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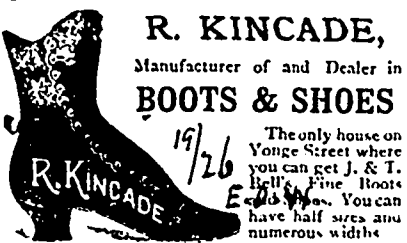
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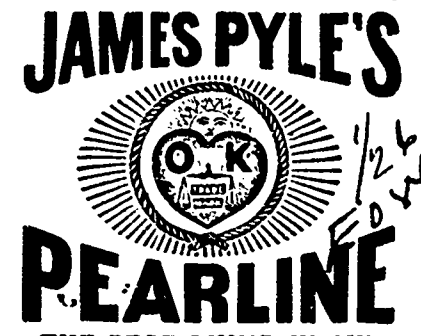


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Figures Cannot Lie. This has been said by a great many, and believed to be true. But we are sometimes a little sceptical when distance of some remote planet is given, but never the least doubt when JOLLIFFE & CO. of 467 471 Queen Street, West, say they have the largest and best stock of Furniture and Carpets in the city.

SPONGE GINGER BREAD.—In two cups of molasses sift two teaspoonfuls of soda and a desertspoonful of ginger and one of powdered cinnamon. Stir to a cream; then add four well-beaten eggs, one-half cup of butter and one-half cup of lard, melted; one cup of sour milk in which is dissolved three-quarters of a teaspoonful of soda. Mix all together; then add flour to the consistency of pound cake; two teacupfuls of raisins or English currants are a great improvement. Chop the raisins.

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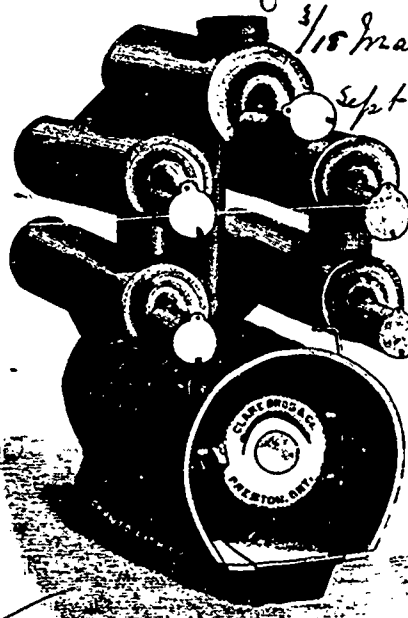
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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, MAY 25th, 1887.

No. 22.

Notes of the Week.

THE Belfast *Witness* notices with pleasure the erection of a number of new Presbyterian Churches, and the enlargement of others recently in that town. Several beautiful structures have been built of late, or are in course of erection, in various parts of Belfast, which are an ornament to the town, and a credit to the Presbyterian cause.

THE best Anti-Poverty Society ever known in this world, says the *Independent*, is made up of those who work up to the measure of their abilities, and have the good sense to spend less than they earn. Some men will not work, and for this reason are poor; and some who do work spend all they earn, and for this reason are poor. It is not God's intention that idlers and spendthrifts should share in the earnings of others.

IT was reported in the English Presbyterian Synod that there had been a loss of \$1,425 on the *Presbyterian Messenger* since the weekly issue was begun in May last, and a loss of \$2,530 on the general business of the publication committee. This, added to the deficiency of the previous year, had swallowed up all the working capital and \$1,675 more. It was resolved to wind up the bookselling business, as the Synod declined to devote money to its maintenance.

THE Scotch Lord Advocate was asked in the British Parliament by Mr. Fraser Mackintosh if he had received information of continued outrages against the peace and comfort of the minister of Duthil in Inverness-shire, and would institute an investigation. Mr. Macdonald said nothing had occurred calling for his interference. The result of a lawsuit, in which the minister was on the losing side, had been celebrated by a bonfire, and the firing of a gun on a farm half a mile from his residence, and a torchlight procession which went cheering past the manse.

THE Rev. W. T. Latimer, Moderator of the Synod of Armagh and Monaghan, in his opening address directed attention to the injury the Church is suffering from the misarrangement of congregations. In some districts and towns there are too many congregations, and in other districts where there are scattered Presbyterian families there is no such accommodation for them. We want, said Mr. Latimer, to make the most of the power we have, and not let any of it be lost. Where two congregations exist in a village they ought to be united. There ought to be more help in the overgrown congregations of large cities. Besides, in several districts of the North, stations ought to be established where none exist. The Synod, however, took no action in the matter.

THE Dominion Government having decided that the Dominion Exhibition for the present year shall be held at Toronto in conjunction with the Industrial Exhibition to be held from the 5th to the 17th of September next, we may confidently look for the largest display of the agricultural and industrial products of this country that has yet been gathered together at any exhibition ever held. New buildings are to be erected, and large additions made to the existing ones, in order to accommodate the large number of extra exhibits which will be made here this year. The prize lists are revised, and are now ready for circulation. The special attraction part of the exhibition is being looked after by the Attraction Committee, who are endeavouring to make this feature far superior to any previous year. Full particulars as to the exhibition, and copies of the prize list can be obtained by dropping a post card to Mr. H. J. Hill, the Manager, Toronto.

THE Belfast *Witness* concludes an article on the union proposals of the Presbyterian and Episcopal Churches in America with the following remarks. In this unhappy country, so divided every way, a beginning might be made by overture of union and co-

operation with all evangelical non-Episcopal bodies. Covenanters are already bone of our bone, and ought to be one flesh. Independents would have no difficulty in accepting co-operative basis, and the Wesleyan Methodists might also be approached in a brotherly and wise spirit of conciliation, of mutual give and take. There is not immediately required an incorporated union. All that is immediately required is a conference on these four or other equivalent bases of communion and co-operation. The divided state of Christendom is a scandal, and a hindrance to the spread of the Gospel. We believe some union is possible, first with all non-Episcopal Evangelicals, and ultimately we would hope, amongst all Reformation Protestants.

CHRISTIAN Britain is no. always consistent. She gives, with some degree of liberality, men and means for the evangelization of Africa. At the same time her merchants are pushing energetically on the same natives the curse of the drink traffic. Lately a conference of members of Parliament was held, at which the Hon. and Rev. James Johnson, of Lagos, West Africa, gave some particulars regarding the gross enormities of the liquor traffic among the natives of that wronged country. He showed that the drink imported had now reached the enormous amount of 1,231,000 gallons annually, and added, so opposed to the withering traffic were the majority of the people that did the Government pass a prohibitory law the natives would take care that it was enforced. The pith of the matter was put in the statement that unless the traffic was prohibited the race would be killed off, and then the British would have no one to rule over. For the furtherance of this same object an immense mass meeting was held in Prince's Hall, Piccadilly, under C. E. T. S. auspices, at which a series of strong resolutions were forcibly put, and enthusiastically carried. The England of freedom and fair play is stirring mightily for the liberation of the benighted peoples whom Providence has entrusted to her care.

THE theory that a foreign nation is a kind of contemporary posterity, remarks the *Christian Leader*, receives a knock-down blow from that accomplished literary essayist, Mr. T. Wentworth Higginson. If any foreign country could stand for a contemporaneous posterity, one would think it might be a younger nation judging the older. Yet the American reputations of fifty years ago have by no means proved the prediction of permanent fame as to British writers. True, they gave early recognition to Carlyle and Tennyson; but Mr. Higginson reminds us that the early estimate of these two did not place them higher than some other authors who are now faded or fading into obscurity—Monckton Milnes, John Sterling, Trench, Alford and Bailey. No English poem ever went through so many editions as "Festus," and Tupper's "Proverbial Philosophy" was not far behind. Speaking of English ignorance of American literature Mr. Higginson tells how some nine years ago, at a dinner party given in London to eminent men by an Oxford professor, not one, save the host, knew that America had a greater historian than Motley in Francis Parkman. "This ignorance is shared," adds Mr. Higginson, "by the only English historian of American literature, Professor Nichol, who actually does not mention Parkman."

THE *Christian Leader* is correct when it says that it does indeed seem strange in this year of her Majesty's jubilee, that amidst the many wise and foolish proposals which have been made for its proper celebration, so little should have been heard of recognizing God in the event. No doubt there have been isolated suggestions and even movements toward public prayer and thanksgiving—in more than one Scottish town we are pleased to see arrangements are being made for united services, in which the ministers of all denominations will take part; but anything like a general desire to mark this time by a devout acknowledgment of Divine goodness, and earnest interces-

sion for continued blessing for our Queen and her dominions, has been little apparent. We are, therefore, specially glad to note the proposal made in our excellent monthly contemporary, the *British Messenger*, that there should be a concert of thanksgiving and prayer throughout the United Kingdom, somewhat similar to the one annually arranged by the Evangelical Alliance. Our contemporary has drawn up an admirably arranged plan by way of suggesting in some measure the manner in which the scheme might be carried out. Such a movement would consecrate and adorn with the beauty of holiness a season which will often be recalled by succeeding generations, and would bear witness to children's children that in the year of Queen Victoria's jubilee the heart of the people was on the Lord's side.

A RESOLUTION was adopted at the recent meeting of the United Presbyterian Synod in Edinburgh condemning the widespread practice of gambling. While this resolution was being discussed a lively scene occurred. Mr. Johnston (elder), Langbank, said: I would like to ask the Convener what is gambling? (Laughter, and cries of "Oh, oh.") It has a very wide meaning. Dr. Orr, Hawick (to the Moderator): A motion has been put. I think it ought to be seconded. Mr. Johnston. My question is, What is gambling? That's to the point. I want to know is a bazaar gambling? (Laughter and applause.) Dr. Orr. Is there an amendment, or is this gentleman speaking to the motion? Mr. Kennedy: Mr. Johnston wants to express his opinion on what is gambling, and that is the question before the court just now. I think we are entitled to hear him. (Applause.) Mr. Johnston. It is well known by those who have crossed the Atlantic that a number of the passengers pay a shilling, or a half a crown it may be, and they receive a ticket, and after the captain makes up his reckoning for the day, the one who has say No. 270, if 270 is the number of miles travelled, gathers all the shillings into his pocket. Now, is that gambling? (Cries of "Yes.") I think it is. (Laughter.) That is one thing. (Laughter.) Some ladies hold a bazaar. They go around and sell tickets, and after 100 or 500 tickets are sold at a shilling, some lady draws from the box or the ballot, or whatever you call it, the winning number, and gathers all the shillings into her pocket. Is that gambling? (Cries of "Yes," and loud laughter, amid which Mr. Johnston resumed his seat.)

