two things. It took the conceit out of the boy by revealing the imperfections of his work. There is nothing like an honest test. Women are generally good housekeepers. Many of them are scrupulously clean and exact. Some take a special but mistaken interest in the principal room of the house. The doors are shut, the shutters are closed, the blinds are drawn down, and so it stands. It must be clean for you cannot see any dust around anywhere. But is it? No. How is the matter to be tested? Very simply. Raise the blinds, open the shutters and let the light in. Then you will soon learn that you could write your name on many of the articles of furniture in the room. Light never fails to show up the dust. It is a grand thing to have plenty of light. All we want to arrive at a just conclusion is a true test. A true test intelligently and honestly used will always secure a just conclusion. Men into whose heads and hearts the light of God's law has shined will be the very last to claim perfection.

2. I gather this view also from the statements of the Bible regarding all men. The Bible charges all men with sin. It says emphatically and repeatedly that all men are sinners. Now what does the Bible mean when it makes this broad, emphatic statement? Does it apply to all men, at all times, and under all circumstances in this life? Some say yes, some say no. All intelligent Scripture readers believe that this statement is applicable to all men, while they are in this world. But men who are tinctured with perfectionism tell us that is not universally true. Of course, to be consistent with themselves, they must hold this view. To adopt the opposite view would wipe out this whole theory. There should be no difficulty in understanding the mind of the Spirit here. When the Bible speaks of all men as sinners, it means not only that they have sinned and are guilty, but that sin is still cleaving to them. The sacred writers meant what they said, and said what they meant. And if we fail to catch their meaning, so much the worse for us. An advanced theologian is reported as having said: "Well Paul believed that, but I don't." Let us hear from some of the inspired writers. The apostle John says in one of his epistles, "If we say that we have no sin, we deceive ourselves and the truth is not in us; if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us (1 John 1: 8-10). This is a poor lookout for the perfectionist. John makes short work of perfectionism. Humility is the road to exaltation. We are humble first and exalted next. "The meek will he guide in judgment, and the meek will He teach His way" (Psalms xxv. 6). Some systems shut out their advocates from an interest in this precious promise. Humility and love were prominent traits in the character of John, the peerless apostle. No man had more of the spirit of the Master about him. He was truly Christ-like, still he wasn't perfect, in the sense of being sinless. He never claimed to be so. He associated himself with the rest of the Christians when he said, "If we say we have no sin we deceive ourselves, and the truth is not in us." The wise man had something to say on this matter long before the Christ-like apostle was born. Do their testimonies agree? Let us see Solomon says, "There is not a just man upon earth that doeth good and sinneth not" (Ecclesiastes vii. 20). Is this what John says? Undoubtedly. The two statements are substantially one. Surely things must have changed marvellously since the days of Solomon, if there are men who live without sin. Now the matter stands thus: The ancient Solomon vs. the modern Solomons. Which shall we believe, the ancient or the modern, the inspired or the uninspired? Which? I read this emphatic statement in the first Book of Kings: "There is no man that sinneth not." Perfectionists have a hard piece of logic before them here. They have their choice of providing one of two things. They must either prove that this inspired statement is false, or that they have no connection whatever with the human race. I leave them to make their own choice in the matter. But a choice they must make. The apostle James makes a pertinent statement, and with it I will close this part of the subject. This is the statement: "In many things we offend all" (James iii. 2). If the passages of Scripture that I have referred to teach anything, they teach that sin cleaves to all men so long as they are in this world.

3. Again, I find this view sustained by the experience of Biblical men. We are always safe in quoting the religious experience of men on whom the Word of God has pronounced. When the Bible holds a man up as a Christian, he is a Chris-

tion. The experience of such men is comforting and encouraging. Paul, that marvellous man and apostle, gives an account of his own inward life in the seventh chapter of his epistle to the Romans. There is no competent exegetical doubt. Evidently, the apostle didn't consider himself free from sin at that time. Up to that time his experience can be given in a few sentences of his own, "I find then a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This is certainly not the language of a man who felt that he was free from sin. It certainly was not in harmony with the doctrine of sinless perfection. Some one might say, "That was the apostle's experience then, but not afterwards." Well, this is a matter that can be easily settled.

It is not a matter of opinion. It is not a matter of conjecture. The proof of it is at hand. I turn up to his letter to the Philippians, written at a much later period of his life. I find that his religious experience has undergone little or no change since he wrote his epistle to the Christians at Rome. Nothing could be plainer than his statement to the Philippians. Here is what he says: "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul certainly was not a perfectionist. That's clear. Paul and the self-constituted sinless people have one thing in common. They both forget. They both forget something. But they both don't forget the same thing. Paul forgot what he had done in view of all that was still to be done. Perfectionists forgot all that was still to be done, in view of what they have done. He looked forward with humility, earnestness and zeal. They look back with no small degree of pride, self-complacency and delight. Profundity produces humility. Superficiality produces self-complacency. At the successful close of a life spent in scientific investigation, Sir Isaac Newton said: "I have been gathering a few little pebbles on the beach." A mere smattering of the subject would have led him to think that he had fathomed the depths of the ocean of science. So it was. So it ever will be. One feels constrained to quote the lines of Pope in this connection:

A little learning is a dangerous thing,
Drink deep, or taste not the Pierian Spring,
Their shallow draught intoxicates the brain,
And drinking largely sobers us again.

Some distinguished perfectionists make very light of Paul's experience. They set him aside with a wave of the hand. They see no difficulty in other men being perfect, even though he was far from being so. It is abundantly clear that the advocates of this theory are not over-burdened with modesty. It takes a good deal of hardihood to put Paul on one side of the spiritual scale, and one's self on the other, and then come to the conclusion that Paul was much the lighter of the two. Paul, when speaking to Christians, generally recognizes the fact that they are imperfectly sanctified. He says there is no harmony between the spirit as the source of spiritual life, and the flesh, the remains of the corrupt nature. There is a constant conflict between them. A verse from the fifth chapter of Galatians will make this clear. "Walk in the Spirit and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." These passages apply to all Christians. There is no reason why they should be restricted to the Galatians. Paul never intended such a thing. I have grave doubts of the goodness of any man who considers himself better than these passages. They give the experience of every honest, intelligent Christian. If a man thinks he has already attained that after which his fellow Christians are only striving, he has got in advance of much that is precious in the Bible. It is a dead letter to him. He has out-lived it. What use can he make of the Psalms? How can he adapt their language and pour out his heart in confession? What sympathy can he have with Isaiah when he says: "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." If there were any perfectionists in the days of Paul, how they must have pitied him! How it must have touched their hearts as they looked down from their lofty pedestal of perfection on the poor apostle, struggling in his imperfection with his infirmities and sins! And doubtless, the perfectionists of to-day pity us as they look down upon those of us who have not been able to get beyond the Pauline teaching on this subject. That man is an able Christian, who has the experience of the apostle Paul. Blessed is the man that believes and feels as Paul believed and felt. Blessed is the man that lives and dies as Paul lived and died. His warfare was soon to be over. The victory was soon to be his. His crown of righteousness he saw in the hands of the righteous judge. Looking back over an eventful life upon the service of the Master he was able to say: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." (II Timothy iv 7, 8) Jesus Christ was the only perfect man that ever lived in this world. Looking too little at Him, and too much at ourselves is a fruitful source of perfectionism. It gives us too low a view of Christ and too exalted a view of ourselves. Now it is very remarkable that all the best saints never themselves knew their own perfection. Not one of them

ever claimed to be free from sin. They all saw too much perfection in Jesus ever to see very much in themselves. The late Dr. A. A. Hodge tells of a woman who was a member of his Church. She had washed her garments in the blood of the Lamb, and seemed ever to walk on the very verge of heaven. She was never known to speak of her own character or her own graces. One Sabbath morning, when the doctor came out of the pulpit, he found her on her knees in her pew perfectly absorbed in worship. He spoke to her. This was her reply: "Is He not holy? Is He not glorious? Is He not beautiful? Is he not infinite?" There was not a word about herself. She saw too much in Christ to see much in herself. A great deal of perfectionism is unsound to the core. All self-consciousness is of the very essence and nature of sin. A man who really has the love of God in his heart is always reaching forward to things which are before. The more he loves, the more he wants to love; the more he is consecrated, the more consecration he longs for. He has grand ideas and grand aims, but they lie beyond him in heaven. The Rev. C. H. Spurgeon, of London, wrote a letter recently to a Presbyterian pastor, in a town where some "Spiritual perfect and sinless" folk are making a sensation. And from the tone of his letter, evidently the great preacher is not a believer in perfectionism. He allows his humour to play a little. He asks his Presbyterian brother to catch a specimen and send him on, marked right side up, as a curiosity for Londoners to see. He declared that he had known people who might have been thought perfect, but they always disclaimed it; and some who claimed it, while no mortal ever believed in their pretensions. What a man is, and what he says he is, are often two very different things.

THE AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR, I was one of the audience who listened to the report read by Mr. J. K. Macdonald, the respected convener of the committee having charge of the above fund. That report, sir, was disappointing, and as the Convener said, exhibited an "apathy and indifference" much to be deplored. Can it be that the Assembly, and members of our church have lost all interest in this fund, which an eminent minister designated as the "Ministers' Infirm Fund?" It would look as if they had, for matters are in a most unsatisfactory state. There must be something wrong somewhere, and a radical change in the management of the fund is necessary to its existence.

The Convener stated that the Rev. William Burns and himself have endeavoured to the utmost of their power to improve the condition of the fund, and judging from the number of eloquent addresses which they have delivered before Synods and Presbyteries, the ministers at least should be awakened to a sense of their duty to the fund. But I question if ministers are the class to whom appeals should be made on this question, as very few of them have surplus funds to give for such an object, besides it is a delicate subject for ministers to speak of to their people, and indeed very few will touch the subject at all. To whom then should we go; most decidedly to the wealthy men of our Church, of whom there are a large number, well able to place this fund in the position which its best friends desire, and there is no one more suitable than Mr. Macdonald, the very able Convener. He is an elder of our Church, an eloquent speaker, and connected with a prosperous financial institution. It is hardly the business for a minister, as it seems too like pleading his own cause, besides his salary would be a large item in the expenses.

Then, sir, I think the fund should be managed either on a strictly financial basis, or that of a benevolent fund, pure and simple, from which indigent ministers could draw at pleasure, and, judging from appearances, there will always be plenty of these.

That such a fund at this moment would warrant such a report, as that read by the Convener, is disappointing to many, and surprising to as many more, who look forward to the fund as the main provision for old age. I am no grumbler, Mr. Editor, nor am I a disappointed office seeker, but the condition of things revealed by the Convener is such as to cause alarm, and it is not too soon to urge the committee to lose no time in making an effort to improve matters, for on the success of this fund depends the comfort of many of the excellent of the earth.

THE CANADA PRESBYTERIAN has always taken a lively interest in the Schemes of the Church, and especially in the general welfare of our ministers, and I would like to have a suggestion from it on this most important topic.

June 20.

DELEGATE.

It was a very beautiful tribute, says the New York Independent, that the Princeton class of 1879 paid Dr. McCosh at its decennial reunion last week. The class presented the college with a mural statue by Mr. St. Gaudens, which represents the ex-President in high relief and life-size in his natural pulpit position. The likeness and the workmanship are declared excellent. The statue is placed in Marquand Chapel. There was an address of presentation by the Rev. Dr. Halsey, of the class of 1879, and an address of acceptance by President Patton; but the best words of all were Dr. McCosh's in acknowledgment of the tribute to himself. It is gratifying to see that the recent graduates of Princeton have a full appreciation of the great debt which their *alma mater* owes to Dr. McCosh.

Pastor and People.

TRUSTING.

Through all strifes and tears
I have a Friend;
He'll safely guide and comfort
To the end.
Through sickness, pain and death,
He has my hand;
He'll bring me safely through them all,
To Canaan's land.
What care I if the way is hard and cold?
He knoweth best:
When I am faint, and can no further go,
He'll give me rest:
And such a rest as that is worth
All pain and tears:
In Him I'll rest and feel secure
From all my fears.
So take and lead me, Lord, where'er Thou wilt,
But bring me safe at last
To Zion's hill,
Where I no more shall know what here
Is ill;
And there, with loved ones and my Saviour blest,
I'll lay my weary burdens down
And take my rest.

PREPARING THE HIGHWAY.

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

To have real joy in living the Christian life, there must be the laying "aside every weight and the sin which doth so easily beset us." There must be a sacrificing the idols of the heart, and a subjection of the will to the Lord. Not only a saying, "Thy will be done," but a doing the will of God, cost what it may.

Sometimes Christians are found who set out with this truth clearly defined in their minds, and who feel the power of it in their hearts, and whose lives bear witness to its sway; but usually it takes some time filled up with painful and sore experience ere ordinary Christian professors see their way to the highest joy and power. They go on grasping after it, with direct or indirect attempt, according to the measure of their earnestness and desire to be entirely the Lord's. And to the upright there ariseth light in the darkness. But often, how thick is that darkness through which the light must needs break. A darkness of wrong teaching, of prejudice, of self-will and self-conceit, of custom, of old and fixed fashions in religion, of what men have done for so long in the past, and of what they are expected to do still. A heavy darkness of the old nature and traditional religion conjoined. But it disperses and melts away by and under the clear shining of the Sun of Righteousness. In His light we see light. Oh, what a joy it is to walk in the light! It is to have fellowship with Christ Jesus, and to have a clear and realizing sense of the cleansing power of Christ's blood. Then comes in this sweet word of the Lord. "Blessed are the pure in heart for they shall see God."

The Christian life is a life of duty, and duty is the door to privilege. It is a way hedged in with precepts, and these precepts open on the broad and beautiful areas of the promises. "What man is he that feareth the Lord? him shall he teach in the way that he shall choose." God brings the obedient one into a large place—a place of green pastures and of still waters, where the whole nature is refreshed and invigorated, where there is peace.

There can be no solid, satisfying and enduring peace, while there is not entire subjection to the will of the Lord. The hindrance to this may lie in something preferred to the Lord, something that is an idol of the soul. Something, therefore, that ought to be, I do not say put away, but subordinated to God's will. God must be first in thought, feeling, worship, and everything else second. Then there will be no jar, no conflict. When we present ourselves as a living sacrifice to God, all duty becomes easy. That is the reason why that act is insisted on in the first verse of Romans xii. All Christian duty follows it; and is possible, and enjoyable, only when that is done. That changes the place and power of every idol of the heart, and makes it a servant of God, rather than a master to man. That transfers the regard and consideration given to it, to the worthier one. That prepares the highway and gathers out the stones over which there is for long and weary years so much stumbling and falling, and which bring so much discouragement and dismay.

Cowper unfolds to us his own bitter experience, in a poem we sing in words that speak the truth of many a heart's experience: "Where is the blessedness I knew when first I saw the Lord?" etc., And then he offers the prayer.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from the throne,
And worship only Thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

This must be done to have peace. Until it is done, there will always be a sense of unrest, of want of harmony and of entire affection. God is ever saying: "My Son, give me thine heart," that is, the whole heart, the undivided affection. Anything that is in the way of this full surrender is not a friend to the soul. It cannot bring good, but only evil, however innocent it may appear.

The Countess of Huntingdon on one occasion wishing to build a chapel and not having the means available, disposed

Our Young Folks.

A LITTLE BROWN PENNY.

A little brown penny worn, and old,
Dropped in the box by a dimpled hand;
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy for just one day,
A young heart awakened for life, mayhap,
To the needs of the heathen far away.

So far away from the fount of life,
Living yet dead in their dark despair,
Waiting to hear of the tidings of joy,
Go, little penny, and lisping prayer.

The penny flew off on the prayer's swift wings,
It carried the message by Jesus sent,
And the gloom was pierced by a radiant light
Whenever the prayer and the message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When the darkness fled like wavering mists
From the beautiful dawn of the Christian day?

And who can tell of the blessings that came
To the little child, when Christ looked down,
Nor how the penny, worn and old,
In heaven will change to a golden crown?

ONE THING AT A TIME.

"Early in life," relates a gentleman who has now spent many decades in the service of God and his fellow-man, "I learned from a very simple incident a wholesome lesson, and one which has since been of incalculable benefit to me.

