

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 16.—No. 28.
Whole No. 804.

Toronto, Wednesday, July 6th, 1887.

\$2.00 per Annum, in advance.
Single Copies Five Cents.

BOOKS.

NEW BOOKS.

- "Life of James Hamington, Bishop of Equatorial Africa." By E. C. Dawson, M.A. With portrait. \$2 00
- "Lives of Robert and Mary Moffatt." By their son. With portrait and maps. 2 50
- "Personal Life of Dr. Livingstone." By W. G. Blaikie, D.D. 2 00
- "Medical Missions, their Place and Power." By John Lowe. 1 75
- "The Crisis of Missions." By Arthur T. Pierson, D.D. 1 25
- "The Cross and the Dragon; or, Light in the Broad East." By Rev. B. C. Henry. 2 00
- "The Dragon, Image and Demon; or, Confucianism, Buddhism and Taoism." By Rev. H. C. Bose. 2 50
- "Sermons by the Rev. John Ker, D.D." Second series. 2 00
- "Christ in the Heart, and Other Sermons." By Alex. McLaren, D.D. 1 50

JOHN YOUNG, 22/52
Upper Canada Tract Society, 102 Yonge Street, TORONTO.

POPULAR LECTURES ON THEOLOGICAL THEMES.

BY THE REV. A. A. HODGE, D.D., LL.D.
This volume contains nineteen lectures upon the following subjects: God, His Nature and Relations to the Universe.—The Scripture Doctrine of Divine Providence.—Miracles.—The Holy Scriptures, Canon and Inspiration.—Prayer and Prayer-Cure.—The Trinity of Persons in the Godhead.—Predestination.—The Original State of Man.—God's Covenants with Man, the Church.—The Person of Christ.—The Office of Christ.—The Kingdom of Christ.—The Law of the Kingdom.—Sanctification and Good Works, Higher Life.—The Sacraments, Baptism.—The Lord's Supper.—The State of Man after Death, and the Resurrection.—Final Rewards and Punishments.

JAMES BAIN & SON, 23/52
Booksellers, - Toronto.
All books sent post free.

S. S. LIBRARIES, 33/52
Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co., 23/52
332 St. James Street, Montreal.

AGENTS WANTED TO PUT one of our new books by the author of the "Royal Path of Life" into the hands of every Canadian. What is said of it: "Particularly valuable." "Worth its weight in gold."—Spence, S. T. D. "A valuable book for all classes."—Potts, D.D. "Of inestimable value."—Moyer, P. P. S. Apply for territory at once. Dominion Publishing House, Toronto, Ont.

CHARLES REEVE, 11/52
HOUSE AND SIGN PAINTER, 131 YORK STREET, TORONTO.

CHOICE MILLINERY, 1860.
Reasonable Stock. Stylishly Made Up at moderate prices. Dressmaking, Mantle-making, Cutting by the new American Tailor System. Fashion, Fit and Finish guaranteed. J. & A. CARTER, 372 St. George St., Cor. Walton St. System taught and sold.

Professional.

THE DISEASES OF WOMEN
DR. ROSEBRUGH, of Hamilton, may be consulted in Toronto, at 121 Church Street, the last Thursday of every month. 23/52

R. HASLITT, SURGEON-DENTIST. 429 Yonge, Cor. Yonge and King Sts., Toronto.

PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto. 6/52

Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.

J. W. ELLIOT, DENTIST, 43 & 45 King Street, West. 24/52

New mode celluloid, Gold and Rubber Base, Separate or Combined: Natural Teeth Regulated, regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, Rooms A & B, Yonge St. Arcade, Toronto.

The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial Teeth on all the known bases, varying in price from \$6 per set. Vitis and Au for painless extraction. Residence, 40 Beaconsfield Avenue. Night calls attended to at residence.

GEO. W. E. FIELD, C.E. ARCHITECT, 7 ADELAIDE STREET EAST, TORONTO. 47/52

WM. R. GREGG, ARCHITECT, 9 VICTORIA ST., TORONTO, 7/52

EDWARDS & WEBSTER, ARCHITECTS, 18 VICTORIA ST., TORONTO. 29/52

GORDON & HELLIWELL, ARCHITECTS, 26 KING STREET EAST, TORONTO. 15/52

BOWDEN & CO., Real Estate, Life, Fire and Accident Insurance Agents and Money Brokers, 59 Adelaide Street East, Toronto. 33/52

Business promptly and honourably conducted.

TORONTO LADIES' COLLEGE. 19/52

MISS MATHIESON has leased the property 82 Wellesley Street, fitted with hot air and all modern conveniences. Assisted by an efficient staff. The work of the College will be continued as usual.

JOHN SIM, PLUMBER, No. 21 Richmond Street East, Corner Victoria Street. 15/52

KILGOUR BROTHERS, Manufacturers and Printers. PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC. 21 and 23 Wellington Street W., Toronto. 6/52

Miscellaneous.

RATES REDUCED. The Standard Life Assurance Co'y. ESTABLISHED 1825.

Head Offices—Edinburgh, Scotland; and Montreal, Canada.

Total Risks, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$352,000. W. M. RAMSAY, Manager. THOMAS KERR, 20/52 Inspector. 240 Gerrard Street, Toronto.

E. STANTON, (Late Stanton & Vicars,) PHOTOGRAPHER, 184 Yonge Street, - Toronto. 57/52

PHOTOGRAPHS. Finest Cabinet Photographs. - \$2 per doz. Four Ambrotypes, 25 cents.

R. LANE, 147 YONGE STREET. 6/52

SHIRTS TO ORDER At \$1.50, \$1.75, \$2.00. Or ready-made, at 50c., \$1, \$1.25, \$1.50.

A. WHITE, 65 KING ST. WEST, TORONTO. Send Circular.

ROBERT HOME, 11/26 MERCHANT TAILOR, 159 Yonge Street, Toronto.

FINE TAILORING A SPECIALTY. JOHNSTON & LARMOUR, TAILORS, 16/26

ROBE AND GOWN MAKERS, No. 2 Rossin Block, Toronto.

JOHN P. MILL, 19/52 Watchmaker and Jeweller. WATCHES AND WEDDING RINGS A SPECIALTY

Special attention to all kinds of Repairing. 445 1/2 Yonge St., Opp. College Avenue, TORONTO.

THE A1 PALACE STEAMER "HASTINGS," Recently refitted and furnished throughout, IS OPEN FOR CHARTER for Picnics, Sunday School and Society Excursions To Any Point on Lake Ontario.

For particulars apply to P. G. CLOSE, 39 KING ST. WEST, TORONTO. 7/9

COMPOUND OXYGEN HAS done many wonderful cures in Canada in the last four years I have been manufacturing it over here, thereby saving duty. It is the best and only nerve strengthener for the weak and over-worked system. A great blood purifier. Compound oxygen cures and strengthens. Send for circular. Trial treatment free at my office. Home treatment, enough for two months, with Inhaler, measure and directions all complete, sent by express for \$12. C. STEADMAN, 41 King Street East, Toronto, Ont.

Miscellaneous.

DOMINION LINE ROYAL MAIL STEAMSHIPS

Liverpool Service—Dates of Sailing: Montreal, from Montreal, Thursday, June 30. Vancouver, from Montreal, Wednesday, July 6; from Quebec, Thursday, July 7; *Sarnia, from Montreal, Thursday, July 14; from Quebec, Friday, July 15. *Oregon, from Montreal, Wednesday, July 20; from Quebec, Thursday, July 21. Toronto, from Montreal, Thursday, July 28. 6/52

*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep and are comfortably heated. Special rates for clergymen and their wives. Rates of passage from Portland, Halifax or Quebec: Cabin, \$50 to \$80; Second Cabin, \$30. Steerage at lowest rates. Passengers can embark at Montreal if they so desire. Apply to M. D. MURDOCK & CO., 69 Yonge Street; or to GEO. W. TORRANCE, 18 Front Street West, Toronto.

NIAGARA NAVIGATION CO'Y.

PALACE STEAMER CHICORA, In connection with New York Central, West Shore and Michigan Central Railways.

On and after Monday, June 6, the STEAMER CHICORA will leave Yonge Street Wharf at seven a.m. and two p.m. 57/13

For Niagara and Lewiston, connecting with express trains

FOR THE FALLS, BUFFALO, NEW YORK, and all points East and West.

As Steamer connects DIRECT with above Roads, passengers avoid any chance of missing connections. Choice of Rail or Steamer from Albany. For rates, etc., inquire at principal ticket offices.

TAKE THE STATE LINE FOR EUROPE!

Reduction of Cabin Fares: 1st Cabin Passage, Single.....\$35 and \$40 Excursion..... 65 " 75 ACCORDING TO LOCATION. 12/26

First Class in Every Respect.

No Cattle, Sheep or Pigs carried by this Line. For passage tickets, berths, and all information apply to any of the agents of the State Line in Canada, or to

A. F. WEBSTER, General Agent, 56 YONGE ST., TORONTO.

HOME-MADE BREAD. FRUIT AND OTHER CAKES IN GREAT VARIETY. FLOUR, OATMEAL, ETC., AT

JAMES WILSON'S BAKERY, 497 AND 499 YONGE STREET Opposite Grosvenor St. 38/52

EPPS' COCOA. GRAPEFUL AND COMFORTING! Only Boiling Water or Milk Needed. Sold only in packets, labelled

JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS LONDON, ENGLAND.

DOZZONI'S
MEDICATED COMPLEXION POWDER.
 Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 20 cts. Solely by **J. DOZZONI, St. Louis, Mo.**

SOHO 11/13
Ornamental Iron Works.

Manufacturer of Fencing, Iron Cresting, Gallery Fronts, Altar Scrolls, Sash Weights, Flower Stands, Finales, Gate Ends, Brackets, Statuary, Weather Vanes, Fountains, Aquariums, Lawn Seats, Cupolas, Carriage Steps, Sinks, Vases, Wire Goods, Etc.

T. J. NORMAN,
 20 Adelaide Street West, Toronto.
 Prices and cuts on application. Special terms for church work.

ELIAS ROGERS & CO'Y,



BRANCH OFFICES:—400 Yonge St. ; 769 Yonge St. 552 Queen St. West, and 244 Queen St. East.
 YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St. ; Esplanade, foot of Princess St. ; Bathurst St., nearly opposite Front St.

GRANITE & MARBLE MONUMENTS, TABLETS, MAUSOLEUMS &c
F.B. GULLETT SCULPTOR
 100 CHURCH ST. TORONTO.

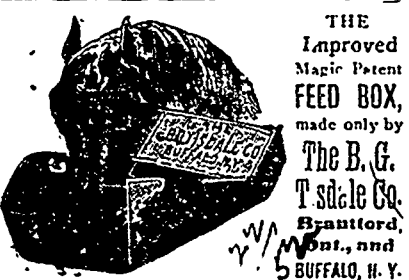
WE OFFER
 A SUPERIOR MAKE OF
Gentlemen's Goods,
 In Lace, Buttoned and Garter Boots and Oxford Shoes, combining Style, Comfort and Durability.
J.D. KING & Co.
 OUR OWN MAKE.
 79 KING STREET EAST.

The Improved Model Washer and Bleacher



Weights but 6 pounds. Can be carried in a small valise. Satisfaction guaranteed or money refunded within 30 days.
\$5.00 REWARD FOR ITS SUPERIOR.
 Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 13 year old girl can do the washing as well as an older person. To place it in every household the price has been reduced to \$3. Delivered to any express office in the Province of Ontario and Quebec. Charges paid \$3.50. Send for circulars. Agents wanted.

C. W. DENNIS,
 213 Yonge Street, Toronto, Ont.
 Parties in the United States will address me at, and be supplied from, Rochester, N.Y.



THE Improved Magic Patent **FEED BOX,** made only by **The B. G. T. Sibley Co., Buffalo, N. Y.**
 Send or enclose circular and catalogue of *Iron Stable Fittings*; we lead in this line. If we have no agent in your town send \$3 for a sample BOX, which will pay for itself every few months. **AIKENHEAD & CROMBIE,** cor. King and Yonge Streets, Sole Toronto Agents.

FOR NETTLE RASH, Hummer Heat Eruptions and general toilet purposes use Low's Sulphur Soap.

JAMES PYLE'S



PEARLINE
 THE BEST THING KNOWN FOR

Washing and Bleaching
 In Hard or Soft, Hot or Cold Water. SAVES LABOUR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.
 Sold by all Grocers. BEWARE of imitations! well designed to mislead. PEARLINE is the ONLY SAFE labour-saving compound, and always bears the above symbol, and name of **JAMES PYLE, NEW YORK.**



BEWARE OF COUNTERFEITS.

MURRAY & LANJMAN'S
 CELEBRATED Florida Water
 The Universal Perfume.
 FOR THE HANDKERCHIEF, THE TOILET AND THE BATH.

DR. HODDER'S BURDOCK AND SARSAPARILLA COMPOUND
 THE GREAT BLOODPURIFIER
 Cures all irregularities of the Menstrua, Liver and Kidney. As a specific for Hemorrhoidal Constipation, Dr. Hodder's Compound is unequalled. Sold by all druggists.
 Price 75c.

The Union Medicine Co'y, PROPRIETORS, TORONTO, ONT.

COUGHS, COLDS, Croup and Consumption CURED BY ALLEN'S LUNG BALSAM
 25c. 50c. and \$1.00 per bottle.

ELY'S CATARRH CREAM BALM
 Gives Relief in once and Cure. **COLD IN HEAD, CATARRH, Hay Fever.**
 Not a liquid Snuff or Powder. Free from Injurious Drugs and Offensive Odours.
 A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail registered, 60 cents. Circulars free. **ELY BROS.,** Druggists, Owego, N. Y.

HOOF OINTMENT.—A PERFECT Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, etc. Price 25 and 50 cents. Deposition in Ontario, 29 Adelaide West.

ALL WELLS CLEANED.—The children like Dr. Low's Pinworm Worm Syrup and parents rejoice over its virtues.

Scientific and Useful.

THE best liquid for cleaning old brass is a solution of oxalic acid
 COAL oil applied to unused stoves will keep them from rusting.

LADIES go into ecstasies over the new perfume, "Lotus of the Nile."

A DAMP cloth dipped in common soda will brighten tin ware easily.

TO CLEAN KNIVES.—Cut a small potato, dip it in brick dust and rub them.

GREASE may be removed from silk by applying magnesia to the wrong side.

ST. LEON highly recommended by John Potts, D.D. See to-day's advertisement.

NEW iron should be gradually heated at first, it will not be so likely to crack.

PAINT splashes may be removed from window panes by a very hot solution of soda, using a soft flannel.

MILDEWED linen may be restored by soaping the spots, and while wet covering them with powdered chalk.

USE Campbell's Cathartic Compound for liver complaints and bilious disorders.

TO EXTRACT PAINT FROM CLOTHING.—Saturate the spots with spirits of turpentine, let it remain several hours, then rub it and it will drop off.

JAVELLE water is indispensable in laundry work; dip any stains in it for a moment, then in boiling water, and they will disappear. If any yellowness remains, bleach.

Consumption Surely Cured.

TO THE EDITOR—
 Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, **DR. T. A. SLOCUM,** Branch Office, 37 Yonge Street, Toronto.

BOILING water made strong with ammonia, and applied with a whisk broom, cleans willow chairs admirably. Soap should never be used, as it turns them yellow.

ITALIAN RICE PUDDING.—A teacupful of rice, the yolks of four eggs, the whites of three beaten separately, two ounces pounded sugar, two ounces raisins, one-quarter pound suet, chopped very fine; flavouring of ratafia or vanilla; put these ingredients into a mould and boil an hour and a half. Serve with sweet sauce.

THE TRIUMPHANT THREE.—"During years' suffering with dyspepsia I tried almost every known remedy, but kept getting worse until I tried B. B. B. I had only used it only three days when I felt better, three bottles completely cured me." **W. Nichols,** of Kendall, Ont.

COPPERAS, dissolved in boiling water, will instantly cleanse iron sinks and drains. A few drops of spirits of turpentine mixed with stove blacking lessens labour, and adds polish. Coal oil in cooked starch (a teaspoonful to a quart), will prevent clothes sticking to the irons, and gives a gloss; the scent evaporates in the drying. Powdered borax is good, if one decidedly objects to the smell of coal oil.

I CAN SAFELY recommend Ely's Cream Balm for the cure of Catarrh, Cold in the Head, etc. Before I have used the first bottle I purchased I find myself cured. At times I could scarcely smell anything and had a headache most of the time.—**HENRY LILLY,** Agent for the American Express Co., Grand Haven, Mich.

ELY'S CREAM BALM cured me of Catarrh of many years' standing—restored my sense of smell. For colds in the head it works like magic. **E. H. SHERWOOD,** National State Bank, Elizabeth, N. J.

It has been found that trees are longest lived when kept in sod. When the soil is cultivated, the tree, especially in a rich soil, will often make a rank growth of three or four feet. The wood will be soft, and as it generally fails to ripen, the growth will be killed during the winter. In clean, open soil, too, the freezing and thawing of winter is more injurious than if the ground is covered with a good sod.

Consumption Can be Cured
 By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healthy and strengthening virtues of these two valuable bodies in their fullest form. **Dr. D. D. McDonald,** of Codiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons of consumptive tendencies."—Put up in 50 cents and \$2 size.

How to Cure Skin & Scalp Diseases with the **CUTICURA REMEDIES.**



TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, and blood with loss of hair, from infancy to old age, are cured by the **CUTICURA REMEDIES.**
CUTICURA RESOLVANT, the New Blood Purifier cleanses the blood and perspiration of disease retaining elements, and thus removes the cause.
CUTICURA, the Great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.
CUTICURA SOAP, an exquisite Skin Restorer, is indispensable in treating skin diseases, blemishes, skin blemishes, chapped and cracked skin. **CUTICURA REMEDIES** are the great skin beautifiers. Sold everywhere. Price, **CUTICURA, 75c.; SOAP, 25c.; RESOLVANT, \$1.50.** Prepared by the **POTTS DRUG AND CHEMICAL CO., BOSTON, MASS.**
 Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with **CUTICURA MEDICATED SOAP.**

HUMPHREYS' HOMEOPATHIC Veterinary Specifics
 for Diseases of

Horses, Cattle, Sheep, DOGS, HOGS, POULTRY.
 In use for over 20 years by Farmers, Stockbreeder, Horse R. H., &c.

Used by U. S. Government.
 STABLE CHART mounted on Rollers & Book Mailed Free.
Humphreys' Med. Co., 109 Fulton St., N. Y.

HUMPHREYS' HOMEOPATHIC SPECIFIC No. 28
 In use 30 years. The only successful remedy for **Nervous Debility, Vital Weakness,** and Prostration, from over-work or other causes. \$1 per bottle, or 5 cents and large vital powder, for \$2. SOLD BY DRUGGISTS, or sent postpaid on receipt of price.—**Humphreys' Medicine Co., 109 Fulton St., N. Y.**

Burdock BLOOD BITTERS.
 WILL CURE OR RELIEVE
BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, JAUNDICE, ACIDITY OF THE STOMACH, ERYSIPELAS, SALT RHEUM, HEARTBURN, DRYNESS OF THE SKIN, HEADACHE.
 And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.
T. MILBURN & CO., Proprietors, TORONTO.

Canada Stained Glass Works
MEMORIAL WINDOWS
HOUSEHOLD GLASS
J. M. CLAUDE & SON

R. KINCADE,
 Manufacturer of and Dealer in **BOOTS & SHOES**
 The only house on Yonge Street where you can get J. & B. Bell's Fine Boots and Shoes. You will have half sizes and numerous widths.
 No. 444 Yonge Street, third door south of College Avenue.

Notes of the Week.

AT the close of the Jubilee missionary meeting in the Granite Rink, Mayor Howland announced that a gentleman in the city had offered a site worth \$7,000 to the directors of the Young Woman's Christian Association for a new building. The women had the old building on Duke Street to sell, and if the citizens came forward with \$10,000 the directors would be able to erect a handsome suite of Y.W.C.A. rooms at a cost of \$30,000.

FROM some statistics published by a German newspaper, it appears that foreign Bible societies do more toward supplying Germany with Bibles than the German societies themselves. Last year the local societies circulated 214,318 copies of the Scriptures, while the British and Foreign Bible Society, the Scottish Bible Society and the American Methodist Missionary Society sold 335,743. The total is thus 550,061 copies circulated during last year, or about one in forty of the population, a considerable increase over the previous twelve months.

THE *Hamilton Times* remarks: Dr. Macdonald, of this city, and Dr. McKay, of Woodstock, have been appointed members of the Provincial Board of Health for a period of three years. The selections reflect credit on the Ontario Government. Both gentlemen have attained eminence in their profession, and no one in Hamilton needs to be told that Dr. Macdonald is an exponent of progressive sanitary principles and an authority on hygiene. As a member of the local board of health, he has done valuable service to the community in aiding the numerous reforms which have contributed to make Hamilton one of the cleanest cities in the Dominion, and correspondingly reduced its death rate.

THE *Star-Transcript* of Paris contains the following paragraph: A disastrous fire took place recently at St. Andrew's, Ont., totally consuming the soap, oil and varnish works of W. J. Riddle. The fire is supposed to be the act of a drunken tramp, who had been refused a night's lodging by Mr. Riddle, on account of there being sickness in the family. His loss amounts to \$2,500, and he was uninsured. Mr. Riddle has been sadly afflicted of late, having lost by death from consumption three daughters, aged from fifteen to twenty-seven years, from the 7th of April to the 1st of May. His wife has since died of grief over the loss of her family. It is indeed a melancholy case, and should command the sympathy of the whole community.