IN the Report of the Statistical Committee presented at the English Presbyterian Synod at its late meeting, it was stated that there were, in 1886, 286 congregations and 67,781 communicants, giving an average of 216 each. In 1876 the Church had 258 congregations, with 50,739 communicants, giving an average of 196 each. Since the Union the Church has formed twenty-eight more congregations, and its congregations are numerically stronger. Most of the congregations have large and commodious buildings, and many have also schools and manses, freehold and leasehold, and they are insured for the collective amount of \$4,700,000. The number of office-bearers has increased from 4,608 in 1885 to 4,688 last year. Attending the college at the present time were sixteen students. As regards foreign missions, in ten years the number of missionaries had increased from twelve to sixteen, native evangelists from forty-nine to eighty-four, students from twenty-seven to forty-six, stations from sixty-six to 100, and communicants from 1,874 to 3,553. The number of communicants on the roll at the end of the year was 61,718, being an increase of 124 per cent. on the year. In 1886 there were 2,116 district visitors, 4,855 members of Dorcas societies, 7,210 Sabbath school teachers, having charge of 75,794 scholars, besides 7,518 scholars in day schools; also 5,625 members of young men's societies, and 7,583 members of the Bible classes. The total receipts of the Church were \$1,032,665. There was a diminution of \$47,865 in the total receipts in 1886 as compared with 1885, but the difference was fully explained by the smaller amounts derived from legacies, while the financial and economic condition of the country had been also unsatisfactory.

Our Contributors.

MORE ANIMATION, ELIZA:

BY KNOXIAN.

Once upon a time a managing mamma accompanied her daughter Eliza to a dancing party. The old lady was very anxious that her daughter should acquit herself well in company. Eliza was one of the limp, languid, lackadaisical kind. She went through the dances in a rather lifeless manner. When a convenient opportunity occurred, her mother went up to her, and audibly whispered: "*More animation, Eliza! More animation! More animation!*"

The advice was good, and timely given. Dancing is a poor enough kind of amusement under the best conditions, but dancing without animation must be a specially miserable kind of performance.

Animation is a good thing. Viewed from a national, ecclesiastical, social or personal standpoint it is a good thing.

If a young country like ours has no animation, it has nothing. Sam Jones told his hearers in Toronto that if the Methodists had no religion they had nothing to run their Church on. The Episcopalians, he said, had their ritual, the Presbyterians had their learning and orderly methods, the Baptists had their water; but if the Methodists had not their religion, they had not an earthly thing to run their Church with. It is exactly so with a young country like Canada. If we have no animation, we have nothing to run this nation on. We have little accumulated wealth. We have no past history on which we can live for a while. We have no industries sending their products to all parts of the world, and bringing back untold millions. Our animation is about all we have. If our animation fails, everything must fail along with it.

One secret of Sir John Macdonald's success is that he has the faculty of making people believe he can "make things boom." He won the election in '78 mainly because he made a majority of the electors believe that he could put more animation into business. Rightly or wrongly, he always manages to make it appear that his opponents are the opponents of improvement, progress, development. It may often be the right thing to oppose schemes that may only seem like improvements, or even to oppose real improvements rashly entered into, but it is seldom popular. Our Dominion lies alongside of the most progressive country the world ever saw. Our neighbours are all bubbling over with animation. We catch the contagion, and within wise limitation it is a good thing to catch. Hence what is or what seems to be an animated policy will always be popular as long as we are an animated people. Animation is a good thing for any country. Countries without it are soon blotted off the map. To a young country like Canada it is absolutely indispensable. Thanks to the races from which we sprang, to the example of our neighbours, and to the bracing air of our Canadian winter, our people have a fair share of animation. Talk about the severity of our winter. It is a libel. The nerve power given us in winter is the best part of our national capital. Did you ever notice how even the laziest of men skip along the sidewalk when the mercury is thirty degrees below?

In Church matters animation is a good thing. We have machinery enough. In any well-equipped Presbyterian congregation there is enough of machinery to do all the good that the congregation is capable of doing. Multiplying machinery does no good. The thing needed is more *fire*—more power to drive the existing machinery. Hitching ten locomotives to a train would do no good if the furnaces of the ten were cold. One locomotive fired up is of more use than a hundred in which the fires are out. The machinery which the constitution of the Church provides is quite enough for all purposes if well fired up and kept on the track. We would need no donkey engines to help to run the machinery if the regular ones were well fired up and kept in good running order. A session, a deacons' court, a board of managers, a Sabbath school, one or two Bible classes, a ladies' missionary society, mission bands, two or three other societies, and a number of committees for special purposes. What more do we want? Just one thing—more steam.

Some of the plans that people propose for making

Church machinery run better look a good deal like putting flowers on a locomotive that has no fire in it. If there is no fire in the furnace, of what use would it be to put ribbons on the smokestack, or a bouquet on the cow-catcher? The thing wanted is *power*, not ornament. When you have the machine running at the rate of forty miles an hour, then put on a few ornaments if you will, but start the train first.

Animation in the social circle is a good thing. Did you ever attend an evening party where the guests sat in a row around the sides of the room, cold as icebergs, silent as graven images? Wasn't it delightful?

Animation in the individual helps a good deal to make this world a pleasant place to live in. Did you ever try to converse with a man who had just life enough in him to make it unnecessary for his friends to bury him?

Animation in the pulpit is a good thing. It is sad to see a sermon on which time and labour have been spent—a sermon perhaps brimful of the best kind of truth—fall flat for want of animation and spontaneity in the delivery. And that is exactly what happens every Sabbath.

This lack of animation is as often the preacher's misfortune as his fault. It is impossible for a poorly-paid, poorly-fed, poverty-stricken, worried, over-worked man to have much animation in the pulpit. The wonder is that some preachers have any animation at all. If anybody thinks that a preacher can display much animation in his third service on a hot July day, at the end of a twenty-mile drive, he has little common sense, and no kindly feeling.

Some choirs would sing the better for having a little more animation. The lone precentor often needs more.

To every man, and every body of men that works in a lazy, limp, spiritless fashion when the work might be done in a more spirited manner, it is a good thing to give the managing mamma's advice—

MORE ANIMATION, ELIZA—MORE ANIMATION!

THE SELF-REVELATION OF GOD.

BY REV. S. H. KELLOGG, D.D.

(Concluded.)

In the light of the discussions of our day no parts of Professor Harris' recent work will probably be regarded as of more importance than those which deal with the question of evolution in its bearing on Christian theism. The views of the author on this subject may be briefly thus presented:

In the first place he affirms that "science gives us reason to suppose that the whole cosmos may have been brought to its present condition through a process of evolution." It is hardly necessary to say, however, that, as a Christian man, he utterly repudiates the vulgar conception of evolution as an atheistic theory devised to account for things without God. He tells us, on the contrary, that evolution "requires the recognition of God as always immanent and active in nature, progressively revealing Himself," page 55. Instead, therefore, of annulling or even weakening the old argument from the appearance of final cause in nature to the existence of a purposing mind and will, "it confirms the evidence of power in and above nature, directing its energies toward the realization of an ideal." Evolution, thus understood, "presents the argument (from final cause to theism) on the grandest scale, by emphasizing its application to the universe as a whole," page 280.

As the author's view of evolution is not atheistic, like that, e.g., of Haeckel, so neither is it deistic, like that of Darwin. In his view, while there has been evolution in nature throughout past ages, there has also been something besides mere natural evolution. Not only so, but evolution compels the admission of miraculous interventions in the course of nature. The subject is of so much moment that we may best let Professor Harris speak for himself. He defines a miracle, page 474, as "an effect in nature which neither physical forces acting in the uniform sequences of cause and effect, nor man in the exercise of his constitutional powers, are adequate to effect, and which therefore reveals the agency of some supernatural being other than man." He then argues that miracles, as thus defined, "are essential at epochs, both in the evolution of the physical system and in the progress of man in the spiritual system," page 486. "In the evolution of the physical system matter be-

comes fitted to be the medium for the manifestation of a higher energy. God infuses this higher energy into nature so soon as at any point it has become capable of receiving and manifesting it. Then beings of a higher order and a higher plane of existence and action appear. . . . In this evolution of the physical system, so far as it has taken place on this earth, four great epochs are noticeable. . . . The first is the beginning of motion; the second is the beginning of life; the third is the beginning of sensitivity; the fourth is the beginning of rational free personality in man. In the production of man the process of the physical evolution on the earth reaches its consummation," pages 488, 489. Now begins "the progress of the rational, moral and spiritual system"; and in this also he recognizes, after the analogy of the foregoing, crises of miraculous intervention, namely: "The creation of man, the coming of God in Christ, reconciling the world unto Himself, and in the Holy Spirit establishing His kingdom of righteousness on earth; and (lastly) Christ's second coming, disclosing in judgment the final issues of man's spiritual history during the whole period of the existence of the race in its natural life on earth, and raising him to a higher plane of existence," page 489. Constantly the author insists that "in each of these epochs in the physical system, the bringing in of the higher beings and the higher planes of existence involves all which is essential in the miraculous; otherwise the lower produces the higher, that is, there would be an effect without a cause. . . . And as in nature, so in the spiritual sphere, the higher power of God introduced miraculously into human history . . . remains and continuously exerts its energies in humanity to prepare for a greater epoch and a higher plane of spiritual life," page 492.