"When I was between twelve and fourteen years old my father broke up a new field on his farm, and planted it with potatoes, and when the plants were two or three inches high, he sent me to hoe it. The ground of that piece was hard to till, it was matted with grass roots and sprinkled with stones. I hoed the first row, and then stopped to take a general look at the task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point, it appeared to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy soil, I felt a good mind not to try to do anything further then with it.

"Just that minute I happened to look down at the hill nearest my feet. The grass didn't seem just quite as thick there, and I said to myself, 'I can hoe this one well enough.'

"When it was done, another thought came to help me: I shan't have to hoe but one hill at a time, at any rate.

"And so I went to the next, and next. But there I stopped again and looked over the the field. That gave me another thought, too. I could hoe every hill as I came to it; it was only looking away off to all the hills that made the whole seem impossible.

"I won't look at it!' I said; and I pulled my hat over my eyes so I could see nothing but the spot where my hoe had to dig.

"In course of time, I had gone over the whole field, looking only at the hill in hand, and my work was done.

"I learned a lesson tugging away at those grass roots which I never forgot. It was to look right down at the one thing to be done now, and not hinder or discourage myself by looking off at the things I haven't come to. I've been working ever since that summer at the hill nearest my feet, and I have always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest."

PLEASANT PEOPLE.

Says Mr. Thackeray about that nice boy, Clive Newcome, "I don't know that Clive was especially brilliant, but he was pleasant." Occasionally we meet people to whom it seems to come natural to be pleasant; such are as welcome wherever they go as flowers in May, and the most charming thing about them is that they help to make other people pleasant too.

The other morning we were in the midst of a three days' rain. The fire smoked, the dining-room was chilly, and when we assembled for breakfast, papa looked rather grim, and mamma tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father with such a cheerful tone that his father's brow relaxed, and he said, "Ah Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"The top of the morning to you, Polly wog," he said to his little sister, and delivered the rolls to Bridget, with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened a damper. The smoke ceased, and presently the coals began to glow, and five minutes after Jack came in we had gathered around the table and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all, but he had, in fact, changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

of her jewels, and so built the house for divine worship. She gave more than £100,000 sterling to the cause of God during her life time. Her spirit is beautifully displayed in this quotation from a letter she wrote to Dr. Doddridge: "How do I lament the weakness of my hands, the feebleness of my knees, the coolness of my heart. I want it on fire always, not for self-delight, but to spread the Gospel from pole to pole. Pray for me, my excellent friend, and cause others to do so. I dread slack hands in the vineyard." She was a true and faithful daughter of the King. She so ordered her affairs, and so arranged her life that it was spent in His service and to-day she lives in the memory of the Church clothed with garments of light.

The consecration of the Rev. W. H. Hewitson, of Dirlerton, Scotland, is seen in a strong light in this incident. The gold medal he took at college, and of which he was very proud, as what hard-working, conscientious student would not be? This he felt was an idol of his heart and a hindrance to his entire surrender of soul to God. So he sent it to William Dickson, a dear friend of his in England, to be sold, and the proceeds put in the Lord's treasury. His friend deeming the idol harmless, laid a plan for sparing it. He sent a cheque for its full money value, and craved leave to retain the medal itself as an "in memoriam." "My mind is made up," was Mr. Hewitson's characteristic reply, "as to devoting it to the object which I mentioned. This may weigh with you in counterbalance, to the feelings which have influenced your—shall I call it—condemnation of the act. It was only natural that, at first, my reluctance to parting with an object which I once regarded as a trophy of praiseworthy ambition, and around which many once pleasing associations were gathered, should be almost unconquerable; but by the grace of God I have got the victory over my natural feelings of reluctance, and most grievous would it be to find them again rising to the ascendant. If the gaining of the prize was a trophy of nature, the parting with it will be, in some measure, a trophy of grace. Your own feelings in the matter will enable you to appreciate the force of what I say." So do all advancing Christians feel. Nothing can be allowed to come between them and Jesus.

The way of blessing must not be shut up by any object, however dear. It was this thought that led Mr. Cecil to break the strings of his once loved violin, and cast away his brush and palette. He felt, we are told, "that not only must the heart be dis severed from the idol, but the idol itself must be put out of sight." It is the Lord's own way. "I will take away the names of Baalim out of her mouth, and they shall no more be remembered by name." There is no way to the crown but by the cross. "Take up thy cross, and follow Me." If we have Christ's spirit our cross will be like Christ's, a cross of self-sacrifice and self-abnegation. Nothing less than this certainly.

The Duchess of Gordon once desired to build a church and school house as the most effectual way of opposing the increase of popery, in the region of Gordon Castle. And to do so, she took up to London a gold vase to sell it. It was worth £1,200, but she could not get £600 for it. She however left it to be disposed of. The Duchess of Beaufort hearing of this act, thought of her own diamond ear-rings, which she got the Duchess of Gordon to dispose of for a chapel in Wales; and these made the Duchess think of her jewels, and as the Duke of Gordon was as desirous to see the church go on as she was, she agreed "that stones were much prettier in a church wall than round one's neck," and allowed her to sell £600 worth, or rather what brought that, for they cost more than double.

"The Church is going on nicely, the Duchess wrote, and I have still enough jewels left to help to endow it, if no other way should open. I do think I may with confidence hope for a blessing on this." The building cost more than was anticipated, and the Duke following his wife's example, offered of his own accord to sell some of his horses to make up the deficiency. Is not that grand?

We at the first glance may not see how much sacrificing there is there. But what are jewels, diamond rings, and gold vases to a Duchess, and what are fine horses to a Duke? These are their pride and their glory. To give up these, and they are given up, because ready money is not at hand, not available—is to be willing to be shorn of earthly glory. And is not this, after all the true use of property? Does God not give men money to employ it this way if they will be moved by His voice. Hoarded money does what? Listen! "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after they have erred from the faith and pierced themselves through with many sorrows." What then? "Having food and raiment let us be therewith content."

Beware of the deceitfulness of riches! They steal away the heart from God and fill it with foolish pride.

When man uses his money as God wills, the grace of God is revealed in him. But while a man grips his gold and glories in it, and keeps it to himself, no grace is seen in him. Money grab and grace are clean contraries. The love of money and worldly goods are the greatest stones in the way of godly men. They need to be picked up that their way may be clear before them.

There are other impediments in the way of blessing. Idols of which each one knows himself. They may be books, dress, houses and land, learning, friends, ambitions; anything or everything that render men untrue to God, wanting in general heartfelt loyalty to him and his authority. Whatever they are they must be subordinated to His will; put in their proper place and made to serve their proper end: In the right use of them they become to us ministers of God, in the wrong use of them they are ministers of evil, and that sometimes both temporal and eternal.

"He is always so," said his mother, when I spoke to her about it afterward, "just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper. I am sure of that."

And I thought, Why, isn't it a disposition worth cultivating? Isn't it one's duty to be pleasant, just as well as to be honest, or truthful, or industrious, or generous? And yet, while there are a good many honest, truthful, industrious and generous souls in the world, and people who are unselfish, too, after a fashion, a person who is habitually pleasant is rather a rare y.

But the beauty of it is, as I said before, that pleasantness is catching, and such people will find themselves in the midst of a world full of bright and happy people, where every one is as good-natured and contented as they are.

THE POWER OF SIMPLE CONFIDENCE.

A young man, distressed about his soul, had confided his difficulties to a friend, who discerned very quickly that he was striving to obtain everlasting life by great efforts. He spoke of "sincere prayers" and "heart-felt desires" after salvation but continually lamented that he did not "feel any different in spite of it all."

His friend did not answer him at first, but presently interrupted him with the inquiry.

"W., did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty," his friend pursued.

"Well, the fact was, I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once."

"And then?"

"Then I found out that I must give up all the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that: I was able to lie back in the fullest confidence that I should never sink."

"And is not God's word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; He commands you just to rest in Him, to believe His word, and accept His gift. His message of life reaches down to you in your place of ruin and death, and His word to you now is, 'The gift of God is eternal life through Jesus Christ our Lord.'" Rom. vi. 23.

SPEAKING TO PEOPLE.

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

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

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

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

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

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

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

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

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

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

"Certainly, why not?"

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

"Of course."

"And the boy that runs the elevator?"

"Certainly."

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

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

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

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

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 3rd, 1889.

THE eightieth birthday of Father Chiniquy will be celebrated on the 30th of July, at St. Anne's, Kankakee. It is the intention to present a testimonial to the venerable champion of religious liberty. Any desirous of contributing to the testimonial fund may either forward their donation to the President of the Celebration Committee, Rev. P. Boudreau, St. Anne, Ill.; Mr. Stephen R. Moore, Secretary, Kankakee City, Ill., or to the office of THE CANADA PRESBYTERIAN. The old man eloquent is still hale and vigorous, and is doing heroic service at this exciting time. He has at present numerous engagements to fulfil.

THE *Interior* defines a layman thus:

A layman is a live man who sits still and winks and keeps his mouth shut.

We don't believe that any of the lay members of our last Assembly are much given to winking but certainly they did excel at sitting still and keeping silent. Probably there never was an Assembly that had a larger number of able laymen, and certainly there never was an Assembly meeting in which the elders took less part in the proceedings. We don't know who is to blame, or whether anybody is to blame, but the fact is an unfortunate one for the Church.

IT is possible to condense even minutes of a General Assembly. The following from the *Herald-and-Presbyter* sets a fine example of condensation, and furnishes at the same time an accurate account of what the Free Church Assembly did with the question of Revising the Confession:

Half a dozen overtures came up on the subject. On these were founded seven motions: one, that the whole subject be passed from as not called for; a second, that it is of such importance that a committee be appointed to consider it; a third, that the overture should be called upon to specify what doctrines are opposed to Scripture; a fourth, that whatever happens, the Calvinistic element is not to be tampered with; fifth, a variation of third; sixth and seventh, carefully worded variations of second. In the end, the only motions submitted to the vote were the first and second. The second was carried by a large majority—413 to 130.

THE movement in favour of revising the Confession of Faith made by the American Assembly has produced one splendid result already. It has led a large number of people to read the venerable symbol. Our exchanges are full of letters and editorial articles on the contents of the volume and there seems to be more students of Calvinistic theology in the Union now than at any time since the declaration of independence was signed. All this is good. By the time that the people have studied the book for a year most of them will probably conclude that it does not need much revision. A prominent southern divine writes that the most powerful and lasting revival that ever took place in his State was brought about by circulating copies of the Confession among the people. Who knows but study of the truth as set forth in the Confession may be the means of reviving the whole American Church? The Truth of God is mighty and the earnest study of the great fundamental doctrines of the Bible will no doubt be made a blessing to many. A year's earnest and prayerful study of the Confession would be a great blessing to any Church.

NEAR the close of his ministry Dr. Hutton of New York city said: "I have received in seventeen years one thousand children and youth into my Church from the Sunday School, and not a single one has given us any reason to doubt his piety." That was a wonderful thing to be able to say, but not so wonderful as a statement made some years ago by Spurgeon. Up to that time not one member received at the Tabernacle in early

life had been a subject of discipline. Persons received in middle life and old age had often to be dealt with but there had not been one case of discipline among the young. In view to these facts it is wonderful that anyone should be found holding the view that young people should not be encouraged to profess their faith. If they have saving faith, the younger they come forward the better. Character is much easier moulded and good habits much easier founded in youth than at any other time. The subjects of discipline nearly always are unfortunate people who formed habits in early life that even divine grace did not always enable them totally to overcome in after life.

ONE of the most destructive of modern heresies is the theory so prevalent in Canada, that a man cannot do any good in the community, or in the Church of Christ, unless he can conduct meetings, deliver addresses, and do other work of that kind. The following pen and ink picture of a useful man, which we see going the rounds, is well worth study. Would that such men had more imitators.

"There," said a neighbour, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth \$2,000, and it is very little he can put down on subscription papers; but a new family never moves into the village that he does not find it out, and give them a neighbourly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbour, and look after his affairs for him. I believe he and his wife keep house-plants in winter, mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word to every child he meets, and you'll always see them climbing into his one-horse waggon when he has no other load. He has a genius for helping folks, and it does me good to meet him in the streets.

The extraordinary amount of talking that is done in this country in parliaments, in municipal councils, in Church Courts, at meetings of all kinds, in fact everywhere, has unfortunately produced the impression that a man can be of no use if he cannot speak in public. It is a most pestilential delusion. Many of the most useful men, in every walk of life, are not speakers; many of the most useless are glib talkers. The right of free speech is one of the most valuable we have, but, like many other blessings, it is terribly abused.

PENNSYLVANIA has given a majority of 186,000 against prohibition. On the day after this decision was given, Rhode Island repealed the prohibitory amendment to the Constitution of that State by a majority of three to one. Various explanations are given for these overwhelming majorities. Some think that the people have lost faith in legal prohibition as a remedy for the evils of the liquor traffic. Others are of the opinion that they still believe in prohibition, but do not believe that the right time has come for prohibition to prohibit. The *Interior* is of the opinion that the adverse vote in Pennsylvania is the natural reaction which comes after a "temperance boom."

It is the well-known phenomena of the ebb and flow of masses of mind. It is the swing of the pendulum which records the progress of time. It is not governed nor much influenced by reason. We have epochs of peace broken by epochs of unprovoked war: of religion followed by periods of indifference; of commercial activity followed by periods of depression and dulness. The rivers rise and overflow the valleys, and then sink to sinuous threads and sluggish pools. We have had our temperance boom, and now we would have a temperance panic if people cared enough about it to become alarmed. The present condition, or one still lower, will prevail for some time; and then, without any visible reason for it in changed conditions, there will be an immense renewal of enthusiasm. Such has been the history of the reform in the past, and it is one manifestation of a general law of human nature. The best of people do not like to be good too long at a time.

All this is no doubt true, but it is a thousand pities that the best of people could not agree upon some one method of procedure, and stick to that until the reform is accomplished. While the best of people are wrangling about methods of working thousands of human beings are going down to ruin. Disputing about methods has been the bane of the temperance cause from the beginning.

MR. MACNEILL had a fine paragraph in a recent sermon, on the seven thousand who had never bowed the knee to Baal. He was of the opinion that if they had been as good Christians as they should have been, Elijah would certainly have heard about them:

If all those seven thousand had had something more of Elijah's spirit, it would have saved him this trip away, would it not? He would have been stronger, and perhaps, although nothing is said here, it is legitimate for us to say they should not have been so invisible. Seven thousand believers ought to be more visible to the naked eye. They ought to have been more audible to the uncovered ear. And yet they were

so like ourselves these seven thousand. Very likely they were so cautious, and so quiet, and so "I-never-interfere, you-know, I-never-say-anything-to-anybody," that poor, fainting Elijah never heard the voice of their testimony, never felt that they were near; and he was mourning and saying, "I, even I only am left, and they seek my life to take it away."

Then the preacher gave the subject this rather unexpected turn:

I wonder if that is true. We could argue for them, of course, as well as argue against them. Instead of speaking so much against them, let us take it home to ourselves. It may be that somebody within your ken, it may be your own minister—your minister is just about resigning. He is just going to take a call away to Australia, or somewhere else, because he thinks he is doing no good; because he thinks his work is done; because all that is visible to him is discontent and thanklessness, and the work of the devil generally, in the congregation, as well as outside in the world. And you could go into his study for a quiet ten minutes, and get him to deal with you, and make his heart dance with joy, and you don't do it. You could tell him what, under God, he has been the means of doing for you; and you could tell him of more than yourself, and maybe he has no more knowledge of it than Elijah had of this, the seven thousand. He is making things a thousand times blacker than they are, and you are somewhat to blame. It seems to be the big cross of the ministry. Since I have come to Regent Square I should think I have got a thousand to one—at the very least a dozen letters, some signed and some unsigned, finding fault, to one giving any thanks either to God or the man. Yes, take it bluntly. You need it. And a great many other congregations need it. We stand there so like Elijah, and we toil, and toil, and toil, and all we get is a grunt of dissatisfaction. That is about the only evidence many a time.

Are there any ministers nearer home who sometimes think of fleeing like Elijah into the wilderness, and who might be greatly helped by hearing from the seven thousand. Yes, hundreds. The only things they ever hear are the "grunts of dissatisfaction." The people who are getting any good keep so quiet about it that their prophet does not know they exist. The gruntings always take good care to make themselves heard.

DOMINION DAY.