THE *Elora Express* states that an improved camera has been invented by a young photographer of that town, Mr. J. R. Cannon, by which a complete landscape can be photographed by one exposure. Up to the present the extent of views which could be so photographed would be included in an angle of about sixty degrees, and although this may, in some cases, be slightly increased, the quality of the picture seldom proves satisfactory. Mr. Cannon's invention is so constructed that with it the artist can photograph at once a complete panoramic picture of all that can be seen from where the instrument is placed. The extent of the view can of course be limited at the will of the operator, from the fact that the instrument turns horizontally and takes in the whole of the landscape in a circle, or any such part of it as the operator desires, the width of the picture being increased according to the extent of the view. The invention has been patented on this continent and in Great Britain.

THE *Christian Leader* states that there is a ladies' society in Victoria for the rescue of men from the public houses. They visit them in companies of three, two gentlemen accompanying them, but waiting outside. Their method is to distribute tracts, and persuade the customers to leave the house. One

Boniface, however, refused a Mrs. Dowie entrance, whereupon her husband came up and demanded refreshments for them both, which the publican was bound to supply. He also informed him that next Saturday twenty ladies would require tea in the evening. They came and drank their tea; they also sang temperance songs, and carried off a good portion of the customers. To all this the publican was obliged to submit. He is thus planted between two horns; he must either let ladies in to sweep away his custom, or he must pay a fine of \$50 for every refusal—say \$1,200 for a party. Rather hard this on a rotund Boniface.

THE third annual report of the Toronto Mission Union gives evidence of the good work accomplished by this energetic and sustained Christian agency. Not only has the work in connection with the central hall, College Street, been maintained with unflagging regularity, but it has been extended, and made more useful than ever, while effective efforts have also been put forth, both in the eastern and western districts of the city. Last year Mr. Goforth, soon to leave for China, where he is to labour as a missionary, rendered valuable service to the mission. Now a regular missionary and four Bible women have been engaged. It is the aim of the Mission Union to bring the blessings of the Gospel, both temporal and spiritual, within the reach of the poor and neglected, who have given abundant evidence that they value the efforts made in their behalf. The institution is unsectarian, and commends itself to the support and encouragement of all who prize the Gospel as the grandest of all remedial agencies.

POLICE COURTS might be most instructive places to visit, yet their regular frequenters do not profit by the terribly realistic illustrations of the fact that the ways of transgressors are hard. A sergeant of the Recorder's Court, Montreal, related to a *Witness* reporter how he had noticed for a number of years a young man come into court and regularly take his seat to watch the day's proceedings. The officer at last told him that if he came again he would be placed under arrest for vagrancy. On this the daily visitor disappeared, and was for a good while lost sight of. However, one day the sergeant was going up the main street when his man came up to him, and profusely tendered his thanks for making a man of him. Said he: When you drove me out of court, where I had idled away my time, it set me to thinking. I resolved to be a new man, and soon succeeded in getting a good situation, which I have kept ever since. If it had not been for you, perhaps I would have been there since. Before, I was a burden to my mother, who used to support me. Now she has given up hard work, and I am able to keep her and myself very comfortably.

THE *British Weekly* is of opinion that the French Government ought at once to recall the Governor of New Caledonia. The good name of France as a civilized power is losing what little fragrance it had in the Southern Hemisphere after the Madagascar business, and Romanism is showing itself as ready as ever to employ the coarsest means for the smallest triumph. We might have expected that the natives of the Loyalty Islands would be left to hold any religious faith so long as they did not hinder the expansion of the great French Republic. We might also have expected a friendly Government to pay all due honour to the work of the London Missionary Society. But Mr. Jones, who has given a lifetime to the people of Maré and neighbouring islands, is obliged to report the practical cessation of his work, and the brutal persecution of the native Christians. One and another officer sent with an armed force to suppress what was called a revolt, that is to say, the assertion of religious freedom, refused to do the Governor's bidding; but the Governor is still in power, and many innocent persons are suffering imprisonment and exile. All the native churches are closed.

THE seventh annual meeting of the Zenana Medical College was held in London lately, at which Mr. E. S. W. de Cobain, M.P., presided. A report was read by Dr. Griffiths, showing that all the pupils who have attended the two years' course have been sent out by various missionary societies, and that the college is already the parent of medical schools abroad, established by its pupils for the instruction of the natives. Sir Richard Temple, Bart., M.P., G.C.S.I., gave his emphatic testimony to the value and importance of the work done by the institution. He was able to assert that no object was more interesting, useful, or likely to be of good than that at which the college aimed. It was primarily a religious institution, but its medical department was most efficient. The number of applicants for admission was far in excess of the means of meeting them. Some students were educated gratuitously, but payment was the rule. When they went to the East they illustrated before their native sisters, from morning till night, the blessings and graces of Christian civilization, while they conferred incalculable advantages on the women of the zenanas in placing at their disposal medical treatment by qualified practitioners of their own sex.

ONE of the most interesting events of the Irish Presbyterian Assembly has been the election of Dr. Todd Martin to the chair of Christian Ethics in the Belfast College, vacant by the resignation of Professor Wallace. The other candidate was Mr. McCheyne Edgar, of Dublin. Dr. Martin was proposed by Mr. Ross, of Derry, and seconded by Dr. Brown, of Limavady. Mr. Edgar was proposed by Dr. Wilson, of Limerick, and seconded by Mr. Lynd, of Belfast. Dr. Martin was elected by 386 votes against 218 given for Mr. Edgar. Mr. Whigham, of Ballinasloe, one of the most faithful servants of the Church, had a fresh proof of her confidence in being appointed to the very important position of Convener of the Sustentation Fund. Dr. Hamilton, editor of the *Witness*, was appointed Convener of the Continental Mission. It is gratifying to report that there is an increase in members and contributions. The retiring Moderator, the Rev. Robert Ross, of Derry, delivered an address, in which he expressed his strong hostility to Mr. Gladstone's Home Rule measure, which, he said, would not only have been fatal to the integrity of the great empire—the beginning, in fact, of its dissolution—but equally fatal to the commercial and industrial prosperity and progress of Ireland itself.

LAST week, a largely attended "At Home" Jubilee missionary meeting was held in the Granite Rink, Toronto. The various Evangelical Churches in the city were well represented in the large building, and those prominent in the ministry of the respective denominations occupied places on the platform. The Mayor, W. H. Howland, presided, and gave the opening address. The devotional exercises were conducted by Rev. Dr. Thomas and Rev. John Burton. Addresses were delivered by the Revs. Dr. Kellogg, Dr. Castle, Professor Clark, Dr. Potts and Hugh Johnston. The Massey band were stationed in the gallery, and discoursed sweet music. Mrs. Bradley sang a solo, and subsequently gave as a solo and quartette "Go Teach All Nations" in which Mrs. Shaver, Messrs. Sims and S. T. Martin took part. The rink was resplendent in profuse Jubilee decorations. Refreshments were served after the addresses. As a whole, the meeting was a great success, but it must be confessed that the Granite Rink on a warm summer night is not a favourable place for speech-making. Those seated well back in the audience had great difficulty in hearing the addresses. When all was still, a sentence, or part of a sentence, could be caught, but continuous hearing was impossible. It could be clearly ascertained that the speakers were addressing the audience in English, that was about all. The footfalls, and they were frequent, on the resounding floor, did not help the acoustics. Subdued conversation individually very quiet, but collectively forming a very audible hum, made it difficult to catch the speakers' words. They spoke distinctly and with animation, but for quite a few they evidently spoke in vain.

Our Contributors.

WORK AND WORRY.

BY KNOXIAN.

Dickens says that criticism of any kind of literature "is not worth a farthing without innumerable examples." The examples are, of course, to be used for purposes of illustration. It is because we want some good illustrations to light up this little paper on work and worry that we presume to use the names of two of Canada's most honoured and most honourable public men.

Edward Blake and Alexander Mackenzie have lately broken down in health. (We don't put any prefixes or affixes to these men's names, because they don't need any.) The popular belief is that both have broken down from overwork. We very much doubt the correctness of this belief. The chances are a million to one that worry did more to injure their health than work. Probably, Mr Blake did more real brain work at the Bar than he ever did in Parliament. No man could have risen, at his age, to the splendid position he had in the legal profession twenty years ago, without doing an almost super-human amount of brain work. But the work was done in the quiet of his library and in the judicial calm of Osgoode Hall. There was little or no worry about the work, and because there was little or no worry, it seemed to make little impression on as splendid a physique as could be seen in Canada.

Mackenzie did any amount of hard brain work, when a member of Parliament, before he took office in '73. Those who know his private habits are aware that every spare moment, during the parliamentary session, was spent in mastering the most difficult works on political science. He was a most laborious student for years, and had a memory that one of his political opponents described as "fiendish." It was no doubt a memory as near infallibility as anything human can come, and the reason the gentleman in question did not like it arose from the consummate ease with which it could always recall things he hoped were forgotten. There are few men in Canada today who have more cultivated minds than Alexander Mackenzie, and fewer still who have a larger store of knowledge on almost on all subjects—knowledge that can be used by its possessor with almost infallible accuracy at a moment's notice. Of course, the acquisition of this involved an immense amount of brain work, extending over many years of incessant toil; but Mr. Mackenzie never broke down until the worry came in along with the work.

Here then are two men once possessed of splendid physical powers, who lived through years of severe brain work without impairing these powers, but who broke down when intolerable worry was added to work. It would seem reasonably clear that it was the worry and not the work that did the mischief.

The same fact might be illustrated by many other examples. The English judges, if we remember rightly, live longer than any other class of men in the Empire. We have not the figures before us, but unless our memory is greatly at fault, the race for longevity lies between them and the bishops. Perhaps the bishops live the longest, for some of them have neither work nor worry; but the judges, as every one knows, live and labour to a marvellous age. An English judge is not considered a very old man at seventy-five or eighty. These judges are among the hardest brain workers in the Empire, and have been for the whole of their lives. But they have no worry. They work in a judicial calm. No man dare worry them. If worried as many other men are, they would die young like many other men.

The judges who dispense justice in Osgoode Hall are perhaps the hardest brain workers in Ontario. The great majority of them live to be old men, and work well long after they have passed the time of life at which worried men retire or die. A few, very few, Canadian judges have died in middle life, but they were probably killed by court house air. Even the stench of an average court room does not kill a man as fast as worry. The fact that judges can breathe the air they do and live, while other men die early on pure air, proves pretty conclusively that even the stench of a court room is not so deadly as worry.

A merchant works hard for years, and succeeds in business. Perhaps he works twelve or fourteen hours a day, and grows healthier and stronger all the time.

Successful work does him good. By and by his business becomes entangled. The sheriff or assignee takes charge of his establishment. The merchant goes perfectly idle—does no work of any kind—does nothing but worry. One month of that worry will do him more harm than ten years of hard work. 'Tis the worry that kills—not the work.

Not one man in a hundred thousand can defy worry. Gladstone can. He stands like a rock in the storm. The man who tries to badger him often regrets that he did it. Sir John Macdonald is bomb-proof against worry. Henry Ward Beecher went through an ordeal a few years ago that would have killed, or sent to the asylum, almost anybody but himself. How he stood it, and came out with mind and body unimpaired, was one of the most wonderful things of this century. The number of men who can successfully defy worry, even in its milder forms, is exceedingly small.

Worry, in one respect, resembles a cold—it strikes for the weakest points in the system. If the nerves are weak, it makes them weaker. If the digestive organs are bad, worry sets them on strike. If a man is a poor sleeper, worry gives him insomnia. The brain is the toughest organ in the human body. Work under favourable conditions scarcely ever hurts it. It is almost impossible for a man in the prime of life to work his brain too hard, provided he keeps up a proper equilibrium between bodily exercise and mental work. But what work cannot do in a quarter of a century, worry may do in a week.

The most deadly enemy to pulpit efficiency is worry. For one really good man who fails in the pulpit from any other cause, twenty are tortured into inefficiency by the worry that springs from biting, genteel poverty, or that comes from the various classes of troublers that for some mysterious reason the Almighty permits to infest the Church.

ON THE EAST COAST OF FORMOSA WITH REV. G. L. MACKAY, D.D.

BY C. A. COLMAN, CANTON, CHINA.

(Continued.)

On one occasion Dr. and Mrs. Mackay came here, having with them thirty-two girls for the school at Tamsui, and the people were very loath to give them lodgings for one night. Some time after he met three men on the road, one of whom asked him if he was not coming to their village. When he learned what village he asked, "Why should I come to your village?" The man said, "Some of us (Peppohoans) have been down to the coast visiting, and have seen many of our people worshipping the true God, and we want to learn to worship Him too." Dr. Mackay answered, "No, you don't. When I was at your village you were unwilling to give me lodgings for one night, and when I sent a preacher he could stay only one day." Man: "It wasn't me; we want you to come and teach us; I've done with idols." Doctor: "Oh, it's easy talking, but what are you willing to do?" Man: "Well, come to our village, and I'll have a boat ready to take you across the river, and if there is no other place you shall have my house." Doctor (to the other two men): "Well, what do you say?" Men: "We say the same." Doctor: "Well, I'll go." He went, and pulled out fifty-five teeth. In the evening they built a large fire in an open space, and a crowd of 400 or 500 gathered to hear the Gospel and sing hymns. Dr. Mackay was surprised to see six or seven girls of sixteen or seventeen years who could sing six hymns, and he found out they had learned them when visiting their friends down the coast. The first converts were baptized to-night.

When a preacher goes to a station he makes a list of those who are most earnest in trying to learn the Gospel and live it; when he goes to another station he gives the list to Dr. Mackay; the next preacher does the same from his own observations, and so several lists are made by as many preachers. These are then compared, and those found on all the lists are considered as likely candidates for baptism. Of course they are also examined as to their knowledge and faith several times before receiving baptism, but a great deal more stress is laid upon the testimony given to the candidates' daily life than on their ability to answer questions.

Our way on March 3 led us over mountains still higher than those we had already crossed, and the rain continued until we reached the shores of the

Pacific Ocean; then we had a few hours' sunshine. After passing through "Wind Valley," where travellers have sometimes to sit down and hold on to the grass and shrubs to avoid being blown away, we caught sight of the Pacific Ocean, and Steep Island a few miles out, from the top of a mountain 3,000 feet high. At the top there is a shrine to the "god of the earth," and our courier said, to his wife and child too. There are four idols in it.

Steep Island is called "Turtle Mountain" by the Chinese, because, when seen from some parts of the plain, it looks like a turtle with its head up. Dr. Mackay has been there, and found the people (Chinese) quiet and friendly; there are sulphur springs on the island.

We got out of our chairs to walk down the steep slope to the ocean; flat stones are laid for steps, which, worn smooth by constant travel and made smooth by the rain, put us in danger of falling and breaking our necks.

Of course, I could not but laugh to see the efforts Dr. Mackay made to keep himself on his feet, and as one cannot well laugh and be careful at the same time, I had the more slips, and laughed the more; but at last we reached the foot of the mountain none the worse for our laughing.

We now walked by the side of the ocean, and as we passed each village and place by the roadside where food is sold to travellers, men, women and children greeted Dr. Mackay with "Kai, muk su, peng-an," "Kai, pastor, peace," and some came about to shake hands.

One thing I noticed in this trip, to which I am wholly unused, and that is, that we did not hear the, to me familiar, name, "foreign devil," "foreign dog," "red-haired devil" and "barbarian." In the Province of Canton, where I have travelled most, I generally get "foreign devil," and a man seems to think that he is polite if he calls me "fan-yan," which is literally "barbarian."

At noon we stopped at one of the roadside places for dinner, and the people said to Dr. Mackay, "Why don't you build a chapel here? Nearly all the people would attend." And in answer to his question they said, "Yes, we'll help to build it too." He says, "This is not the first, but the twentieth time I have been asked to put up a chapel here." "The Peppohoans are gregarious, and it is just as natural for them to come in together as it is for them to sit together before their houses in the evening when the weather is fine."

The Peppohoans are not a mixed race, but are the true aborigines descended from the savages who submitted to the Chinese less than 100 years ago. They are very different from the Chinese, "as different," Dr. Mackay says, "as Germans from French." The men shave their heads, as do the Chinese, and dress very like them; indeed I could never distinguish them one from the other. Many men and women wear, in addition to the Chinese dress, the distinguishing savage costume, which consists of a square piece of cloth tied by two corners over their shoulders. The women are more readily distinguished from Chinese women, as they arrange their hair differently, and do not bind their feet. The women plait their hair loosely, and coil it over their heads, the younger women plaiting in a quantity of red thread; this is changed for white in times of mourning. The men and elderly women wear a long blue or black cotton cloth turban-like on their heads, but I suppose only in cold weather. Men and women smoke tobacco, which, in their native dialect they call "tomakoo." The men generally use pipes, but the women make and smoke cigars. When they put out a partly-smoked cigar they stick it in their turban.

The younger women, who are under Christian influence, do not smoke. They are in striking contrast to Chinese women in that they wear very few ornaments. I saw only a very few with earrings and necklaces of beads, and jadestone rings on their arms. It was not so a few years ago, yet let no one say that Dr. Mackay preaches against these things. He never does, indeed in preaching he never attacks, that rouses opposition; he declares a better way.

Strong drink was much used a few years ago; now it is very little used, and that at meals. The people formerly were in the habit of dancing to their native airs before their houses, till far into the night; now they sing the songs of Zion, and learn the Gospel truth and other useful knowledge. The younger men

and women are ashamed of the dances. Yet there was nothing wrong in these dances; the people—men and women—joined hands in a circle and swayed their bodies backward and forward, at the same time hopping from one foot to the other with a rocking motion.

The Peppohoan girls are not compelled, like Chinese girls, to marry a man they never have seen, nor are they betrothed when young; but each lad and lassie chooses his or her own mate; but then everyone expects to get married, so that unmarried women are very few. These customs help Dr. Mackay in his efforts to get the brightest and best girls as wives for his preachers.

He has already helped more than one preacher to get a good wife, when perhaps it might have been years before he could have got one by his own efforts. When he advises a girl not to be in a hurry to get married, she takes his advice, and he arranges that she shall have an opportunity to get acquainted with a suitable young man. The brightest girl who was ever in the girls' school has refused five or six suitors already; all this is mission work, for preachers' wives ought to be able to help their husbands.

The women are modest, but have not that pretended bashfulness seen in Chinese women, when they meet a foreigner, or any man, but they reminded me, in their meeting with Dr. Mackay, of the combined modesty and boldness of our young ladies at home, when they meet their pastors, in whom they have perfect trust.

Well, to continue our journey, we reached the "Margaret Machar Memorial Chapel, 1884," these words are painted on a board over the door at Tamamian, toward evening. This chapel was built with money contributed by the Kingston Woman's Foreign Missionary Society, in memory of their honoured president, Mrs. Margaret Machar.

(To be continued.)

FOR THE CANADA PRESBYTERIAN.

SYSTEMATIC BENEFICENCE.

REV. J. C. QUINN, M.A., EMERSON, MAN.

The time has come in the history of the Church when the whole matter of Church finance must be considered by our people. Our Church is increasing in numbers and importance, and our work is extending in the home and foreign field with very great rapidity. In some quarters the methods of raising funds for Church work are dishonouring to God, and degrading to ministers and to the Church.

We will do well to get speedily back to apostolic methods of raising funds. "Upon the first day of the week, let every one of you lay by him in store," etc., 1 Cor. xvi. 2. Here we have a scriptural financial plan, which, if it were adopted by our Churches, would render our Church work more efficient and successful. It would interest our entire families and membership, and give an impetus to our work which it would be difficult to overestimate. It is our earnest desire to have all our people consider this plan in all its bearings, and at once to adopt it, as far as possible.

Let our people, from love to Christ, deliberately devote at least one-tenth of their income to the cause of God, in spreading the Gospel at home and abroad, and very soon the reflex effect of this will be manifested in the Churches in a quickened religious life and more earnest efforts to overtake the work the Church has now in hand—the evangelization of the world.

I would commend the study of 2 Cor. ix. in this connection. Here the Holy Spirit has described the benefits of Christian giving, which are as follows: First, "God loveth a cheerful giver." Were there no other benefit to be derived from Christian giving than this, we would be repaid for all we do for Jesus. Just think of what this means and contains—"God loveth a cheerful giver." This is a special love over and above God's love to us in Christ. What it is we cannot well describe. Let us ask the Spirit to show it to us more fully, and as we deny ourselves to give liberally and cheerfully to God, we will find this love, this special love of God, warming up our cold hearts. Try it, friends. I have this year felt something of it, and am getting more and more of it every day, as I pray over God's cause and give, as I am prospered, for the spread of the Gospel.

Second, "God is glorified, as our subjection to the

Gospel is shown by our liberal giving." We profess from day to day to be under the control of the Gospel. We testify to the power of God's grace in pardoning sin, and making us holy, etc. Let us not love in word only, but also in deed and in truth. Let our love take a tangible form in the shape of a weekly giving to God of our substance, as God has prospered us. Then men will believe us that we are in truth under the full control of Gospel principles. Let not our attachment to God, and our subjection to the Gospel exhaust itself in vapid sentimentalism, but let it be clearly seen in our cheerful giving to God of our substance. "Come unto His courts, and bring an offering with you. Let none appear before God empty."