The apologetic value and exceptional importance of the discussion of which these extracts barely indicate the outline is evident at sight, and, if we mistake not, it is destined to have a very weighty influence on theological thought. Among the readers of this work many will probably not be prepared to admit evolution as a fact, even with the limitations under which our author accepts it. But it is not the work of the Christian apologist, as it seems to us, to determine whether, as a fact, evolution has been a factor in the production of the universe as it at present exists. That is a scientific question. For an intelligent answer to the question an extensive and special scientific training is required, which very few theologians have had. The question for the theologian and Christian apologist is simply this: whether a doctrine of evolution in any form can be held consistently with Christian theism. All will agree with Professor Harris that *materialistic* evolution is exclusive of Christianity. If one is true, the other is false. Scarcely less unanimous will be the verdict of Christian men as regards what is known as Darwinism, if that be understood, as commonly, to exclude all supernatural intervention after once life was introduced. The Bible plainly teaches, and many of us would add, that the facts of man's nature teach no less clearly (as that distinguished evolutionist, Mr. Alfred Wallace, lately told us in Toronto), that there is that in man which cannot be accounted for as the result of a merely natural process. But is evolution, as explained and limited by Professor Harris and many Christian scientific students, inconsistent with the teachings of revelation concerning the creation of the universe, the nature and origin of man, and his redemption by Christ? To this we should decidedly answer "no." We express here no opinion as to the truth or falsity of such theory of evolution as Professor Harris upholds. But we must certainly say that he makes that abundantly clear which we have long believed, that such a view is inconsistent neither with Christian theism nor with the strictest view as to the inspiration and infallible authority of the account given in the Holy Scriptures of the origin of things, and the origin, nature and destiny of man.

We agree with him that in many ways the Christian argument would rather gain than lose force, if we grant an evolutionary process, as defined and limited by him, to have been a fact. From this point of view the objection that a miracle is incredible, as involving a breach of the law of continuity, loses its force; for the successive stages in the orderly and progressive development of the world-system throughout the creative ages were introduced by creative, and there-

fore miraculous, interventions. To deny their necessity to the production of a universe like the present, according to Professor Harris, would be to affirm that the lower could of itself produce the higher; that is, that something could occur without an adequate cause. Hence the appearance of miracle in this human age, as in like manner introducing new and higher stages of progress, is according to the analogy of the past, and therefore involves no breach of the law of continuity. Thus appears most clearly the unity and continuity of the self-revelation of God in nature, in man and in Christ. Very effectively has Professor Harris shown this in the last chapter of his book. It fitly closes one of the most masterly apologetic discussions of this fruitful age, and the author will have the thanks of Christian men everywhere for so valuable a contribution to the special needs of our time.

Points there are indeed, here and there in the course of his argument, to which we should have to take exception; and some of these, moreover, are of some considerable importance. Especially, in this connection, might be noted the discussion touching justification by faith, pages 541-546. If we understand Professor Harris aright, he holds that faith justifies the believer in virtue of the fact that it is the fundamental moral condition of right character. He uses the words "Justification, conditioned on faith, is itself justification on condition of right character. Faith is the only possible beginning of right character." He insists that there is "no antithesis between justification by faith and justification by right character," page 545. Now, it is certainly true that faith is necessary to right living and holy character. But if we rightly understand Professor Harris to mean that faith is the *ground* of justification, even as right character in a sinless being might be the ground of his justification, we are bound to deny this, and affirm that the whole teaching of the Word of God is to the contrary. Paul surely makes the sharpest possible "antithesis" between justification by faith and justification by works, or "right character."

But all that our author says on this subject might be set aside without affecting the validity of his argument in general for the truth of Christian theism, and as much, we believe, may be said regarding other points upon which we might differ from him.

We have therefore no hesitancy in advising intelligent Christians, whether ministers or laymen, especially any who may be perplexed by the supposed "conflict" between modern science and Christian faith, to read this admirable work of Professor Harris. While they may not be always able to agree with him, they will hardly fail to be greatly strengthened in faith by this earnest and powerful presentation of the evidence for Christian theism and for the truth of the holy religion of Christ which rests on that immovable foundation.

COLONIE AGRICOLE ET PENITENTIARE DE METTRAY.

THE MODEL REFORMATORY INSTITUTION OF FRANCE.

This important institution, the model for agricultural colonies and reformatories not only in Europe, but throughout the world, owes its origin to Monsieur de Metz, about whom a few words introductory to an account of a visit I made to it a few years ago, and of what I saw and learned during my stay.

MONSIEUR DE METZ

was born at Paris in 1786, of an old aristocratic family, whose courtly manners he inherited. In his youth he travelled much, and associated with the great and the good of many lands. To a sympathetic disposition he added a clear and discerning judgment. By the Government of Charles X. he was appointed to the presidency of the Court of Correctional Police in Paris, which made him acquainted with phases of life entirely new to him, in the persons of criminals brought from prisons to be sentenced by him. The more he thought of the miserable condition of these brutalized adults, the more convinced he became of the hopelessness of raising them to self-respect, and amendment of life. But he was called on also to pass sentence on mere children for thefts and vagrancy. On one occasion eight juveniles were brought into court of such diminutive stature that, to be seen from the judge's seat, they had to be placed on a bench. They were a bad lot, and thinking they would be better in prison than in their usual haunts,

the judge sentenced them to the longest time allowed. So affected was he, however, at seeing the little criminals led off to gaol, that he resolved to interest himself in their future fate. Some weeks after he visited the prison, and found that so far from being improved they were becoming more hardened in crime. His visit revealed to him also the terrible condition in which French prisons then were, and from that time he changed his mode of treating young criminals. Instead of imposing the maximum penalty, he let them off with the minimum.

This lenient treatment, so opposed to all the traditions of French courts, led soon after to his promotion to a higher position, in which only civil cases came before him. In his new office, the condition of the poor, outcast children of Paris continued to haunt him until conscience compelled him to resign, and to devote his life and fortune to the reformation of youthful criminals, and the improvement of prison discipline. To fit him for his gigantic task, he visited most of the cities of Europe, and made the acquaintance of all who had studied the questions involved. Among those were De Tocqueville, Mrs. Fry, Wilberforce, Pestalozzi, Froebel, Wichern and other practical philanthropists. Then he crossed the Atlantic, and examined the works of the Quakers and Methodists in the United States. He afterward said he owed much to the latter, whose success in forming healthy congregations out of the most unpromising material, he attributed to the "peculiar faculty of Wesley and his disciples to discover where the sympathetic spark lay in the callous breast, and to fan it into a flame."

From Dr. Wichern, of the Rauhe Haus at Horn, he adopted the family system, and the plan of employing the young in agriculture along with primary instruction and moral and religious training. As Dr. Wichern had been assisted by Sieveking, the good syndic of Hamburg, in beginning his work, so M. de Metz had the co-operation of Baron Brétignères de Courteilles, who not only gave 100 acres of rich Touranian land, and £1,000 to aid in the erection of buildings, but his services until his death.

These gentlemen, as a first step, originated a small association, the

SOCIÉTÉ PATERNELLE,

having for its president Count de Gasparin, with M. de Metz as vice-president and Count de Flavigny for secretary-general, and to this society reports were presented yearly, but it never interfered with the management of the institution, which remained in the hands of M. de Metz and M. de Courteilles.

In June, 1839, the "Société Paternelle" issued its prospectus, and selected, as the site of its colony, the village of Mettray. Within the first year 500 subscribers gave their names, which included the King and members of the Royal Family, the ministers, many peers and deputies, and several inhabitants of the Department—Indre-et-Loire—in which the colony was established. The aim of the society was to rescue young offenders from the influence of prison life, and to replace the walls, with which they had been surrounded, by liberty and labour in the open air. In other words, to turn ignorant and dangerous lads into good, industrious and useful members of society. In order to secure this end, it was necessary to have devoted and efficient officers, imbued with the spirit by which they themselves were animated, so as to have a good influence upon the young over whom they were to be placed. For this purpose an

ÉCOLE PRÉPARATOIRE

was opened on July 28, 1839, with twenty-three students, selected as likely to prove valuable. They were chosen from respectable families, to whom free education and support was a boon. While assistants were thus being trained, dwellings for the *colons*, as the boys are called, were being built. In this way for some years the work was carried on tentatively, both as regards the buildings and the members admitted. In January, 1840, the first house was ready; the two directors then went to the prison of Fontevault, and selected nine youths, with whose antecedents they had made themselves acquainted, as the first on whom to experiment. In February, M. de Courteilles brought four others from Normandy, and in March M. de Metz was accompanied by six more from Paris. After this the numbers increased as the houses were ready for them, from all parts of France.

Aid was given by the Ministers of the Interior and

of Agriculture, and Count d'Ourches presented 140,000 francs (\$5,600) for building purposes! Meantime the young prisoners were employed in making a carriage road to the colony, in laying out gardens and in levelling the open courts, etc., and their good behaviour soon overcame the prejudice felt against them in the neighbourhood.

THE COLONY OF METTRAY

is about five miles from the city of Tours, being the second station on the line from Tours to Mans. From the station, ten minutes' walk brings the visitor to the colony, and on sending in his card to the director, he is courteously received by Monsieur Blanchard, the successor of M. de Metz—a gentleman who, by his zeal, energy and kind yet firm manner, is admirably qualified for his position. After a long conversation with him, I was committed to the guidance of an assistant to show me everything, and to answer all questions I might ask. With this long introduction, necessary to make what follows clear, I shall close this, my first letter, hoping that all interested in the treatment of young criminals may study carefully this and my subsequent letters on the same subject.

Toronto, May, 1887.

T. H.

Books and Magazines.