WHEN the federation of the larger number of the Canadian Provinces was completed, and the Dominion inaugurated on 1st July, 1867, many and glowing were the hopes entertained for a great and glorious future. The Provinces which at that time declined to enter the federation have, with the exception of Newfoundland, united their fortunes with their sister Provinces of British America. The solitary colony now outside the Confederation is not yet prepared to identify her interests with the Dominion, but, judging from recent events, time is the principal element necessary to bring it into line. The authorities seem to have concluded that it is best not to force union. Compulsory unions either in Church or State, are generally undesirable, and seldom satisfactory. Nor is it by any means desirable that that union should be accomplished by the offer of material inducement for the islanders to cast in their lot with the Dominion. The "better terms" policy of the past is one that cannot be regarded with unmitigated pleasure. The union that is accomplished by what is fair and just to all concerned is in the long run the one that proves most satisfactory. The other Provinces are well affected towards Newfoundland, and there is no evidence that the people of that island have any grudge against the other members of the Confederation. It may therefore be left to the mollifying influences of time to bring about an event that will complete the unification of British North America, and possibly ere many more Dominion Days have passed, the Newfoundlanders will be among the enthusiastic celebrators of the national holiday.

Has the success of the Dominion been as great as some of its most sanguine orators predicted? It is true that the fancy pictures, painted in the most glowing colours, do not exactly represent the actual condition of things after the twenty-two years of its existence. But then, the flights of oratorical prevision are always subject to more or less discount. With all the complications that somewhat dim the outlook, there is no real reason why gloomy views of the future of Canada need be entertained. The material progress of the last twenty-two years has been great. There have been drawbacks; the progress has not been uninterrupted, but it is marked and has been on the whole solid, and it affords a sound basis for still greater progress. The development of the natural resources of the country has gone forward, and there are signs that greater things in this direction will be speedily achieved.

The moral and religious advancement of the people has been no less marked since the beginning of the confederation. Our own Church has become a united body, and it has succeeded where the politicians have hitherto failed: Newfoundland is not in the Dominion, but the Newfoundland Presbyteries are in the united Church. The steady growth of

Presbyterianism throughout the Dominion is matter for heartfelt gratitude not to its adherents alone, but to the people generally, for wherever it exists it has been a tower of strength to the cause of civil and religious liberty. Presbyterianism and despotism cannot co-exist, for the liberty it claims to itself it as freely concedes to others. And this other observation may be permitted, that true Presbyterians everywhere make the best of citizens. Since confederation the Methodist Church has also become a united body, and like gratifying prosperity has marked its career. The religious wants of the people are to-day much more fully met than they were twenty-two years ago. Sabbath schools and Christian agencies of various kinds have been greatly multiplied in recent years, and influences of the best kind are now largely diffused. The best results may therefore be anticipated.

It is true that recent events have in many minds occasioned misgivings as to the future of the country. The race and religious problem that the state of affairs has forced to the front is confessedly a difficult one. Its solution is not yet apparent, and in any event it will take time. A state of fierce antagonism cannot be permanent, and peace cannot be while the cherished rights of a free people are menaced by Ultramontane pretensions. If the integrity of the Dominion is to be maintained and its progress assured, it is necessary that a united and patriotic Canadian sentiment should prevail. Canadian nationality, to achieve the high destiny possible to it, must have its foundation in righteousness, charity, consecration to God and brotherly love. A people that would be great and take a worthy place in the federation of the world must be a righteous and God-fearing people.

THE REFORMATION OF CRIMINALS.

IN the great centres of civilization, the criminal class is most numerous. Like others they drift to the great cities because their opportunities for plunder are most numerous, and the facilities for concealment are greatest. Criminals are at war with society and a perverted moral nature impels them to prey upon it. Professional thieves have no compunction in trying to secure their living by stealing the property of honest people. By an inversion of morals, they are not without their ambitions, and strangely enough they bestow honour and admiration on those of their number who achieve a bad preeminence in crime. In the ethics of the criminal world, as elsewhere, success is honoured, while for the bungler there is nothing but contempt. Even as a matter of self-preservation society cannot afford to treat crime with indifference. For the hardened criminal class it has no toleration. It takes up the gauntlet thrown down by the people who live by criminal methods and pursues them with Rhadamantine directness.

The old unreasoning method of hunting down criminals as if they were wild beasts no longer prevails, and although the resources of civilization are on the side of modern society, the criminal is in general now regarded as an erring brother. The old methods of huddling prisoners of all ages and varying degrees of guilt in loathsome dungeons have been discarded. Those behind prison bars are no longer subjected to brutal and inhuman treatment. They are under strict discipline; they must work at their allotted tasks, keep themselves clean, and conform strictly to the rules of the prison, but they are well sheltered, suitably, if somewhat unpicturesquely clothed, and the sanitary conditions are such as are conducive to health. Libraries are provided for their use, and religious services and Sabbath schools are maintained for their benefit. The tendency at present is not in the direction of over severity in the treatment of convicted criminals. There are some whose opportunities have enabled them to form an unprejudiced opinion that there is a liability in certain quarters to err in the opposite direction. There is such a thing as making pets of prisoners, and this has been carried occasionally to an absurd extent. The petting of malefactors condemned to capital punishment has become proverbial. Pity for the unfortunates has sometimes upset the judgment of philanthropic people, old and young, and made them ridiculous. What more repugnant spectacle than that presented by comely young ladies visiting the murderer's cage and presenting floral tributes and all the luxuries that ingenuity can suggest to the wretched occupant. None are disposed to be more cynical over such displays than the hardened prisoners who see or hear of such proceedings. Whoever are imposed upon by sentimental gush, they certainly are not.

Between the brutality of prison treatment common in former days, and the unreasoning sentimentality

not uncommon at the present time there is a golden mean. Prisons are maintained for a twofold purpose: the punishment of crime, and, if possible, the reformation of the criminal. To this end prison discipline is now mainly directed. In addition to the means employed by those who have the management of our prisons, humane and philanthropic organizations have sprung up with the direct object of aiding in the reformation of prisoners whose terms of imprisonment have expired. When properly and intelligently directed, these prison-gate missions, prisoner's aids, have been of great benefit to a class that before their existence had to face almost insuperable difficulties if they desired to forsake criminal ways and obtain a place in the ranks of honest industry. The efforts of these benevolent organizations have done much for the class they were primarily intended to benefit, and they have been the means of awakening a more general interest in what constitutes one of the social problems of the time. How best to repress crime, and if possible secure the extinction of the criminal class.

The *New York Independent* has presented a deeply interesting series of communications by persons who from their special points of view are well qualified to give the impressions derived from lengthened experience. The opinions are by no means uniform, and yet in regard to important particulars there is a remarkable unanimity. On the question as to the probability of criminals being reformed there is a wide divergence. Those who have to do with the administration of justice and who see prisoners pretty much as they really are, take a pessimistic view. They are disposed to endorse the saying "once a criminal, always a criminal," while on the other hand persons specially interested in reformatory work speak much more hopefully. They justify their opinion by citation of examples certainly showing that neither their hopes nor their efforts are in vain. For instance, the visiting missionary of King's county prison, Long Island, states that within his own knowledge there are four men converted in the penitentiary now engaged in preaching the Gospel, and he instances a number of ex-convicts who are reputable members and officers in Churches, and well behaved citizens. He also gives an instance of one who from being a hardened criminal was melted by the power of the Gospel and up to the day of her death lived a most exemplary and useful Christian life. These instances can readily be multiplied by almost every one who has taken an interest in persons whose lives were stained with crime, and who from right motives has sought to exercise the part of the good Samaritan to the torn and bleeding who have fallen by the way.

Police magistrate, judges, detectives, and prison inspectors are not unkind to the unfortunates with whom they are constantly brought into contact, but they are not sanguine regarding criminal reformation. They too can supply instances in which the interesting and adroit prisoner can outvie the redoubtable Job Trotter, in hoodwinking the kind-hearted, but somewhat soft-headed philanthropist, who are so easily imposed upon by superficial impressions. Yet, with all respect to the judgment and experience of those who are from the very nature of the case habituated to look on the dark and worst side of human nature, even they may be imposed upon by the cynicism, which constant contact with the criminal class is only too apt to engender. The philanthropists may sometimes be a little too sanguine, but experts, in dealing with criminals, certainly err in being too prone to pessimism.

There is one point of agreement, and it gives emphasis to the suggestive fact, that there is far too little care exercised, and far too little effort put forth in taking the ex-convict by the hand when his term of imprisonment is completed. There would be little encouragement to a man who, swimming to land, is unable to climb the high bank and so reach safety, if no hand is extended to help him, or worse still, if unsympathetic onlookers on the bank of the stream push him into the water again. This is what unfortunately is too like what is often done with the criminal who is emerging from the gloom and disgrace of prison life. There may be the sincere desire for amendment, the firm resolve to do the right, but he is almost everywhere met with suspicion and distrust. If he should succeed in finding an opening for an honest and industrious career, he is at the mercy of the thoughtless gossiper who, by some chance, has come to know his story, or worse still, a personal enemy, moved by spite, malignantly drags the past record to light, and under the promptings of despair at baffled endeavour, the man over whose hopeful horizon peaceful skies had dawned is thrown back into the vortex of crime.

There is another fact brought out, not without its significance, in the correspondence referred to. Inspector Byrnes, of New York, says:

There are certain fancy measures pursued in this city for the reformation of criminals, but they are all bosh; they do not reform the outlaws. To some extent such efforts are made for the purpose of public notoriety. I know people in this city who claim that they want to reform thieves. They get hold of notorious scoundrels when they come out of state-prison and so long as the thief is a good "star actor," and goes from place to place and tells all sorts of things that are villainous and bad about himself (no matter whether they be lies or the truth), he is lauded around by these people as a great attraction. The moment he discontinues that kind of performance they throw him out in the street because he is of no use to them; he doesn't "draw." I know of criminals who have gone through that kind of experience, and have come to me and asked for a few dollars to help them out of trouble.

A parallel to this is supplied by Inspector Williams, of New York. He says:

And I have known of certain things being done in connection with that kind of work which have not impressed me very favourably. I know the case of one mission which a certain criminal attended. He seemed to enjoy the meetings and to feel the effects of religion; in fact, became "converted." He told his experience half a dozen times at different meetings, and was considered quite a "card" for the mission. At last he got tired of speaking at the meetings, and felt that he no longer wanted to stand up before the public and tell, night after night, what a bad man he had been, and he stopped going to the mission. Meanwhile he had secured a situation with a down-town firm. When the head of the mission found the ex-criminal no longer attended the meetings, where he had been such an attraction, he went to him, and urged him to come to the mission and again tell his experience. But the man said, "No, I think I have done enough of that." This good missionary man then went down to where the man worked, told his employers that he had been a thief and that they had better get rid of him, and he was promptly discharged.

By energetic yet unobtrusive effort, Dr. Rosebrugh, of the Toronto Prisoners' Aid Society, has succeeded in bringing before the various Church courts the question of prison reform, and as most of the bodies approached have promised to give the matter their earnest consideration, it is to be hoped that it will result in measures that will lessen crime, prevent young people from recklessly plunging into criminal courses, and be the means of rescuing even those who for long have been treading the downward road.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—With unfailing regularity *Littell* supplies its readers with the best current literature.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This weekly, so well suited for the class of readers it seeks to benefit and instruct, fully maintains its well-earned reputation.

OUR YOUNG FOLKS AND THE NURSERY.—(Boston: The Russell Publishing Co.) Well adapted reading matter, fine illustrations, and altogether a bright little monthly, this magazine is a general favourite.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* every month gives a fine variety of instructive and entertaining reading, profusely and artistically illustrated with attractive engravings. Its wide popularity is well deserved.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.) The preacher and church selected for the place of honour in the July number of this excellent monthly are Rev. A. McCullagh, D.D., and Ross Street Presbyterian Church, Brooklyn. Dr. McCullagh is another of the many noted preachers the Irish Presbyterian Church has nurtured. His sermon, appearing in this number, on "The Condition of Celestial Kingship," is masterly. Other good sermons are by Dr. Green and Professor Marvin Vincent. The Canadian contributor to this number is Principal McKnight, D.D., of Halifax, who writes on "The Doctrine of Eternal Punishment in its Relation to Christian Apologetics." The contents of the number are rich, profitable and varied.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The July number of *Harper's* possesses many attractions. It gives as frontispiece a portrait of Justice Miller, of the United States Supreme Court. He contributes an interesting historical paper, illustrated with portraits of celebrities, on "The State of Iowa." "Palatial Petersburg" gives much information regarding the stately buildings of the Muscovite capital. Other papers of much interest, several of them finely illustrated, are, "The Banks of the Brandywine," "Great American Industries—A Piece of Glass," "Les Porteuses—A West Indian Sketch," "The South and the School Problem" is thoughtfully discussed by Rev. Atticus G. Haywood, D.D., LL.D. As usual the serial fictions, short stories, poetry and the departments have their full share of attractiveness.

Choice Literature.

THE FINDING OF "CRUSOE."

When Captain Woodes Rogers, in 1708, arranged for his privateering expedition to the South Seas, he doubtless expected to encounter many strange experiences and adventures. He never imagined, however, that one incident in his celebrated voyage would be the origin of what is undoubtedly the most popular and wide-read piece of romantic fiction. It is generally allowed that Alexander Selkirk, the Scottish mariner, was the original of Defoe's immortal castaway; but it is only a few readers—comparatively speaking—who are aware of the real facts concerning the rescue of the lonely colonist. In 1712 Captain Rogers published his journal of a cruising voyage round the world, and this has now been re-printed with notes and illustrations, by Robert C. Leslie, under the title of "Life Aboard a British Privateer in the Reign of Queen Anne" (London: Chapman & Hall).

It was on the 2nd of August, 1708, that Captain Rogers' expedition left Bristol Roads, and it consisted of the Duke, burden about 320 tons, having 30 guns and 117 men; and the *Duchess*, burden about 200 tons, 20 guns and 108 men; both well furnished with all necessaries on board for a distant undertaking.

The Cove of Cork was reached on the 7th, and here the ships were subjected to a thorough overhaul preparatory to departing on their lengthened and adventurous enterprise. Here, also, several seamen were shipped in place of some who had come from Bristol, "who, being ordinary fellows, and not fit for our employment, were summarily dismissed." During the stay at Cork, Captain Rogers complains of his men "continually marrying," and mentions one instance of a match between a Dane and an "Irish woman," when the services of an interpreter had to be called in. In this case the parting was a sad one, "the fellow continued melancholy for several days after we were at sea;" while the others parted in the best of spirits on either side.

The ship's companies included several who had already seen service in the same kind of expeditions, notably "William Dampier, pilot for the South Seas, who had been already three times there, and twice round the world," and some others of the famous Captain Dampier's crews and officers. The crews numbered in all three hundred and thirty-three men, and at the best were a somewhat "mixed multitude," as the narrator informs us there were included "unkers, tailors, haymakers, peddlers, fiddlers, etc., one negro and about ten boys. With this mixed gang we hoped to be well manned as soon as they had learned the use of arms and got their sea-legs, which we doubted not soon to teach 'em, and bring them to discipline."

We quote this merely to show the difficulties these old explorers had to contend with, and as an instance of the daring shown in attempting these adventurous and dangerous expeditions. The officers were double the number usually carried, in order to provide for casualties and probable mutiny.

On September 1 the expedition at last departed in company with some other vessels bound to foreign parts: but on the 6th, Captain Rogers parted company with the rest of the fleet, and set sail for Madeira. Here it was intended to lay in a supply of wine, as "our men were but meanly clad, yet good liquor to sailors is preferable to clothing." Difficulties with the motley crews were soon apparent. A mutiny broke out on the 11th because they were not permitted to plunder a Swedish bark they overhauled. This was speedily suppressed, and the ringleaders punished. On the 18th they made their first prize off Grand Canary; this was a small Spanish ship with forty-five passengers on board, including four "fryars." One of the latter, we are told, was "a good, honest old fellow," who waxed merry drinking King Charles III.'s health; "but the rest were of the wrong sort." Abstainers were evidently not approved of in those days. The wine and brandy on board were confiscated; and on arriving at Orotava negotiations for the ransom of the bark and prisoners were with some difficulty arranged, and the expedition continued its course.

The equator was crossed a few days later, and the usual dues paid to Neptune by the novices. About sixty of the crew were ducked three times overboard, others preferring to pay a fine of half-a-crown. This ducking "proved of great use to our fresh-water sailors to recover the colour of their skins, which were grown very black and nasty."