Third, "Thanksgiving is rendered to God by those who receive the benefit," verses 11 and 12. Our giving supplies the wants of others, and produces on their part thanksgiving to God for favours received, and thus not only theirs but our own happiness is increased.

Fourth, "We receive the benefit of the prayers of those to whom we minister." This is a wonderful benefit. We are enriched by their prayers in ways we cannot now specify.

Fifth, "God's gifts to us are increased as we increase our gifts to others." We get rich by laying out rather than by laying up. Let us try this plan, and keep at it till we become spiritual millionaires. (See verses 6, 8, 11.) Ponder well and often these three verses. Here we have within our reach all the riches of the soul. Oh, what a depth of riches is in that Word of God! "Being enriched in everything to all bountifulness," verse 11. Every word is full of untold wealth, and all this, and much more, we can possess by following God's plan of giving. Why should we not rise to the full dignity of our position and the full enjoyments of our infinite resources? (See also Malachi iii. 10, 11, and Phil. iv. 19.)

Sixth, "As we give, we come into sympathy with God our Father, as the great giver of all, and appreciate more fully the vastness of His gift to us—even His own Son Jesus Christ our Lord." We have been seeking godliness chiefly in other directions; let us turn our attention to the practice of Christian giving, and we will find ourselves very speedily becoming more and more like God. We cannot dwell prayerfully upon the claims of our fellow-men upon our beneficence, without having our hearts drawn out toward them, and being led to give them a helping hand; and when this is done, God will fill us to overflowing with His gifts. God's fulness waits on man's emptiness.

When we have spent our all in thanksgiving and gifts to God, then divine fulness will speedily fill us to overflowing. "There is that which scattereth and yet increaseth." The widow of Zarephath gave all she had to God, and God sustained her and her family a whole year. She honoured God with her substance, and God blessed her with abundance. Rules for giving: (1) Let all give to God. (2) Give according to ability. (3) Give with a willing mind. God shall bless us.

(To be continued.)

INTER-DENOMINATIONAL COURTESIES.

MR. EDITOR,—Some one has kindly brought before my notice the following letter in the *Church Guardian* for April 6, 1887, headed "The Dissenters and Good Friday's":

To the Editor of the *Church Guardian*. Sir,—Two years ago, the Presbyterian preacher in my mission put out handbills announcing a magic lantern exhibition of "comic" interesting slides in the Presbyterian Church (!) for Good Friday evening, at an hour which would clash with the Church services. A number of the "Living Church Tracts" for Good Friday, "A Brother's Love," was immediately procured, and a copy sent to every house in the place, the manse included. Result—remonstrances with the preacher from his elders and people, and (when it was found that no tickets were being sold) a postponement of the show. The Church services were never so well attended as on that day, the family from the manse being among the number present. *Verb sap sat.* W. P. C.

Now Mr. Editor, would you kindly allow the "Presbyterian preacher" to ask why "W. P. C." (who generally puts the two letters, "P.P.," after his name) did not publish this spicy bit of gossip a few months sooner, before the said "Presbyterian preacher" had left for a new field of labour. He would like to say that, so far as he is concerned, the "show" coming off on Good Friday night, rather than any other Friday night, was quite accidental. He will give \$10

for one bill issued by him for the said "show," containing the words "for Good Friday evening." The "Presbyterian preacher" confesses that he did allow his family to go to any other Protestant Church when there was no service in their own, but his wife has just informed him that she was never in the English Church but once, and that was on a Sabbath. As for his children, the eldest was at that time not quite four years of age. He would now thank "W. P. C." for his tract, since he has been reminded of the matter. It was a very nice little tract. The rhyme wasn't very good, however, and it did not quite agree with our Shorter Catechism. The "Presbyterian preacher" would like to say that he was never remonstrated with, neither by an elder nor by one of his people. He cannot now remember whether the "show" was postponed or not, but of this he is certain if it was postponed, it was an act of courtesy and not compulsion on his part. The whole affair was not a "show" at all, but a lecture illustrated by views of places all over the world, particularly the Holy Land, and was in aid of the building fund of the church. It was given in the church for the simple reason that there was no other place to give it in. *Hic, hac, hoc.*

WILLIAM SHEARER, *Presbyterian Preacher.*

THE RELIGIOUS CONDITION OF THE JEWS.

In order the better to understand the present religious condition of the Jews, it is desirable to glance, though rapidly, at the various stages of development through which the Jewish religion has passed since its commencement. These may be divided as follows.

First, from the call of Abraham to the descent into Egypt—the Patriarchal age, which may be designated "the initiatory epoch." Strictly speaking, the Church of God was planted in the garden of Eden, and the Patriarchal period begins with Adam; but I am now treating of the Jewish religion—of the Church embodied in a family and a people, chosen and set apart for God's service and glory.

Second, from the descent into Egypt to Solomon's temple—"the age of schooling, probation and discipline," during which, like the young oak striking in its roots deepest into the soil under the pressure of wintry storms, the Jews were trained for their future high vocation in the world.

Third, during Solomon's temple—"the golden age," terminating with general defection and its condign punishment.

Fourth, the Babylonian captivity—"the curative age," when the Jews were completely weaned from the tendency to fall into the abominable idolatry of their heathen neighbours.

Fifth, the second temple—"the heroic age," when the Jews fought stoutly and manfully in defence of their religion and patrimonial inheritance against the conquering legions of mighty Rome. It was then that the germs of modern Judaism began to take root and to germinate, developing into Pharisaic and Sadducean sects. The Essenes may be described as an extreme, vehement, semi-philosophic offshoot of Pharisaism.

This was also "the Gospel period," when "life and immortality were brought to light" in the person of Jesus, the Messiah; and the offer of free and full salvation—of pardon, reconciliation and redemption—was made to the Jews and to the whole world, first by the eternal Son of God, and then by His inspired apostles, who were all Jews.

Sixth, the age of exile and dispersion, better known as "the Talmudic epoch," when colossal intellects laboured hard and incessantly to codify and stereotype traditions, "making void the word of God," "binding heavy burdens, grievous to be borne, and laying them on men's shoulders."

Meanwhile the Gospel was spreading in parts of the Roman Empire—it was passing from the Jews to the Gentile world; rapidly demolishing the idols of paganism, and illuminating the dark places of the earth with its effulgent, heavenly light.

And, seventh, the modern, "the Rabbinic age," characterized, like the Talmudic, by the supremacy of the synagogue, which had replaced the divinely appointed temple worship by its services and ritual. It witnessed the eclipse of Christianity during the middle ages, by the rise and growth of Popery, with its Talmud of traditions and mythological saints.—*Rev. A. Ben-Oziel.*

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

NOTES ON A GREAT SCOTCH HYMN.

BY THE REV. D. MORRISON, M.A., OWEN SOUND, ONT.

"The hour of my departure's come.

The author is Michael Bruce, fifth child of Alexander and Ann Bruce, whose eight children all died young—Michael outliving all the others. Their home was in the little hamlet of Kinneswood, on the banks of Lochleven, on the south-western declivity of the Lomond Hills. It is a place of surpassing beauty, and this must have been especially so in the poet's day, when as yet no whistle of steam train was heard, and no unsightly smoke stack was to be seen pouring forth its black volumes over the fair landscape. I can never forget my visit to that lovely spot some years ago, which, in spite of the unsightly spectacles referred to, and the huddling together of a mixed and foreign population, is a place where the tourist loves to linger. It is there, especially among the old ash trees that skirt the village, where you will hear the note of the cuckoo in the early spring, the song of birds in the gloamin', and the fall of distant waters, clear as crystal, making their way from the Loch to the Clyde—just the place for a poet to live in, like Hogg or Ferguson or Hugh Miller or Robert Burns, who all learned their first lessons from clouds and stars and stones and the ever-varying aspects of nature.

Here in this village, in a small thatched cottage, Michael Bruce was born, March 27, 1746. Here he herded cattle, making himself useful in many ways, learned his first and best lessons from his pious parents and fed upon the beauty of the landscape as a never-failing source of delight. He was a lovely child, "slenderly made," his biographer says, "with a long neck and a narrow chest; his skin white and shining; his cheeks tinged with red rather than ruddy; his hair yellowish and inclined to curl." He was poor, for his father was a humble weaver; but, poor as he was, he managed on the strength of a small legacy of 200 marks—say \$60—bequeathed to his father, and which his father had given to him for this end, to enter the University of Edinburgh. This took place in his fifteenth year; and at the age of nineteen we find him, during the summer vacation, teaching in a school, and at the same time preparing for college and writing poetry. One of his poems, composed at this time, is called "Lochleven," written in blank verse, possessing the simplicity, perspicuity—the truthfulness to nature—and all the liquid sweetness of a Grey, a Thompson or a Pollock. Another was his Ode to the Cuckoo, said to be the finest of the kind in the English language, of which we must give a few verses:

Hail, beauteous stranger of the wood,
Attendant on the spring!
Now heaven repairs thy rural seat
And woods thy welcome sing.

Soon as the daisy decks the green,
Thy certain voice we hear;
Hast thou a star to guide thy path,
Or mark the rolling year?

Delightful visitant, with thee
I hail the time of flowers,
When heaven is filled with music sweet
Of birds among the bowers.

The poor young divinity student was happy in such engagements. His eye was bright with the fire of genius, and still more with a hope full of immortality; but the damp room in which he taught (Forest-hill, near Alloway), the grinding poverty of his humble lot, and the hard study which he had to maintain from day to day, were too much for him. His slender frame gave way. Consumption took hold upon his vitals, and so he returned home to die—a home already made desolate by the hand of death. On the 5th of July, 1767, the disease had finished its work, and, feeling that the end was near, he wrote these lines which have been so often repeated since his day: "The hour of my departure's come," etc. Under his pillow his Bible was found, marked at the words, Jer. xxii. 10. "Weep not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country."

But the saddest part of the story has to be told. At college young Bruce had made the acquaintance

of a classmate named Logan, and to Logan he committed his writings with the view of publication—a matter which gave sorrow to the old man, the father, the humble weaver of Kinneswood; for Logan proved recreant to his trust, and deceitful in every respect. Often the old man would go to him, inquiring about his son's papers. Many of the villagers knew of the poems and kept speaking of them to him. Not a few could repeat his favourites—especially the "Cuckoo." They, too, had been expecting to see them in print, but year after year passed, and still no appearance of anything of the kind. At length, in 1772, a few of the poems were published; others in 1784; and still more in 1787—that is, twenty years after the death of the author.

Meanwhile Logan published poems of his own, or poems which he claimed as his own, and, among these, the Ode to the Cuckoo. "But it happened," as Mr. Duffield says, "that the Ode to the Cuckoo was a poem of such merit that inquiry was set on foot, and Logan was detected and exposed. He had boldly appropriated the writings of Bruce by confusing his own with them—laying, in fact, his own cuckoo eggs in their midst—and the controversy which grew out of this fraud was destined to be among the most celebrated in English literature. It is reviewed in the *British Quarterly* for 1875, pp. 500-513. Principal Sharp also sums it up in *Good Words* for November, 1873. In every recent publication the case is decided against Logan." And among the appropriations of Logan were eleven paraphrases, which for long years bore the name of Logan, but which should have borne the name of Bruce. These are 8, 9, 10, 11, 18, 23, 31, 38, 53, 58, besides the hymn under consideration. These eleven became part and parcel of the psalmody of the Church of Scotland upon the recommendation of a committee, and have now been in use for over a century.

The Rev. John Logan, whose name is now in such bad odour, became minister of Leith, and for a long time was looked up to as a man of mark, wearing the gay plumage of another, and well pleased to see so many burning incense to his drag. For long years he played the part of a successful plagiarist, not only stealing hymns, but sermons. But at length the judgments of heaven fell thick and heavy upon his devoted head. Intoxicated with praise to which he had no claim, he became irregular in his life, dissipated in his habits, fantastic in his notions, and useless as a minister of Christ. He took to the literature of the stage, and composed what he called the tragedy of "Runnymede"—a matter which gave great offence to his parishioners. At length he passed away, "unwept, unhonoured and unsung," and now his name is hardly ever mentioned, but as furnishing an illustration of literary theft—the most villainous known in these last days.

But to return to Michael Bruce, the divinity student. He died at the early age of twenty-one years and three months—penning this touching hymn as his last effort. His biographer speaks of him in terms reminding us of Reginald Heber, concerning whom it was said that if all students were like him we might have reason to doubt the doctrine of original sin.

Like Heber, Bruce was a youth of beautiful character, pure in life—full of promise—but here how he speaks:

Not in mine innocence I trust;
I bow before Thee in the dust;
And through my Saviour's blood alone,
I look for mercy at Thy throne.

Innocence! What does mortal man, born in sin, know about innocence in the sight of God! What can the pale light of the oil lamp stuck in the murderer's cap do in the light of the glorious sun? The saintliest life in the eternal light is dark, and the most advanced Christian, in drawing near to the gates of death, can only say what young Michael Bruce said. "Not in mine innocence I trust," etc. It is strange how, in the presence of death, the purest life seems dark, and that the wisest and best feel their need, then above all times, of the great atonement. Bishop Butler, whose beautiful life was equal to his great attainments, and whose Analogy has proved such a bulwark against the foe, said to his chaplain on the eve of his departure, "There is one passage which gives me great comfort.—'Him that cometh unto Me, I shall in no wise cast out.'" (John vi. 37.) So John Seiden, master of many languages, the owner of a library of 8,000 volumes, distinguished

both as a Christian and a scholar. He said to Archbishop Usher in view of death: "I have surveyed most of the learning of men, and my study is filled with books and manuscripts, but at present I cannot recollect any passage whereon I can rest my soul but this: 'The grace of God that bringeth salvation hath appeared to all men, teaching us to deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present evil world, looking for the blessed hope and the glorious appearing of the Great God our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.'" (Titus ii. 12-14.) "The blood of Christ," "the redemption of Christ" are phrases worn smooth, like golden coins, by long usage, and in the case of many have lost their meaning—the royal stamp of truth and the wealth of love which they are intended to represent. But to him who has felt the plague of his own heart, seen himself in the eternal light, and realized in some measure his guilt and helplessness, they can never lose their significance, but on the contrary, must ever grow in meaning and in power, and be prized as the richest and grandest of utterances. The soul, conscious not only of sin but sinfulness, not only of outward guilt, but inward depravity, requires often to hear of this atoning blood—often to think of it, to find peace—often to repair to it for courage to fight the good fight of faith. The shedding of blood—the purest in the universe—was a necessity to meet the demands of divine justice, and it is no less a necessity to meet the demands of human justice—the demands of the conscience—its sense of right.

The culprit that has brought disgrace on his name may in other scenes—in other lands—rise above the repressing influences that follow in the track of a gigantic fraud, and rehabilitate himself with something like the prestige of former days; but in the higher relationship—in the case of the sinner uncleaned and unforgiven, there is no such possibility. In all places, in all ages, the eye of Omniscience will follow him, and the ban of an ostracism which no change of scene or lapse of time can lift. There is a possibility of wiping out everything that stands against him, and covering himself with an honour that will fill men with admiration; but in the higher relationship there is a strange indelibility. Here all human resources are unavailable. Here the awful past, with all its hateful and repressing memories, must remain. Here Conscience condemns, and if she condemns to-day she will condemn to-morrow—forever. In such a case the man is always on his trial; the judge is always on the bench; the culprit always at the bar; the blood stains are always crying from the ground. It is not only God that asks for an atonement, and the honour of His love to be maintained, but man himself that asks for it, and no easy good-natured act of forgiveness without such an atonement will bring peace, even if that were possible. What the aroused conscience wants is not simply an act of amnesty, but an act of amnesty founded on righteousness—on a law magnified and made honourable; for the conscience sympathizes with the law. So that the sinner is condemned not only by an outward law, but by that inner witness which also lifts its accusing voice and condemns him to his face. There is a divinity within man as well as without man that cannot take peace till it sees that it is a right thing for God to forgive sin—right for Christ's sake to restore men to fellowship with the Father and Son. The voice of condemnation without and the echo within are one; so let no one look for a deep and blessed peace without both the one and the other being satisfied. It is this great fact in our mental economy that explains such an utterance in view of death as that of the poet—"Not in mine innocence I trust," etc.

For fair, beautiful, as the life of young Bruce was, he felt that it was dark when held up in the eternal light, and that his was a guilt which nothing but the purest blood in the universe could obliterate.

I would not dismiss this hymn which, when read in the light of its history, must always awaken a tender interest, without giving at least one illustration of its quickening and refreshing power; but here I must write under the restraints which family connections impose, for the person now referred to was one belonging to our home circle on the female side, one that lived in the old land. Gifted alike by nature and

grace, distinguished at once by the beauty of her person and the beauty of her life, she had awakened a very considerable interest in the country, at least in the circle in which she moved. Her literary taste—her scholastic attainments, were far above the average, and had her remains been published she would certainly have won for herself an honourable name. But this it seems has never been contemplated, and it is not likely that it will ever be done now. Like young Bruce, she became a victim of consumption and, at an early age, a helpless invalid. She knew that death was near, and, conscious of his sure, steady, inexorable step, she often thought of this hymn, and when her bright eye grew dim and lover and friends were removed into darkness, she repeated it as her own felt experience, and shortly after passed away, leaving the world without a tear save for the friends she held so dear.

The following is the hymn, accompanied with a Latin translation

The hour of my departure's come,
I hear the voice that calls me home;
At last, O Lord! let trouble cease,
And let thy servant die in peace.

The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky.

Not in mine innocence I trust;
I bow before Thee in the dust;
And through my Saviour's blood alone,
I look for mercy at Thy throne.

I leave the world without a tear,
Save for the friends I hold so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend.

I come, I come, at Thy command,
I give my spirit to Thy hand;
Stretch forth Thine everlasting arms,
And shield me in the last alarms.

The hour of my departure's come,
I hear the voice that calls me home;
Now, O my God! let trouble cease:
Now let Thy servant die in peace.

Migrandi hora advenit,
Audita vox hinc me vocat,
Nunc, O mi Deus, tristitia
Cesset; demumque gaudia,
Satis cursus et bellum
Præteriti; mi premium;
Nunc versaturus angelis;
Nunc approbatus sublimis.

Ignoro innocentiam,
Pronus a te profiteam;
Per sanguinem Jesu Christi
Speravi veniam Dei.
Emigrans est mi non dolor,
Ni pro amatis vereor;
Benignus eis, O Deus,
Amicis orbis, et prodes.

Adsum ad tuum mandatum,
Do in tuas manus animam,
Fæternis protege alis,
Defende me in extremis.
Migrandi hora advenit,
Audita vox hinc me vocat;
Nunc, O mi Deus, tristitia
Cesset, demumque gaudia.

DON'T MEDDLE WITH GOD'S PLANS.

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army, every part, every brigade and regiment must wait the commander's orders. If any battalion moves independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well, in the end. So each individual must always wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for Him.

You can tear the rose-bud open before the time it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to His plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off, and let God weave as He pleases.

Our Young Folks.

GOLDEN GRAIN BIBLE READINGS.

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

HOW GOD KEEPS HIS PEOPLE.

He that keepeth thee will not slumber, Psalms cxxi. 3.
He keeps His people night and day, Isa. xxvii. 3.
" In perfect peace, Isa. xxvi. 3.
" In all thy ways, Psalms xci. 11.
" All thy bones, Psalms xxxiv. 20.
" From falling, Jude xxiv.
" Alive in famine, Psalms xxxiii. 19.

Through His name, or attributes, John xvii. 11.
How beautifully this is illustrated in Exodus xix. 4, "I bear you on eagles' wings." That is the way in which the eagle protects her young "on her wings"—so that he who would strike the little bird must pierce the great bird's heart, as it is interposed between the little bird and its enemy. Thus it is that God in His love keeps His people. How many godly men sum up their experiences in one word, "kept."

THE BOBOLINK'S LESSON.

A three-year-old boy on the gatepost was leaning,
And watching the frolicsome flight of the bird,
When a sweet bobolink round the orchard came gleaming,
And stopped as if listening for somebody's words.

Stopped close to the boy till his natural feeling,
Impulsive, obeying, he lifted a rock,
And raising it high, then quietly kneeling,
He steadied himself to give birdie a knock.

Just then the soft throat, with pent melody swelling,
Gently opened, and forth came the song, ever new,
"Bobolink, bobolink," as if some one were telling
The bird what the baby was going to do.

"Bobolink, bobolink, bobolink a-no weet;"
"Bobolink, bobolink, I know it, I know it;"
"Bobolink, Bobolink." (Oh, the song was so sweet!)
"Bobolink, bobolink, don't throw it, don't throw it!"

Robbie didn't. His fingers fell down by his side,
And he gazed at the charmer in joyful surprise
Till the solo was over, and then satisfied,
Let the innocent singer fly up to the skies.

Then he looked at me doubtful, and read in my face
The question my lips were preparing to ask.
"Cos he sung so, he couldn't," he lisped with quaint grace,
And left me to go to his play or his task.

But he left me a thought for the poem of years:
When the demon of danger comes to your nest,
Sing a song; sing it bravely; sing through your tears,
And the arm that is lifted will fall. It is best

To sing while you can, like the brave bobolink:
For the song of your hearts shall your enemy reach,
And the danger will vanish. Ah! do you not think
That the brave bobolink a sweet lesson can teach?

ROB'S BATTLE.