THE KNOX COLLEGE MONTHLY.—This academic monthly, which hitherto appeared only in the winter months, has now attained the dignity of a full-fledged monthly. Its aim is higher, and its scope more comprehensive in its new form. A number of Knox rising alumni contribute to the current issue. Professor McLaren pays a well-merited tribute to the memory of the late Rev. John Ross, of Brucefield. Cordial well wishes are extended to *Knox College Monthly* for its success in its more extended sphere.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The *Pulpit Treasury* for May commences the fifth year of this varied, timely, progressive and brilliant magazine. In its "make-up" from month to month no need of the preacher or Christian worker is overlooked. Whether in exegesis, exposition, or Christianity applied to the varied phases of humanity, there is in each number sufficient to meet the necessities and satisfy the cravings of the studious, practical Christian. Dr. F. C. Monfort's portrait forms the frontispiece, which is followed by an excellent sermon on *Forgotten Vows*. A brief sketch of his life accompanies an interior view of the First Presbyterian Church in Cincinnati, of which he is pastor. The contents of the May number are varied, timely and valuable.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Son.)—The last issue of this high class review is a specially strong number, as the following summary of its contents will show. "Napoleon Bonaparte," by Henri Taine. This is the second paper in which the eminent French critic gives a just and far from flattering estimate of the greatest of the Bonapartes. "Physiological Ethics," by Noah Porter; "Moral Aspects of the Tariff," by Ellis H. Porter; "The Use of Political Parties," by Levi Parsons; "The New Literature of Norway and Denmark," by H. H. Boyessen, and "A Touch of Sublimity," by Rose Hawthorne Lathrop. Criticisms, Record, etc., are also prepared with unusual care. The number closes the third volume with a most serviceable analytical index.

THE HOMILETIC REVIEW for May is a number of marked excellence. The leading article, by Rev. A. J. Lyman, of Brooklyn, entitled "The Miraculous Element in the Egyptian Plagues," is a fresh, lucid and very able presentation of the subject. The same eminent Professor of Homiletics who gave his estimate of Dr. Talmage as a preacher in the April number pays his respects to Mr. Beecher in this issue. Dr. C. S. Robinson's startling paper on "Where was the Creator before the Creation?" will suggest thought for interesting and profound investigation. Professor Raymond, of Princeton College, gives cogent reasons why there should be a Professor of Elocution in every theological seminary. Dr. Heard, of England, has a valuable paper on Christian Ethics. The Sermon Section contains four full sermons and four full outlines, among them Dr. Hall's sermon at the funeral of Mr. Beecher. Every other department of the *Review* is fully up to the high standard which it has reached.

Pastor and People.

FOR THE CANADA PRESBYTERIAN

LIGHT AND SHADOW.

SHADOW.

The winds are moaning low among the graves
And o'er the dead the willow gently waves
Her weeping bough.
The rustling grass bends in the autumn air,
Sighing in woe a penitential prayer
For those laid low.

The withered leaves upon the pathway lie
From yonder brake, the lonely night birds cry
In mournful tone.
Forsaken nests bedeck the crumbling walls
And the fast-fading daylight falls
On hillside lone.

Deserted, dark and dreary is the place,
Lost, faded hopes and joys have left their trace
In sculptured stone.
Bright stars that rose in life's serenest sky,
Then set in night, nor ever made reply
To anguished moan.

O, Death, thy agony, who, who may tell?
Is there no clime of bliss where man may dwell
That thou art not—
No balm to soothe the wounded, bleeding heart,
No voice to bid the tears that trembling start
To be forgot?

LIGHT.

Glad earth has wakened with the voice of spring;
Soft opening leaves their flickering shadows fling
O'er dancing rills.
In the warm sunlight basks the golden bee,
While glad birds flirt and flit from tree to tree
On purpling hills.

Those silent graves are clad in verdure new,
With lily fair and violets' tender hue,
In sheltered shade.
The Lord has not forgotten those who sleep,
The glistening dews in loving mercy weep
Where they are laid.

Each bursting bud speaks of that life to be,
Where hearts unite, and where no troubled sea
Shall separate.
Death is not loss but gain, an entering in
To endless life, a glad release from sin,
A golden gate.

Ye may, ye may forget, yet will not I,
I deck the fields with life, I mark the cry
Of those who weep.
I bid the nestling flowers with spring revive,
And when they weary, it is I who give
My loved ones sleep.

FOR THE CANADA PRESBYTERIAN.

THE MOTHER'S HEART.

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

The mother makes the home. That is the sphere in which she puts forth her power. She lives her heroic life there, doing the thousand little things of which no note is taken by the eyes of a stranger, and doing them all for pure love. The home—that royal palace of the child, for it matters not to it whether it is a place with low roof and bare white walls and sanded floor, or a place with lofty ornamented ceiling, walls covered with the choicest paintings, and floors soft with the richest Axminster carpets—its abiding place is in the warm affection of the mother's heart. The mother's heart makes the home. According to the powers and principles that rule in her soul does the home take on its character. She is the presiding genius there. She in the queenliest way sways an undisputed sceptre over every interest that finds footing there. And what a world that is to work in! It seems narrow, but in reality it is only the centre of a circle whose circumference may take in the utmost confines of the globe, for wherever the children go they carry with them the thoughts breathed into them there, and the impressions made upon them there. It seems short-lived, its age is only for a few brief years, and then dispersion comes to carry the family group apart, but in carrying them apart they do not lose, they cannot lose, the garnered and precious memories of those early years of love. These live on through time into eternity. It seems unimportant, the life of the little ones unfold like the summer flowers; yes, but they are cultivated unconsciously by the spirit, and the speech and the manners of those about them. Everything is for them a living seed. What made Robert Moffat a missionary? Was it not his mother, as she read to her children accounts of the missionary work of the Moravians? When she

had set the boys' hands to work at darning stockings or sewing on buttons for themselves, she engaged their ears and hearts by these accounts of Christian enterprise.

What made John Wesley a man of prayer and a powerful preacher of the Gospel? Was it not his mother, as she took him apart, at least once a week, and prayed with him and for him, so showing to him her faith in the efficacy of prayer and her true affection for himself?

What made John Ruskin such a power for righteousness in his time, every book of his being a strong protest against some prominent evil, and a mighty plea for the good which that evil overthrew? Was it not his mother, as she insisted on his reading and memorizing the Word of God, so that he became indoctrinated with its truth and charmed by its justice?

What made Philip Henry, the father of Matthew Henry the commentator, so devout, so pious, so rich in godly experience and wisdom, so influential upon the times in which he lived and upon the character of his son? Was it not this fact, which Matthew records in his father's memoir? "His mother was a virtuous gentlewoman, and one that feared God above many. She was dead to the vanities and pleasures of the court, though she lived in the midst of them. She looked well to the ways of her household, and prayed with them daily, catechised her children, and taught them the good knowledge of the Lord betimes."

We might go on, almost without end, calling the roll of honourable names that have graced the annals of the world, finding in each case the mother's influence to be paramount and unparalleled. There is no force equal to it. No marvel that Jane Taylor sings of it in that sweet poem for a child: "My Mother." It is not wonderful that William Cowper should celebrate in song the virtues of his mother, when his cousin sent him her portrait. That opened afresh the old fountains, and caused them to flow, sending their waters into the clear light of heaven. It rises far above the earth:

Yet oh, the thought, that thou art safe, and he!
That thought is joy, arrive what may to me,
My boast is not that I deduce my birth,
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise—
The son of parents passed into the skies.

The love of the mother's heart never dies. It is imperishable. It is intensely interesting to trace it. Behold the young lad going away from home, even in the cold North, in Scotland, where love lives less upon the lip than in the heart, at such a time it flows forth into crystalline speech. When Walter Inglis went away from his moorland home in Brothershells, his mother went with him to see him on the way. Over the lonely moor they went, and when the time for parting came, mother and son kneeled down upon the heath, and the mother prayed for the son, commending him to God, who alone could keep him from the evil powers about him. That done, the parting word was said: "Now, my dear bairn, if you go astray you will bring down your old mother's gray hairs with sorrow to the grave." How grand is that! Nothing on earth grander. What a fine subject for a picture? The Scotch mother's farewell. This is not a singular case, but it is a typical one. Robert Moffat's leaving Inverkeithing for Chester had in it the same religious concern for his welfare on the part of his mother. She engaged him to read a chapter of the Bible every day, which eventually turned to his salvation. Dr. Thomas McCrie, when going to Edinburgh University, not being at that time a Christian, his mother accompanied him to a distance, and ere she parted from him, led him into a field and prayed for him and gave him counsels for his guidance. That prayer changed his life.

One of the painful things in the life of Thomas Carlyle is found in this fact, that after his great mental struggle which brought him, *where?* his mother's love, intense and formulated on the old Presbyterian dogmas, found in him, and from him, no hearty ringing response. She kept writing to him, kept praying for him, grand old woman that she was, true to her noble faith in Jesus Christ. But to the day of her death no assuring word ever proceeded from her son, to bring peace to her heart. But this very silence makes the mother's love more eloquent. Ah, it shines forth like the noonday sun.

It is because of this ministry of genuine, generous love that "her children rise up and call her blessed." The mother's heart is the source of the care that

crowns the child through all his early days, of the wisdom that invests the life of the youth, of the joy and gladness that accompany his manhood and old age. It is the principal formative force in the upbuilding of human character. Nothing can equal this "mothering." If it be enjoyed only during a limited space of time, as was the case with Moses, yet such impression is made as is not easily effaced or forgotten. Mothers cannot think too deeply or too seriously of this. Their life is in reality the life of the child. Every child naturally partakes most of the mother. Every child's most with the mother, and most under her influence. Every child being most the object of her attentions, and her 10,000 little kindnesses, is most tenderly drawn to her, and most strongly imbibes her thoughts and goes in her ways. She to an almost unspeakable extent determines the destiny of the child.

Two remarkable testimonies may be adduced here in confirmation of this power, and that too from an unexpected quarter; namely, from the lips of two celebrated Frenchmen, Napoleon and Mirabeau. Napoleon said: "France needs nothing so much to promote her regeneration as good mothers." When Mirabeau was asked at what time he would begin the education of a boy, he is reported to have replied: "I would begin twenty years before he was born by educating his mother." Every intelligent person agrees with these utterances. The mother makes the man and so the world.