We have not space to follow the various fortunes of the expeditions, so will hurry on to the more immediate subject of this article.

After touching at St. Vincent and one or two other places the coast of Brazil was reached, and Captain Rogers enters upon a lengthy disquisition on that country and its history. Nothing very important transpired for the next few weeks.

Cape Horn was safely doubled, and on January 15, 1709, the ships entered the South Sea. Several of the men were now suffering from scurvy, and it was determined to make with all speed for the island of Juan Fernandez. Of its exact position, however, they were unaware, none of their charts agreeing as to its latitude or longitude, and being a small island they were in great fears they might miss it. Their usual luck did not in this instance desert them, and on January 31, at seven o'clock in the morning, they made the island on which they found Alexander Selkirk. We think it best to give the account of Selkirk's rescue in the pithy and quaint language of Captain Woodes Rogers himself.

February 1. About two yesterday in the afternoon we hoisted our pinnace out: Captain Dover with the boat's crew went in her to go ashore, though we could not be less than four leagues off. As soon as the pinnace was gone, I went on board the *Duchess*, who admired our boat attempting going ashore at that distance from land. As soon as it was dark we saw a light ashore, our boat was then about a league from the island, and bore away for the ships as soon as she saw the lights.

We put our lights aboard for the boat, though some were of opinion the lights we saw were our boat's lights; but as night came on it appeared too large for that. We fired our quarter-deck gun and several muskets, showing lights in our mizzen and fore-shrouds, that our boat might find us, whilst we plied in the lee of the island. About two in the morning our boat came on board; we were glad they got well off, because it began to blow. We were all convinced the light was on the shore, and designed to make our ships eager to engage, believing them to be French ships at anchor, and we must either fight 'em or want water, etc.

February 2.—We stood along the south end of the

island in order to lay in with the first southerly wind, which Captain Dampier told us generally blows there all day long. The flaws came heavy off the shore, and we were forced to reef our topsails when we opened the middle bay where we expected to find our enemy, but saw all clear, and saw no ships in that nor the other bays. We guessed there had been ships there, but that they were gone on sight of us.

We sent our yawl ashore about noon, with Captain Dover, Mr. Frye and six men, all armed. Our boat did not return, so we sent our pinnace with the men armed, to see what was the occasion of the yawl's stay; for we were afraid that the Spaniards had a garrison there, and might have seized them. We put out a signal for our boat, and the *Duchess* showed a French ensign. Immediately our pinnace returned from the shore, and brought abundance of crawfish, with a man clothed in goatskins, who looked wilder than the first owners of them. He had been on the island four years and four months, being left there by Captain Stradling in the *Cinque-Ports*.

His name was Alexander Selkirk, a Scotchman, who had been master of the *Cinque-Ports*, a ship that came here last with Captain Dampier, who told me that this was the best man in her; so I immediately agreed with him to be a mate on board our ship. 'Twas he that made the fire last night when he saw our ships, which he judged to be English. During his stay here he saw several ships pass by, but only two came in to anchor. As he went to view 'em, he found 'em to be Spaniards, and retired from 'em; upon which they shot at him. Had they been French he would have submitted; but chose to risk his dying alone on the island rather than fall into the hands of the Spaniards in these parts, because he apprehended they would murder him, or make a slave of him in the mines, for he feared they would spare no stranger that might be capable of discovering the South Sea.

The Spaniards had landed before he knew what they were, and they came so near him that he had much ado to escape; for they not only shot at him, but pursued him into the woods, where he climbed to the top of a tree, where they halted and killed several goats just by, but went off again without discovering him. He told us that he was born at Largo, in the county of Fife, in Scotland, and was bred a sailor from his youth. The reason of his being left here was a difference betwixt him and his captain, which, together with the ships being leaky, made him willing rather to stay here than go along with him at first; and when he was at last willing, the captain would not receive him. He had been in the island before to wood and water, when two of the ship's company were left upon it for six months, till the ship returned, being chased thence by two French South Sea ships. [From this it will be seen that Selkirk was not the first involuntary inhabitant of Juan Fernandez.]

He had with him his clothes and bedding, with a firelock, some powder, bullets and tobacco, a hatchet, a knife, a kettle, a Bible, some practical pieces, and his mathematical instruments and books. He diverted and provided for himself as well as he could; but for the first eight months had much ado to bear up against melancholy, and the terror of being left alone in such a desolate place. He built two huts with pimento trees, covered them with long grass, and lined them with the skins of goats, which he killed with his gun as he wanted, so long as his powder lasted, which was but a pound; and that being near spent he got fire by rubbing two sticks of pimento wood together upon his knee.

In the lesser hut, at some distance from the other, he dressed his victuals, and in the larger he slept and employed himself in reading, singing psalms, and praying; so that he said he was a better Christian while in this solitude than ever he was before, or than, he was afraid, he should ever be again. At first he never ate anything till hunger constrained him, partly for grief, and partly for want of bread and salt; nor did he go to bed till he could watch no longer; the pimento wood, which burnt very clear, served him both for firing and candle and refreshed him with its pleasant smell.

He might have had fish enough, but could not eat 'em for want of salt, except crawfish, which are there as large as lobsters, and very good. These he sometimes boiled, and at others broiled, as he did his goat's flesh, of which he made very good broth, for they are not so rank as ours. He kept an account of five hundred that he killed while there, and caught as many more, which he marked on the ear and let go. When his powder failed he took them by speed of foot: for his way of living and continued exercise of walking and running cleared him of all gross humours; so that he ran with wonderful swiftness through the woods and up the rocks and hills, as we perceived when we employed him to catch goats for us.

We had a bulldog which we sent with our nimblest runners to help him in catching goats; but he distanced and tired both the dog and the men, caught the goats and brought 'em to us on his back. He told us that his agility in pursuing a goat had once like to have cost him his life; he pursued it with so much eagerness that he caught hold of it on the brink of a precipice of which he was not aware, the bushes having hid it from him; so that he fell with the goat down the said precipice, a great height, and was so stunned and bruised with the fall that he narrowly escaped with his life; and when he came to his senses, found the goat dead under him. He lay there about twenty-four hours, and was scarce able to crawl to his hut, which was about a mile distant, or to stir abroad again in ten days.

He came at last to relish his meat well enough without salt or bread, and in the season had plenty of good turnips, which had been sowed there by Captain Dampier's men, and have now overspread some acres of ground. He had enough of good cabbage from the cabbage-trees, and seasoned his meat with the fruit of the pimento trees, which is the same as the Jamaica pepper, and smells deliciously.

He soon wore out all his shoes and clothes by running through the woods; and at last, being forced to shift without them, his feet became so hard that he run everywhere without annoyance; and it was some time before he could wear shoes after we found him; for, not being used to any so long, his feet swelled when he came first to wear them again.

After he had conquered his melancholy, he diverted himself sometimes by cutting his name on the trees, and the time of his being left and continuance there. He was at first much pestered with cats and rats, that had bred in great numbers from some of each species which had got ashore from ships that put in there to wood and water. The rats gnawed his feet and clothes while asleep, which obliged him to cherish the cats with his goat's flesh; by which many of them became so tame that they would lie about him in hun-

dreds, and soon delivered him from the rats. He likewise tamed some kids, and to divert himself would now and then sing and dance with them and his cats; so that by the care of Providence and vigour of his youth, being now about thirty years old, he came at last to conquer all the inconveniences of his solitude, and to be very easy. When his clothes wore out he made himself a coat and cap of goat-skin, which he stitched together with little thongs of the same, that he cut with his knife. He had no other needle but a nail; and when his knife was worn to the back he made others as well as he could of some iron hoops that were left ashore, which he beat thin and ground upon stones. Having some linen cloth by him, he sewed himself shirts with a nail, and stitched 'em with the worsted of his own stockings, which he pulled out on purpose. He had his last shirt on when we found him on the island.

At his first coming on board us he had so much forgot his language for want of use that we could scarce understand him; for he seemed to speak his words by halves. We offered him a dram, but he would not touch it, having drank nothing but water since his being there, and 'twas some time before he could relish our victuals."

Such is the simple, but interesting account of the discovery and rescue of Selkirk; and it was no doubt the reading of this which first inspired Defoe to his most famous literary composition, "Robinson Crusoe."

Besides the two sailors mentioned previously as living alone on Juan Fernandez, there are others mentioned by other writers. Ringrose, in his account of the voyage of Captain Sharp, the buccaneer, mentions one man who was the only survivor of a wreck, and who lived here quite alone for five years. Captain Dampier also tells of a Musquito Indian left here by mistake, and remaining for three years, till rescued by Dampier in 1684. In Selkirk's case his exile was not without its advantages, for the ship he left was shortly afterwards lost, and only a few of the crew escaped.

After Selkirk got over the melancholy feelings engendered by his loneliness at first, he seems to have become tolerably reconciled to his solitary condition; and as Captain Woodes Rogers quaintly observes: "We may perceive by this story the truth of the maxim, that necessity is the mother of invention, since he found means to supply his wants in a very natural manner, so as to maintain his life, tho' not so conveniently yet as effectually, as we are able to do with the help of all our arts and society. It may likewise instruct us how much a plain and temperate way of living conduces to the health of the body and the vigour of the mind, both of which we are apt to destroy by excess and plenty, especially of strong liquor, and the variety as well as the nature of our meat and drink; for this man when he came to our ordinary method of diet and life, tho' he was sober enough, lost much of his strength and agility."

With which highly sensible moral disquisition we will take leave of our gallant author and privateersman and the rescued "Crusoe."

"FORGIVE, FORGET."

AFTER long waiting—after unwept agony—

After the onward march of weary years—

Once more we stood together, a glad silence fell

Upon us both more eloquent than words or even tears,

Our very silence seemed in truth to span

Across the gulf of years we neither dared to scan.

What parted us? Ah me! a careless word

Too lightly spoken, all too soon believed,

Piercing each heart as with a two-edged sword,

Rending two lives apart. Yet both have grieved

Most bitterly—yes, we alone can tell

All the deep agony of our long farewell.

We waited long. Once more the shrouding mists have lifted,

All doubts are vanished, wholly—not in part—

Back to the old familiar places we have drifted,

Once more the joy of speaking heart to heart,

For hands have clasped again, and lips have met

To breathe the magic words "Forgive, Forget."

The Rocks. M. E. MICHAEL.

RAILWAYS IN CHINA.

One by one the hermit nations of the East have been opening their doors to admit the advancing tide of Western civilization. China, as the result of wars and treaties, has been rendered accessible to outsiders, while her own teeming population has overflowed until the question of Chinese exclusion has become a live issue on the American Continent and elsewhere. Corea is opening up, while Japan, having preped out and seen that the wisdom of the world was not all concentrated within the borders of the group of islands which form that kingdom, soon opened wide her doors, and not only admitted foreigners and adopted their manners and customs, but sent forth her own sons to see what could be borrowed from other nations, adopting their ways with a readiness remarkable for a people which had hitherto kept themselves so completely from contact with outside barbarians.

But though China has, in a measure, allowed herself to mix with the people of the world at large, perhaps more from necessity than choice, she had never looked with much favour upon one of the world's great civilizers—railways. The recent announcement that the authorities of the flowery kingdom had given their consent to the construction of iron roads may therefore be looked upon as a decided step in advance, and one which will have a very marked effect in rendering further accessible the interior of a kingdom which contains about one third of the world's population.

The decision to allow railways to be constructed within their bounds appears to have been forced upon the Chinese authorities as a means of self-preservation from a military point of view, rather than as a commercial enterprise. During the late war with France, when the Chinese ports were effectually blockaded by the ships of the former, with

which the Chinese vessels bearing troops to the scene of action found themselves unable to cope, it was only by forced marches of almost inconceivable difficulty that disciplined troops from the north could be brought to the assistance of the courageous but undisciplined men of the south who were fighting the French on the borders of Tonquin. These irregulars were able to inflict severe punishment upon their enemies, notwithstanding the disadvantage at which they were placed, and this might have been turned into utter defeat if there had existed facilities for bringing to their assistance the troops of the north, trained under the direction of European officers. Why these northern soldiers were so trained, while those in the South were not, I have not seen explained; but such was the fact. It is natural, therefore, that the authorities desire to obviate the possibility of being placed at such a disadvantage in any future struggle.

There are, however, three difficulties which stand in the way of railway construction in China. The first is the hostility of the provincial governors and officials, a class of men whose despotic power and corrupt administration puts that of the Turk to shame. These people are well aware that railways would prove the death blow to their power, and it is to be expected, therefore, that they will throw every obstacle in the way of their construction. The second difficulty is one expressed by the single Chinese word, *Feng-shui*. The Celestials do not bury their dead in cemeteries, but put them almost anywhere, and as the places of sepulture are regarded with veneration, or more properly superstition, the passage of a locomotive would be regarded as having a tendency to drive away the wind and water spirits, who are supposed to minister to the dead, and would therefore be resented. The *Feng-shui* difficulty can, however, be easily overcome, as has been demonstrated in the case of a short line of railway between Shanghai and Woosung, built a few years ago, through a region in which the graves were unusually numerous, and where a small solatium in cash overcame the scruples of those who had friends buried there, for a Chinaman's superstition generally takes a secondary place when compared with the influence of the almighty dollar. The first mentioned difficulty is one with which all promoters of railway enterprises are more or less familiar, but it cannot be allowed to stand in the way. If the Imperial authorities sanction the work the opposition of the provincials need not be feared.

The third difficulty is perhaps of a more formidable character. It is of a financial nature, combined with the question of management. The Chinese Government is not in a position to furnish the capital required for railway construction, except by borrowing, and though its credit is good, as is shown by the quotations of the London Stock Exchange, its borrowings, like its revenue, have been small, and its resources would be unable to stand the strain of a loan sufficiently large to build anything like a complete railway system. Foreign capitalists would doubtless be quite willing to advance the money, provided they were allowed to build and manage the roads, but the latter privilege the Government does not yet seem willing to concede. This is not to be wondered at, since military considerations would have a great deal to do with the permission to build and run, while those undertaking the work would enter upon it purely as a commercial enterprise.

That railways in China would pay there can be no doubt. They should, however, be built as independent lines rather than as part of a complete system. The country is already well supplied with means for internal communication, in its great rivers, which flow generally towards the east, and on which well-equipped steamers will doubtless soon be placed. The river system of water communication is supplemented by canals, but apart from these, communication is difficult, for the roads are very bad and beasts of burden are scarce.

Two important railway lines are in contemplation, one from Taku, on the Gulf of Pechili, to Tungechow or Peking, with perhaps an extension to Kalgan, on the borders of the desert of Gobi, the other through Burmah, Siam, and the Shan States into Yunnan, the most southerly of the provinces of China, where there is no water communication. The former has been authorized and the work of construction commenced. It will doubtless command from the outset a large overland trade in tea, which is now carried on by means of camels, some 50,000 of these animals being employed in carrying this staple product of the country into Siberia, Russia and other countries to the north and west, 60,000,000 lbs. having been carried in this way in 1887; the latter, though a good part of it would not be in Chinese territory, would develop vast mineral wealth in Yunnan, the province already referred to. The first mentioned road will also carry large quantities of coal, a commodity which now sells for £3 to £4 a ton in Peking, but which railway carriage would reduce to £1 or less.

Comparisons have been instituted between the results of railways in India and what would probably follow their construction in China. Mr. Dunlop, who has studied the matter, and to whom I am indebted for many of the facts contained in this article, tells us the conditions are entirely different. India, except in the north, has no navigable rivers, and £175,000 had been spent on 15,000 miles of railway before it had facilities for internal communication equal to what China now possesses in its rivers and canals. Indian railways have however paid handsome dividends, and Chinese roads should do the same. They would, however, as already intimated, have to be under foreign management, for the average Chinaman is proverbially dishonest, and were foreign shareholders at the mercy of

the native they could not expect to realize much in the way of dividends on their investment. The Chinese, however, easily learn anything in the mechanical line, and will soon be eligible for the practical work of operating the lines.