It took place in the cornfield.
A strange place for a battle, you say? Yes, but the curious part of this affair was that it left no traces after it. The corn was not trampled, but stood as green and straight and tall as ever; the earth was not torn up, there were no ghastly dead and wounded soldiers. More curious yet, you could only have seen one living creature among the corn, and that was Rob himself. Strangest of all, that one soldier, Rob, did not even know what side he was on in the fight—till it was over.

He found as soon as he came into the field, after the doctor had seen his brother Willie, that he could not work. He felt the battle fast coming on, and could only throw down his hoe and turn soldier.

General Strong-desire opened the engagement. "You want to go away to school next fall," said his great guns, slowly. "You have earned money to pay for your schooling at the academy; Willie is big enough to take your place on the farm; you care more for books and study than anything else in the world. Why not go!"

Upon this the opposing army, under General Duty, went into action. His guns spoke sternly. "Do you really mean that you care more for study than for anything else—your mother's health and your brother's recovery, for instance? After this bad accident, Willie can't take your place unless he gets on foot again sooner than the doctor said he ought. Or your pale, tired, little mother can work herself still paler and more tired to fill both your places. After all this extra care of Will, too!"

General Insist-on your rights moved up his corps in support of Strong desire. "Why should you always give in for the benefit of others? Besides, your mother told you herself not to change your plan. Aunt Susan might withdraw that fine chance to live with her and work out your board, out of school hours."

General Hope reinforced Duty. "Aunt Susan is always kind-hearted. Tell her all about it, and she will arrange it for you to come later."

"No use!" boomed Despair's cannon. "You can never catch up with the class if you don't begin the term with them. And who knows what may happen another year! How are you ever going to become the great and learned man you want to be, if you have no chance to study?"

Then General Duty made a terrific charge. "If you never have another chance, you ought to do what is right now."

The enemy's line wavered and broke. General Ambition rushed up, rallied the retreating troops, and sent out a forlorn hope under Colonel Appearance-of-virtue. "Isn't it right to make the best of oneself? Will you not be doing wrong to let go this, perhaps only, chance of becoming a great and useful man?"

It was a well planned attack, and General Duty hastened to send a new detachment into the field. It was only a little band known as "Bible Words," and their ammunition was just, "Jehovah-jireh the Lord will provide," out of one of the old Bible stories Rob's mother used to tell him. "Do the right thing, and the Lord will provide. He always does; some way or other. Not the way we like, perhaps, but the best way of all, always."

"I can't stand this," quoth General Ambition, and he called in his troops and fled. He was followed by Insist-on-your-rights and Strong-desire, leaving Duty master of the field, and Rob on his side, heart and soul.

No more delay now. Rob seized the hoe, and attacked the weedy corn—not happy, perhaps, but at peace, which is far better. "Peace with honour" had been won by this soldier.

He walked up to the house at sunset with the tread of a conqueror. "Mother," said he, gently, taking the pail of water she was carrying. "Why didn't you call me? This is too heavy for you."

"I didn't think it worth while, my boy," she replied, with her patient smile. "I must get used to carrying it this fall, you know."

"No, ma'am!" he said; "I'm going to be here to carry your pails of water myself, till Will is able to do it. I've made up my mind."

And he began to be repaid when he saw the look of relief which, much against her will, flitted over his mother's face.

Will he ever get his schooling and be the great and good man he wants to be? I cannot tell you. I can only say that he has taken the very best of ways toward that second object; and—"Jehovah-jireh."

LITTLE WOMEN.

The seven-year-old daughter of a very busy mother who, in consequence of her husband's early death, was obliged to carry on his business, was asked one day by a friend what she was able to do in the way of help. "I can only pray to God and hem the dusters," was the child's reply, in all seriousness, but it showed that she had learned to do the duty that lay nearest her, and a-years went on she developed into the steady, reliable, cheerful girl to whom the whole household looked for help and seldom, if ever, looked in vain. Very pleasant are the hours spent by our little Mary in the kitchen, still under "mother's" wing or that of some trusty and reliable servant. How she enjoys picking the bits of stem from among the currant, stoning the raisins, buttering the cake tins, and cutting any spare dough or paste that may be over, when the pies are made, into rounds with the top of a wine glass! And what a crowning day it is when she is allowed to have some gooseberries or a tiny apple to make into a dumpling for her own dinner or a nursery feast! And what an important personage she is when on busy days she may even be trusted with washing up the breakfast things! If all little girls were allowed these early visits to the kitchen, with real participation in its work, the world would not hear so much about undomesticated wives and housekeepers, who cannot teach their servants what they have never learned themselves.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company

(C. BLACKETT ROBINSON),

AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

ADVERTISING TERMS—Under 3 months, 30 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$2 50. No advertisements charged at less than five lines. None other an objectionable advertisements taken

EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, JULY 6, 1887.

PROFESSOR SMYTH, of Andover, has appealed from the decision of the Visitors deposing him from his chair to the Supreme Court of Massachusetts. Now we predict that if a decision is asked on the merits of the case, it will not take a court of law six months to find that professing Christian ministers have no right to misappropriate a dead man's money.

THE difficulty of writing history accurately was finely illustrated in Toronto the other day. One of the leading journals tells its readers that the late Chief Justice Cameron was called "the silver-tongued orator of the Ontario Bar." Another says that his voice was "somewhat rasping in tone." If two writers, both of whom no doubt heard the late Chief speak scores of times, cannot agree about the quality of his voice a few hours after his death, how can we expect absolute accuracy from a writer when he deals with events that occurred 200 years before his time?

THE New Theology is not popular among our American neighbours. The graduating class in Andover this year numbers only seventeen. Many who believe in the New Theology, or profess to do so, admit that it is in direct antagonism to the doctrine that Andover was endowed to teach. However much the average man may be in favour of a "second chance" for sinners, he is not likely to be in favour of giving anybody a chance to set aside his will. If the property left by the founders of Andover can be alienated, property left by any other citizen can be alienated. That is how it seems to strike the typical American citizen, and because it does strike him in that way he does not send his boy to Andover.

NOW is the time for the writers who object to clerical vacations to put in their work. Those who never darken a church door should rigorously protest against closing churches during the heated season. Those who have never been in a prayer meeting in their lives should expatiate on the sin of not keeping up the prayer meeting. Those who serve the devil with most exemplary faithfulness all the year round should remind the Churches that Satan never takes a vacation. Being fairly familiar with his habits, no doubt they are good authority on that question. We hear and read a good deal about the inconsistency of professing Christians, but if there is anything in this world more absurdly inconsistent than the conduct of a man who scolds about clerical vacations while he never enters a church, we should like to know what it is. His sole connection with the Church is his annual scold. Nothing would please some of these people better than to have all Churches shut up all the year round. It is no good thing to shut up a church even on one Sabbath. Fortunately the practice is almost unknown in Canada. When a church is closed for a Sabbath or two, the congregation, by arrangement, worship with some other. Should it ever become necessary to protest against the closing of Churches, in the name of common sense let the protest come from somebody who at least attends Church.

OUR genial contemporary, the *Interior*, discourses somewhat pathetically on the habits and instincts of an animal which it calls the "church mule." As to the fact that such an animal exists, our contemporary solemnly says:

Without intending to deliver a lecture or sermon, we desire here to record our unqualified belief, from an experience by no means either blessed or happy, that we have in some of our social and religious circles and churches, mules with two legs, who are just as good kickers in their own way as are the four-footed mules, and whose habits of kicking, as to ways and times, are quite as eccentric and unfathomable as are those of the other kind, and who will wait just as long for an opportunity to do a first-class job of mischievous kicking. They seem to kick when they like it. If they have any other rule about the matter, they keep it to themselves, so that they may be able to do more efficient execution at the right time.

Having shown that the animal does exist, and that his ways are peculiar, our contemporary then tells us what he has seen the animal do.

We have seen the recognized church mule jog along quietly for months in the church harness, pulling his share of the load and bearing his share of the bridle and sometimes more, and doing everything in such a gentle and genial way that, when we looked at him, he seemed perfectly lovely, and we forgot he was a mule—a full-blooded one at that. In such cases it has always happened that when there came an apparent opportunity for putting in the most efficient kicking, of hitting where he could hurt the most and do the most smashing, the church mule has proved true to his pedigree and his instincts, and has thrown his heels around in all directions, hitting everything at which he aimed, and aiming at everything within reach—pastor, session, methods of church work, and everything else of the kind.

Then we are told how the animal acts after he has had a good kicking spell.

We have known pastors and churches killed dead during two or three unexpected kicking spells of a church mule, who had waited in an apparently patient and orderly way for his opportunity. And when he had done his work and raised what he flattered himself was one of the biggest rows on record, and was through with his braying over it, we have known this same church mule, as soon as his heels were fairly still, to come around among the brethren looking as innocent and saintly as if he had been all the time making vigorous preparation for death, and had succeeded to his entire satisfaction. We have even known him to stand over the ruins of a church, or of a prayer meeting, that he has kicked to death, and lift up his voice in prayer for revival.

Lastly, and by way of application, we are told that

Every church ought to kill off its mules at sight.

But supposing the Church can't. In the last paragraph our contemporary has just said that the mule sometimes kicks a church or prayer meeting to death, and then sanctimoniously prays for a revival over the ruins. This is sadly true, and shows that in some cases the mule exerts more strength than the church or prayer meeting. Just what to do with a church mule who kicks a church to death, and then prays unctuously over the ruins for a revival, is a difficult problem.

THE HOLIDAYS.

THE public schools are closed for the season, the attendance at city churches is diminishing. Pastors and teachers are off on their well-earned holidays, and all who can, fly from the hot and dusty streets of the busy haunts of trade and commerce. It were a sour and envious disposition that would growl at the merciful provision that makes escape for a season from the regular round of toil a pleasant possibility. For the preservation of health, physical, moral and spiritual, the hard-wrought minister, whether in town or country, the merchant, the clerk and mechanic need the change of air and scene which gives a temporary relief from the monotonous round of daily duty and toil. The pressure is now so urgent that such brief respite has become a necessity.

The change which vacation brings is specially welcome, because it affords an opportunity for relaxation from the restraints that tyrannous custom imposes. The best and most exemplary people do not always like to be on dress parade. They enjoy living more in harmony with nature than their ordinary circumstances permit. It must be borne in mind, however, that altered conditions have their own special duties as well as their own special dangers. No one will affirm that all summer tourists conduct themselves with that exemplary decorum expected of them, and that their own proper sense of what is becoming suggests. Riotous living is no more conducive to health and moral well-being in the country than in the town, at the seaside or in the foreign land. Christian people cannot permit themselves to live as heathens when away from their usual surroundings. Though they

may have farther to go to church on a Sabbath morning, they will not make that an excuse for absenting themselves. When at home they do not go to church to be seen of men, but to worship God in the beauty of holiness, so when away from home they will not neglect what they rightly consider the first of duties. Neither will Christians take the opportunity of absence from home of desecrating the sacred day by pleasure excursions, or otherwise showing want of reverence for the day of holy rest. They will not forget that wherever they are on all days that they have to live in accordance with the vocation by which they are called. Right living during vacation is as incumbent as at all other times. Its result is good to the persons themselves, and has a good effect on all who come within its influence. We can easily understand what an opposite course would have. "These are the people," the observer would say, "who have so many advantages, and who profess such great things in their elegant city houses and grand churches, and yet they are no better than others." The observer possibly ought to be more intelligent and philosophical in his deductions, but he cannot help it; he draws the only inference possible from what he sees, and the influence on his mind is not good. The aim of the Christian is to live a holy life in all godliness and honesty, and he will not sacrifice this aim to his own indulgence or wayward caprice when away for his much needed and grateful holiday.

Those who have a brief respite from their ordinary toil, if rightly disposed, will not forget that there are many so circumstanced that they cannot leave their posts, but must continue obedient to the call of duty. These deserve a kindly thought from their more fortunate brethren who can enjoy their well earned leisure by the shore of the many-sounding sea, or amid the wilderness of beauty remote from the crowded city, or in distant lands where they gaze admiringly on the wonders of nature and the achievements of art, and visit the places made famous in history. For those who go, and for those who stay, the apostolic exhortation, "Let brotherly love continue," is not inappropriate.

THE PAPACY AND POLITICS.

OF late, the Papacy has been displaying signs of unusual political activity. It is natural to the system that it should seek to promote its aims by taking an active part in the internal affairs of States. The one purpose sought to be advanced is the ascendancy of the Papal influence. It is goaded on by a restless and a terrible ambition. Supreme dominance in human affairs is the goal it strives to reach. Its energies are not confined to the spiritual realm; it aspires to be the arbiter of human destinies. Nothing less than supremacy in Church and State will gratify the boundless ambition of the Curia. Since the Vatican was shorn of its temporal sovereignty it has not ceased to dream dreams of reconquest and to sigh for a sovereignty wider than the former States of the Church. The supreme authorities of Rome did not or would not read the signs of the times. To the spirit of the age its only answer was *non possumus*. There was no graceful yielding to the inevitable, no acceptance of accomplished facts; only a sullen biding of the time till the lost sovereignty could be regained. The erewhile reforming Pope Pius IX. spent the closing years of his pontificate posing as a persecuted prisoner, because the unity of the nation and the welfare of the State demanded the abolition of the temporal sovereignty of the Pontiff. The tearful claims to the lost dominion elicited more smiles than sympathy. There is a great contrast between the bondage of Pius in the Vatican and the prison life of John Bunyan in Bedford Gaol.

Leo XIII. is a man of a different mould from his predecessor. He has clearer vision, and a mind of greater strength and culture, but, infallible as he claims to be, he is not absolute. The traditions of the Papacy and the ceaseless urging of the Jesuit order are too much for him. He must perforce, at their instigation, become an intermeddler in the affairs of nations, if by this means he might be in a position to regain the lost heritage. He appeared on the scene as the arbiter in the recent quarrel between Germany and Spain, over Philippine Islands. Affairs were amicably arranged, and the German Emperor and his Chancellor were profuse in their honours to the de-throned sovereign of the Seven Hills. Then came

the struggle in the German Reichstag over the Bismarck Septennate Measure. The Clerical party were firmly opposed to its passage, as were also the Liberals. But, as one good turn deserves another, the Papal influence was thrown into the elections, and Herr Windthorst and his followers, sorely against their wills, were discomfited. The Chancellor gained the elections, and in due time carried the Septennate. Bismarck could not do less than withdraw the Falk laws, so obnoxious to his Holiness, and thus the Pope triumphed all along the line. Even then he was not satisfied. He thought the concessions and prestige gained were good as far as they went, but he desired more.

Since the occurrence of these events, numerous rumours have indicated the restless anxiety of the Papacy to appear in public affairs. Nuncios and other intermediaries have been sent scurrying over Europe so that they might take part in prominent State affairs. A foolish matter of precedence gave rise to questionings in the British Parliament. The Papal envoy despatched specially to congratulate her Majesty on the attainment of the fiftieth year of her reign, was received before other dignitaries. But the Secretary of State assured honourable members that it meant nothing. It is a small affair, but the order of reception at State ceremonials is not left to the chapter of accidents. British statesmen, at their wits' end over the perennial Irish difficulty, have in various ways indicated that they would not disdain help from the Vatican. The Duke of Norfolk, Sir George Errington and other non-official diplomats have had conferences with his Holiness. The great British public, however, at a sensitive on the subject of foreign interference in their domestic concerns, and the leader in the House of Commons felt constrained to state, in answer to a question by the member for South Belfast, that no proposal to establish diplomatic relations between England and the Vatican had ever been contemplated, nor had any proposal been made by the Government. The English Catholics are strongly opposed to Home Rule, while their Irish co-religionists are equally strong the other way. The former are evidently anxious to obtain an expression of Papal opinion in their favour. The Pope, honest man, has sent a brace of envoys to Ireland to ascertain the state of matters there, and bring him word again. An infallible pronouncement on the state of Ireland will be read with some degree of interest. This much may be assumed beforehand: it will make no final settlement of the Irish difficulty.

It has even been hinted that there is a desire to establish diplomatic relations between Washington and the Vatican. It is not improbable that in certain quarters such desire exists, but its accomplishment, for other reasons besides the McGlynn episode, is by no means probable.

The reconciliation of the Quirinal and the Vatican is occupying the attention of Italian ecclesiastics and politicians. It is supposed that the voting power of the Papacy has considerably increased of late years, and it is therefore no longer necessary to insist on abstention from the polls, but rather to vote for such nominees as receive the Church's sanction. It has been explicitly declared, however, that the restoration of the temporal power is the only condition on which Church and State in Italy can be reconciled. The struggle for the attainment of Italian unity cost too much in blood and treasure to be lightly relinquished. When the Pope demands this he puts a high value on his amity. It is curious that while in some quarters there is a disposition to listen to the siren voice of the Vatican, the French are actually proposing the abolition of the Concordat and the entire separation of Church and State. In the present temper of the French people such a separation would be far from favourable to Papal aspirations.

That Rome is ever busy, ever watchful, to embrace every possible opportunity for the advancement of her claims need not be denied, ought, in fact never to be overlooked, but is it not possible to have an unreasonable and almost superstitious dread of her power and influence? There is no use in belittling that power, or being indifferent to her great and varied resources. If nations respect themselves, are resolute in the maintenance of freedom of conscience and the cause of liberty generally, Rome with all her intrigues will be powerless. The Church that cannot exist side by side with free institutions writes its own death warrant. The peoples of modern Europe and of free America will be intolerant of priestly rule.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—*Littell* continues to furnish its readers weekly with the freshest and best of current literature.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—The July number of this bright little magazine for little readers is admirable in every respect.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This weekly publication affords varied, suitable, instructive and finely-illustrated reading for a very large circle.

ST. NICHOLAS. (New York: The Century Co.)—So varied are the contents of this well-toned monthly that all well-conditioned youthful readers will find what is suited to their liking in its pages. It delights, amuses and instructs, and by its numerous and excellent illustrations helps to form a correct artistic taste.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—This old-established monthly loses none of its freshness and interest. The present number is one of remarkable excellence, beginning as it does, a new volume. "The Water-Ways of Portsmouth," "An Old Kentucky Home," "Count Tolstoi and the Public Censor," "Is the Railroad Problem Solved?" "Our Hundred Days in Europe," by Oliver Wendell Holmes, afford excellent reading. The "Second Son" and "Paul Patoff" grow in interest as they advance. Other noteworthy features are to be found in the July number.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—This new competitor for public favour, by its varied contents and fine illustrations, shows that it deserves success. The illustrations of the life and times of Bonaparte, the Thackeray Letters, "Seth's Brother's Wife," are continued. The first of a series of interesting papers, "A Girl's Life Eighty Years Ago," and "A Perilous Incognito," by H. H. Boyesen, are begun in this number. Another well-written paper is "The Physical Proportions of the Typical Man," by D. A. Sargent, M.D. Several good poems make their appearance in the July number.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The sermons given in full in the current number of the *Treasury* are on "Venerable Age—Its Trials and Consolations," by the Rev. William F. Morgan, D.D., and the "Christian Ministry and its Work," by Rev. Robert F. Semple, D.D. Dr. Morgan, of St. Thomas' Episcopal Church, New York, is the subject of a sketch and pictorial illustration. Leading Thoughts of Sermons contain outlines by several of the most prominent evangelical preachers of the day. Dr. Gideon Draper gives a brief paper on the "London May Meetings." The other contents are both interesting and useful.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper* this month is fully up to the high standard of excellence to which it has attained. The contents are varied and interesting, and the illustrations are all that can be desired both in number and excellence. The subject of "Great American Industries" this month is "A Printed Book." Cadet Life at West Point is sketched by Charles King, U. S. A. Descriptive papers abound in this number. "A Central Town in the Soudan," "Here and There in the South," and "Mexican Notes" are good examples. Serial fiction, short stories, poetry and the usual departments complete a decidedly good number of this favourite magazine.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Review Section this month is most attractive. Dr. Jesse B. Thomas contributes to the series, "How Can the Pulpit Best Counteract the Influence of Modern Scepticism?" Dr. Schaff has a brief but interesting paper on "Luther on the Wartburg." Dr. Howard Crosby throws "Light on Important Texts." Dr. Lyman Abbott pays a tribute to "Henry Ward Beecher," and Dr. Arthur T. Pearson continues his "Gems and Curiosities from a Literary Cabinet." In addition to a rich variety in the Sermonic Section, Dr. William M. Taylor discourses on "Individuality in the Christian Life." The other sections are replete with papers of present practical value.

THE MISSIONARY WORLD.

CENTRAL INDIA MISSION—REV. W. A. WILSON'S REPORT.

In the Neemuch branch of the mission, work has been carried on during the past year along the lines indicated in the previous report.

Delaur Masih has been employed as a colporteur, to sell books and tracts in the bazaar, at the railway station and in the neighbouring villages. He had long experience in this kind of work in connection with the Bible Society, and in former years was very successful in selling books. His sales during this year have been very small, however, and he complains that there is not the same desire for religious literature as formerly.

A vernacular school has been taught by Govind Ram, in the camp bazaar. The boys in attendance are mostly low caste and poor. In addition to the poojah days, when they will not attend, much time has been lost to study by several of the boys who, in the grass cutting season, were taken out into the jungle by their parents to aid in cutting grass.

A familiarity with Scripture history was manifested, which would have been creditable in boys trained in Canadian Sunday schools. The average attendance during the year has been much the same as last year.