Canada needs good mothers. Has she got them? The best part of her religious element is composed of believing godly women. They are the chief part of the membership of the churches, the principal part of every prayer meeting, the mainstay of missionary enterprise in the Sabbath school, in mission churches, in collecting committees, in organizations. What would the Churches be without godly women to-day, Poor, shrunken, shrivelled things. Let us thank God for the good women that are in the homes of Canada

And let them be cheered on in the noble works to which they have put their hands. We cannot succeed without them. Let them know that they labour not in vain. The quiet unobtrusive work they do lives, and will stand forth confessed and acknowledged by God. Patience! and the harvest will be gathered in, an abundant and heavy crop. No failure can come in your work. Seeming failure may come, but real failure, never! never! All God's promises come to the support of the faithful, earnest prayerful mothers, who seek the spiritual good and upbuilding of their children. They speak to them assuringly. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of my mouth. It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." He who works with God always wins.

EXPERIMENTS have been made to determine the distance to which it is possible to work the telephone. This question has been answered by Dr. Wietlisbach. According to his estimate, a telephone line 1,250 miles long costs above £50,000, and it is impossible to speak over this distance. To make it pay, such a line must earn five shillings per minute, and hence a short conversation would cost two or three pounds. The telegraph works at about one-tenth the cost at such a distance. Up to about 300 miles the telephone beats the telegraph; at about 310 miles they run neck and neck; and over this distance the telegraph is the winner.

IN one of his latest sermons, which appears in the *Christian World Pulpit* of this week, Mr. Beecher, in dwelling upon the influences that help to make character, remarked: "I am what I am, in part, in consequence of old Charles Smith—as black a negro as ever made midnight ashamed of itself. In some directions he did more for me than my father's pulpit or the memory of my mother. Although I am not a negro, nor the son of a negro, I am the son of Charles Smith, the negro, in many essential elements of my life. Oh, you have strange relations, if you only knew them all! The teacher that is a teacher is not he that hears recitations, but he that enters into the docile mind and teaches its wings how to open and fly, and its feet to walk, and brings the man to a consciousness of the rebirth."

Our Young Folks.

BUD AND BLOSSOM.

"I wonder if it's time to wake up! The air seems so mild and all the warm coverings are off. I must try to open my eyes."

Just then a cold wind came along, and told the little pansy that she need not waken yet; spring was here, but the snow and the cold would once in a while yet come back. She gave a sigh of relief, and said, "I'm glad that I can sleep a little longer, and dream over the happy summer." For flowers must sleep as well as children.

Soon the few warm days changed to chilling cold, and the wind and snow whizzed and danced over the frozen ground; but the pansy dreamed that the bees were buzzing, and butterflies flitting overhead.

We do not always think, when we look out in wintry weather, of the thousands of little lives tucked away in their warm beds. Besides all the animals and insects which doze the long winter away, there are all the seeds and roots and buds waiting for spring to call them up.

Not only are they lying quietly in the ground; myriads of them are swinging and rocking in every keen, strong wind that blows; on the tops of the tall trees, and on the low bushes by the fence corner. Wrapped in folds of silk and wool, these little buds rest as warmly as babies in their cradles.

If you will break off a twig from an apple-tree, and put it in a glass of water, in a sunny window, you will see some of these little buds grow and grow, and perhaps blossom long before those out of doors; but they will not be so beautiful and perfect as their later brothers and sisters who wait till the sun and rain and warm breezes coax them out.

You may watch them very carefully, but they will always surprise you some morning by changing into pink and white beauties that nod and smile at you.

Then others come in green satin, which are not so pretty, but make up by staying all summer.

Do you not think these lovely flowers and leaves should have plenty of time to grow?

I took a walk along a country road one cold morning just after a fresh fall of snow. Nothing was to be seen but white, white fields, and dark fences and trees and woods climbing the hills, and here and there a farmhouse. By and by I came to a brook that danced out for a little way from under the ice and snow,—the only thing reminding one of summer, for it sung the same song that it did when the air was warm and the fields were green, making it pleasant for the dreamers near.

There a comforting thought came to me. Surely it cannot be so dreadful to lie under the pure snow and green earth, waiting for the time when perfect buds shall blossom into perfect flowers, in heavenly gardens, when the eternal summer comes.

THE CHILD IN THE HOUSE.

There was something pathetic in the appeal which a little boy made to his father when he cried, "I often do wrong, I know, and you scold me, and I deserve it; but, father, sometimes I do my best to do right! Won't you let me know when I do please you?"

In many families there are sensitive children, diffident and easily intimidated, who need, above everything else, encouragement; while there are others pert, forward and offensive, that need any amount of repression. Even in the same family, children are so unlike in temperament and disposition as to require very different training. Solomon's family regulator is out of fashion now, but it had its use in his day, and can find occasion for practical application in ours. When discipline was stricter than it is now parents received more honour. It was so in the days of the Apostle, for he says: "Our fathers corrected us, and we gave them reverence." There are round-about ways of reaching the heart of a child, and the rod of correction may be one of the indirect methods of stimulating the better nature. But quite different is the case with children of a highly nervous organization, often with that pensive, plaintive air about them that touches our pity. Even their own parents do not know how such natures are injured by the stern, well-intended but mistaken discipline to which they are often subjected. They little know how such

spirits are blighted by harshness, and how traits of character which under the influence of tender, fostering care would have developed into grace and beauty, never unfolded at all for the want of it. Such discipline to the child is what a dark, cold cellar would be to a delicate, exotic plant, craving light, air and genial warmth. What children of this temperament need is kind words of encouragement and the little tokens of appreciation with which the ingenuity of parental love should ever surround them.

SUNNY BROW AND FROWNIE FACE.

Dear Sunny-brow is a winsome elf,
Sweet-natured all day long;
She always greets you with a smile
Or snatches of a song.

She whispers in the children's ear
Bright things to make them glad,
And always has some pleasant thought
To woo them when they're sad.

She helps them when they're cross and bad,
To smother naughty words,
And murmurs "Sing instead of fret,"
And points them to the birds.

She loves her Master, Christ, you know,
And always tries to take
The "Whisper Motto" for her guide,
Which says "For Jesus' sake."

Now Frownie-face is a wicked sprite
Who loves to pout and fret,
Who says the Summers are "too hot,"
The Winters are "too wet."

There's not a thing that suits his mood;
He pines for "something more,"
And claps his hands when children fight,
And pout and slam the door.

He tells them things to make them cry,
And frets them all day long;
And never yet one saw him smile,
Or heard him sing a song.

Dear little pansies (girls and boys),
Now tell me frank and true
Is Sunny-brow or Frownie-face
The elf that stays with you?

If Frownie-face, pray bid him go,
And on him shut the door;
If Sunny-brow, O hold her fast,
And love her more and more!

HOW LONG IT TAKES.

"Oh, I'm so hungry!" cried Johnny, running in from play. "Give me some bread and butter quick!"

"The bread is baking; you must be patient," said his mother.

Johnny waited two minutes, and then asked if it was not done.

"No," answered his mother, "not quite, yet."

"It seems to take a long while to make a slice of bread," said Johnny.

"Perhaps you don't know, Johnny, how long it does take," said his mother.

"How long!" asked the little boy.

"The loaf was begun in the spring,"—Johnny opened his eyes wide—"it was doing all summer; it could not be finished till the autumn."

Johnny was glad if it was autumn, if it took all that while, for so long a time to a hungry little boy was rather discouraging.

"Why?" he cried, drawing a long breath.

"Because God is never in a hurry," said mother.

"The farmer dropped his seed in the ground in April," she went on to say, partly to make waiting time shorter, and more, perhaps, to drop good seed by the wayside; "but the farmer could not make them grow. All the men in the world could not make a grain of wheat, much less could all the men in the world make a stalk of wheat grow. An ingenious man could make something that looked like wheat. Indeed, you often see ladies' bonnets trimmed with sprays of wheat made by the milliners, and at first sight you can hardly tell the difference."

"Put them in the ground and see," said Johnny.

"That would certainly decide. The make-believe wheat would lie as still as bits of iron. The real grain would soon make a stir, because the real seeds have life within them, and God only gives life. The farmer, then, neither makes the corn nor the corn grow; but he drops it into the ground, and covers it up (that is his part), and then leaves it to God. God takes care of it. It is He who sets Mother Earth nourishing it with her warm juices. He sends

the rain, He makes the sun to shine, He makes it spring up, first the tender shoot, and then the blades, and He makes May and June and July and August, with all their fair and foul weather, to set up the stalks, throw out the leaves and ripen the ear. If little boys are starving the corn grows no faster. God does not hurry His work; He does all things well."

By this time Johnny had lost all his impatience. He was thinking.

"Well," he said at last, "that's why we pray to God, 'Give us this day our daily bread.' Before now I thought it was you, mother, that gave us our daily bread; and now I see it was God. We should not have a slice if it weren't for God; would we, mother?"

THE INFLUENCE OF A NURSE.

The home into which the late Lord Shaftesbury was born was such as to discourage the growth of true piety. His father was an able man, and of keen sense, but engrossed in public life; his mother, daughter of the fourth Duke of Marlborough, was a fascinating woman, and attached, after a certain manner, to her children, but too much occupied with fashion and pleasure to be very mindful of their religious training. Occasionally his father asked him a question from the Catechism, but for the rest he was left to grow up in the cold, formal religion of the time.

But there was in the household a simple-hearted, loving Christian woman named Maria Millis, who had been maid to young Ashley's mother when at Blenheim. She loved this gentle, serious little boy, and was wont to take him on her knee, and tell him stories from the Scriptures. Throughout his life, it seems to us, can be traced the effects of these teachings, which, growing with his growth and strengthening with his strength, ripened into a firm and intelligent but childlike faith. She taught him the first prayer he ever uttered, and which, even in old age, he found himself frequently repeating. He promised Mr. Hodder, before his fatal illness, to put this prayer into writing, but he was never able to fulfil this promise.