The native prejudice against railways is likely soon to disappear. The people are beginning to see the benefit of western ideas. There are already many miles of telegraph line in China. In this the usual order has been reversed, the telegraph preceding instead of following the railway. But the former does not affect property nor run over graves, nor ruthlessly awaken the sleeping spirits of one's ancestors. The father of the present emperor, too, is a man of considerable enlightenment. In 1887 he went to Chefoo to inspect the fleet, and having come in contact with foreigners went back to the capital impressed with the superiority of some of their ways, impressions which he communicated to the empress, and soon after the fiat granting permission for railway construction was issued. One of his viceroys, enlightened far beyond what might have been expected from his surroundings, has long favoured railways, and at his death left a document urging their construction. He went so far as to recommend the manufacture of the rails in China, where large deposits of coal and iron exist in close proximity. When the emperor orders the work to go on native opposition must speedily disappear, for his majesty's wish is law and it would be dangerous to stand in the way of its fulfilment. An insignificant circumstance indicates the trend of events. There is a model railway in the imperial palace grounds at Peking on which the emperor frequently amuses himself by acting in the capacity of engine-driver. This toy will have its effect in influencing the Chinese mind in favour of railways.

The native superstition against works of the character indicated was shown by the fate of the first road built in the kingdom, a short line of eight or ten miles in length. It ran barely a year, carried large numbers of passengers, and promised to pay well, but at the end of that time it was purchased from the English company which built it, the roadway was pulled up and the rails taken to Formosa, where they lie rusting on the shore. A better fate surely awaits the lines which are soon to be built.

The beneficial effect of railways in China will be very marked. Agriculture will be helped, food cheapened, luxuries increased, and the terrible famines which have caused such suffering in portions of the empire rendered impossible. The frequent rebellions which have occurred in the past will be prevented. The language, which has proved such a stumbling-block in the way of foreigners, will be assimilated. At present it consists of about three hundred dialects, some of them as different from each other as English and French. In this connection it is curious to notice that the mere prospect of railway construction, on which a large number of English-speaking people will be employed as engineers, etc., has given quite an impetus to the study of the language, and many of the English and American universities have chairs devoted to this subject. It is usually looked upon as a very difficult language to acquire, and so it is, but fortunately the colloquial, which is that most generally used, and which differs entirely from the written language and from that spoken in official circles, is the most easily acquired.

The effect of railways on missions in China will be of the most marked character. Those who desire to see this work promoted will hail their advent with pleasure. Renewed activity in the way of evangelization in that country has been manifested of late, the floods in the Province of Honan and the famine and distress arising therefrom having paved the way for renewed exertions on the part of mission boards, Mr. J. Hudson Taylor's Chinese Inland Mission and the Presbyterian Church in Canada being examples of increased energy in that matter. But unless England is on the alert others will step in and secure the advantages which should be hers. France and Germany are moving in that direction, and the example of Africa should be a warning. The English people are slow in following up their advantages, and other nations too frequently reap where Great Britain has sown. It is to be hoped such will not be the case in the matter of Chinese railways.—*J. J. Bell, in The Week.*

DO YOU SHARE THE RESULTS?

Why not use other people's brains as well as your own in order to lessen life's work, and especially so when the coming hot weather will make life a burden to those who have to do laborious house work? The very word "Pearline" sounds clean and sweet enough to recommend even a poorer article. But "Pearline" does as clean and as sweet work as its name implies. Now if there be a housekeeper among the thousands of *Witness* readers who has hitherto lived so far beneath her privileges as not to have used "Pearline," surely she will at once purchase a packet and test what it will do for her. "Pearline" represents brains. That is, it is the product of long and hard processes of thought, investigation and experiment. You are invited to share the results.—*From New York Witness, June 12th, 1889.*

Among the prosperous and ominently useful Institutions of this country is the New England Conservatory of Music, Literature, Art, Elocution, etc. Its courses of instruction and corps of teachers have been proved to compare favourably with those of the Conservatories of Europe.

British and Foreign.

MR. SCOTT, of Worcester, has accepted the invitation to Chalmers' Church, Ancoats.

DR. RINTOUL, the barrister-minister, will resign his pastoral charge at Woolwich, at least by the close of the year.

THE Rev. James Heron, of Knock, near Belfast, has been elected Professor of Ecclesiastical History, and Pastoral Theology.

THE Rev. Daniel Gunn, late minister of the North Free Church, Dumbarton, has accepted a call from the Lewes congregation, Sussex.

THE expenditure of the Y.M.C.A., Exeter Hall, last year was nearly \$65,000 and there was a balance in hand at the close of the financial year.

MORE Americans have already this season visited the cottage at Alloway in which Burns was born than during the corresponding period of any previous year.

THE monument erected at Dalmally, on the site of the cottage in which Duncan McLaren lived during his school-days, was unveiled by Lord Breadalbane.

THE Rev. D. A. Taylor has been appointed Convener of the Continental Mission of the Irish Presbyterian Church, in room of Dr. Thomas Hamilton, now president of Queen's College.

PRINCIPAL CUNNINGHAM, of St. Andrew's, and Professor Robertson, of Glasgow, were the preachers at the opening of the new North Parish Church, Paisley, of which Mr. Young is pastor.

MR. FAITHFUL BEGG, son of the late Dr. Begg, refuses to appear as a competitor for the position of Unionist candidate for the Ayr burghs, and has requested his name to be withdrawn.

THE appointment of Commissioners by the Free Church, General Assembly, to investigate the dispute between Mr. McKay and his flock, so discomposed the minister that he had to take to bed.

IN addition to Mr. Cooper, of Aberdeen, the candidates for the chair of Church History, in the granite city, include Drs. Cowan, of Edinburgh, Sprout of North Berwick, and Watt of Anderston.

IN 1859 if an Evangelical minister tried to enter Florence with a Bible he was sent back to Piedmont between a couple of gendarmes; now he may go free through the length and breadth of the land.

AN account of Father Damien's last illness states that three weeks before his death the leprosy increased terribly in his face, mouth and hands, causing him to suffer much. Strangely enough after death not a trace of leprosy was visible.

A NEW religion has sprung up in Toungou, Burmah—a sort of mixture of Buddhism and Christianity. The founder is a timber merchant, Koh Pai Sah. His disciples keep the Christian Sabbath and abstain from strong drink. They already number several thousands.

THE Free Church General Assembly refused an application for ordination from a gentleman who was brought up in the Anglican Church, became a Romanist at sixteen, and subsequently a priest, six years afterwards was admitted into the Scottish Episcopal Church, and who shortly thereafter reverted once more to Rome.

MR. ANDREW M'CONNELL, for upwards of forty two years a teacher at Kilwinning, and long an elder in the parish church, has died in his seventy-third year. In 1878, he became superintendent of the orphan homes at Bridge of Weir, from which post he retired only a few months ago. He was a native of Tarbolton.

THERE was an interesting wedding at Regent Square Church lately, the officiating ministers being Rev. Principal Dykes, Dr. MacEwan, and Rev. John McNeill. The bride was the eldest daughter of Mr. Robert Morton, C.E., an office-bearer at Regent Square, and for some years a prominent elder at Clapham Church.

PRINCIPAL CAIRNS gave the charge at the induction of Rev. John Young, M.A., as Home Mission Secretary, which took place in Berkeley Street Church, Glasgow. Mr. Dickie of Dowanhill, preached the sermon. Dr. Cairns declared that at no period of his life had he felt more hopeful in regard to religious life and thought.

THE Presbyterians in Dunedin are estimated at 8,000, of whom only 4,163 are connected with churches. In the suburbs there are also 8,000, the churchgoers numbering only 3,852. At a Conference of the Presbytery and office-bearers, it has been proposed to institute a house-to-house visitation, in order to receive the lapsed.

THE Earl of Caithness, who had come to Edinburgh to attend the General Assembly, died suddenly in his hotel; he had been attacked by an epileptic fit. He was one of the guests at Lord Hopetoun's dinner party at Holyrood. He was born in 1827. The heir to the earldom is Mr. J. A. Sinclair, an accountant and bank agent in Aberdeen.

THE Rev. Dr. Thain Davidson has just paid a visit to Ireland. He lectured in Belfast, and preached morning and evening to overflowing audiences in the U. P. Church (the Rev. William Proctor's), Dublin. Dr. Davidson went there on the invitation of the Y. M. C. A., of that congregation. On the Sunday evening, he preached specially to young men.

THE Welsh paper *Y Goleud* says that many of its readers will be surprised to hear the rumour that the Rev. Dr. Cyndylan Jones is preparing to become a barrister, and that his name is among those who are waiting to be received to the dinners and societies of one of the Inns. Dr. Jones is at present the representative of the Bible Society for South Wales.

A FINE suite of buildings, including lecture hall, school and class rooms, and library, in connection with the Albert Street Church, Belfast, has been opened. The total cost is \$12,500, nearly the whole of which has been subscribed. The Church has made very remarkable progress since the Rev. Henry Montgomery became minister about seven years ago.

A MEETING took place in the Free Church Assembly Hall, Edinburgh, to celebrate the ministerial jubilee of Dr. Murray Mitchell, who, it will be remembered, has spent the greater portion of his life in India, and was recently appointed to a new charge at Nice. The Moderator, Dr. Laird, presided, and addresses were delivered by Dr. Adams, Dr. Thomas Smith, and Rev. J. McMurtrie, of the Church of Scotland.

Ministers and Churches.

KNOX CHURCH, Galt, will build a new school room to cost \$10,000.

ST ANDREW'S CHURCH, Strathroy, is at present undergoing improvements that will and greatly to its beauty.

THE Rev. A. Beattie, late of New York City, has left Galt for Southern China to engage in missionary work.

THE Rev. George Clark spoke on "Mission Work in China" in the Central Presbyterian Church, Galt, last week.

A BRANCH of the Woman's Foreign Mission Society of the Presbyterian Church has been established at Portage du Fort.

THE Rev. J. H. Macfarlane, Presbyterian minister, Ashton, was announced to preach his farewell sermon there on Sabbath last.

THE induction of the Rev. Mr. Glassford to the charge of the Presbyterian congregation, Streetsville, took place in that Church on Tuesday.

THE Presbyterians of Austin, Manitoba, have made arrangements for the erection of a handsome church, 20 by 40, to cost about \$1,500 to be completed before October.

THE Building Committee of Knox Church, Galt, met last week and opened the tenders for the new addition, which were considered at a congregational meeting later.

THE Rev. P. Wright, of Stratford, Ont., has accepted a call to the Presbyterian Church, Portage la Prairie, Manitoba, and is expected to arrive about the middle of July.

THE united congregations of Chalmers Church, Kincardine Township, and Knox Church, Bervie, have given a unanimous call to Rev. D. A. McLean, of Kemble, Owen Sound Presbytery.

ARRANGEMENTS are in progress for the publication in two volumes of "The Great Hymns of the Church: their Origin and Authorship," by the Rev. D. Morrison, M.A. Owen Sound.

THE Rev. James Sutherland, of Inverness, has by his session been granted leave of absence during the month of July, part of which time he purposes spending in Montreal, and the remainder at Winchester Springs.

THE different stations of the Presbyterian Church in the Presbytery of Stratford have been re-arranged at last. Shakespear, Tavistock and Bells forming one charge, while Hampstead unites with Mr Stewart's.

THE Rev. W. Graham, M.A., of St. John's, Newfoundland, is in Quebec, and the guest of Rev. A. T. Love. The reverend gentleman preached a very fine sermon on Sunday evening week, on Christian missions, in St. Andrew's Church.

THE Rev. John Stenhouse, M.A., B.Sc., has left for Edinburgh where he will further prosecute his studies in Science. He intends returning early in September to accept a lectureship in the new Ladies' College to be established by Dr. Macintyre in Toronto.

THE trustees and choir of St. Gabriel Presbyterian Church, Montreal, presented Mr. Wallack, of the *Witnesstian*, who is a member of the choir, and who is leaving for a trip to the old country, with a handsome gold chain and maltese cross, as a mark of their regard.

ON Sabbath, June 10, the sacrament of the Lord's Supper was dispensed in the Presbyterian Church, Inverness. The day was fine, and the congregation the largest we have seen for years. Thirteen persons united, nine on profession of faith and four by certificate.

At a luncheon held at Mr. D. Chalmers' lawn at Kintore, on the evening of the 15th ult., the Rev. J. M. Mann, pastor of the Presbyterian Church there, was presented with an address and a purse of money on the eve of his departure on a visit to Scotland for the benefit of his health.

THE Rev. Dr. Beattie, of the Columbia Theological Seminary, has already been engaged to supply pulpits from every Sunday during his two months stay in Canada. He preaches in Galt, Hamilton, and in Central Church, Toronto. On July 6th he delivered a lecture in the First Presbyterian Church, Brantford, on "The Sunny South."

THE Chipman Presbyterian congregation met at Redbank, Church, N. E., for the purpose of giving a call to a minister. There was a large attendance. Dr. Bennett, who has been visiting the congregation by the appointment of Presbytery, presided. The call came out in favour of Rev. Alex. A. Watson. The call was signed by a large number of members present.

DEBTS: the meeting of the General Assembly the Rev. Mr. Simpson, of Brucefield, conducted the Sabbath service at the William St. Mission, proving wonderfully acceptable to the people. Mr. Simpson, although pastor of a large and prosperous congregation, can adapt himself to the few in comparison, if we may judge by the interesting talk he gave in the mission.

Mrs. BLACKADER, a missionary from Trinidad, addressed Knox Church, Galt, Sabbath school Sabbath morning week. In the afternoon she also addressed the parents and children on the work of her mission. She also gave an interesting account of the habits and customs of the natives, which was illustrated with articles of native dress and other curiosities.

THE Rev. W. S. McEwen, B.D., St. George, attended the commencement exercises of the Brantford Young Ladies' College. He has been appointed Lecturer on Church and Biblical History at the college for the ensuing year. The college, the Brantford Reporter says could not have chosen more wisely the services of an accomplished scholar and a gentleman have been secured.

THE Presbyterian Church, Ashburn, was filled with a very good audience to listen to a lecture on "The Age We Live in," by the Rev. T. A. Nelson, of Windsor, N. S. The subject was dealt with in a very able and effective manner and abounded in many interesting and instructive facts. A very hearty vote of thanks was presented to the lecturer. A collection was taken up for the benefit of the Sabbath school.

THE London Free Press says: Last Sabbath was "Children's Sabbath" in the King Street Presbyterian Church. The children and choir sang hymns appropriate to the occasion, after which there was presented to each child who has been baptized in the church, and who has reached the age of seven years, a handsomely bound copy of the Bible. The services were well attended, and all present seemed to take a deep interest in the proceedings.

THE Manitoba Sun says: Our Presbyterian minister, Mr. R. C. MacBeth, B.A., has been drawing such large congregations to hear him at Saltersville school-house that it has been deemed expedient to have a much larger building to hold service in, and R. P. Kohn, M.P.P., has placed his granary at their disposal. Seats have been placed in the building and made as comfortable as possible. Service was held in the granary for the first time last Sunday, and there was a good attendance.

DR. COCHRANE requests us to say that copies of the Assembly's Home Mission Report will be supplied to ministers of our churches for distribution among members of their congregations who are specially interested in increasing an interest in and aiding the funds of the Home Mission Committee. As the printing of this edition will necessarily be costly, applications for copies should be limited to the number that can be advantageously used. Applications must be sent to Dr. Reid on or before the 15th day of July.

THE Rev. J. W. Mitchell was aided in the service at First Presbyterian Church, Port Hope, Sunday morning week, by the Rev. Alex. Campbell, of Montreal, secretary of the Evangelical Alliance for the Dominion of Canada, who preached a thoughtful sermon on the words "Except your righteousness shall exceed the righteousness of the

Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The service in the evening was conducted by the Rev. Mr. Duclos who is engaged in work among his fellow-countrymen in the east end of Montreal.

THE Manitoba Free Press says: A very pleasant evening was spent at the residence of Mr. David Ross, of Whitemouth, Manitoba, by the Bible class of the Presbyterian Church there. During the evening a very handsome silver fruit basket was presented to Mrs. Ross as a token of the high regard in which she is held by her class. In thanking those present for their beautiful present, Mrs. Ross referred to the very kindly feeling existing amid the various families in Whitemouth and trusted that it would always remain so. Mrs. Ross leaves next week for a prolonged visit to Eastern Canada. Her children accompany her.

THE remains of Mr. George D. McVicar were interred in Kildonan cemetery last week. The funeral was largely attended by citizens and members of the Masonic Order, under whose auspices it was conducted. The pall-bearers were Dr. Agnew, Hon. D. H. McMillan, A. Pearson, T. Leslie, J. McKechnie and W. C. Scott. Rev. Professor Hart held service at the house, and also read the prayers at the grave. Among those who followed the body to the grave was Lieutenant-Governor Shultz, who was imprisoned in Fort Garry by Riel with Mr. McVicar, and accompanied him on the memorable flight in midwinter after their escape.