A girls' school has been opened in the camp, in which a native Christian woman teaches, under the superintendence of Mrs. Wilson. This form of educational work is a new thing here, and meets with many prejudices and trying difficulties. The children are very anxious to learn, but ignorant mothers do not see any use in allowing their daughters to read, and are very unwilling to send them to school.

The dispensary has been kept open during the year. Medicines are dispensed by a native doctor, at a salary of something less than \$10 a month, who has had two years' practice in one of the U.P. Mission Dispensaries, and who has here earned a good reputation for himself and the mission by his skill. Many lives have been saved and much suffering relieved by his services.

Dr. Burroughs, one of the army surgeons, has kindly given his assistance in some of the more critical operations.

During the year 1,866 cases have been treated, and about 355 operations performed. Religious services are held in the dispensary almost every morning, when an audience varying from five to fifty is obtained. Preaching services have been held in the bazaar regularly. The attendance varied greatly, but a very encouraging interest has been kept up during the year, the Mohammedans still continuing to preach in opposition. The Christian Sabbath services have been specially well attended in the camp place of worship by both Mohammedans and Hindus.

The Gospel has been regularly and systematically preached in the villages round about. In this work I have lately secured the aid of a zealous and intelligent young man who was trained in Secunderabad Mission Orphanage.

During the cold weather we made four large cities in succession centres of work, at each of which we tented for several days. Our plan of work was to go out in the morning to the surrounding villages, when we preached and distributed simple medicines, and in the afternoons and evenings to work in the city or to hold services of preaching and singing at our tents. At most of the places our message was well received. Jerun, Jawad, Mandesaur and Nimbohera were the chief places chosen as centres of operation.

At Jawad, which is reported to contain some 17,000 inhabitants, we were much encouraged by the interest awakened. All classes and ranks, from the chief ruler of the city to the sweeper, came in crowds to the magic lantern exhibition and to the preaching services at our tents, outside the city walls. Much kindness was shown us by the authorities of the city.

At Mandesaur, a city of 27,000 inhabitants, notorious for its wickedness and crime, the Gospel message did not find so warm a welcome. One evening, when I was not with my two native helpers, they were hooted and pelted, and driven out of the city. However, the next morning we returned and preached again, and the only sign of opposition was a low angry murmur in the crowd as we moved away. A good English school would do much to remove prejudice and prepare the way, but I have not felt at liberty to ask the funds necessary for this work. At Jawad also there is a fine opening for school work, and I have been again and again pressed to institute a school there.

Choice Literature.

JACK.

(Continued.)

I am not writing a temperance story, only the biography of a fisherman, and a few words will say better than many how it was. Alcoholized brain cells being one of the few bequests left to society which the heirs do not dispute, Jack went back to his habits with the ferocity that follows abstinence. Hard luck came. Teen was never much of a housekeeper; she had left her mother too early; had never been taught. Things were soggy, and not always clean; and she was so busy in being struck and scolded, and in bearing and burying babies, that it grew comfortless beside the kitchen fire. The last of the illusion which had taken the name of home within the walls of the crumbling half-cottage withered out of it, just as the cinnamon roses did the summer Jack watered them with whiskey by a little emotional mistake.

A worse thing had happened too. Some shipmate had "told" in the course of time; and Teen's pre-matrimonial story got set adrift upon the current—one of the cruellest currents of its kind—of Fairharbor gossip. The respectable neighbours made her feel it, as only respectable neighbours do such things. Jack, raging, overheard her name upon the wharves. Teen had been "that she said she would" to him. He knew it. No matron in the town had kept her life or heart more true. In all her sickness and trouble and slackness, and in going cold or hungry, and in her vivid beauty that none or all of these things could quench, Teen had carried a sweet dignity of her own as the racer in the old Promethean festival carried the torch while he ran against the wind. Jack knew, oh, yes, he knew. But he grew sullen, suspicious. When he was drunk he was always jealous; it began to take that form. When he was sober he still admired his wife; sometimes he went so far as to remember that he loved her. When this happened, Teen dried her eyes, and brushed her yellow hair, and washed up the kitchen floor, and made the coffee, and said to the grocer when she paid for the sugar:

"My husband has reformed."

One night Jack came home unexpectedly; a strange mood sat upon him, which his wife did not find herself able to classify by any of the instant and exquisite perceptions which grow, like new faculties, in wives. He had been drinking heavily when he left her, and she had not looked for him for days; if he sailed as he was, it would be a matter of weeks. Teen went straight to him; she thought he might be hurt; she held out her arms as she would to one of her children; but he met her with a gesture of indifference, and she shrank back.

"She's here," said Jack. "Mother Mary's in this town. I see her."

"I wish she'd talk to you," said Teen, saying precisely the wrong thing by the fatal instinct which so often possesses drunkards' wives.

"You do, do you?" quoth Jack. "Well, I don't. I haven't give her the chance." He crushed on his hat and stole out of the house again.

But his mood was on him yet; the difference being that his wife was out of it. He sulked and skulked about the streets alone for a while; he did not go back to the boys just then, but wandered with the apparent aimlessness with which the most tenacious aims are hidden. Mother Mary and her husband were holding sailors' meetings in the roughest quarter of the town. There was need enough of Mother Mary in Fairharbor. A crowd had gathered to hear the novelty. Fairharbor seamen were none too used to being objects of consideration; it was a matter of mark that a parson and a lady should hire a room from a rich fish firm, pay for it out of their own scanty pockets, and invite one in from deck or wharf, in oil clothes or jumper, to hear what a messmate of Jack's called "a high-toned prayer." He meant perhaps to convey the idea that the petition treated the audience politely.

Jack followed the crowd in the dark, shrinking in its wake, for he was now sober enough not to feel like himself. He waited till the last of the fellows he knew had gone into the place and then crept up on tiptoe, and put his face against the window of the salt-cod warehouse where the little congregation was gathered, and looked in. The room was full and bright. It wore that same look of peace and shelter which he remembered. Mother Mary stood as she had stood before, tall and pale in her black dress with the white covering on her bosom. Her husband had been speaking to the fishermen, and she, as Jack put his gnarled hands to his excited eyes, and his eyes to the window-glass, turned her face full about to start the singing. She seemed to Jack to look at him. Her look was sad. He felt ashamed, and covered down below the window-sill. But he wanted to hear her sing—he had never heard anybody sing like Mother Mary—and so he stayed there for a little while, curled against the fish house. It began to rain and he was pretty wet; but Jack was in his jumper, and a ragged old jumper at that; he knew he was not so handsome as he used to be; he felt that he cut a poor figure even for a drunken fisherman; all the self-respect that life had left him shrank from letting Mother Mary see him. Jack would not go in. A confused notion came to him, as he crouched against the warehouse, in the showers, that it was just as well it should rain on him; it might wash him. He pushed up his sleeves, and let the rain fall on his arms. He found an old Cape Ann turkey box that was lying about, turned it edgewise so that one ragged knee might rest upon it, and thus bring his eye to a level with the window-sill, while yet he could not be seen from within. So he crouched listening. The glimmer from the prayer room came across the fisherman's bared right arm, and struck the crucifix. Jack had the unconscious attitude of one sinking, who had thrown up his arms to be saved. Jack did not notice the crucifix.

At this moment Mother Mary's yearning voice rang out

above the hoarse chorus of the fishermen, whose weather-ragged and reverent faces lifted themselves mistily before her, as if they had been the countenance of one helpless man:

"Rock of Ages, cleft for me!"

"Oh, my God!" cried Jack.

It was the next day that some one told Mother Mary, at the poor boarding house where she stayed, that a woman wanted a few words with her. The visitor was Teen. She was worn and wan and sobbing with excitement. Her baby was soon to be born. She did not look as if she had enough to eat. She had come, she said, just to see Mother Mary, just to tell her, for Jack never would tell himself, but she was sure her husband had reformed; he would never drink again; he meant to be a sober man; and Mother Mary ought to know she did it, for she did, God bless her!

"I've walked all this way to bless you for myself," said Teen. "I ain't very fit for walkin', nor I can't afford a ferry ticket, for he didn't leave me nothing on this trip, but I've come to bless you. My husband come to your meetin', Mother Mary, by himself, Jack did. He never goes to no meetin's,—nobody couldn't drove him; but he come to yours, because he says you treat a man like folks, and he wouldn't go inside, for he'd been drinkin' and felt ashamed. So he set outside upon a box behind the winder and he peeked in. And he said it rained on him while he set peekin', for he wanted to get a look at you. And he come home and told me, for we'd had some words beforehand, and I was glad to see him. I was settin' there and cryin' when he come. 'I wouldn't Teen,' says he, 'for I've seen Mother Mary, and I'm reformed,' says he. So he told me how he set upon the box and peeked. He says you looked straight at him. He says you stood up very tall and kind of white. He says you read something out of a book, and then you sang to him. He says the song you sang was Rock of Ages, and it made him feel so bad I had to cry to see him. He come in and he got down on the lounge against our window, and he put his hand across his eyes and groaned like he was hurted in an accident. And he says, 'Teen, I wished I was a better man.' And I says, 'Jack, I wished you was.' And he says, 'I lost the hanker when I heard her sing the Rock of Ages, and if I lost the hanker, I could swear off.' So I didn't answer him, for if I says, 'do swear off,' he'd just swear on,—they wont, you know, for wives. But I made him a cup of coffee, for I didn't know what else to do, and I brought it to him on the lounge, and he thanked me. 'Teen,' he says, 'I'll never drink a drop again, so help me, Mother Mary!' And then he kissed me, for they don't, you know, after you've been married. And he's gone out haddockin', but we parted very kind. And so I come to tell you, for it mayn't be many days that I could walk it, and I've been that to him as I said I should, and I thought you'd better know."

"You've had no breakfast," answered Mother Mary, "and you walked too far. Here, stop at the Holly Tree as you go home; get a bowl of soup; and take the ferry back. There, there! don't cry quite so hard. I'll try to stay a little longer. I won't leave town till Jack comes in. It takes the Rock of Ages, to cure the hanker, Teen. But I've seen older men than he is stop as if they had been stopped by a lasso thrown from heaven. If there's any save in him," added Mother Mary below her breath, "he'll have his chance this time."

He went aboard sober, and sober he stayed. He kept a good deal by himself and thought of many things. His face paled out and refined, as their faces do, from abstinence; the ghost of his good looks hovered about him; he mended up his clothes; he did a kind turn to a messmate now and then; he told some excellent clean stories, and raised the spirits of the crew; he lent a dollar to a fellow with the rheumatism who had an indebtedness to liquidate for medicine. When he had done this he remembered that he had left his wife without money, and said aloud: "That's a mean trick to play on a woman."

He had bad luck, however, that trip; his share was small; he made \$7.27 in three weeks. This was conceded by the crew of the fishing schooner (her name was the *Destiny*) to be because Jack had "sworn off." It is a superstition among them. One unfamiliar with the lives of these men will hammer cold iron if he thinks to persuade them that rum and luck do not go together; or that to "reform" does not imply a reduction of personal income. You might as well try to put the fisherman's fist into a Honiton lace jumper, as the fisherman's mind into proportion on this point.

Therefore Jack took his poor trip carelessly; it was to be expected; he would explain it to Mother Mary when he got in. He drank nothing at all; and they weighed for home.

When Jack stepped off the *Destiny*, at Zephaniah Salt & Co.'s wharf at Fairharbor, after that voyage, clean, pale, good-natured and sober, thinking that he would get shaved before he hurried home to Teen, and wishing he could pay the grocer's bill upon the way, and thinking that in default of this, he would start an account at the market, and carry her a chop or a sausage, in fact, thinking about her with an absorption which resembled consideration if not affection—suddenly he caught her name upon the wharves.

It may have been said of accident, or of the devil—no one knew; they may have been too drunk to notice Jack at the time, or they may have seen and scented from afar the bad blood they stirred, like the hounds they were. It will never be told. The scandal of these places is incredibly barbarous; but it is less than the barbarity of drinking men to a man who strikes out from among themselves, and fights for his respectability.

The words were few—they are not for us—but they were enough to do the deed. Jack was quite sober. He understood. They assailed the honour of his home, the truth of his wife; they hurled her past at her and at himself; they derided the trust that he had in her in absence; they sneered at the "reformed man" whose domestic prospects were—as

they were; they exulted over him with the exultation in the sight of the havoc wrought, which is the most inexplicable impulse of evil.

Everybody knew how hot-blooded Jack was; and when the fury rushed red over his face, painted gray by abstinence, there was a smart scattering upon the wharves.

His hand clapped to his pocket; but his was an old, cheap, rusty pistol (he had swapped a Bible and his trawls for it once, upon a spree, and got cheated); it held but one cartridge, and his wrist shook. The shot went spluttering into the water and no harm came of it. Jack jammed the pistol back into his pocket; he glared about him madly, but had his glare for his pains; the men were afraid of him; he was alone upon the wharf.

It can hardly be said that he hesitated. Would that it could. Raving to himself—head down, hands clenched, feet stumbling like a blind man's—the fisherman sank into the first open door he staggered by, as a seiner pierced by an invisible swordfish sinks into the sea. He had fifteen such places to pass before he reached his house. His chances were—as they were—at best.

He drank for half an hour—an hour—a half more—came out, and went straight home.

(To be concluded.)

INDIAN NOTES.

An interesting case is at present engaging attention in mission circles. Some years ago a Mohammedan woman professed Christianity, and asked one of the missionaries at a station in the North-West to undertake the board and education of her three children. Having some doubts as to the reality of the professed change, the missionary agreed to take care of the children on condition that if at any time the mother demanded the custody of her children, a certain sum was to be paid in lieu of board and education. Soon after the woman apostatized, and became utterly reckless in conduct; a demand was made for the children. The missionary remanded her of the bond. The case came before the court. The court decided against the mother, and appointed the missionary guardian of the children. The character of the mother doubtless influenced the decision. Urged on by some Mohammedan co-religionists, the case was appealed. The higher courts reversed the decision of the lower, holding that a mother has no right to part with her children, and to enter into such a compact as that described,—that in *essentia* the transaction was a sale of her children. The children, as it should be known, are strongly averse to returning to their mother. The eldest is of an age which entitles him now to act for himself, and he gives evidence of being a Christian. An appeal is likely to be taken to the Privy Council. Ere a final decision will be given, all three children will have reached the age at which they can decide the question for themselves. The children would probably have been kidnapped by their relatives ere now, only the bigger boys in the school have constituted themselves guardians for the present. The case is of considerable importance, as there are many children in mission schools in India under similar conditions.

Lady Dufferin's scheme for the medical education of women has been fairly launched, and will be an iridescent blessing to India. Provisions have been made for the board and lodging of Mohammedan and Hindu girls, but the case of native Christian girls seems to have been overlooked. It is hoped that this defect will be supplied. Native Christian girls cannot share boarding-houses along with either Mohammedans or Hindu—all parties will object to that arrangement. The disadvantage they are still under is obvious.

Some are curious as to the effect upon the Mohammedan mind of the new arrangements for the journey of the Indian pilgrims to the Hedjaz. Messrs. Cook and Son have extended their tours, and under an arrangement with the Government of India, it is now possible to make the pilgrimage under their care. Tickets will be for sale in every district office in India. It has been suggested that the Mohammedan community will regard their action as an encouragement by Government to make the pilgrimage. On the other hand it will tend to make the pilgrimage a very commonplace affair. Previously the journey was tedious, difficult, had an element of danger, and 300 rupees was the least sum required to do it with comfort; now it will be easy, safe, and may be done at a cost of 45 rupees third-class, and 90 rupees first-class, return tickets. The scheme will largely diminish robbery, mendicity and disease, and will prove a boon to many more than the pilgrims.—*Correspondence, British Weekly.*

THE INVENTION OF PRINTING.

Before the middle of the fifteenth century Europe had a cheap material, paper; an oily ink, developed for block-book printing, in place of the fluid ink, which could be used only with the brush; probably the press itself; skilled artisans trained in the block book work; most important of all, the demand caused by education. It lacked movable types that could be fitted evenly and readily together, for neither the porcelain letters of Pi-Ching nor the individual stamps of the earliest copyists had developed to this point. "The invention of printing" in its modern sense consisted in the simple production of such types, or, as De Vinne puts it, of the type-mould which should produce such types. Fifteen cities claim to be the birthplace of printing, but the honour rests between Haarlem, Strassburg and Mainz. The Dutch legend is that some time about or previous to 1440, one Laurent Janazoon Koster, custos or sexton of a church at Haarlem, while in the Hout or Haarlem wood, cut letters on a beech tree, which suggested to him wooden types, from which he afterward developed metal types; and that a man in his employ, escaping with the secret to Mainz, originated the art there. Haarlem contains many portrait monuments of Koster, and belief in him is an article of the Dutch faith, but later investigators claim that he is altogether a myth, made up with much imagination and some rascality, of two Haarlem

citizens, neither of whom was a printer, and of the "unknown printer" of much later days.

The German story centres in John Gutenberg, of the family called Gensfleisch—taking his mother's name in accordance with a German custom, because her family was dying out—as to whom there is a definite historical chain of evidence, including the records of two lawsuits. Nothing is certainly known of his first thirty years. He is supposed to have been born about 1399, at Mainz, whence his family were exiled, going to Strasburg. In 1439 he appears as a defendant in a lawsuit brought in Strasburg, by an heir of one Andrew Dritzehen, to compel Gutenberg to admit him to the secret and benefit of an art into which the deceased had bought by payment to Gutenberg. This art seems to have been printing, and the evidence in the suit shows that Gutenberg sent his servant to Dritzehen's house, immediately on his death to have a "form" of "four pieces," "lying in or about a press," separated by turning two buttons, "so that no one might know what it is." We do not know, for Gutenberg won the suit and kept the secret. Different modern scholars construe "it" to be parts of the press, pages of type, matrices, or a four-part type-mould, such as is known to have been used by early printers. It is not definitely known whether Gutenberg printed any books in Strasburg (some fragments of a type *Donatus* being most plausibly connected with him there), which caused a German critic to declare that if Strasburg is the cradle of printing, "it is a cradle without a baby." By 1448 Gutenberg had removed to Mainz, for there is record of his hiring money, and in 1450 he made a contract with John Fust, a money-lender, to provide money for "paper, vellum, ink, wages, and the other materials required," on half-profits, which contract was the basis of the second suit. In this suit, brought in 1455 Fust, who has been sadly confused with that later Dr. Faust, of Wittenberg, from whose wicked learning grew the Faust legend, foreclosed his mortgage, got possession of part of Gutenberg's implements and stock, and, by help of Gutenberg's apprentice, Peter Schoeffer, who afterward married Fust's daughter, Christina, took up the business of printing. There is a legend that this Schoeffer, and not Gutenberg, invented the type-mould; but recent investigators show that this invention was peculiarly Gutenberg's.

Gutenberg, who started a new printing office after the separation, by help of money from Conrad Humery, physician and town clerk, printed two editions of the Bible. He printed also an edition of the *Donatus*, several *Letters of Indulgence* (the earliest job work) a broad-side *Calendar of 1457*, a *Catholicism of 1460*, and many other things. He was alive in 1465, when Archbishop Adolph made him one of the gentlemen of his court, and was dead in 1468, for in that year Conrad Humery had succeeded to his effects.—*R. R. Bowker, in Harper's Magazine for July.*

SPORT AS A MEANS AND AS AN END.

At no time in the history of our country has more attention been given to the subject of physical training than is given to it at the present day.

Schools, colleges and Christian associations are building costly gymnasia, while athletic organizations, ball clubs, boat clubs, tennis clubs, etc., are forming in many of our towns and cities.

Fifteen thousand dollars are expended annually to bring the Yale and Harvard boat crews together at New London, and it is estimated that \$50,000 does not meet the yearly expenses of the athletic organizations of these two universities. Add to this sum the cost of the athletic sports to the smaller colleges and clubs, and the total would foot up in the millions.

The object of this outlay is to vanquish some rival club, to win a championship, to beat the record, or to furnish recreation and amusement to those who are willing to pay for it. With the representatives of our institutions of learning, and with a portion of the intelligent public, the object of the encouragement given to athletics is to counteract the enervating tendency of the times, and to improve the health, strength and vigour of our youth.

This being the fact, the questions at once arise, how large a proportion of the young men in the land systematically practise athletics? Probably less than one per cent. How large a proportion of those who are members of athletic organizations take an active part in the sports fostered and patronized by their respective clubs? Probably less than ten per cent. In the opinion of the writer the cause for so little active interest in athletics is an increasing tendency with us, as a people, to pursue sport as an end in itself, rather than as a means to an end. In making excellence in the achievement the primary object of athletic exercises, we rob them of half their value.—*D. A. Sargent, M.D., in Scribner's Magazine for July.*

THE CORSICAN UPSTART.

The French Revolution had not only shocked and horrified the sober-minded folk of Europe—and, we may say, of America also—by its atrocities and bloodshed, but it had brought about a state of things which was to the ruling classes of the Continent and England a standing outrage upon the fundamental principles of society and government. Here was a "Corsican upstart" at the head of France; his ministers were men risen from the ranks; his code, which he rigorously imposed on all the territories which he either conquered or annexed, made all men equal before the law, and rendered an aristocratic government impossible. The walks of life were thrown open to all; any man, no matter how humble his origin, might be an officer in the army, might even become a marshal of France. The spectacle which the Empire of Napoleon presented, moreover, was most encouraging to the growth and spread of the new ideas and the new system. France, Belgium, Holland, the German States on the Upper Rhine, Italy, had all adopted to a greater or less extent, the new doctrines, and they were all in a condition of unexampled prosperity, despite the wars of the last dozen years. The new monarch, too,

was plainly a restless, scheming, ambitious man. He and his system ought to be overthrown; the safety of society, the interests of public morals demanded it, to say nothing of the balance of power, which was greatly disturbed by the excessive preponderance of France.