DANGER OF KEEPING BAD COMPANY.

The crows, one spring, began to pull up a farmer's young corn, which he determined to prevent. He loaded his gun, and prepared to give them a warm reception. The farmer had a sociable parrot, who, discovering the crows pulling up the corn, flew over and joined them. The farmer detected the crows, but did not see the parrot. He fired among them, and hastened to see what execution he had done. There lay three dead crows, and his pet parrot with ruffled feathers and a broken leg. When the bird was taken home the children asked.

"What did it, papa? Who hurt our pretty poll?"

"Bad company! Bad company!" answered the parrot, in a solemn voice.

"Ayl that it was," said the farmer. "Poll was with those wicked crows when I fired, and received a shot intended for them. Remember the parrot's fate, children. Beware of bad company."

With these words the farmer turned round, and, with the aid of his wife, bandaged the broken leg, and in a few weeks the parrot was as lively as ever. But it never forgot its adventure in the cornfield; and if ever the farmer's children engaged in play with quarrelsome companions, it invariably dispersed them with the cry, "Bad company! Bad company!"

MOSES, A GENTLEMAN.

A class of boys in a London board school were asked what sort of a man was Moses? In reply they said he was "meek," "brave," "learned," and at last one little fellow piped up, "He was a gentleman." The surprised official asked: "What do you mean?" "Please, sir," was the reply, "when the daughters of Jethro went to the well to draw water the shepherds came and drove them away, and Moses helped the daughters of Jethro, and said to the shepherds: 'Ladies first, please, gentlemen.'"

I will tell you a proverb. I wish you would remember it. "God has given us eyelids as well as eyes." Do you understand it? What are eyelids for? Not to see. Your eyes are to see with. Your eyelids, not to see. Remember, there are a great many things in life—bad things—and God has given us eyelids that we may not see them, as well as eyes to look at the good things. Use your eyelids. Do not see bad things. Do not see them.]

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TORONTO, WEDNESDAY, MAY 25, 1887.

WE should not be the least surprised to find some of those who bitterly denounced the Scripture Selections as a mutilation of the Bible now denounce with equal bitterness the Presbytery of Toronto because it did not *add* to the Bible.

THE first of an interesting series of articles by our esteemed contributor, "T. H.," descriptive of the well-known and successful experiment of how to deal with young criminals, at Mettray, appears in this issue. The treatment of the subject cannot fail to suggest important hints to all who are concerned in rescuing the perishing.

PERHAPS the man best satisfied with the history of Toronto for the last ten days is William O'Brien. He got all the notoriety he wanted. Thanks to his enemies, he bulks more largely in the public mind than any other man. Probably the man most disgusted with the whole proceedings is the Governor-General. O'Brien says, "Thanks to my enemies;" the Governor would probably add, "Save me from my friends."

THE Pharisaism of those people who recently named this city "Toronto the Good," has received a severe and well deserved rebuke. Toronto is no better morally than any other city or town in the Province. Indeed it may well be doubted if there is a city or town in the Province in which an attempt would be made to stone to death a member of the British House of Commons on one of the principal streets. We hope there is not. The vainglorious Pharisee spirit implied in "Toronto the Good," has been severely rebuked, and those who have been indulging their self-conceit and self-righteousness by using the term should learn a useful lesson from recent occurrences. Toronto is in many respects a splendid city, but those who know it best know only too well that calling it "The Good," is nothing more than an offensive exhibition of the Pharisee spirit. The amount of "good" there is in the government of the city is in a fair way of being tested. Chicago, the wicked, had the Anarchists behind the bars in a few hours after they attempted murder. How is "Toronto the Good" going to do with her Anarchists? Let us hear no more about "Toronto the Good" until a few of our would-be murderers are punished.

SUPPOSING a meeting of the city ministers were called, in one of our Methodist or Presbyterian Churches, for the purpose of devising measures to bring careless sinners to hear the Gospel, would the Episcopal dignitaries, who figured so prominently at the Park meeting, attend? Not they. They would not "mix" with Messrs. Potts, Milligan and McLeod at a religious meeting. One of them has told the world that he merely cultivates a "street acquaintance" with ministers who do not belong to the only true Church. Plain Christian people might suppose that co-operation in soul-saving is as important

and likely work for ministers of the Gospel as co-operation in defending Lord Lansdowne when he needs no defence; but, of course, plain Christian people don't understand these high questions. A man who merely reads his Bible might suppose that a united effort against the world, the flesh and the devil is as important as a united effort against William O'Brien. Their lordships, however, know better. People who know Toronto well are of the opinion that there is quite enough of sin in the city, even when William O'Brien is not here, to warrant a united effort on the part of all the bishops, canons and inferior clergy in the city. They may be mistaken. Special united efforts are only to be made on special occasions, and then the efforts are not to be of a distinctively religious character.

WE are more than ever persuaded that the proper treatment for Mr. William O'Brien was to have let him severely alone. If he is the unprincipled agitator, the demagogue, the charlatan, the liar, that some of the Park orators described him to be, there was all the less excuse for taking any notice of him. Is Toronto such a baby city that it needs to be defended against the invasion of one Irish agitator, and one evicted Irish farmer? Are the citizens of the Ontario capital such a lot of veritable ninny-hammers that they need two bishops, a canon, and a number of the inferior clergy to tell them how to deal with the invasion of William O'Brien? Is Lord Lansdowne such a weak man and unpopular Governor that he needs to be defended by the Toronto School Inspector? Nothing that William O'Brien could say against Lord Lansdowne is half so injurious to his Excellency as the suspicion that he needs to be defended. The refusal of liberty of speech to O'Brien—for he was practically denied liberty of speech at his meeting in the Park *did the Governor more harm than it did O'Brien*. Of course his Excellency is in no way responsible for the conduct of those who have been making themselves so officious during the last few days. He took the trouble of letting the people know that he wished O'Brien to be allowed to say all he could say in peace. Had his Excellency's advice been taken, Toronto would stand much higher in the estimation of all sensible people than it does to-day.

THE history of Toronto for the past ten days has been a series of blunders ending in a crime. To pay any attention to William O'Brien was a blunder of the silliest kind. He should have been allowed to come unnoticed, speak his piece in quietness, and take himself away unnoticed. The Park meeting to denounce him was a stupid blunder. The attempt to prevent him from speaking at his own meeting was something worse than a blunder. Choking him off created sympathy for him, outraged the feelings of many who like to see liberty of speech enjoyed to the full, and created an impression in many quarters that he had something really serious to say against Lord Lansdowne, or the self-elected champions of the Governor would not have choked him off. These blunders naturally led up to, and culminated in a cowardly, brutal crime. There is nothing in the history of mob law more disgraceful than the attack made on O'Brien and his friends on the principal streets of this city. That the mob would have committed murder had O'Brien not escaped, there is not the slightest doubt. The timely opening of Lalor's door saved Toronto from the disgrace of having one man—probably three—stoned to death in the twilight on one of our principal streets. The brutal ferocity of the mob is shown by the fact that when they knocked down the representative of the *New York Tribune*, they left him lying, half-dead and bleeding, on the street, and hurried after more victims. Will these would-be-murderers be adequately punished? We shall see.

THE Washington correspondent of a leading religious journal on the other side of the line thinks it well to remark that two justices of the Supreme Court of the United States have sons in the Presbyterian ministry. Well, supposing they have! The Presbyterian ministry is quite good enough for any man, or any man's son. This patronizing way of writing about the ministry does more to bring it into contempt than almost anything else we know. And, truth to say, our neighbours over the way are great sinners in this regard. Too frequently we see references to the number

of judges, colonels, governors and other prominent men, who are elders. All this kind of talk should be stamped out. A Presbyterian elder, sitting in his Session, or Presbytery, or Synod, or Assembly, occupies as honourable a position as any man in the land. Visiting the sick or the dying, or legislating for his Church, he is doing as high and honourable work as any man in the community. As regards the ministry, if a man does not think preaching the Gospel the noblest of all the callings, he should neither enter the ministerial profession himself nor encourage his son in doing so. We venture to say that the judges in question think more of their sons in the ministry than of any other sons they have. We notice this patronizing spirit cropping out in our own Church occasionally. Let it be stamped out. Any man, or any man's son, is honoured by having a place in the Presbyterian ministry. The eldership is an honour to any man, however prominent and distinguished he may be. Any man is honoured when permitted to do any work for Christ.

IN a recent prayer meeting address on the parable of the sower, Mr. Moody made the following allusion to his winter's work in Chicago:

Already, he said, some people were asking, Where are the fruits of the meetings held by Mr. Moody and others in the city during the winter? Have not some of those who signed the pledge turned back already to their cups? To this he replied, calling attention to the solemn lessons of the parable read. Not all the seed sown fell into good ground. That which fell on the wayside, on stony ground, and among thorns, yielded nothing to the sower. Only that which fell in good ground brought forth fruit. Such results always follow Gospel seed-sowing, and serve to confirm in a solemn, matter-of-fact way, the plain teaching of the Word of God. Of the multitudes who hear the Gospel, only a comparatively small number believe and are saved.

True, sadly true. But many of Mr. Moody's imitators and followers never speak of a regular minister's work in that way. Too many of them are always ready to blame the minister if conversions are not frequent, or if those who profess conversion do not turn out well. Indeed, Mr. Moody himself has sometimes used language on this point which was unguarded, if not uncharitable. Now, when he tries to sum up the results of his own great effort in Chicago, of eleven years ago, he finds that his converts are quite as likely to go astray as the converts of any regular minister. This is only May, and people are already asking him, Where are the fruits of his last winter's campaign? Moody is a good man—a noble, earnest worker—and experiences of this kind will make him more charitable and a better man all round. For the tribe who imitate the great evangelist, and whose stock-in-trade consists largely of abuse of ministers, there is little hope.

THE RIGHT OF FREE SPEECH.