MR. JAMES CRELAND and Mr. William Crawford, elders of Calvin Presbyterian Church, Montreal, in the name of the congregation, presented Rev. Dr. Smyth and wife with two purses, each containing \$100 in gold just as they were prepared to embark on the steamship *Caspian* for Europe. It was an agreeable surprise to the doctor, and he thanked the delegates from his congregation for this token of their esteem. Mrs. Smyth was also presented with several beautiful bouquets. Mr. R. H. Brown also presented Dr. Smyth with a purse from a few well wishers outside of his congregation. The doctor and his wife will be absent over two months.

THE General Assembly having closed its business for another year the committee on Arrangements met to total up the results of their labours. They had experienced a good deal of satisfaction in the hearty responses made to their appeals for home accommodation, and also for money to meet the necessary expenses consequent on such a gathering, and they found to their agreeable surprise that not only had they provided all with homes but nearly \$700 had been contributed in cash. After meeting all obligations they found themselves with a surplus of nearly \$400. This they divided among the following funds: Aged and Infirm Ministers' Fund, Home Missions, Assembly Fund. The committee are exceedingly grateful to the citizens who so generously aided them in entertaining our visitors.

THE close of the fourth year of Rev. Dr. Fraser's pastorate was appropriately celebrated at Knox Church yesterday. The congregations were large. The pulpit, morning and evening, was filled by Rev. Dr. McLaren, of Knox College, Toronto. The text in the morning was from Acts 1: 15. "But the Lord said unto him, Go thy way; for he is a chosen vessel unto Me to bear my name before the Gentiles and kings and the Children of Israel." The sermon was a powerful one. In the evening the doctor delivered an eloquent discourse on John 14: 12. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." The congregational singing was hearty and excellent.

THE opening and dedication services of the new Presbyterian Church, Orillia, are announced for Sundays, 7th and 14th inst. On Sunday 7th, opening service at 11 a.m., by Rev. Prof. McLaren, Knox College; special missionary services at 4:30 p.m., by the Rev. J. Witke, Missionary of Indore, India; evening services at 7 p.m., by Rev. W. T. McMullen, Ex-moderator of the General Assembly. On Sunday 14th, the Rev. Dr. Cochrane, Brantford, will preach at 11 a.m., and 7 p.m. In the afternoon special Sabbath School services at 2:30. Addresses by Dr. Cochrane, Revs. T. Manning, B. A., and R. W. F. Greene. Special collections at all the services. A special meeting will be held on Monday evening, July 15th. Addresses by Dr. Campbell, Dr. Cochrane, Rev. D. D. McLeod and local ministers.

THE *Almonte Gazette* says: A large and representative meeting of the congregation of St. Andrew's Church, Almonte, was held on Saturday last, immediately after the preparatory service conducted by the Moderator of the session, Rev. Mr. McLean of Arnprior. The object of the meeting was to select a pastor as a successor to the late Dr. Bennett. The choice lay between Rev. Mr. Grant, of the Montreal Presbyterian College, and Rev. Mr. Duncan, of Knox College, Toronto. On a ballot being taken it was found that Mr. Grant had a majority, and the vote was very heartily made unanimous. Either candidate would have been satisfactory to the congregation, as both are clever teachers. It is to be hoped that Mr. Grant may be able to see his way clear to accepting the call, which will now be transmitted to him in the regular way, as the congregation has been quite a while without a pastor.

THERE was a very large attendance at the opening of the new Presbyterian Church, North Plympton, Manitoba, on Sunday, June 10th. The services were conducted by the Rev. Dr. King in the morning and afternoon and by the Rev. Mr. Spence, of Kildonan, in the evening. All the services were crowded. A social was held Monday evening, and a very enjoyable time spent by the large gathering present. Addresses were delivered by the Revs. A. B. Baird and John Hogg, and refreshments were served. The church will seat about 150 people and is opened free of debt. The thanks of the congregation are due several Montreal and Winnipeg friends for their donations to the church furnishings, and especially to the Thomas Organ Company, of Woodstock, Ont., for a beautiful church organ. Miss E. Conklin is organist. Rev. Mr. Hamilton will be in charge.

THE Vancouver, B.C., *Advertiser* says: The Rev. J. M. McLeod, Charlottetown, P. E. I., in answer to a petition from Vancouver, will arrive on Friday and will take charge of a new Presbyterian congregation that is being formed. The Imperial Opera House has been leased for the purpose of holding services which will begin on Sunday. The reverend gentleman is well known to all former residents of Prince Edward Island, having filled a prominent place in Presbyterian Church circles in that Province for many years, where he was held in high esteem. About four columns of the Charlottetown Daily Patriot are devoted to the laudatory with the people there, containing addresses from the Victoria Lodge of A. F. & A. M., from Zion Church congregation, letters from brother Argymen and complimentary speeches. At the conclusion of the farewell he was presented with \$400 in gold from his congregation, all of which go to show the high appreciation in which Mr. McLeod was held.

THE *Gulf Mercury* says: There was a good turnout in Knox Church last evening to hear Miss Blackader, a returned missionary from Trinidad. She came here under the auspices of the three Presbyterian Woman's Missionary Societies, and was the guest of Mrs. Jas. Watt. Mrs. White, President of Chalmers' Church Society, occupied the chair and briefly introduced the lecturer. Miss Blackader has been in Trinidad for ten years and was able to give a graphic picture of that island, its resources, inhabitants, customs, and prospects. It has a population of 172,000, and four languages are spoken, viz., English, French, Spanish, and Hindu. The people in the main are very low down in the social scale, but Miss Blackader detailed some encouraging incidents in connection with her labour of love there. The lecture was brought to a close shortly before ten o'clock, and on motion of Mrs. T. Goldie, seconded by Mrs. Guthrie, a cordial vote of thanks was passed to Miss Blackader for her kind-

ness in coming to address them. The meeting was closed with the usual exercises.

THE Montreal *Gazette* says: A crowded congregation assembled in Crescent Street Church, Montreal, on Sunday week, to witness the ordination to the ministry of three young men who leave behind them at college the record of a career creditable, honourable, and not without considerable brilliancy. Mr. J. H. MacVicar was conspicuous in taking honours at the last convocation of the Presbyterian College; Mr. J. McDougall was also prominent on that occasion, while Mr. Murdoch Mackenzie will be remembered for his debating power. On Sunday evening they consecrated themselves to a life fraught with difficulty and danger attendant on foreign mission work. Rev. Dr. Mackay preached, taking for his text the words: "He shall not fall nor be discouraged till He hath set judgment on the earth." With considerable feeling and lucidity the reverend gentleman went into and explained the import of these words as they affected the present-day world. He turned the current of his discourse to the men who were to be God's instruments in bringing about His reforms in an eloquent and earnest appeal to them to be steadfast and true to the position they had taken up. Rev. Dr. Wardrope having performed the ceremony of ordination, the Rev. Mr. Jordan addressed the newly-constituted ministers on the career before them.

THE annual meeting of the Glengarry Presbytery of the Woman's Foreign Mission Society was held at Lancaster, on Tuesday, 18th June, and was largely attended, there being over a hundred delegates present. The chair was taken by the president, Mrs. D. McEwen, of Cornwall. After devotional exercises, an address of welcome was given by Mrs. Calder, of Lancaster, and responded to by Mrs. Cameron, of Woodlands. The following were elected officers for the ensuing year: Mrs. D. McEwen, Cornwall; Mrs. Stewart, of French, and Mrs. Scott, Martintown, vice-presidents; Mrs. William Mattice, Cornwall, corresponding secretary; Miss Maggie Scott, Martintown, recording secretary; Mrs. John D. McLennan, Cornwall, treasurer. In addition to many items of business that need not be specified, the following subjects were dealt with. The president's address; a paper on "Giving," by Mrs. D. D. McLennan, Williamstown; an address on "The Missionary Elements in the Character of Jesus," by Miss McIntosh, Lancaster; a paper on "Opportunities for Work," by Mrs. Baker, East Lancaster; a paper on "Practical Suggestions for Missionary Workers," by Mrs. William B. McLennan, Cornwall; a paper on "Christian Work in Foreign Fields," by Mrs. Stewart, Finch. Arrangements were made for sending a box of clothing to the Indian Missions of the North-West, in September. The next meeting is to be held at Aultsville, on the Wednesday of the third week of June, 1890. In the evening, a public meeting was held, Rev. Mr. Calder presided, and suitable addresses were delivered by Miss Maggie Scott, Mrs. McEwen, Rev. Mr. Given, of Williamstown, and Rev. Gordon Smith, of Lancaster.

THE Board of the Upper Canada Tract Society met last week, the Rev. John Burton, B.D., president in the chair. The reports of all the colporteurs for May were read, and found very satisfactory. These colporteurs are ever finding out families without Bibles and supplying them. One colporteur did excellent work on the Queen's Birthday, in one of our villages, by selling Bibles and religious books, and distributing the best tracts, religious, missionary and temperance. Another reports the great good done by such works "The Night of Weeping," Bishop Baldwin's "Life in a Look," and "The Pilgrim's Progress"; another that not a few had been converted by reading "God's way of Peace," by Bonar, and "The Blood of Christ," by Reid; another that the ministers of the different Churches are beginning to take a very warm interest in the colportage work of the society. One says, "I am heartily glad to see you selling in this locality such books as you carry." Mr. McKibbin has begun work in Manitoba, and in two weeks has sold ninety-two Bibles and 104 religious books. In addition to Mr. Bone's work on the Welland Canal, these four colporteurs have sold for the quarter no less than 793 Bibles and 966 religious books, in addition to the many given to the poor. An excellent financial statement was presented by Mr. John Young, of the depository, for May. Dr. Moffat, the secretary, reported that he had visited quite a number of towns and villages, and organized branches of the society. In Toronto, and throughout Ontario, a very much warmer interest is being taken in the greatly needed and valuable colportage work of the society. Special grants had been made to needy fields in Manitoba and Ontario, in English, French, German, Gaelic and Indian Bibles, books and tracts.

THE Vancouver *World* says: The corner-stone of the New St. Andrew's Church, on the corner of Richards and Georgia Streets, Vancouver, B. C., was laid with imposing ceremony in the presence of a large number of ladies and gentlemen of the congregation and others on the 13th ult. The day was fine, and the turnout a much larger one than usually witnesses these interesting ceremonies. On the platform were seated a number of ladies, the Revs. E. D. McLaren, B. D., Thomas Scoullar, E. Robson, J. W. Pedley, J. B. Kennedy, Messrs. J. M. Browning, chairman of the Session, and Thomas Duan, chairman of the building committee, and several others. In the audience were observed a number of prominent leading citizens and members of St. Andrew's congregation. The proceedings were opened by the Rev. Mr. McLaren giving out the 100th Psalm, which was sung with fervour, after which he read appropriate portions of the Scripture, followed by an impressive, earnest prayer. Mr. Thos. Duan then advanced and presented Mr. Browning with a silver trowel and a walnut mallet wherewith to spread the mortar and lay the corner-stone. The stone was held by a strong bolt, attached to a rope worked by a windlass. Mr. Browning took his position beside the stone, when Mr. George Saul placed an hermetically sealed tin box in a cavity prepared for its reception in the stone, upon which rests the corner-stone in the edifice. It was then covered with mortar and cement, Mr. Browning levelling the mortar, for the top or corner-stone, which was lowered to its place. The spirit level was then applied, the stone being found to be level, Mr. Browning then said: "I declare the corner-stone of this building to be well and truly laid in the name of the Father, of the Son, and of the Holy Ghost. Here it may be stated that the tin box contained the names of our Sovereign, the Governor-General of Canada and his Cabinet, the Lieut. Governor and Cabinet of this Province, the Mayor and Aldermen of Vancouver, the names of the Moderator of the General Assembly, the pastor of the congregation and his Session, the manager, the local clergy, copies of the local papers, the *Records*, list of members of the Columbia Presbytery, the names of the contractors, the current census of the Province, and other documents relating to Vancouver and the Province. Mr. Browning followed up the historical sketch with a few earnest words expressive of the pleasure it afforded him to be present, and the interest all should feel in an event of the kind. The sum of \$5,500 had already been subscribed. The total cost, according to the estimates, would be about \$22,000. He hoped all would subscribe liberally until the debt is wiped off. A hymn was then sung, after which the Rev. Mr. McLaren called upon the Rev. E. Robson to address the assemblage, which he accordingly did, hoping that the St. Andrew's congregation would prosper. Mr. Robson recounted at some length the growth of the Churches in Vancouver, and sat down amid applause. The Rev. J. W. Pedley, the Rev. J. B. Kennedy and others addressed those present, followed by the taking up of a collection in aid of the funds. The ceremony concluded with the benediction, after which the audience dispersed.

THE fourth anniversary of the settlement of Rev. Mungo Fraser, M.A., D.D., as pastor of Knox Church, Hamilton, was held last week, and was very largely attended. Early in the evening refreshments were served in the basement. After ample justice had been done to the good things provided by the ladies of the congregation the public proceeded upstairs to listen to the music and speeches.

Ald. David McLellan ably discharged the duties of chairman. The pulpit and platform were beautifully ornamented with potted plants and bouquets of flowers. Seated beside the chairman were Rev. S. Lyle, Hon. and Rev. R. Moreton, Rev. J. S. Ross, Sheriff McKellar, Rev. J. Murray and Rev. Dr. Fraser. The chairman then stated that the congregation had made great advances during the pastorate of the Rev. Mungo Fraser, who was inducted into his present charge on Tuesday, the 23rd of June, 1885. At the two communions held in August and October, 1885, 737 communed. At that time the mortgage debt amounted to the sum of \$6,000, with a floating debt of about \$750, the Church roll on the 31st December, 1885, numbering 510. At the communions in January, March, June, September and December, 1886, 3,245 communed, and during this year the congregation erected a new Sunday School building at a cost of \$4,094.23; improved the Church at a cost of \$2,049.21; expended on the old manse \$307.05, and block-paved the alleyway at a cost of \$13, or a total of \$7,270.49, which amount added to the mortgage and floating debt, would bring it up to \$14,020.49. But owing to the liberality of the congregation the year wound up with all paid off except a debt of \$9,000, and a membership of 642. During the year 1887, at the communions in March, June, September and December, 2,269 communed, and the membership at the 31st of December, 1887, was 768, with the debt reduced to \$7,000, and at the four communions, in March, June, September and December, 2,578 communed, and at the 31st December, 1888, the membership numbered 827, with the mortgage debt reduced to \$5,000. At the two communions in March and June, 1889, 1,406 communed, and the membership at the 2nd June, 1889, numbered 866. During this year the congregation bought a lot on James Street north, and have erected a large mission school, which will be opened next Sunday at four p.m., by the pastor, and although this building and lot will be good value for upwards of \$2,000, we hope to enter it with a debt of only about \$500, and it is hoped that by the liberality of the people at the opening services, this amount may be largely reduced. I have no doubt that, with the same earnest effort by pastor and people, under the blessing of our Heavenly Father, we can, I think, with confidence look forward to celebrating our jubilee of the congregation entirely free from debt in the year 1893. I have now a pleasing duty to perform, by asking Mrs. James Kilgour, the first vice-president of the Ladies' Aid Association, on behalf of the association, to present Rev. Dr. Fraser with a handsome silk cassock and gown. Mrs. James Kilgour then went forward, and on behalf of the Ladies' Aid Association, stated that she had very great pleasure in presenting him with this gown, and she hoped he might be long spared to wear it. The doctor received the gown at her hands, and thanked her and the ladies most most sincerely. Rev. Samuel Lyle, B.D., then delivered a rousing address on "The Amusements of the Day in Relation to the Church, in which he said several plain and much needed things on gambling, Hob, and Rev. R. Moreton, Rev. J. S. Ross, and Rev. Dr. Fraser delivered humorous and instructive speeches. The remainder of the programme consisted of a musical selections pleasingly and successfully rendered.