The state of feeling at this time in Europe was, as respects this subject, wholly different from that which exists to-day. It has now been found, by experience, that these contrasts in the ideas and forms of government, existing in contiguous countries do not necessarily, or even generally, lead to war, or even to the introduction into the more conservative countries of the liberal notions of their next neighbours. But in the last years of the last century, and the first years of this, almost everybody in Europe thought differently.—*John C. Ropes, in Scribner's Magazine for June.*

A SONG OF FAILURE.

The weary hand I sing, and heart,
That never poet sang;
The silent song, the buried art,
The unknown martyr's pang.

A thousand paeans noise the deeds
Of men who fought and won;
I sing the hero masked in weeds,
And shrinking from the sun.

He fought as good and brave a fight
As ever mortal fought;
His eye was keen, his cause was right,
And all availed not.

I sing the men who did the right
When wrong was on the throne,
And fearless, in a world's despite,
Stood for the truth alone.

Tell me not he who fails will miss
The guerdon of his aim;
The life that crowns the hope of this
Will meet the soul's just claim.

A voice I hear—they only win
Who, brave and pure and true,
Discrown the foe that reigns within,
And self and sin subdue.

—Matthew Ritchey Knight.

DIFFERENCES BETWEEN MEN AND WOMEN.

Seeing that the average brain weight of women is about five ounces less than that of men, on merely anatomical grounds we should be prepared to expect a marked inferiority of intellectual power in the former. Moreover as the general physique of women is less robust than that of men—and therefore less able to sustain the fatigue of serious or prolonged brain action—we should also on physiological grounds be prepared to entertain a similar anticipation. In actual fact we find that the inferiority displays itself most conspicuously in a comparative absence of originality, and this more especially in the higher levels of intellectual work. In her powers of acquisition the woman certainly stands nearer to the man than she does in her powers of creative thought, although even as regards the former there is a marked difference. The difference, however, is one which does not assert itself till the period of adolescence—young girls being, indeed, usually more acquisitive than boys of the same age, as is proved by recent educational experiences both in this country and in America. But as soon as the brain, and with it the organism as a whole, reaches the stage of full development, it becomes apparent that there is a greater power of amassing knowledge on the part of the male. Whether we look to the general average or to the intellectual giants of both sexes, we are similarly met with the general fact that a woman's information is less wide and deep and thorough than that of a man. What we regard as a highly-cultured woman is usually one who has read largely but superficially; and even in the few instances that can be quoted of extraordinary female industry—which on account of their rarity stand out as exceptions to prove the rule—we find a long distance between them and the much more numerous instances of profound erudition among men. As musical executants, however, I think that equality may be fairly asserted.—*The Nineteenth Century.*

THE Sunday morning service at the Presbyterian Church, Plymouth, is especially interesting and attractive, owing to the presence of a large body of the Cameron Highlanders. About 400 officers and men of this regiment, in their picturesque uniforms and kilts, etc., attend the service. The music also is greatly enlivened by select instruments of the regimental band assisting the congregational choir and organ.

THE commissioners to the General Assembly from Hamilton Presbytery complained loudly, when giving in their reports, of no opportunity being afforded to more than a few inside the Presbytery of Edinburgh to take part in the business of the Supreme Court. Mr. Morrison had noted that there were about 100 members who spoke—one twenty-three times, another twenty, a third sixteen, a fourth four teen, and so on.

MR. ROBERT M'EWEN, formerly chairman of the Stock Exchange at Manchester, has died in his eighty-sixth year. A native of Ayr, he went to Manchester about 1824. He was closely associated with the Presbyterian cause in the city of his adoption, being one of the first members of the church erected in St. Peter's Square in 1832. For more than fifty years he was a superintendent of the schools, and his tenure of the elder's office extended over the same period.

British and Foreign.

THE Sustentation Fund of the Irish Presbyterian Church shows a decrease of \$2,000 this year.

CANON STOWELL, of Salford, is spoken of for the vacant bishopric of Suder and Man.

MR. W. GIBSON, sen., has given \$35,000 to the Baptist Union of Tasmania, in aid of new and weak churches.

PROFESSOR SALMOND, of Aberdeen, introduced Rev. W. B. Cooper, M.A., to the pastorate of the church at Durham.

ONE hundred and thirty six congregations of the Irish Presbyterian Church have no prayer meetings during the week.

SIR WILLIAM MUIR has selected a graduate of Edinburgh for the headmastership of the memorial school at Cawnpore.

AN overture on the adoption of the Parochial System in the Irish General Assembly was set aside by a large majority.

A MONTHLY review has been started at Calcutta, under the title of the *Concord*. It is edited by Kali Charun Banerji.

THE Rev. John F. Blair, of Gardenstown, has accepted the call to the historic pulpit of John Street U. P. Church, Glasgow.

AN estimate made by the Rev. J. C. Gibson as to the reading population of China gives twelve and one-half millions out of a population of three hundred millions.

DR. THOMAS HAMILTON, of Belfast, editor of the *Witness*, has been elected Convener of the Continental Mission, in room of Rev. W. Park, transferred to the Foreign Mission.

IT is a fresh feather in the cap of Glasgow University that one of her alumni, Principal W. Ramsay, of University College, Bristol, succeeds so distinguished a man as Professor Williamson in the chair of chemistry at University College.

THE deputation to the Irish Assembly from the Church of Scotland stated their desire for union, but only on the condition of retaining the State connection and all the endowments.

THE Rev. W. Park, M.A., of Belfast, has attracted much attention by his visit to Sunderland. He conducted the Sunday services, and lectured the following evening on Rabbi Duncan.

THE Rev. W. Swanson, Moderator of the English Presbyterian Synod, gave a brilliant speech in the Irish General Assembly, on Missions and captivated the brethren by his fervent eloquence.

THE widow of Dr. Fleming Stevenson has presented 6,000 volumes to the Belfast College, in memory of her husband. The section of this library bearing on missions is of special value.

THE Revs. Dr. Fraser, Dr. Dykes, Dr. Edmund. Dr. Gibson and Dr. McEwan, and Mr. Wales were elected by ballot by the London Presbytery to represent the Church at the Jubilee service in Westminster Abbey.

PROFESSOR WALLACE has resigned the chair of Sacred Ethics in Belfast College on account of failing health. Dr. Todd Martin, of Newtownards, has been elected his assistant and successor, receiving 386 votes against 218 for Mr. Edgar, of Dublin.

TONGA now sees the first streaks of returning day. The plotting of Baker, the renegade missionary, is doomed to failure; "his descent," says the *Sydney Presbyterian*, "from the position of missionary and premier must be most humbling to himself and a warning to all tyrants."

REV. T. WHITEHEAD, of Leeds, was elected president at the sixty-eighth conference of the Primitive Connexion, opened last week at Scarborough. He received 113 votes, against fifty-eight recorded for Rev. T. Whittaker. This body has no fewer than 16,000 lay preachers.

THE Rev. A. MacGillivray, Partick, has been unanimously called to the pastorate of Hope Street Free Gaelic Church, Glasgow. He was a native of Inverness-shire. The congregation had previously called four ministers from parishes in the North, all of whom declined acceptance.

THE foundation stone of a Burns monument was recently laid at Dunedin, and now another statue of the Scottish bard has been unveiled at Ballarat in presence of 20,000 people. The statue has been executed by Signor Edny, of Carrara, according to a design approved by the committee.

THE Rev. John Fleming, A.M., late of Paisley, where he was prison chaplain, who died at Edinburgh lately, in his sixty-sixth year, was a native of Kilmarnock, and a nephew of the well-known Dr. Fleming, parish minister at Neilston, whose biography he published in an elaborate volume, containing much curious and interesting matter.

A STUDENT in Belfast College petitioned the Irish Assembly to be granted certain concessions with regard to his collegiate course. Mr. Magill said such cases were multiplying, and it was time to put a veto upon them; but a jocular reference by the Moderator to the fact that it was the year of the Queen's jubilee was followed by a majority granting the young man's prayer.

THE Duke of Norfolk's semi-official mission to the Vatican, which was expected by some to result in the resumption of diplomatic relations with the British Government has proved a failure. The Pope demands that he shall be treated in this matter as a sovereign prince, and with this no British Government will be allowed by the British people to comply.

THE Rev. Stewart Wright, of Blantyre, in the current number of his parish magazine, pleads earnestly for the establishment of a Scottish Miners' Permanent Relief Fund Society. The need for such an institution has been pressed upon his attention by the heartrending calamities which have happened at his own door, and in alleviating the distress caused by which he has taken such an active part.

Ministers and Churches.

THE Rev. G. M. Milligan leaves for a two months' trip to Europe.

THERE was a very enjoyable strawberry festival at Knox Church, Goderich, last week.

THE Rev. Thomas Nixon has received a unanimous call to Union Church, Smith's Falls. Stipend, \$1,000 and a manse.

THE Rev. A. T. Wolff, D.D. of Alton, Ill., is occupying the pulpit of Central Presbyterian Church, in the absence of the pastor.

THE Rev. A. Henderson, pastor of the Presbyterian Church, Hyde Park, left last week for an extended trip to Scotland.

THE usual Dominion Day prayer meeting of the Evangelical Alliance was held in the new Y. M. C. A. building. There was a good attendance.

THE College Street Presbyterian Church Sabbath School pupils and their friends enjoyed a pleasant outing in the neighbourhood of Davenport on Saturday.

REV. ALEX. YOUNG, of Napanee, Ont., preached in Calvin Presbyterian Church, Montreal, on Sabbath evening. Mr. Young was the first installed pastor of that congregation.

THE Rev. W. S. McTavish and Messrs. Wood and Bappte gave addresses, and Mr. J. H. Fleming read the *Week's* prize poem at the jubilee service in the Presbyterian Church, St. George.

THE regular sacramental services were held in the Presbyterian Church, Hillsburg, Sunday week. Rev. D. Strachan, of Rockwood, preached the preparatory sermon the Friday previous.

BURGLARS robbed the residence of Rev. Dr. Middlemiss, of Elora, Ontario, Sunday week while the family were at church. They got \$30 and an heirloom in the shape of a silver handled dirk.

REV. JAMES BARCLAY, of St. Paul's, Montreal, besides preaching before her Majesty in Crathie Church on Sunday morning, had the honour of dining in the evening with the Queen and Royal Family.

DURING the absence of the Rev. Marc Ami, of the French Presbyterian Church, Ottawa, on a visit to Europe, his pulpit was acceptably supplied for six Sabbaths by the Rev. Theodore A. Bouchard.

THE sacrament was dispensed in Burns Church, of which Rev. Robert Scott is pastor, on Sunday week. The Rev. J. A. Turnbull, of St. Marys, preached on Thursday, and James Boyd, of Crosshill, on Monday.

THE Sunday school anniversary service of Knox Church, Owen Sound, held on Sabbath week, was conducted by Rev. D. Morrison, M.A., and the Rev. A. H. Scott, M.A., conducted a jubilee service in the evening.

The Rev. James McCaul, formerly of Stanley Street Church, Montreal, has connected himself with the Free Church and purposes settling in Scotland. He is this summer supplying the West Free Church, Helensburgh, in the absence of its pastor.

THE Rev. Dr. Ormiston, of New York, contemplates taking his annual vacation in Canada. He does not intend to spend his time idly. He has undertaken to supply the pulpit of the Central Presbyterian Church, Hamilton, on Sundays during the month of August.

THE missionary meetings held in Ethel, Cranbrook and Walton were much appreciated, and cannot fail to do much good. The meetings were addressed by Messrs. Goforth and McKenzie, students of Knox College, who presented the subject in a very lucid and forcible manner.

At a meeting of the members of Knox Church, held in Brussels on Monday of last week, it was decided to allow Rev. S. Jones \$300 as a retiring allowance from the congregation. It is their intention to call another minister, and the church will be open to call a new minister after July.

The Rev. Alexander Young, of Napanee, has been in the city for the past fortnight collecting funds in aid of certain needed repairs on his church. He officiated on the evening of Sabbath week in Calvin Church, of which he was at one time pastor, and last Sabbath in St. Andrew's Church, Lachine.

A NEAT little programme of subjects to be taken up for consideration at the young men's prayer meetings, in connection with Knox Church, Winnipeg, has just been issued. The programme covers the rest of the year. The subjects selected are important and practical; careful preparation and study of the topics by the members cannot fail to be interesting and profitable.

THE young people of St. Andrew's Church, Sherbrooke, held a very successful ice cream and strawberry entertainment in the drill shed last week. The pastor, Rev. A. Lee, has returned from Winnipeg, and is loud in praise of the North-West and of the kindness of the people of Winnipeg to the Assembly delegates.

THE sacrament of the Lord's supper was dispensed at Guthrie Church, Oro, on the 26th ult., the Rev. B. D. Cameron, formerly of Acton, officiating. The Rev. D. D. McLeod, of Barrie, conducted the preparatory services on the previous Friday, preaching a very instructive sermon on the call of Matthew to the apostleship.

MR. J. F. SMITH, the missionary-elect for China, from the Alumni of Queen's College, Kingston, gave an interesting address to the Presbyterian congregation of Collingwood on Monday evening. At the close of the lecture a collection, which amounted to \$31.18, was taken up, which is to be applied toward securing a medical outfit.

THE sacrament of the Lord's supper was dispensed in Bactouche on the 12th ult., and at Scotch Settlement on

the 19th, when eighty-seven new members were added to the Presbyterian congregation, of which Rev. J. D. Murray is pastor. Six received the rite of baptism. This large accession is the result of the recent revivals conducted by Messrs. Vans and McKay, evangelists, who assisted the pastor.

THE annual picnic of the Nazareth Street Presbyterian Mission Sabbath School, Montreal, was held on a recent Saturday at Beauharnois. The steamer *Princess* left the canal shortly after eight o'clock in the morning, and, after a pleasant sail, reached Beauharnois shortly before noon. The party consisted of about 460, scholars, parents and friends. All returned safely to the city in the evening, after having spent a very enjoyable day.

A SUCCESSFUL strawberry festival took place last week in the Rochester Presbyterian Church. Addresses were delivered by Revs. Dr. Moore and F. W. Farries, and a good vocal and instrumental programme was executed during the evening. Several excellent quartettes were sung by Mr. and Miss Parish, Miss Jameson and Mr. Mills. The musical circle contributed a number of selections. Strawberries and ice cream were afterwards served with bountiful hand.

A GARDEN party and strawberry festival, under the auspices of the Willing Hands Band in connection with Knox Church, Woods Lake, was held in the grounds of Mr. John D. Hood last week. The lawn was brilliantly lighted with Chinese lanterns, and presented a beautiful sight. The ladies of the congregation were busily engaged the whole evening in attending to the numerous wants in the way of strawberries, ice cream, etc., of the large number present. The proceeds of the affair amounted to between \$40 and \$50. The band and popular vocalists furnished excellent music during the evening.

THE ladies of Knox Church, Goderich, recently held a "Martha Washington" entertainment and "Olde Folkes' Concert" in the Palace roller rink of that place. One end of the rink was curtained off and used as a supper room, and the tables were waited upon by young ladies and gentlemen attired after the fashion of a century ago. After supper a procession, consisting of Mistress Martha Washington and her maids of honour, was formed, and, marched round the room and then to the platform, where an excellent programme of vocal and instrumental music was carried out. The ladies realized about \$160 after paying all expenses.

THE corner-stone of the new Presbyterian Church, Oakville, was laid with imposing ceremonies on Dominion Day. The opening devotional exercises were conducted by Rev. W. Meikle, pastor of the congregation and others. The stone was laid by Mr. Henry W. Darling, who delivered an admirable and most appropriate address. After the stone was laid, addresses were delivered by Rev. H. M. Parsons, J. Walcott, M.P., Rev. M. Kettlewell, Mr. W. McCraney, Rev. W. Anderson and Canon Worrell. The choir added to the interest of the gathering by rendering several pieces of excellent and appropriate music. A fine concert was held in the Agricultural Hall in the evening. The collection amounted to \$230; the result of the ladies' efforts and the proceeds of the concert would no doubt raise the sum realized to handsome proportions.

THE annual congregational meeting of Carmel Presbyterian Church was held last week, and there was a very fair attendance. The different reports as submitted showed the congregation to be in a very satisfactory and prosperous condition, and that in the face of very large expenditures incurred in building a large brick manse and church, the latter alone costing, inclusive of labour, the handsome sum of \$10,000. We make mention of this amount, as it is the exact cost of the church, sheds, etc. Until very recently the cost was not known, and has been merely guessed at. The building committee's report was very satisfactory, and they received a very hearty vote of thanks for the very able and painstaking manner in which they had attended to their work throughout, and for the large amount of time and labour they had so freely and willingly expended.

THE Young Woman's Christian Guild has been organized for the purpose of helping one another in life. Those who have undertaken the work hope to reach all young women engaged in business or otherwise. Their aim is to benefit young girls employed in business houses. They also have a parlour open in Shalesbury Hall, from ten in the morning until five or six in the evening. All who require work, lodging or help in any way are invited to call. There are classes in phonography, improvement and educational classes and a Bible class. It is intended to hold open meetings, as well as lectures, for the members. The parlour will always be well supplied with good literature for all young women who care to avail themselves of its use. There are visiting, reception and programme committees in good working order. All who pay their fee are entitled to all the classes and the use of the parlour.

A CORRESPONDENT of the *Barrie Gazette*, states that there died at his residence in the township of Essa, on the 21st ult., Mr. John McKinley, aged seventy-eight years, a native of the county of Armagh, Ireland. Mr. McKinley was one of the early pioneers of Essa, and by industry and economy secured a comfortable home, where he raised a large intelligent family of three sons and seven daughters, all of whom survive him, and who with their mother, his aged partner, are left to mourn the loss of an affectionate and faithful husband and a tender-hearted, loving father. He was for many years up to the time of his death an elder in the Presbyterian Church and a devoted and earnest Christian. His death was peace. A good neighbour, he was highly respected by a large circle of acquaintances, and was followed to his last resting place on Wilson Hill cemetery, by a very large and respectable concourse of people.

KNOX CHURCH, Elora, says the *Express*, never looks so well as on the occasion of the flower services, and Sabbath last was one of the best. The church was well filled. The centre was reserved for the children, who behaved splendidly. The platform was beautifully decorated with the flowers, which were most tastefully done up in bouquets,

each with its little message of love gathered up in a verse from Scripture. Mr. Rose preached from Isa. liii. 2, "He shall grow up before Him as a root out of a dry ground," in his usual happy, pointed way. He read with great power and pathos "Poor Little Joe," by Peleg Arkwright, and brought the tears to many eyes. The service was a very remarkable one, and will be long remembered by all who were present. After the sermon a collection was taken up for the French Evangelization and Pointe aux Trembles Schools, amounting to close on \$10. Monday the flowers were sent to the General Hospital, Guelph.

THE Hamilton papers announce that at the annual Convocation of the University of Galesville, Wisconsin, on the 22nd ult., the honorary degree of Doctor of Laws was conferred on Rev. R. J. Laidlaw, of that city, in recognition of his ability as a pastor and a preacher, his attainments as a scholar and his success in the field of authorship. The value of this honour is enhanced by the fact that the proposal to confer it originated with official representatives of the University, one of whom, the Rev. Dr. Thomas, of La Crosse, is a fellow student of the pastor of St. Paul's, and a gentleman of high literary attainments, enjoying as he does the distinction of being a Fellow of Princeton College, New Jersey, and of having received the degree of Doctor of Philosophy from one of the leading universities of Europe. The congregation of St. Paul's are congratulated upon the honour bestowed on their respected pastor. Continued prosperity in his work to Rev. Dr. Laidlaw.

WE announce this week the death of a man who will be missed and deeply regretted in very various circles. Few men had warmer or more devoted friends among those—and they were many—who knew him well, than the Rev. John W. Smith. Educated at the Royal College, Belfast, a scholarly man of kindly and winning nature, he, for more than a third of a century, ministered to the spiritual wants of a people in whose eyes his virtues and his merits were constant, prominent and long-sustained. At his home in Grafton, on the morning of the 21st ult., the veteran clergyman, in the fulness of years, passed peacefully away, and if it be a blessing or sign of divine favour to die young, surely it is a still greater blessing to live a long, happy, useful, irrepensible life, and sink calmly into the grave, regretted and esteemed by all. Chief among those who will miss him most is she who has been his constant companion, and who will regard all for the best, by virtue of that Christian fortitude that has enabled her so lightly to bear the weight of increasing years.

THE following resolution was passed by the members of the Assembly who went to the Pacific Coast by the Canadian Pacific Railway: The members of the Presbyterian General Assembly excursion party to Vancouver, before separating, desire to convey to you their complete satisfaction with the arrangements made for their conveyance and comfort, with the uniform attentiveness and courtesy of all the train officials, and the convenience of the arrangements for meals; they would recognize especially your thoughtfulness in enabling them to convert a day's delay into a pleasant visit to the National Park at Banff; they would also like an opportunity of expressing their feelings of admiration at the excellent condition of the road and at the engineering skill with which it has been carried through a most difficult region. The Canadian Pacific Railway is a work of which the country may well be proud, and it will doubtless do much to bind the different portions of the Dominion together in bonds of national unity. You are at liberty to make any use of this which you may see fit.