OF late, Toronto has been visited by persons of distinction, by celebrities whose popularity is great, and by others whose very appearance rouses some to frenzied opposition. Between Canon Wilberforce and William O'Brien there is a wide distinction. The former of course was cordially welcomed by people of all shades of opinion. He is the bearer of an illustrious and honoured name, and a good illustration of the exploded notion that talent is not hereditary. At all events, in his case it has reached the third generation without losing any of its lustre. And he is a worthy representative of the name he bears. In his own age he seeks to advance the cause of religion and philanthropy, as did his distinguished ancestor in his time. With William O'Brien the case was widely different. The cause which he represents is, and has been, a matter of the keenest and most fiery contention for years past. It has occasioned the bitterest antagonism, divided political parties, and separated very friends. His special mission to Canada was generally deemed inopportune and unwise. He avowed his intentions to arouse a feeling hostile to the Governor-General, with whom the people of Canada had no quarrel, because he had worthily and well represented the Sovereign, and discharged most acceptably the public and social duties pertaining to his rank and office. Those in prominent positions, who are supposed to voice the popular feeling, and the Canadian press generally, urged that his coming was unadvisable. Despite all remonstrances, Mr. O'Brien decided to visit Canada, in fulfilment of his self-imposed mission. His coming, however, afforded no pretext for frantic demonstrations of approval or dissent. The whole affair might and probably would have

passed off quietly, if the people in the places he visited had kept their heads, and not given away to heated partisanship.

At the public meeting held to reprobate his coming, several speakers indeed claimed for Mr. O'Brien the right of free speech, but the claim was in every instance met with a thundering negative.

Freedom of opinion and its free expression in the pulpit, on the platform and in the press, is a recognized right in all constitutionally governed countries, and its infringement is justly resented as an outrage. The popularity or unpopularity of a cause affords no reason for its suppression. What has to be decided in the forum of discussion is, Is the cause just or unjust, true or false? The great cause which Canon Wilberforce's grandfather so successfully championed in the British Parliament was very unpopular for long years, but it triumphed. No doubt, respectable British slaveholders would have had no objection at one time to have seen William Wilberforce forcibly suppressed. It is not so long ago since Abolitionists in the United States were roughly handled, and denied freedom of speech. It was the same slave-holding fanaticism that effectively suppressed John Brown, at Harper's Ferry. After all, in every civilized land, slavery is dead and buried, and no regretful mourners plant flowers on its grave. So with many a good movement. Every just cause has a march through obloquy and persecution to its predestined triumph. If a cause is bad, all it requires to discredit it is to bring it out into the clear light of day, and nothing serves this purpose better than free, unfettered discussion. Forcible repression of a wrong theory only prolongs its galvanized existence, which would speedily cease were it left severely alone.

The most regrettable thing connected with the O'Brien visit is the threats and suggestions of personal violence, that several public journals, in some places, thought fit to publish. Threats are not argument, and should have no place in free and open discussion. The hints were only too well understood, and even in Toronto the good, a sufficient force was effectively organized to prevent Mr. O'Brien from being heard at a public meeting. To all fair minded people, of whatever race or creed, this is deeply to be regretted. Such methods are sadly out of keeping with the spirit of the time. Still, a deeper depth of humiliation for a freedom-loving, orderly and tolerant community was reached, when a frantic mob, under cover of darkness, made a murderous assault on the Irish agitator and those who were with him. It will take years of good behaviour and a wise exercise of toleration to wipe out the reproach that these miserable doings have inflicted on the good name of Toronto.

We have demanded free speech and adequate protection for Father Chiniquy when he visited the Province of Quebec, and fair treatment for the Salvation Army, in the east and in the west. The friends of free speech in this Province, when similar demands require to be made, will now be courteously reminded to take the beam out of their own eye, before they remonstrate with their fellow citizens in other parts of the Dominion. It cannot be helped. At all hazards, we must stand by the inalienable right of a free people—freedom of speech.

CANADIAN HISTORY.*

IN his brief survey of what has been accomplished in the field of Canadian literature, the author of this work has permitted himself to speak in a tone of some severity of those who have in their own sphere been engaged in literary work. Some are of opinion that while there is truth in what he says, it might at least have been a little more generously expressed. Without doing violence to a due proportion, the section devoted to the consideration of literature, science and art might have been a little more extended. The bread-and-butter era of literary productiveness may be very prosaic and unpicturesque; it is nevertheless a necessary stage of a national literary development, just as chopping and logging, with the hardships the process entailed, was an indispensable part of the earlier settlers' efforts to make Canadian agriculture the success it is to day. This, however, is not a very serious accusation against an author who has

himself made valuable and permanent additions to the expanding literature of his native country.

Professor Bryce has a proper conception of what a reliable popular history should be. The dry-as-dust methods that found their culmination in Alison's "History of Europe" have almost become obsolete. Macaulay, Green, Motley, and Parkman have shown by splendid examples how well-written history can give the reader something like an adequate idea of the form and pressure of former times, what were the underlying forces shaping the current events, thus verifying the saying that "history is philosophy teaching by example."

This goodly volume, recently issued from the press, indicates that for the successful accomplishment of his task Professor Bryce had expended intelligent labour and patient research in the preparation of his material. He has been at pains to collate and classify a vast mass of authentic and original sources for the vivid presentation of the facts on which his reading of Canadian history is based. It does not profess to be an elaborate and exhaustive treatment of the history of Canada. For that several volumes would be requisite. The plan originally mapped out by the author has been most successfully accomplished, and for a Short History it is remarkably full and satisfactory. To a large number of Canadian readers it will afford a complete view of all that is essential to a general and accurate knowledge of the country; while in Britain and the United States it will be eminently serviceable in dissipating the ignorance and prejudices with which in so many instances Canadian affairs have been regarded.

The author's devotion to historical, antiquarian and scientific research has enabled him to write most interestingly on the early history of the Dominion. The volume opens with a description of the extent and boundaries of Canada and a general sketch of the Provinces. Then follows a description of the geological formation of the country, a reference to the myths and floating traditions that precede authentic history, together with a brief account of notable voyages and discoveries. The next chapter is devoted to an account of the ancient inhabitants of Canada, wherein is related what has been ascertained concerning the mound builders, the present Indian tribes, the domestic life, language, manners and customs, the social, political and religious organizations of the Indians. Then comes a description of the first efforts at colonization on the Atlantic coast. The following chapter relates to the French regime in Canada. The American revolution in its relation to Canada is then considered, which prepares the way for the narrative of the settlement of the United Empire Loyalists. The development of the country inaugurated by Lord Simcoe is then detailed. This is followed by a chapter descriptive of the remote kingdom of the fur traders. The troublous times that followed the rule of the Family Compact afford an opportunity for giving a fair, succinct and interesting account of the struggles that culminated in the achievement of constitutional and responsible government. The succeeding chapter details the development of the resources, the commercial, educational and social progress accomplished in provincial life. The concluding chapter deals with the condition of the people under Confederation, the acquisition of the great North-West, the national highway, the growth of a military sentiment, the literature, science and art, the religion and morals and the destiny of Canada.

It remains only to add that the style of the book is clear and flowing, without complication and without redundancy. However readers may differ in opinion regarding the facts recorded in this history, few will be found unwilling to concede that Dr. Bryce possesses one of the distinctive merits of the genuine historian—impartiality. Its tone throughout is eminently fair. There is no effort to expand obvious inferences and draw wearisome morals. He allows the facts to speak for themselves, and make their due impression on the mind of the reader. The usefulness of the work is greatly enhanced by a beautifully engraved map of the Dominion, and the addition of appendices containing the North America Act; a comparative table of the Governors of Canada, chronological annals and a carefully prepared index render easy reference possible. It is to be hoped that this "Short History of the Canadian People" will have a large measure of success. This its merits certainly warrant. It will be ranked as a worthy addition to Canadian literature.

THE MISSIONARY WORLD.

LETTER FROM TAMSUI, FORMOSA.

The following letter, dated February 18, 1887, by Rev. John Jamieson to the Rev. Dr. Wardrope, Convener of the Foreign Mission Committee, has been forwarded for publication:

MY DEAR SIR,—Dr. Mackay has likely already told you of the three new chapels he built in the end of last year. Like those of the previous year, these last are also very substantial and tasteful. At Toa-tintian, the lot of ground is large and all enclosed by a strong stone wall. The chapel is commodious, and within is neatly furnished. The seats, of light and dark wood, are particularly handsome; they, and also two bronze chandeliers, were provided by the native church. The platform is surrounded by panel work tastefully painted. All the colouring on the stonework is of red, white or blue. This colouring is exceedingly cheap, and greatly improves the appearance of the buildings. The preacher's house and other apartments are in keeping with the chapel. As it is near the river, this chapel attracts the attention of passengers going up or down in the steamboat. The white spire can be seen from a long distance, rising above the dead level of the surrounding houses, with the British flag conspicuous on the front of it. On the east side of the spire is a map of the eastern hemisphere, and on the west side the western, drawn and coloured on the stone and marked in Chinese characters, all which A-Hoâ told us was done by Dr. Mackay himself. In building these chapels a great deal of heavy work had to be done in filling up hollows in the grounds and raising them to a proper level, laying deep foundations, etc. At one town was this particularly the case on account of the frequent flooding of the country. Going among the people we hear them saying: "Now he has built better chapels than ever, what was the use of tearing down the old ones?"

About the beginning of this year, Dr. Mackay returned to Tamsui, bringing with him some new students and others whom he had been teaching for several months. These have since been daily taught. I found I could not help any by trying to teach the students. My knowledge of the Chinese characters is not sufficient to enable me to explain the meaning of them, and the students in Oxford College are already too far advanced to be benefited by anything I could teach. When boys, most of them attended school supported by the mission, afterwards were drilled and taught by the preachers at the chapels, so that the work they now do in the college is, as it were, a third stage of their course, to complete their education and fit them for preachers.

About ten of the preachers, who are at stations not far from Tamsui, sent a request to Dr. Mackay to be allowed for some time to come every week to study, returning to their stations for Sabbath services. These have been coming now for two weeks past, and have been busily engaged. Yours faithfully,

JOHN JAMIESON.