The re-opening services of St. Andrew's Church, Whitby, held on Sunday and Monday last, says the *Chronicle*, were successful beyond the fondest hopes of the congregations interested. The interior of the church has undergone an almost entire transformation, and that, most decidedly for the better. The dingy, time-stained walls have been renovated under skillful treatment, and now present an appearance most pleasing and attractive. The antiquated, and yet for all, artistic old pulpit has been removed, and one smaller and more modern in design substituted. The old straight-backed pews, with their respective doors that gave an air of exclusiveness to the families enclosed, have been removed, and much more comfortable sittings substituted. The repairs cost an amount much in excess of the original estimates, but the congregation has cheerfully assumed the burden, and by liberal contributions practically wiped out the indebtedness. The Rev. Mr. Abraham now has a church he can justly feel proud of, and we trust he may be long spared to minister to the congregation under his charge. The services on Sunday morning and evening were conducted by the Rev. Principal Caven, of Knox College, Toronto, who preached two powerful and most impressive sermons to large congregations. In his easy and unimpassioned deliveries, the Rev. Dr. shows more of the teacher, and less of the declaimer, than do many of our modern preachers. His style is peculiarly his own, and charms by its very simplicity. His sermons on Sunday were models of rhetoric, whilst most exhaustive in research and conclusive in argument. The large congregations were delighted with his masterly expositions of his subject, and greatly encouraged and benefited by his wise counsel and advice. The Rev. Mr. German occupied the pulpit in the afternoon and preached an eloquent discourse to a congregation equally as large as those which assembled at the other services. On Monday afternoon the basement of the church, which deft fingers had made, by an abundant display of evergreens and bunting, more than usually attractive, was filled by large numbers who partook of the refreshments abundantly provided by the ladies of the congregation. Promptly at eight o'clock the Rev. Mr. Abraham took the chair and the intellectual feature began. One or two anthems by the choir, an opening prayer by the Rev. Mr. German and a pleasing vocal solo by Mrs. George Ross, paved the way for the introduction of Principal Grant, the lecturer of the evening. In his opening remarks the learned lecturer expressed his gratitude for the marked hospitality he had received from Whitby friends on a former visit, and the obligations he was under to the town and St. Andrew's congregation in consequence. He paid a high tribute to the sterling worth of the late David Dow, and trusted that Whitby had many others in her midst who were worthy to be classed with such men. The subject of the lecture—Canada, Australia and the Mother Country—was too broad to be handled in the short time at the disposal of the lecturer, so his remarks were confined almost entirely to Australia; her natural resources, her association with the other British colonies, and her relation to the mother country. The address was replete with valuable information and breathed a spirit of patriotism that was contagious. The Doctor admits the necessity Canada feels for more extended trade relations, but he has no faith in Commercial Union, whilst he is a strong enthusiast as regards Imperial Federation. He is ready to support the compromise originally made in the establishment of separate schools, but declines to grant any further concessions, which virtually means that French should find no place in the public schools of Ontario. The lecture was listened to with rapt attention and was of a nature to lead the audience to take a more exalted view of their own fair Dominion, and of the great empire of which it forms so important a part. A hearty vote of thanks, moved by Dr. Gunn and seconded by Rev. Mr. German, was tendered the doctor for his interesting and instructive address. Short, pointed and complimentary addresses were delivered by the Revs. Messrs. German, Freeman, (Baptist) Perrin, of Pickering, and Gamble, of Wakefield. These addresses were interspersed with some good music by the choir. The proceeds from the several services amounted to over \$200.

PRESBYTERY OF STRATFORD.—A special meeting was held on the 21st inst. for the purpose of hearing Mr. Wright's decision regarding the call addressed to him by the congregation of Portage La Prairie. Mr. Wright was heard, and having intimated his acceptance of the call, it was agreed to grant his translation, and the Clerk was instructed to inform the Clerk of the Presbytery of Brandon of this decision. It was also agreed that Mr. Wright should preach his farewell sermon on the 14th July next. Mr. Tully was appointed to declare the pulpit of Knox Church, Stratford, vacant on the 21st July, and Mr. Turnbull was appointed Moderator of the Session during the vacancy. Messrs. Hamilton, Tully, Stewart, and M. Ballantyne, were appointed to prepare a minute on Mr. Wright's removal. The meeting was then closed with the benediction.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF PARIS.—The regular quarterly meeting of the Presbytery of Paris was held in Knox Church, Ingersoll, on the 25th of June. The Rev. P. R. Ross was chosen Moderator for the ensuing year. Leave was granted to moderate in a call in Princeton and Drumbo, Rev. W. Robertson to preside. Dr. McMullen requested to be relieved of the duties of the Moderator of Innerkip and Ratho, and Rev. W. A. McKay was appointed Moderator of said vacancy. All correspondence regarding pulpit supply is to be addressed to Mr. McKay. Application from New Dundee for Gospel ordinances is to be considered at next meeting and neighbouring sessions were cited to appear for their interests. Rev. J. S. Hardie was granted three months' leave of absence. Rev. Dr. Bryson, delegate to the General Assembly from the Presbyterian Church of the United States, south, addressed the Presbytery in a most felicitous and instructive manner. Next meeting is to be held in Dundas Street Church, Paris, Sep. 24, at 10 a.m.

OBITUARY.

HUGH FINLAYSON, ENR., PARIS.

On a recent Sabbath, the Rev. E. Cockburn, B.A., preached an impressive discourse on Eph. v. 15, 16, containing the following reference to the late Hugh Finlayson. In our consideration of these words this morning, our minds naturally turn to the removal of a prominent member of this congregation, the late Hugh Finlayson, Treasurer. The length of time he has been prominently identified with it, the lively interest he ever took in its welfare, the great amount of time he cheerfully gave to advance its interests, and his warm attachment and unswerving loyalty to the doctrines and polity of the Presbyterian Church, make his loss keenly and sincerely regretted by the entire congregation. The very length of that life and its association with this Church's interests, arrests attention and calls upon us to be circumspect. While others came and went, he remained, and yet his abode with us was not permanent, long though he was with us. This fact not only invests his removal with a feeling of sadness, but it admonishes us that though our days may be lengthened, they will close, and it is becoming that we walk circumspectly. The life of the late Mr. Finlayson may be truthfully characterized as circumspect. It was long, consistent, active, unostentatious, useful; and, having served his generation, by the will of God he fell asleep. It is not my intention to dwell at length upon the life and personal qualities of the deceased. Even though it should be ever so desirable, my acquaintance with him has been so short that this could not be expected of me. He was much better known to you than to me. You knew him as a man of activity in almost every department of life; I knew him only in the sick chamber. But it not unfrequently happens that there the character is put to the test, and the true man is revealed. For a period of over two and-a-half years he has been under the chastening hand of his Heavenly Father, and if his conduct is to be judged by that of the last three months, he has borne his affliction with wonderful resignation, never murmuring or complaining, but cheerfully saying, "The will of the Lord be done." As the end drew near, he was conscious of its approach, and anticipated it with entire composure. Yea, even anxious that the Lord would deliver him from his sufferings, desiring to depart and to be with Christ. His faith in Christ was firm and unclouded, death had no terrors for him. He could say to death—Where is thy sting? O grave, where is thy victory? His closing days offered a fine illustration of what the grace of God can do for His people in the supreme crisis of life. This spirit that he manifested was at once the evidence and the reward of a circumspect life. It was a pleasure to meet with him in the sick room and witness the cheerfulness with which he bore his protracted and painful affliction. His closing moments were peaceful, to him they were welcome. Death was to him a sweet relief,

That golden key,
That opens the palace of eternity.

"God's finger touched him, and he slept." His life was long, useful, upright, honourable and generous, characterized by integrity and devotion to principle. He was on the verge of four score years, his work was done. Let us not selfishly mourn his removal; our loss is his gain. We may be poorer now, but become the richer for his going hence. It is ours to cherish his memory, and the memory of the just is blessed. Touching his career as a public man, I shall say little—that has been dealt with elsewhere. In his death, one of the prominent landmarks has been removed. Few men have figured more prominently in the history of the town of Paris. In 1836, he took up his residence here, and for upwards of half a century, he was prominently identified with all its interests. He has filled with credit to himself and the people of Paris, almost every office in the gift of the citizens. In 1850, when Paris was first incorporated as a village, he was elected a member of the first council. Eight years after, when it was incorporated a town, he was elected its first mayor, an office which he filled repeatedly. The year he was elected first mayor of Paris, the North Riding of Brant favoured him with a seat in the old Canadian Assembly; when Confederation of the Provinces took place in 1867, he held the seat as member for North Brant. In 1871 and 1878, he was re-elected; his parliamentary career closed in 1879, thus extending over a period of twenty years. In his course in provincial and municipal politics, he doubtless differed from many of his fellow citizens, as a man of decided convictions naturally will do. To say that he satisfied all would be paying a very doubtful compliment indeed, but while men might differ from him, his sincerity and honesty of purpose were beyond question, while testimony is universally borne that a more honourable or reliable business man would be difficult to find. But it is with his long and faithful services in behalf of this congregation that we would especially deal to-day. In examining the records, I find that on the 10th of January, 1848, he was elected treasurer of this congregation. Since that date—forty-two years ago—he has held this responsible position the whole of that time, that work was performed without any remuneration, and given with the utmost good will. In that capacity, Mr. Finlayson has rendered invaluable services to this church. The work was no sinecure, and required time and thought, which were cheerfully given by a man whose public and business engagements were numerous and arduous. Any one taking the most cursory glance at the minutes of the congregation from that day to this, will be struck with the prominent place his name holds in the business records of this congregation. He was, in addition to the large amount of time gratuitously given, a liberal supporter of ordinances. Moreover, I am informed, that no worshipper was more regular in his place on the Lord's Day, and weekly prayer meetings; rarely was he absent, until his illness, of the past two years rendered it impossible for him to avail himself of ordinances he prized so highly and enjoyed so much. His lengthened illness has prepared us, as a congregation, for the blow that has fallen on us. Had he been taken from us summarily, his removal would have been felt more keenly, both by us and relatives. God, in His Providence, has been preparing him and us for the change that has at length come. Not only by his immediate friends and relatives, but by the entire Church and community, his name will be cherished as a man who walked circumspectly and filled well his place in life. Let our sympathies go out towards the sorrowing relatives, who have lost a wise councillor, an affectionate and indulgent father; may they manifest the same interest, zeal and devotion to the Church, and love for our Lord and Master, and exhibit in life those qualities of sterling integrity and honesty of purpose which characterized his whole career.

Brethren, there are important lessons in all this for us. Let us walk circumspectly, and if we would do so, we must keep in view the end of life. There is a great temptation to live for the present, and to live as if we would never die, or as if there was no hereafter or judgment seat. We walk as fools not as wise, if we walk only for this life. It is this life that determines the future life.

That man lives twice
That lives the first life well."

Sabbath School Teacher

INTERNATIONAL LESSONS

July 14, 1889. THE SORROWFUL DEATH OF ELI. (1 Sam. i. 1-18) GOLDEN TEXT: His sons made themselves vile, and he restrained them not. 1 Sam. iii. 13.

SHORTER CATECHISM

Question 25. (1) "In his rising again from the dead on the third day. This stupendous fact is the most certain and the most surely proved event in ancient history. It was a plain, simple fact, capable of the most thorough examination and certain demonstration. The single points are that Christ was really dead on Friday, and that he was really alive again in the body on Sunday and afterward. Both points were proved by the strictest evidence. His body both before and afterward was seen and handled over and over again by many different persons. Thomas examined the marks of its identity critically, and then exclaimed, "My Lord and my God!" The importance of this great fact is proved, (a) because it proved him to be the Son of God and authenticator of all his claims; (b) it was a public acceptance by his Father of his mediatorial work in our behalf. (c) Henceforth we have an ever-living Saviour at the right hand of power (Rom. viii. 34) (d) His resurrection secures ours (1 Cor. vi. 15; xv. 49, Phil. iii. 21) (2) "In ascending up into heaven." This took place forty days after his resurrection, in the presence of the eleven apostles and probably other friends. He ascended in his complete Person as God man, body and spirit, as our Mediator, triumphing over his enemies and giving gifts to his friends (Eph. iv. 8-12), to complete his mediatorial work as the forerunner of his people, and to fill the universe with his glory (John xvii. 23; Heb. vi. 20, Eph. iv. 10). (3) "In his sitting at the right hand of the Father." This denotes the official exaltation of the God man as Mediator to supreme glory, felicity, and dominion over every name that is named. There he intercedes for his people as a priest upon a throne (Zech. vi. 13), and from thence he effectually applies to his people, by his Spirit, that salvation which he had previously achieved for them in the days of his humiliation (Ps. xvi. 11; ex. i. 1; Dan. vi. 13, 14; Matt. xvi. 04; Mark xvi. 19; John v. 22; Rom. viii. 34; Eph. i. 20, 22, Phil. ii. 9, 11; Col. iii. 1; Heb. i. 3, 4; ii. 9; 1 Pet. iii. 22; Rev. v. 6). (4) "In his coming to judge the world at the last day." The time of this general judgment is entirely unknown to men. But it is revealed that it will come suddenly at last like a thief in the night, and that it will occur immediately upon the second advent of Christ and the general resurrection of all the dead. A. A. Hodge D. D.

INTRODUCTORY.

Judgment against an evil work is not always speedily executed. It was about twenty years after God told Samuel that a terrible calamity would befall the house of Eli because of the wickedness of his sons and his own guilty neglect in permitting them to continue in their transgressions, and at the same time in the services of the Tabernacle. The Tabernacle at this time was in Shiloh about seventeen miles north west of Jerusalem. The Philistines had been oppressing the Israelites for nearly twenty years, and now because of the sinfulness of the people God permitted their enemies to triumph over them and subject them to grievous oppression.

The Defeat of the Israelites.—Samuel was now a recognized prophet. His word came to all Israel. His influence for good had become extensive. He had grown up a devoted servant of God, and even although the people had become a generate, they could not help yielding respect to him and to his message. The Israelites, smarting under the oppression of the Philistines, may have determined to resist, or the latter may have determined on new encroachments; at all events, war between them broke out. The Israelites encamped at a place which was afterwards named Ebenezer, some distance west of Jerusalem, and the Philistines were gathered at Aphek on the border of their own territory. The Philistines were the attacking party, they made a determined onset and overcame their antagonists, leaving 4,000 of them dead on the field. In times of calamity and distress, it is common to turn to God for help. The elders of Israel were astonished at the discomfiture of their army. They thought it was because the symbol of God's presence was not with them in the battle. There is no mention that they thought the defeat was caused by the corruption of religion and life among the people. It was customary for their heathen neighbours to carry their idols with them in their wars, in the superstitious belief that their presence would render their arms victorious, so the elders thought that the ark of the Covenant brought from Shiloh would enable them to repair the disaster that had just befallen their arms. They fondly hoped that it might save them out of the hands of their enemies. The suggestion of the elders was at once acted upon; the ark, along with Eli's two sons, Hophni and Phinehas, who were in charge of it, as brought into the camp. The coming of the ark cheered the Israelites and dismayed the Philistines. The former shouted with a great shout, so that the earth rang again. Startled by the shout in the Israelites' camp, the Philistines were perplexed as to what it could mean, and when they did find out they were not reassured. They were acquainted with the principal events in the history of the Hebrew people, and how God had so often interposed for their deliverance, so the bringing of the ark alarmed them. Their leaders exhorted them to heroic action, for if they were defeated, those who had been in subjection to them would then rule over them. Instead of being masters, they would become slaves in turn. The fight followed. It was one of desperation, but again the Philistines triumphed, and the slaughter was much more terrible than that of a few days before, 4,000 had fallen then, but now the slain number 30,000, sending sorrow into almost every home in Israel. The ark which, it was thought, would bring their victory was itself captured, and its guardians, the wicked sons of Eli, were among the slain.

II. The Death of Eli.—In Bible times people had to depend on swift runners for the news for which they sometimes eagerly waited. It is astonishing how quickly the sad tidings of defeat were carried to Shiloh. When the messenger from the battlefield came in sight the people could tell that he had no good news to deliver. The messenger was himself deeply concerned at the message he carried. He rent his clothes and sprinkled his head with ashes, in token of the deep grief he felt for the overthrow of his people on the battlefield. The aged Eli is eagerly waiting for tidings from the scene of conflict. His interest in it is great. His sons, wicked though he knew them to be, were still dear to a father's heart, and the Ark of God was one of the most precious treasures entrusted to his care. He sat at the entrance to the tabernacle waiting for the news. His heart trembled for the Ark of God. The people soon learned the joyful tidings and cried out in their grief and disappointment. This outburst only makes Eli more eager to learn what had occurred, so the messenger is quickly brought into the presence of the dim-sighted old man now ninety-eight years old. The man of Benjamin's tale is brief but the greatness of the calamity heightens at every step in the narration. It culminates with the statement "and the Ark of God is taken." Stunned by the mournful tidings he had heard the good but weak old man falls from his seat, and by the fall his neck is broken, and the death of Eli is the last in the chapter of terrible calamities that had followed each other in quick succession.