AT the morning service in St. Andrew's Church, St. John, N. B., Sunday week, Rev. L. G. Macneill preached an anniversary sermon to parents and children, taking his text from Ephesians vi. 4, "Bring them up in the nurture and admonition of the Lord." The pastor did not believe in the old fashion of giving first to the parents and then to the children. It should be just the opposite in most things. He made two word pictures, one of a little girl—Queen Victoria in her earlier years—and a little boy—Jesus Christ—and graphically described the many excellencies of their early training, drawing therefrom many worthy lessons. After the singing of the hymn, "There is a Happy Land," by the congregation, the pastor addressed the parents. Children were not the property of the parents. It used to be thought they were, but God owns the children, therefore they should bring them up in His nurture. Children should be taught to be self-reliant—better teach a boy to say no, than to say no to him. Teach them what duty is. Teach them an example. But be careful what you give them to imitate. Teach them early. A crooked tree gets its twist when it is a sapling. Children ought to be trained up straight from the first. Teach them by prayer. Training without prayer makes clever worldlings, but not Christian men and women. Pray before your children. Make your own prayers. If not, use McDuff's, or better, the Episcopal prayer book. But be sure you leave on your children's hearts the memory of a good prayerful home.

TUESDAY, the Queen's Jubilee, will long be remembered by the Presbyterians of Midland as one of the most important days in the history of their Church in that place. The day was selected as the one most fitting for the laying of the corner-stone of their new edifice. That devotional exercises were conducted by Rev. David James, pastor of the congregation, and Rev. D. D. Currie, of Penetanguishene, and an address was delivered by Rev. Mr. Taylor, of the Methodist Church. The glass jar deposited in the stone contained copies of the leading dailies, the local papers, THE CANADA PRESBYTERIAN, *Records*, etc., the financial statement of the Presbyterian Church in Canada for the past year, a document giving a short history of the Church in Midland, and the list of officers and members. Mr. John White, on behalf of the congregation, presented Mrs. Dollar with a handsome silver trowel bearing a suitable inscription. After placing the stone in position she said, "This stone I declare well and truly laid, in the name of the Father, Son and Holy Ghost." The different speakers made suitable reference to the Jubilee of her Majesty Queen Victoria, and the outdoor

proceedings were brought to a close by singing "God Save the Queen." The crowd then proceeded to the Music Hall, and enjoyed the tea provided by the ladies of the congregation. While the tea was in progress the bazaar or sale of fancy articles took place, from which the ladies realized a very handsome figure. About eight o'clock, a lecture and magic lantern entertainment were given by Mr. Campbell, of Toronto. About \$170 were realized altogether, and the ladies are to be congratulated on the great success attending their efforts.

LAST week the foundation stone of the new Presbyterian Church, corner of Smith Avenue and Boston Street, Hamilton, was laid with impressive ceremonies. Rev. Mungo Fraser, Moderator of the Session, presided, and delivered the opening address. Mr. Fraser then in a few words presented Mr. McLagan with a silver trowel, upon which was the following inscription: "Presented to Mr. Alex. McLagan, on the occasion of laying the corner stone of Wentworth Presbyterian Church, Hamilton, June 23, 1887." Mr. McLagan, being a practical builder, laid the stone in a workmanlike fashion, and declared it well and truly laid. On the stone was the legend, "June 23, 1887." Under the stone was placed a gem jar which contained copies of the latest issues of the *Hamilton Times* and *Spectator*, and THE CANADA PRESBYTERIAN, also a copy of the Presbytery's delivrance on the application of the congregation for supply and for organization as a church. It also contained the names of the Moderator of the Church Session, Rev. Mungo Fraser; the first minister, Rev. A. K. Caswell; and the present minister, Rev. Thomas McGuire, along with the names of the elders, managers, trustees, building committee, officers of Sunday school, leaders of singing and organist. Rev. Dr. Laing, of Dundas, followed briefly, congratulating the people on the prospect of having a church to worship in, and trusting they would be able to dedicate it to God free of debt. He had laid two foundation stones of churches some years ago, and the debt on them was not all paid yet. He hoped they would not have to keep their minister's salary low so as to pay off their debt. They were to remember it was a work for the glory of God. The Presbyterian Church had a work to do which no other church could accomplish, and they had their share of that work to do. He entreated them not to be high minded, but to follow the example of Christ, who was lowly of mind, and God would bless them. Mr. McGuire then took charge of the meeting, and an address was delivered by Rev. W. H. Rees, Moderator of the Presbytery of Hamilton. Mr. William Lecky and Mr. R. Somerville, in moving and seconding votes of thanks, made brief remarks. After the congregation had sung the doxology, Dr. Laing pronounced the benediction. The building is of Gothic architecture, of brick with stone foundation. It has five buttresses and four arched windows on each side, with porch in front and cellar in rear for furnace. It is forty feet by sixty, with twenty feet walls, and will have half pitched roof, and with the back gallery it will have a seating capacity of 500.

MONTREAL NOTES.

The Rev. Thomas Bennett, of Taylor Church, is to spend his vacation in Britain. He sailed on Monday last by the *Lake Nepigon*, of the Beaver Line, and expects to be absent for two months. His pulpits to be supplied by Mr. J. A. Macfarlane, of the Presbyterian College, Montreal. On Sabbath last the ordinance of the Lord's supper was dispensed in Taylor Church, when the attendance of communicants was the largest in the history of the congregation. Twenty-two new members were received, eleven by certificate, and eleven on profession of faith.

The first communion in Melville Church, Cote St. Antoine, since the induction of the Rev. John McGillivray, was held on June 26. Fourteen new members were added to the communion roll. Mr. McGillivray has already gained a warm place in the affections of his people, and his ministry gives promise of great success. The congregation is at present electing elders, the Session heretofore being an interim one.

Ten days ago the Rev. Alexander McKay, of Summers-town, in the Presbytery of Glengarry, came to Montreal to have an operation performed. This was apparently successfully accomplished. On Tuesday, however, inflammation set in, and he rapidly sank, dying next day shortly after noon. On the preceding Saturday Mrs. McKay met with an accident resulting in the fracture of a limb, so that she was unable to be with her husband in his last hours. One of his sons, however, with him, and removed the body home on Wednesday evening. Mr. McKay was a native of Nova Scotia. He studied in Scotland, and was settled in several congregations in Canada. For the past seven or eight years he has been a great sufferer. Part of this time he spent in Manitoba, and part in retirement in Collingwood. Only recently he felt sufficiently strong to resume regular work, and was inducted into the charge of the Summers-town congregation a few months ago. He was a good type of a Christian gentleman, endearing himself to all who had the privilege of his acquaintance by his urbanity and kindness, and thorough unselfishness. He leaves a widow, three sons and three daughters. Two of the sons have been studying with a view to the ministry of the Church, and at present one of these is in California on account of his health. Mrs. McKay and her family have the warm sympathy of many friends in their sore bereavement.

The hot season is on us in reality, and every one is escaping from the city who can possibly get away. The attendance at most of the churches is reduced to less than one-half the average winter attendance, notwithstanding the large number of strangers visiting the city from the United States, etc. At nearly all the up-town churches the Sabbath schools are closed for July and August, and in many cases the Wednesday evening prayer meeting is discontinued for these months. While many Montreal families go to the Portland Coast and to watering places on the Lower St. Lawrence, an increasingly large number spend the summer months at places contiguous to the city, which can be

reached by rail in from twenty to forty or fifty minutes. The shore of Lake St. Louis, from Lachine to St. Anne, is studded with villas occupied by Montrealers for three or four months in the summer; and the same is true of Black River and other places easily accessible, from which the head of the house or sons in business can reach the city in the morning and return in the evening. The giving of religious ordinances to these people is a matter of very great importance, which our Presbyterian Church cannot afford to lose sight of. At very few of these points is there Presbyterian service, and at some of them no Protestant service is conducted from one year's end to another. On the Lake St. Louis shore at Lachine we have a church with regular service, but there is no Presbyterian Church, or service conducted by a Presbyterian minister at Dorval, Valois, Pointe Claire, Beaconsfield, Ste. Anne or Vaudreuil, although the majority of families at some of these places are Presbyterian, and many of them office-bearers of Montreal Presbyterian Churches. The Church cannot afford to leave these places unsupplied, the more so that with the increased facilities afforded by the opening next month of the Canadian Pacific Railway from Montreal to Smith's Falls, and other projected lines skirting the lake shore, there will be a large increase in the number of families residing at these points, some of them, probably, for the whole year round instead of, as now, for only the hot months in summer. For instance, at one of the above-named places, there are at present upward of twenty Presbyterian families in good circumstances, besides a number of Congregationalist, Baptist and Methodist families. There is a small Episcopal Church building, only available for Episcopal service. Should there be no Episcopal minister there on any Sabbath, an Episcopal layman may read the service, but no Presbyterian or Baptist or Congregational or Methodist minister can enter that pulpit, although half a dozen of these might happen to be there over Sabbath. And yet we hear from time to time of overtures for union from Episcopal Synods, and of sermons and pamphlets in the interests of union from Episcopal ministers. And the superior courts of other Churches reciprocate, and Presbyterian and other papers comment favourably on these sermons and brochures; while all the time the Episcopal Church does not take the first practical step toward union by allowing its ministers to exchange pulpits with those of other denominations or by throwing open its pulpits to other ministers. One of its own laymen may read the service in church but an insult is openly thrown in the face of every other Protestant Church by the refusal to allow the duly ordained ministers of these to conduct the service. Till a change is effected in this particular it seems but a hollow mockery to play longer with so-called overtures for union emanating from such a source. Presbyterian ministers are, to put it very modestly, at least the equals of ministers of the Episcopal Church in education, in intelligence, in culture, in manliness, and in everything that constitutes the true minister of Jesus Christ, and Presbyterian people the equal of any other in intelligence, liberality, Christian zeal and sanctified common sense. It is hoped that the Presbytery of Montreal may take the matter up, and adopt some systematic plan for the supply of ordinances at these points. The railway companies are giving special attention to these suburban places, and so likewise should the Church.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 17, 1887. JOHN THE BAPTIST. {Matt. 3: 1-12.} GOLDEN TEXT.—Bring forth therefore fruits meet for repentance.—Matt. iii. 8. SHORTER CATECHISM.

Question 29.—The redemption purchased by Christ is a precious doctrine, but its value to us lies in its personal application. The answer to this question sets forth the important truth that its effectual application to the receptive soul is the work of the Holy Spirit. God gives His Holy Spirit to them that ask Him.

Question 30.—The soul that is saved by Christ's redemption must be united to Christ. Faith is the only living bond of union. Faith is the direct result of the Spirit's action on the soul. He works faith in us.

INTRODUCTORY.

The mother of Jesus and the mother of John the Baptist were cousins. The Baptist's father was Zacharias, a priest, and his mother's name was Elizabeth. The Scriptures say little of the boyhood of Jesus or of His forerunner. We get a glimpse of Jesus in His twelfth year, when he visited the Temple with Joseph and Mary. We are told that He was subject to His parents, and that He grew in wisdom and stature, and in favour both with God and man. John was no doubt carefully trained, and he took on him the Nazarene's vow, which required that he was neither to drink wine nor strong drink, and to leave his hair uncut. His early training and dedication to God, and, above all, the power of the Holy Spirit, were the special preparation for the public ministry, on which he entered when he was thirty years of age.

I. The Harbinger of the Messiah.—When the fit time had come, when the Saviour was about to appear as the Great Teacher, John the Baptist, whose coming and mission had been foretold by the prophet Isaiah, makes his appearance in the wilderness of Judea. This was the region near the mouth of the Jordan. Though his ministry was not confined to that immediate locality, he did not visit the towns and cities, but in keeping with the stern character of his preaching, he remained in the Judean wilderness, or followed the banks of the Jordan, going as far as Bethabara. In appearance he had the simple majesty and bearing of an ancient prophet. His dress was simple in the extreme, and his mode of life was austere. His clothing was made of the coarse hair of the camel, girt about with a leathern girdle, and his food was locusts,

winged insects, not unlike the grasshopper, with which we are familiar, and wild honey, which in Palestine was and is still plentiful. Arabs may be seen in these days dressed as was John the Baptist, and who subsist on similar food. His very appearance was a protest against the luxurious living common among the Jews of his time. The best of all preparation for his preaching that John possessed was that from a child he was filled with the Holy Ghost.

II. John's Hearers.—John's preaching did not consist in saying smooth things. He did not flatter his hearers. He spoke telling truths in a very telling way, and yet vast crowds flocked to hear him. In this sense it was a most attractive ministry. Large numbers from Jerusalem and all Judea and the region round about Jordan crowded to his ministry. They were drawn by the singular earnestness and sincerity of the preacher, and were anxious to hear his message. It was a time of spiritual expectancy as well as of unrest. The people were restive under the Roman yoke. Judaism was becoming old, and ready to vanish away. There were numerous indications that the coming of the Messiah was expected. The common people were ready to listen to the message of the preacher in the wilderness, who, like one of the old prophets, had made his appearance among them. The leaders of the people likewise go forth to hear him. The Pharisees and Sadducees were among his auditors. The term Pharisee means separatist. Those so termed made hypocritical pretences to superior holiness and purity of life, expecting to merit the favour of God because of their assumed goodness; while the Sadducees, named after a Jewish teacher who had lived two centuries earlier, denied the existence of angels and of a future life. They were the infidels or agnostics of their day.

III. The Subject of John's Preaching.—Its keynote was repentance and the nearness of the kingdom of heaven. Repentance means a change of mind, not a change of mind from bad to worse, but from bad to better. No one can truly serve God without repentance. It includes two things: sorrow for sin, and the forsaking of it. One may feel sorry for the consequences that follow sin, and yet not give up the sin, but that is not repentance. True repentance includes both. The kingdom of heaven is at hand, the kingdom of righteousness, peace and joy in the Holy Ghost. The great work of Christ was to be accomplished, which was to open the kingdom of heaven to all believers. The preaching of John was eminently practical. He announced God's truth, and also plainly showed its practical application not merely to classes but to his individual hearers. To Pharisee and Sadducee he addressed words of stern and stinging rebuke. Ye offspring of vipers. Not the language of the courtly preacher, but the startling words of faithful rebuke. They thought they were holy living and liberal minded persons. He knew that morally and spiritually they were like venomous reptiles, and he plainly tells them so, and asks who had warned them to flee from the coming wrath that overtakes the finally impenitent. He tells them what they were, and also what they must become to escape the awful doom. Bring forth fruits meet for repentance. Mere formality will not do. Trust in a delusion would be unavailing. It would not do for them to fancy that because they could claim Abraham for their ancestor that therefore all would be well with them. Pointing probably to the stones lying around, he told them that of these God was able to raise up children to Abraham. In vivid terms he warns them of the coming judgment. The axe is laid to the root of the tree; every tree which bringeth not forth good fruit is hewn down and cast into the fire. The branches are not pruned and trimmed; it is cut down by the root and destroyed. Here the Baptist brings in another reason for repentance. Like a true preacher, he had no thought of magnifying himself. He properly understood the nature of his office. He speaks of himself as the voice of one crying in the wilderness, but he tells of the coming of One that is mightier than he, for whom he was unworthy to perform the humblest office. He shall baptize you with the Holy Ghost and with fire. He tells them of the Saviour who could deliver them from the pollution, punishment and power of sin, and who could by His Spirit make them pure and holy. He then reverts to the words of most solemn and impressive warning. The Gospel of Jesus is like the fan with which the grain on the threshing floor was winnowed. Among the Jews the grain was trodden by oxen. Then the husbandman took his fan, a large wooden fork, and tossed what lay on the floor, the wind blowing away the chaff, which was afterward burned, so that it might not again be mixed with the wheat by the shifting winds. Then the pure grain was placed in the garner. So the Gospel of Jesus Christ is the fan that separates the chaff from the wheat, which is preserved in God's garner—but the chaff He will burn up with unquenchable fire.

PRACTICAL SUGGESTIONS.

God prepares His servants for their special work. We must enter God's kingdom through the gateway of repentance. Real repentance means sorrow for sin, confession and forsaking of it. Pious parents, precious opportunities, great professions, will save no one. There must be a personal application to a personal Saviour.

THE Dean of Lincoln does not deny that Presbyterians are Christians; he says they might be members of the Church of Christ in the same sense that the rebellious subjects of the Queen are still her subjects.

THE congregation of Chalmers Territorial Church, West Port, Edinburgh, have cordially and unanimously decided to request the Free Presbytery of Edinburgh to moderate in a call to Rev. J. S. Bowie, B.D., Dunblane.

IN connection with Sir W. Hunter's retirement from the Indian service, the *Calcutta Spectator* says it will not be disappointed if in the Doctor's career in England that of Macaulay is repeated. Sir William took his M.D. degree at Glasgow.

Sparkles.

AGENT: Is the lady of the house in? Servant Maid: There are two of us. Which do you want to see?

A WIDOW may not be much of a gardener, but she always has an idea that she can raise orange blossoms from weeds.

DAVIS' Pain Killer is the best medicine in the world for all diseases of the bowels.

FROM an old bachelor's album: It's too soon to marry when one is young, and too late when one is old. The interval may profitably be devoted to reflection.

GUEST (rising excitedly from the table, after tasting an olive for the first time): It's sorry I'd be to disturb the hilarity of the meeting, but I believe some joker has been salting the gooseberries.

GET THE BEST.—Dr. Fowler's Extract of Wild Strawberry is the best, most prompt and safest cure for cholera morbus, dysentery, sick stomach, cramps, colic and cholera infantum that has yet been discovered. Its popularity is undimmed by age. All medicine dealers sell it.

GREEN: Since he had that slander suit, Pryor has gone out of business. Brown: Why, what was his business? Green: Other people's.

IT is related that a man left the fortune designed for his grandson to an asylum for feeble-minded persons because he found the youngster smoking a cigarette. He evidently wanted his relation to get the benefit of the money in the end.

No public or private office, no editor's table, no school or family desk is complete without a box of Esterbrook's Pens, the Falcon or other popular numbers.

SOME men are ever ready to offer a remedy for everything. The other day we remarked to one of these animated apothecary shops: "An idea struck us yesterday"—and before we could finish he advised us: "Rub the affected parts with arnica!"

COAL DEALER: Where's John? Driver: He stayed up at Mr. Brown's. Coal Dealer: Why on earth did he do that? Doesn't he know we're short-handed? Driver: I suppose he does, sir; but he says he was weighed in with his load, and he had an idea he belonged to Mr. Brown.

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send for stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

"AH! what is this?" exclaimed the intelligent compositor, "Sermons in stones, books in the running brooks?" That can't be right. I have it! He means 'Sermons in books, stones in the running brooks.' That's sense." And that is how the writer found it.

YOUNG LADY: And you really mean to say that at times you do not have enough to eat? Why, I always thought that poor people in the country could get eggs, bacon, milk and vegetables for nothing. Country Woman: Only three things as we gits for nuffin, miss—air, water and the parson's advice.

FOR coughs and colds, use Allen's Lung Balsam. Relief is warranted or money refunded.

The saunterer overheard the following the other day: Two labourers met upon a street corner, and one of them with kindly interest asked: "How are you doing, Pat?" "Oh, finely, man; never did better in my life." "What are you working at?" "Oh, I'm a real estate conveyancer." "And what in honour's name is that?" "Why, I'm driving a dump-cart, man."

IN BETTER HUMOR NOW.—"My son, aged eleven, was cured of an eruptive humor that covered his head and face with sores, by two bottles of Burdock Blood Bitters and Pills," testifies Mrs. Mary Fulford, of Por Hope, Ont.

"I OFTEN tell my husband," smiled Mrs. Jones to Dumley, whom Jones brought home unexpectedly to dinner, "that if he will bring gentlemen to dinner without letting me know a little beforehand, he must not be disappointed if everything isn't just as it should be." "Oh, I beg of you, my dear madam, not to think of apologizing," responded Dumley, with profuse politeness; "I have eaten worse dinners than this, I assure you; and," he added, "I have eaten some pretty poor dinners, too."

Hudson's Acid Phosphate. In Nervous Dyspepsia. Dr. R. S. McCombs, Philadelphia, Pa., says: "I have used it in nervous dyspepsia with success. It is a good nervous tonic."

Advertisement for Dr. Price's Cream Baking Powder and Dr. Price's Special Flavoring Extracts. Includes images of a tin and a bottle with handwritten prices like 35/52.

MOST PERFECT MADE. Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates. Dr. Price's Extracts, Vanilla, Lemon, Orange, etc., flavor deliciously. PRICE BAKING POWDER CO. CHICAGO. ST. LOUIS.

Advertisement for Johnston's Fluid Beef. Includes the text 'JOHNSTON'S FLUID BEEF' and handwritten price 4/52. Describes it as a winter beverage and strengthener.

Advertisement for Butcher's Antiseptic Inhaler. Includes an image of the product and text: 'BUTCHERS HOPE FOR THE AFFLICTED. The only sure cure for Consumption, Asthma, Catarrh, Bronchitis, and all Diseases of the Throat, Lungs or Nasal Organs.'

Advertisement for Karn Organs. Includes the text 'KARN ORGANS. SUPERIOR TO ALL OTHERS.' and '3,500 Sold at the Colonial Exhibition, London, Eng. 75 STYLES. FOR CHAPEL, LODGE, SCHOOL, PARLOR, ETC. EVERY INSTRUMENT WARRANTED FOR 7 YEARS.'