PRACTICAL SUGGESTIONS.

It is no kindness to young people to permit them to continue in evil ways. If God tells that his judgments shall surely fall upon the wicked He gives them every opportunity for repentance. Eli and his sons were warned twenty years before the awful blow fell upon them. Superstition is never a substitute for repentance.

THE MISSIONARY WORLD.

FORMOSA CORRESPONDENCE.

The following correspondence, addressed to Dr. Wardrope, Convener, has been forwarded for publication by Mr. Hamilton Cassels, Secretary of the Assembly's Foreign Mission Committee:

We have heard that the Church in Canada intends to call Mr. Jamieson away from Formosa. I therefore write this letter because I want to let you know a few things.

1. If Mr. Jamieson had long ago paid attention to what we told him about how we all worked just according to our ability, we would not now have this trouble. 2. Now we here have seen lately that Mr. Jamieson has wakened up to take hold of the work, and he is different in manner and more willing to listen to whatever will help him in dealing with our people. Formerly he thought he could not be useful unless he knew so very much of our language. Now he sees he can be useful with what he does know. 3. There are now in this field fifty chapels. The Church is large and there are many different kinds of work to be attended to. 4. As Mr. Jamieson has come to see differently from what he used to, he attends to all the local correspondence, to Amoy, Shanghai, Fuchow, Hong Kong, etc. for calendars, books, hymn-books, etc., anything needed for the mission. This is truly a great help and great relief to Pastor Mackay. 5. In the hospital are sick people, and he can go and make the Gospel known to them, have meetings with them, etc., teach them. 6. He goes every Sabbath to a chapel to exhort and encourage converts, help the preacher, etc. He can spend as many days as he pleases in a chapel, but if he spends one Sabbath at each it will take him a whole year to visit the stations. In one word, he is quite able and willing to preach the Gospel, etc., and he is now doing so, and with daily practice he is improving every week. Before he lacked the practice and kept at books. All the students and preachers in Oxford College just now say he is helping now, and is quite able. We have met and talked over the matter, and all see a change in Mr. Jamieson. There is variety of work here, and no doubt other things will turn up. Throughout the field two elders, deacons and people at their weekly prayer meetings have talked together, and say Mr. Jamieson does well now, and hope he will be allowed to remain. 7. Mr. Jamieson went with me to the east coast, and he preached with me, and all were pleased, and I found him very helpful to me the whole time. We had a profitable trip. Now I know whereof I write, for he was with me every day in the chapels, amongst the people, and he did well. O! if he had only done so long ago. Yours faithfully,

GIAM CHHENG HOA.

Tamsui, April 18, 1889.

In compliance with the request of the Foreign Mission Committee, as conveyed in your favour of February 28, I sent you some information by last mail, date April 17. That referred to the kind of work in which I am now engaged—in the mission—and in which I hope to be occupied in the future, if after all I may yet be permitted to remain in the field. Also I know that information of a similar kind has been sent by Dr. Mackay and others here, all of which I trust will be of some help in guiding the future deliberations of the Committee.

I thank you for the very kind manner in which you conveyed to me the decision of the Committee, and also for the interest you manifest in what I wrote regarding the experience through which I passed. In reference to that time of darkness and anxiety I will tell you some things that led me to think that I was not in religious life what I ought to be.

One thing that much impressed me was, I could see that the students and preachers whom Dr. Mackay was teaching in the study of the Bible and other exercises evidently had joy and happiness that I did not possess. This was in the ordinary course of daily study. There was no excitement or very remarkable manifestation of feeling, but as I was often present in the evenings I saw there was an earnestness about them in their singing and other acts of worship and in their manner—a something they had and I had not. I was thus led to ask the reason why I did not also possess the same enjoyment they seemed to have. I believed Bible truth as they did, and trusted. I trusted in the same Saviour and had preached the Gospel to others. How, then,

came the difference? Thus I questioned much and was in difficulty.

I had not the same eagerness which I saw others having to profit by religious exercises, and I was conscious of not having even as strong a desire as I once had to do good to others and bring them to Christ. It is wonderful how rapidly and unconsciously coldness and selfishness will creep over one. I can see now that what I should have done long ago was to stop going on as I was doing and take time to think.

I know that in the study of the Chinese language I thought I could accomplish more than I was really able to do; and in consequence of not attaining what I expected, this of itself brought me to a standstill, and I suppose caused me to think more than otherwise I might have done, and to see many mistakes I had been making; such as holding to an entirely wrong idea of duty, thinking it enough if I kept on in my own line of work, losing sight of the fact that I was one member of a living Church, and that the life of each affects the whole. For a time I was much troubled about these and other things. I read some books without seeming to get much benefit from them, and I often went to Dr. Mackay for counsel and help. Though busy with other work he was always ready to do what he could to make things plainer to me, and I got much benefit from his full experience. One day he gave me to read a small book called "Life in Earnest," by the late Rev. F. Hamilton, of London, having previously marked different passages to draw my attention. One of these on page 124, "It is an eye fixed on Jesus which kindles the fervent spirit," etc., struck me as full of meaning.

Once again when several of us were talking together, Dr. Mackay said one should not be sitting hoping for something wonderful to happen, but should do just as the man with the withered hand. He at once obeyed Christ's command to stretch it out, and in the act of doing so got strength needed. It seemed to me that was the right way, and so I set about trying at least to follow it. It was only by slow degrees, however, that I came to enjoy a measure of comfort. Now whatever past experience has been, this I know to-day, that the true and effectual way of preaching the Gospel to the heathen is by the daily life no less than by standing on the platform, and by being daily and hourly faithful in what I used to count the little unimportant things. However far short one may fall of such a standard it is a good thing at least to know it and aim to reach it. As to the work which I am able to do in the mission, the most important things have, I think, been already stated. Other ways of usefulness may be expected to open up as I gain in practical experience. This much is certain, that one's idea of duty and preaching the Gospel to the heathen makes a great difference as to the way in which he goes to work. Yours very truly,

JOHN JAMIESON,

Tamsui, Formosa, April 19, 1889.

We have got word that you are going to call Mr. Jamieson back to Canada. Of course we know that you must judge what is best, but you are so far away and do not see us. So I want to send you a few lines about our work here. 1. The Church is now very large, and Pastor Mackay so very busy that Mr. Jamieson now relieves him of many little things every day, which otherwise he would have to attend to himself. 2. I see Mr. Jamieson working now in a way he did not use to do and is now far more ready to be benefited by the advice and consultation of others with larger experience. 3. Mr. Jamieson of late has been going to our chapel at Tsui-tui-a near by every night and holding meetings there, whilst Pastor Mackay meets with us every evening in the college. He (Mr. Jamieson) will soon be going to other chapels, and will labour there as circumstances permit. 4. Not long since Pastor Giam and Mr. Jamieson went to the east coast and visited many of the stations. Now people have been here from that place since, and said all were much pleased with Mr. Jamieson this time, and understood his short addresses. The last time he was there they said he was not understood well. Now the change is due to daily practice. How much better if he had only wakened up two years ago and done as he is now doing. He was forever with book in hand like a man dreamy. I told him to go out and practise

—put to use what he had learned. Rev. Giam told him. Pastor and Mrs. Mackay advised him times without number. Alas! he heeded not till lately. Now he is improving every week, and so will continue more and more able day by day. 5. If you recall Mr. Jamieson and send another man to us, it is by no means certain that, after all, he will be able to help the Church so very much sooner than Mr. Jamieson has been. No one could now give real daily help in less than two or three years, and that would only be beginning. So with all here I hope you will permit him to remain here to help us.

Tamsui, April 19, 1889.

RESOLUTION OF THE FOREIGN MISSION COMMITTEE (W. D.).

The Committee, having read letters from Dr. Mackay, Mr. Jamieson and Mr. Tan, all of the 19th April, 1889, also a letter from Mr. Giam, of the 18th April, 1889, in response to the Committee's request for information respecting the work Mr. Jamieson is able to do in connection with the mission, record their satisfaction with the indication these letters give that Mr. Jamieson has entered on active work, and is in various ways rendering useful service.

The Committee, while still feeling that the decision to recall Mr. Jamieson, carried at the meeting held in February last was called for in view of his own assertion of inability to acquire the language, and his confession of incompetence for the work of the mission made not only to this Committee, but to the Church at large through the press, nevertheless resolve, as Dr. Mackay has urged, that he be allowed to remain, and as the native preachers unite in this request, and as they all testify that Mr. Jamieson is now addressing congregations in

the Chinese language, and is giving evidence of ability to do the work of the mission, to rescind the resolution of last February recalling Mr. Jamieson, and agree to allow him to remain another year with the hope that the result will justify the Committee in continuing him in the field.

The Committee further agree to record their gratitude to God for the light which has been shed upon a matter which has caused the Committee so much perplexity, and instruct the secretary to publish the letters above referred to for the information of the Church.

TAN HE.

Comparing the recent reports of the American Church and our own it appears that the Woman's Foreign Missionary Society have raised, considered in relation to the limited nature of the field, their operations cover more in proportion than that secured by the sister organization in the United States.

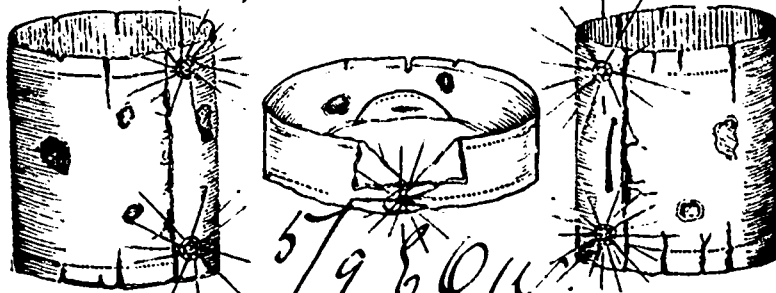
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When your collars and cuffs are rough and irritate your flesh, when you find the fine linen eaten away in spots, displaying the coarse filling, this is the cause:—They have been washed with ordinary soap, whose cleansing properties are due to caustic soda and elbow grease; either of these will produce the above, and the starch makes them feel as if you had a saw around your neck. Pyle's Pearline does away with the rubbing, hence it saves all wear and tear in the wash. It is as harmless as the finest imported castile soap. Linens washed with it are perfectly white and last many times as long as if washed in the old rubbing, twisting, wrecking way.

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

Can be

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

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

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

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

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength. — Jesse Boggs, Holman's Mills, Albermarle, N. C.

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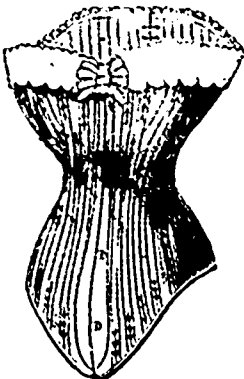
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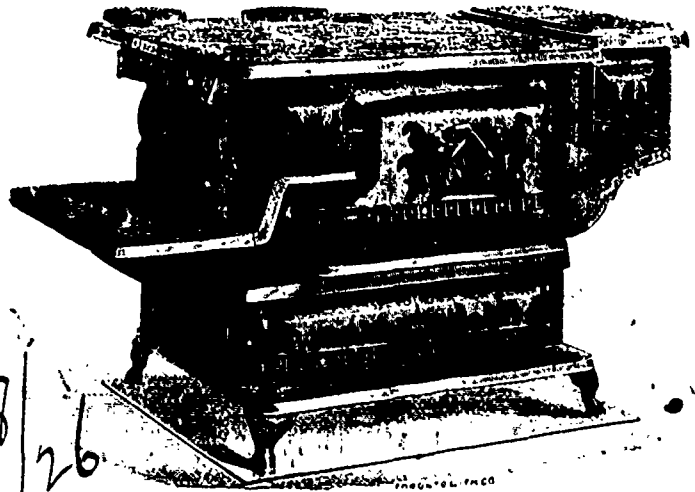
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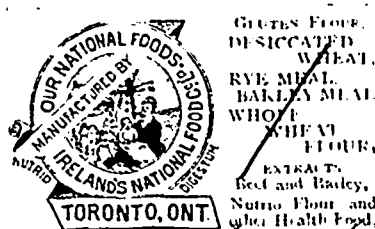
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BIRTHS, MARRIAGES & DEATHS

BIRTH. At 135 Cote St. Antoine Road, Cote St. Antoine, Montreal, on the 19th inst., a son to Mr. and Mrs. George Parker. MARRIED. In the Presbyterian Church, Hornby, on the 17th June, by the Rev. Robert Haddow, B.A. Mr. George W. McMillan, of Esquimaux, to Miss Isabel Kennedy, of Trafalgar. On the 17th ult. in Crescent Street Church, Montreal, by the Rev. A. B. Mackay, D.D., assisted by the Rev. Principal MacVicar, Rev. J. H. MacVicar, missionary to China, to Bessie MacNab, Montreal. At the residence of John Clark, Esq., Powassan, on the 26th inst., by the Rev. J. M. Goodwillie, M.A., Mr. Francis Wheatley, of Chapman Township, to Martha Agratha Kennedy, of Powassan, Ont. On Wednesday, June 26th, at the residence of the bride's father, by the Rev. W. Farquharson, B.A., the Rev. Alex. U. Campbell, B.A. of Uxbridge, to Mary, second daughter of Duncan McAlister, Esq., Comber. DIED. Suddenly, at his residence, Hyde Park, London, Ont., June 28th, Mr. James Fisher, in his sixty third year, father of J. T. and W. Fisher, of Toronto.

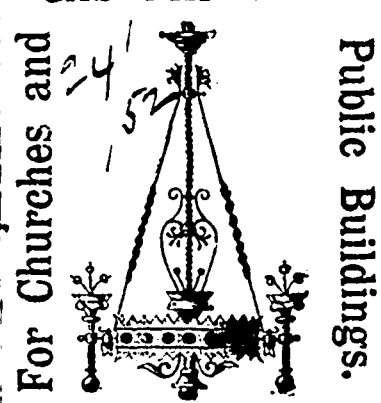
MEETINGS OF PRESBYTERY.

BUFFALO. At Cheley, July 9, at 8 p. m. HARRIS. On Tuesday, July 9, at eleven a. m. GLENHARRIS. At Alexandria, on Tuesday, July 9. BROCKVILLE. At West Winche ter July 9, at five p. m. QUEBEC. At Richmond, July 9, at half past seven p. m. CHATHAM. At Windsor, on Tuesday, July 9, at ten a. m. PARIS. In Knox Church, Ingersoll, June 25, at two p. m. HURON. In Knox Church, Goderich, on July 9, at eleven a. m. WHITBY. At Newcastle, on Tuesday, July 16, at half past ten a. m. ORANGEVILLE. At Orangeville, on Tuesday, July 9, at half past ten a. m. SARNIA. In St. Andrew's Church, Sarnia, on Wednesday, July 10, at ten a. m. MATHIAS. At Wingham, on Tuesday, July 9, at fifteen minutes past eleven a. m. GUELPH. In Chalmers Church, Guelph, on Tuesday, July 16, at half past ten a. m. LONDON. In First Presbyterian Church, London, on Tuesday, July 9, at half past two p. m. PETERBOROUGH. In St. Paul's Church, Peterborough, on Tuesday, July 9, at nine o'clock. MONTREAL. In Convocation Hall, Presbyterian College, on Tuesday, July 9, at ten a. m. OWEN SOUND. Next regular meeting in Division Street Hall Owen Sound, on June 24, at half past seven p. m. KINGSTON. Adjourned meeting in Cookes Church, Kingston, on May 21, at three o'clock p. m. Regular meeting in John Street Church, Belleville, July 9, at half past seven o'clock p. m.

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GAS FIXTURES

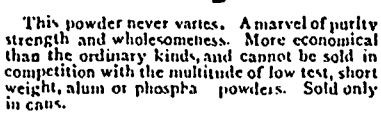


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