Advertisement for Dr. Fowler's Strawberry Extract of Wild. Includes the text 'DR. FOWLER'S EXTRACT OF WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHOEA, AND ALL SUMMER COMPLAINTS SOLD BY ALL DEALERS.'

Advertisement for Carved Stone Medallions. Includes an image of a medallion and text: 'Carved Stone Medallions. A Perfect Likeness of QUEEN VICTORIA. Each Sent in a Handsome Box.'

Now is your chance to get a Splendid Perfumed Stone Medallion to commemorate the 67th Birthday of Queen Victoria and the Grand Jubilee in memory of her 50 years reign as Queen of England. The Medallions are new and will last as long as time lasts and become more valuable. A small carved portrait in cameo (perfect likeness) will cost from \$1.00 to \$3.00, but we offer these Carved Medallions at a price within the reach of all only 25 cts. each, post paid.

Advertisement for New England Conservatory of Music Boston, Mass. Includes the text 'THE LARGEST and BEST EQUIPPED in the WORLD—100 Instructors, 2188 Students last year. Thorough instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German, and Italian Languages, English Literature, Gymnastics, etc. Tuition \$2 to \$25 per week. Steam Heat and Electric Light, \$7.00 to \$10.00 per week. Fall Term begins Sept. 8, 1887. For Illustrated Calendar, with full information, address E. TOURJEE, Dir., Franklin Sq., BOSTON, Mass.'

Advertisement for Pure Gold Goods. Includes the text 'PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THEM IN CANS, BOTTLES OR PACKAGES.'

Advertisement for Literary Revolution. Includes the text 'LITERARY REVOLUTION. STANDARD AND NEW PUBLICATIONS; lowest prices ever known. NOT sold by Book-sellers; books sent for EXAMINATION before payment, on satisfactory reference being given. 64-PAGE CATALOGUE free. JOHN B. ALDEN, Publisher, 383 Pearl St., New York, or Lakeside Building, Chicago, Ill. Mention this paper. 427 Yonge Street, Toronto, Ont.'

MORVYN HOUSE, 348 JARVIS STREET, TORONTO. *Boarding and Day School for Young Ladies.* This School has a well-earned reputation for the best intellectual training, and moral and religious culture. Every department is under the personal oversight of the Principal, whose aim is to make it a thoroughly good school, and to provide for resident pupils a refined Christian Home. The Modern Language, Instrumental and Vocal Music, Drawing and Painting, taught by competent teachers.

Terms moderate. A liberal reduction made to the daughters of clergymen. The Fall Session will open on THURSDAY, 8th SEPTEMBER.

MISS HAIGHT, Principal.

TORONTO CONSERVATORY OF MUSIC
Incorporated by Government in 1856
Will open September 31st, 1887
Cor. Yonge St. and WYNDHAM AVE.
Capital, \$50,000 HON. G. W. ALLAN, President
35 TEACHERS

All departments of Instrumental and Vocal Music taught, from the beginning to graduation. Also, Theory, Languages, Education, Tuning, etc. Prizes, Certificates and Diplomas. **Free Advantages:** Recitals, Concerts, Lectures, Rudimentary Theory, etc. Tuition \$5 to \$15 per term of ten weeks, embracing 30 HOURLY lessons. Board and room provided. For Prospectus, giving full information, address Ed ward Fisher, Director, Toronto.

MASTER, DARLING & CO.,
WHOLESALE 22 1/2 6
Woollen and General Dry Goods Merchants,
4 TO 12 FRONT STREET WEST, TORONTO. E.O.W.
Offices: 34 Clement's Lane, Lombard Street, London, E.C.

J. SHORT McMASTER, HENRY W. DARLING,
London, Eng. Toronto.

Western Assurance Company.
FIRE AND MARINE.
Capital and Assets over \$1,600,000.00
Annual Income over - 1,500,000.00

HEAD OFFICE: 12/26
Cor. Scott and Wellington Streets,
Toronto. E.O.W.

Insurances effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms.
Losses Promptly and Liberally Settled.

THE HOME SAVINGS AND LOAN COMPANY (LIMITED).

NOTICE is hereby given that a dividend at the rate of seven per cent. per annum has this day been declared upon the paid-up capital stock of this Company for the six months ending 30th June instant, and that the same will be payable at the office of the Company, 77-79 Church Street, Toronto, on and after Saturday, the 2nd day of July next. Transfer books will be closed from 16th to 30th June inst., inclusive.

By order of the Board,
JAMES MASON, Manager.
Toronto, 5th June, 1887.

READ WHAT THE REV. JOHN POTTS, D.D., Pastor of the 7th Street Methodist Church, says of the efficacy of the

ST. LEON MINERAL WATER.

Dear Sir,—The St. Leon Water is strongly recommended upon high scientific authority. I have used it for some time, and believe it to be both curative and refreshing.

JOHN POTTS, D.D.

This highly recommended Water is sold retail at **THIRTY CENTS PER GALLON.**
Ask your Druggist or Grocer for it Also Wholesale sale and Retail by

JAMES GOOD & CO.,
101 1/2 King St. West, and 220 Yonge St., Toronto, Agents.

C. E. A. LANGLOIS,
Dominion Manager.

TWO GOODMEN WANTED
to take agencies. Big money for the right man. Send at once for descriptive circulars, etc P. O. Box 952, Toronto, Ont. -

DANGEROUS FITS are often caused by worms. Freeman's Worm Powders destroy worms.

Ayer's Cherry Pectoral

Possesses the greatest possible power to heal and control affections of the throat and lungs, with absolute safety for children or adults. The experience of years has proven it to be of inestimable value as a household medicine, and for professional use. Thousands of physicians and families testify to its great worth. Jas. E. Mollig, Hilliard, Ohio, writes: "I have used Ayer's Cherry Pectoral in my family for twelve years, and have found that, as a remedy for Coughs, Colds, or Sore Throats, it

Is Unequaled.

J. I. Miller, editor of the "Lutheran Home," Luray, Va., writes: "I advertise nothing that I do not know to be good. I was saved from the grave, I am sure, by the use of Ayer's Cherry Pectoral, and have recommended it to others with the happiest results." L. J. Addison, M. D., Chicago, Ill., writes: "I have never found, in thirty-five years of continuous study and practice in medicine, any preparation of so great value as Ayer's Cherry Pectoral, for treatment of diseases of the throat and lungs; and I constantly recommend it to my patients. It not only breaks up colds and cures severe coughs, but is effective in relieving the most serious bronchial and pulmonary affections."

John J. Uhlman, Brooklyn, N.S., writes: "Twelve years ago, I was afflicted with a severe bronchial trouble, pronounced by a skillful physician to be very dangerous, and liable to terminate in Pneumonia. After using one bottle of Ayer's Cherry Pectoral, I found great relief, and an occasional use of it since that time has, I think, extended my life ten years at least." Mrs. V. M. Thebaud, Montreal, Canada, writes: "Last spring my daughter was attacked by membranous croup, or diphtheria. The doctor prescribed Ayer's Cherry Pectoral, which cured her of the diphtheria. Being still very weak and sick, she began taking Ayer's Sarsaparilla, which restored her to vigorous health."

Ayer's Cherry Pectoral,

PREPARED BY
Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.
For sale by all Druggists.

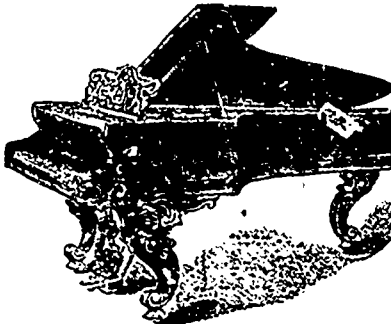
HEINTZMAN & CO.,

MANUFACTURERS OF

PIANOFORTES

GRAND, SQUARE AND UPRIGHT.

One of the oldest Piano houses now in the Trade.



Our written guarantee for five years accompanies each Piano.

Their thirty-six years' record the best guarantee of the excellence of their instruments.

Illustrated Catalogue free on application.

Warerooms: 117 King St. West, Toronto.



ILLUMINATED ADDRESSES A SPECIALTY.

"It takes a heap of love to make a woman happy in a cold house."

PLANS, ESTIMATES & SPECIFICATIONS PREPARED FOR EVERY DESCRIPTION OF

Heating and Ventilation.

Only the Very Best and Most Reliable Engineers Employed.

PERFECT WORK GUARANTEED.

First-Class Competent Engineers sent to all parts of the Dominion. CORRESPONDENCE SOLICITED.

FRANK WHEELER,

Hot Water and Steam Heating Engineer,
56, 58 and 60 ADELAIDE STREET WEST, TORONTO.

Have you a Pain anywhere about you?
USE PERRY DAVIS' "PAIN KILLER" and Get Instant Relief.
BEWARE OF IMITATIONS.
25 Cts. Per Bottle.

Guaranteed to give Perfect Satisfaction.

James' Dome Black Lead
The Best Stove Polish Manufactured

Beware of common Imitations.

Use James' Extra French Square Blue.
Use James' Royal Laundry Washing Blues.
Use James' Prize Medal Rice Starch.
MANUFACTURED: Plymouth, England.

BUY YOUR EASTER FLOWERS, Roses, Seeds, Etc., FROM CITY NURSERY SLIGHT.

ESTERBROOK STEEL PENS

Popular Nos.: 048, 14, 130, 333, 161.
For Sale by all Stationers.
MILLER, SON & CO., Agents, Montreal.

THE AMERICAN MAGAZINE.

BEAUTIFULLY ILLUSTRATED. This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

PRICE 25c. OR \$3 A YEAR BY MAIL.
Sample Copy of current number mailed upon receipt of 25 cts.; back numbers, 15 cts.
Premium List with editor.

Address: R. T. BUSH & SON, Publishers, 130 & 132 Pearl St., N. Y.

GET UP CLUBS

5000 Agents Wanted to Sell THE LIFE OF BEECHER. Dr. Lyman Abbott and Rev. J. C. ...

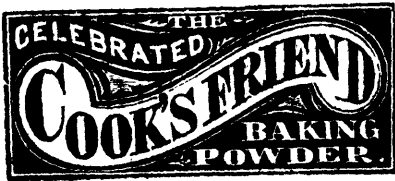
ALSO TAKE THE LEVARK when torpid with National Pills, a good anti-bilious cathartic, sugar-coated.

MEETINGS OF PRESBYTERY.

BRUCE.—At Chesley, on Monday, July 11, at seven p.m., for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business. SAUGREY.—In Guthrie Church, Harrison, on the second Tuesday of July, at ten a.m. CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, July 19, at ten a.m. QUERREC.—In Morrin College, Quebec, on Tuesday, July 12, at ten a.m. MIRAMICHI.—In Newcastle, on Tuesday, July 19, at eleven a.m. MAITLAND.—In Knox Church, Kincardine, on July 12, at five p.m. WHITBY.—At Bowmanville, on Tuesday, July 19, at half-past ten a.m. PARIS.—In Chalmers Church, Woodstock, on Tuesday, July 12, at eleven a.m. BRANDON.—In the First Presbyterian Church Brandon, on Friday, July 22. STRATFORD.—In Knox Church, Stratford, on Tuesday, July 12, at half-past ten a.m. ORANGEVILLE.—At Orangeville, on Tuesday, July 12, at eleven a.m. HURON.—At Goderich, on Tuesday, July 12, at eleven a.m. GLENGARRY.—In St. John's Church, Cornwall, on Tuesday, July 12, at one p.m. LONDON.—In the First Presbyterian Church, London, on the second Tuesday of July, at half-past two p.m. GUELPH.—In Knox Church, Guelph, on Tuesday, July 19, at half-past ten a.m. LINDSAY.—At Uxbridge, on Tuesday, August 30, at half-past ten a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, July 12, at half-past seven p.m. HAMILTON.—In Central Church, Hamilton, on the third Tuesday of July (the 19th), at ten a.m. BARRIE.—At Barrie, on Tuesday, July 26, at 11 a.m. A commission of the Synod of Toronto and Kingston will meet at the same place and time, and advise the Presbytery in the Innifil case, the parties to which have been duly cited.

BIRTHS, MARRIAGES, AND DEATHS. NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED. At Bowmanville, on the 25th ult., Ida Ella Cross, wife of Dr. McLaughlin, M.P.P., aged thirty-eight years and eleven months.



PURE, HEALTHY, RELIABLE. Retailed Everywhere. W. J. S. 50/52

SUMMER BOARD.

A couple of families can be accommodated with ROOMS AND BOARD IN A QUIET HOME, In a healthy neighbourhood on LAKE SIMCOE. 6/6

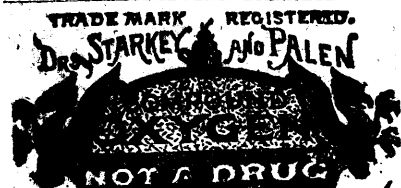
For full particulars apply to R. D., care of THE CANADA PRESBYTERIAN, 5 Jordan Street, Toronto.



PRICE OF MACHINE With Extra Type Wheel, \$125.

The Hammond Type-Writer.

Mr. G. G. McPherson, of Woods, Fisher & McPherson, Barristers, Stratford, writes us: Dear Sir—I enclose with great pleasure my check for \$125 to pay for the Hammond Type-Writer. I am more than pleased with it. I have not yet seen any work produced by any other Type-Writer that can be compared with the really beautiful production of this one. Yours truly, G. G. MCPHERSON. Write for particulars to CHARLES STARK, Sole Agent for the Dominion, 52 Church Street, Toronto.



1529 Arch Street, Philadelphia, Pa. CANADA DEPOSITORY.

E. W. D. KING, 58 Church St., Toronto. No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.

A Well-tried Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

Treatise on Compound Oxygen free on application to E. W. D. KING, 58 Church St., Toronto.

RADWAY'S PILLS

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Bilio-sness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. Purely vegetable, containing no mercury, minerals or deleterious drugs.

PERFECT DIGESTION

Will be accomplished by taking one of Radway's Pills every morning, about 10 o'clock, as a dinner pill. By so doing, Sick Headache, Dyspepsia, Foul Stomach, Bilio-sness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body.

Observe the following symptoms resulting from Diseases of the Digestive Organs, Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fulness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh.

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. PRICE 25 CENTS PER BOX. Sold by all druggists.

DR. RADWAY'S

Sarsaparillian Resolvent.

THE GREAT BLOOD PURIFIER.

Pure blood makes sound flesh, strong bones and a clear skin. If you would have your flesh firm, your bones sound and your complexion fair, use RADWAY'S SARSAPARILLIAN RESOLVENT.

It possesses wonderful power in curing all forms of scrofulous and eruptive diseases, syphilitic ulcers, tumours, sores, enlarged glands, etc., rapidly and permanently. Dr. Randolph McIntire, of St. Hyacinthe, Canada, says: "I completely and marvelously cured a victim of Scrofula in its last stage by following your advice given in your little treatise on that disease."

Joseph Bushell, of Dennison Mills, Quebec, was completely cured by two bottles of RADWAY'S RESOLVENT of an old sore on the leg."

J. F. Trunnel, South St. Louis, Mo., was cured of a bad case of Scrofula after having been given up as incurable."

A remedy composed of ingredients of extraordinary medical properties, essential to purify, heal, repair and invigorate the broken down and wasted body. Sold by all druggists: \$1 a bottle.

Send postage stamp for our book of advice to

RADWAY & CO. (Limited),

419 ST. JAMES STREET, MONTREAL.

COMPOUND OXYGEN

And its wonderful cures have become as familiar as household words all over the land. The cures which have been effected at this office in what have been considered incurable diseases, the happy homes and hearts that have followed the recovery of friends from the dread disease which was rapidly bringing them to an untimely grave, speak as no words can of the blessings of this wonderful curative. Come all ye who suffer, and try its curative powers.

OFFICE AND ROOMS:

S.-W. CORNER YONGE AND RICHMOND. Entrance No. 1 Richmond St. West.

THE

"EMPRESS" MACHINE TO BUY.

IS THE MACHINES TO BUY.

LIGHT RUNNING, NOISELESS, DURABLE, CONVENIENT.

ASK YOUR PHYSICIAN

Whether the Lightest Running and Quietest Sewing Machine is not the one you should use above all others.

Empress Sewing Machine Company.

OFFICES—49 KING STREET WEST,

TORONTO, - - - ONT.

KNICKERBOCKER ICE COY.

Offices: 127 Richmond Street West, TORONTO. Docks: Foot of George Street.

We have secured during the past winter every large stock of exceptionally good quality of ICE, cut under the direction of the Local Board of Health, as being especially suitable for Family, Hotel and Office use. To secure Good Pure Ice don't fail to order from the "Knickerböcker." Telephone No. 576. W. M. BURNS Manager.



CLEARING THEM OUT!

STRAW HATS AND HELMETS

AT Less than Wholesale Prices.

WE GUARANTEE EVERY PURCHASER A BARGAIN.

J. & J. LUGSDIN, DIRECT IMPORTERS, 101 Yonge Street, TORONTO. 12/13

COMPLETE SPRING STOCK.

A Magnificent Display of Fine Woollens and Furnishings.

Gentlemen residing at a distance can have their Goods delivered free of express charges, and by placing their order in the morning (when in Toronto), can have their Coats fitted before leaving in the afternoon.

R. J. HUNTER,

Merchant Tailor,

CORNER KING AND CHURCH STS., TORONTO. 2/52

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed, is no reason for not now receiving a cure: Send for one of our treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing. Trial, and I will cure you. Address DR. H. G. BOGGS,

Branch Office, 37 Yonge St., Toronto.

ALEX. ROSS'S NOSE MACHINE.

Applied to the nose for an hour daily, so directs the soft Cartilage of which the member consists that an ill-formed nose is quickly shaped to perfection, for 6d.; post free for \$3, secretly packed. Pamphlet, two stamps—21 Lamb's Conduit Street, High Holborn, London. Hair Curling Machine, the straightest and most unmovable hair curler, sent for 5d. stamps. Alex. Ross's Ear Machine, to remedy outstanding ears, 12s. 6d., or stamps. His Great Hair Restorer, 3s. 6d.; it changes gray hair to its original colour very quickly; sent for 5d. stamps. Every specialty for the toilet supplied. As Chemists keep his articles, see that you get his Hair Dye for either light or dark colours, his Depilatory for Removing Hair, and his Oil of Cantharides for the Growth of whiskers.

CLINTON H. MENEELY BELL COMPANY

TROY, N.Y., 44/52

MANUFACTURE A SUPERIOR GRADE of

Church, Chime and School Bells.

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Peals for Churches, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. H. Y. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & SUTT, Cincinnati, O.

MENEELY & COMPANY

WEST TROY, N. Y., BELLS Favorably known to the public since 1838. Church, Chapel, School, Fire Alarm and other bells, also Chimes and Peals.

ROYAL BAKING POWDER



ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low cost, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St., N. Y.

LEPAGE'S LIQUID GLOE

THE ONLY GENUINE. UNEQUALLED FOR CEMENTING wood, glass, china, paper, leather, etc. Always ready for use. Pronounced strongest glue known. (IS MADE BY THE NEWARK PATENT RUBBER & GLASS CO., Gloucester, Mass. Sample 200 stamps)

TIMBER AND LAND SALE.

CERTAIN lots and the timber thereon situate in the Townships of Allan, Assiginack, Bidwell, Billings, Carnarvon, Campbell, Howland, Shegandah, Tehkummah and Mills on the Manitoulin Island, in the District of Algoma, in the Province of Ontario, will be offered for Sale at Public Auction in blocks of 200 acres, more or less, on the 1st day of September next, at ten o'clock a.m., at the Indian Land Office in the Village of Manitowaning.

Terms of Sale.—Bonus for timber payable in cash, price of land payable in cash, a license fee also payable in cash and dues to be paid according to Tariff upon the timber when cut. The land on which the timber grows to be sold with the timber without conditions of settlement. For full particulars please apply to Jas. C. Phipps Esq., Indian Superintendent, Manitowaning, or to the undersigned.

No other paper to insert this advertisement without authority through the Queen's Printer.

L. VANKOUGHNET, Deputy of Supt. General, of Indian Affairs.

Department of Indian Affairs, Ottawa, 2nd June, 1887.

BELLS!

For Farmers, Factories, School Houses

THE GUELPH BELL.

Far superior in tone to any other made. All thoroughly warranted. Prices right. Send for descriptive circular. J. B. ARMSTRONG M'FG CO. (Ld.) Guelph, Canada.

TRAVEL VIA Burlington Route

Through Trains with Chief Cars, Pullman Palace Sleeping Cars, Modern Coaches. Sure connections in Union Depots at its terminal points, with trains from and to the East, West, North and South. Cheapest, Best and Quickest Route from Chicago, Peoria or St. Louis to

DENVER, SAN FRANCISCO, ST. PAUL, MINNEAPOLIS, OMAHA, PORTLAND, KANSAS CITY, E. O. WEST, JOSEPH, CITY OF MEXICO, ATCHISON.

For Tickets, Rates, Maps, etc., apply to Ticket Agents of connecting lines, or address T. J. POTTER, H. B. STONE, 7st V. P. PAUL MORTON, G. P. & T. A. For a Pronouncing Dictionary containing 12,000 words, 20 pages, send 5c. In stamps to Paul Morton, Chicago.