THE WORK IN JAPAN.

Converts are being reported at the rate of nearly one hundred per week, and everywhere there is a demand for missionary preaching and Christian instruction and lecturing, far beyond the ability of the missionary bodies and the native ministry to supply.

Most of the schools, where English is at all taught, are now eagerly seeking to obtain Christian teachers, and in their contracts readily grant every facility for preaching and teaching the Gospel.

The Tract Societies also report very large sales; these will mount up into the hundreds of thousands of copies in each year, as the aggregate sales of all the missions and societies.

In all branches of mission work there has been a very marked and unusual progress during the closing months of 1886, and the beginning of 1887.

The demand for preachers and Christian teachers still continues to be greater than the supply.

Schools for the study of English are being opened in almost every town in the empire, where any one can be found who can make even a pretence of teaching it.

Many of the better class of these schools have applied to the various missionary bodies for foreign teachers, and though they offer but very small remuneration, some of the missionaries have taken up this kind of work for the sake of the facilities it offers for residence in the interior, and the propagation of the faith among the scholars and their friends.

*A SHORT HISTORY OF THE CANADIAN PEOPLE. By George Bryce, M.A. LL.D., Professor in Manitoba College, Winnipeg. London: Sampson Low, Marston, Searle & Rivington; Toronto: W. J. Gage & Co.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER XIV.—AT MENTONE—AN EXCURSION.

On the following day (Monday), almost at the very hour when Mr. Craig and his family circle were attending the thanksgiving services in the Free Church of Glenartan, Archibald Graham and Roderick McKay met with a surprise—pleasant and yet unpleasant—at Mentone. They had strolled along the promenade skirting the waters of the West Bay in order to hear the band play in the public gardens. The sun was bright and warm, and there was not a ripple on the blue Mediterranean. For a time they watched with curiosity and interest the operations of some brown-legged fishermen on the beach. Their method of ensnaring the bright spoils of the deep was new to both young men. A boat shot out from the water's edge, paying out a net, of which one end had been left fixed on shore. The course described was a great loop of which the wider sweep was some hundred yards from the beach; and then the other end of the net was brought to land at the very spot from which a start had been made. The boat was then hauled up on the gravel, its part in the novel operations over for the present. By and by five or six strong men, pulling on the extremities of the net, slowly dragged its entire circuit to shore. The catch consisted of multitudes of little fish of the sardine species, which lay in a gleaming mass upon the stones. There they leapt and sparkled in the sunlight, many of them springing clear out of the meshes into delusive freedom. No sooner had the spoils been poured into suitable receptacles than the men prepared to repeat the same course of procedure for another catch. Pursuing their way, Graham and McKay reached the public gardens, to find, notwithstanding the lateness of the season, a considerable concourse of people. All ranks and classes and nationalities were represented there; Mentonese workmen and townspeople and children; nurses with groups of little ones under their charge; pale invalids in their chairs who had come to bask in the sun; gay visitors from the great hotels; French and Italians, Germans and Russians, Britons and Americans. For a time the two young men sat on one of the seats to listen to the music and study the varied characters and costumes of the crowd. All of a sudden they were hailed by a friendly and cheery voice which cried:

"Hullo, what in the world are you two doing here? When did you come?"

The speaker was Lieutenant Ashby, and before they could reply to his inquiries he had shaken each of them heartily by the hand. Graham, as will be understood, was considerably embarrassed by the situation, for he dreaded exposure as to the reason for his presence on the Riviera; but Roderick McKay threw himself into the breach.

"How do you do? We are glad to see you. We might in Scotch fashion retort your question upon yourself; but I shall answer first. Bort! Graham and I have been travelling a bit, and have come to see Mentone."

For the time being the answer was sufficient, for the Lieutenant went on to say, in a sort of apologetic, bashful tone:

"The Misses Wyatt are here and their uncle. It was the young ladies who noticed you first. 'Cute of them, wasn't it? You must come and see them. There they are, a little beyond the band stand."

So saying, he led his newly-found friends through the labyrinth of loungers to the place where the young ladies and their uncle were sitting.

"How do you do, gentlemen?" said Mr. Wyatt, "I think somehow we have met before. This is an unexpected pleasure. So many people have gone within the last few weeks that we scarcely expected to meet any one we knew."

The ladies cordially greeted the two young men, who in a short time answered as fully as was safe and possible all their kind inquiries about friends at home, from Mr. and Miss Craig down to Dannie, the minister's man. Miss Wyatt expressed their deep concern at the sad intelligence of Mr. Graham's illness. It was then the turn of Graham and McKay courteously to ask how long the banker and his nieces had been in Mentone. In reply they were told that Miss Nesta had been far from well, and had been ordered to the south of France. She was now convalescent, however, and intended leaving in about a week for some watering place in Germany—probably Wiesbaden. Leaving the public gardens, the whole party turned up the valley of the Carrei, and walked as far as the mills. On the way they were amused to observe the proceedings of the washerwomen, who knelt in shallow baskets close by the scanty waters of the stream. Every article of dress, whether white or coloured, whether for use by night or by day, was vigorously squeezed and rubbed and pounded on the flat stones, till the wonder was whether a single button could possibly remain unbroken, and how long the various threads and fibres were likely to wear and hold together. The only advantage the ladies could see in such a system was that the dirty water ran by, so that there was a fresh supply for every dip of the clothes; and they admitted that nowhere had they ever known linen made so faultlessly white as on the Riviera. On returning from their walk they parted at the bridge near the Promenade du Midi, having arranged to meet again next day, and, indeed, every day as long as they remained in Mentone.

That evening Roderick McKay wrote to Mr. Craig, and, as the letter conveyed important intelligence in brief and appropriate language, we transfer it entire to our pages.

"PENSION BEAUFIEU, MENTONE.
June 12, 1887.

"DEAR SIR,—I received your last letter on Saturday, and was glad to hear 'good news from home.' I was specially delighted to know of the young communicants, to

whom I trust that yesterday proved a day of rich spiritual blessing. The various little business matters referred to in your communication shall have my scrupulous attention. I have little time to write this evening, but I know you will hail with gladness what I have to tell.

"During the last few weeks a great change for the better has come over Archie Graham. I do not now refer to his bodily health—that has been improving steadily, as you know—but to his whole thoughts and feelings about divine things. I thought of writing you on this subject more than a fortnight ago, but feared to do so lest the apparent change should prove but temporary. Now, I firmly believe the salutary impressions made upon him to be real and great, and I hesitate no longer to speak of them. He realizes keenly his needy and helpless condition as a sinner before God, and is earnestly seeking the way of peace. I dare not say he has yet passed 'from death unto life'; so far as I can judge he has not; but he is deeply in earnest and most diligent in the use of means. For some time after we first met at Monte Carlo I studiously refrained from in any way forcing the subject of personal religion upon him. Knowing his temperament and ways of thinking, I thought it was better not to do so. Gradually, however, the subject slipped into our conversation; and a few days ago he told me to speak freely and unreservedly of divine things whenever I pleased. Perhaps I should add that one thing more than any other seems to have been used of God to bring about this change, but what that is I cannot inform you now; I may tell you some day by your own fireside. It has nothing to do with me. I think it better to say no more at present; I know we shall have both your sympathy and your prayers.

"I am also happy to say that Archie has expressed his readiness to return home in a short time, if the way is in any measure clear. This readiness has grown upon him *pari passu* with the better feelings I have spoken of above. If you can prepare those at home for our return, and make things as smooth as possible for Archie, I think we might leave here in a fortnight or so and travel by easy stages. Both of us would like to see something more of Paris as we go through it; but I trust that, for the present, a day may suffice for that purpose.

"We were surprised to-day to meet Mr. Wyatt, the Misses Wyatt and Lieutenant Ashby at the public gardens. Miss Nesta has been seriously ill, but is much better, and they leave in a week. We have planned some excursions together. Mentone has so many of those beautiful valleys, one can escape out of town from any part in five minutes; and then there are delightful drives to east and west along the sunny coast.

"I shall await your reply to this letter with anxiety, as its nature will decide the question of our returning home, or remaining abroad for some time longer.

"Give our united kind regards to all your home circle at Althreac—I am, yours most respectfully,

"J. M. CRAIG, ESQ., W.S. RODERICK MCKAY."

This letter the student posted the same evening, hoping to have a reply in ten or twelve days. The nearer came the possibility of an early return, the keener became his heart-hunger for home again.

After several minor excursions on successive days, to Montio to Capo Martina, to the Italian frontier, and Dr. Bennett's beautiful garden, Mr. Wyatt proposed that the whole party should make the ascent to the village of Gorbio and return home by Roccafranca. The doctor had said that even Miss Nesta, if she rode all the way, might join the excursion; and this consent, Mr. Wyatt held, fully covered the case of Archibald Graham as well. Gorbio is an ancient and picturesque town, some five miles from Mentone, perched on the crest of a ridge between the stream of the same name and one of its tributaries. It stands fully 1,400 feet above the sea-level, and is girded on three sides by lofty mountain-tops. Friday was chosen for the day's excursion; and the Ponte di Carrei was their appointed rendezvous. It was left to Mr. Wyatt, who spoke French fluently, to arrange for three or four donkeys, which the ladies and some of the gentlemen in turn might mount, as the pathways were known to be steep and trying, and the route proposed was at least ten miles long.

On Friday at ten o'clock the whole company, consisting of Mr. and the Misses Wyatt, Lieutenant Ashby and Messrs. Graham and McKay assembled at the trysting-place. There also four donkeys, with a boy and a girl to attend them, were ready, if not eager, for the journey. The boy's name was Andre; that of the girl Lisette. The latter told Miss Wyatt on the way that she belonged to Gorbio, that she came down daily to accompany ladies and gentlemen with the donkeys, and that after they had made the round proposed on this occasion, she would return from Mentone in the evening to her mountain home. The two donkeys ridden by the ladies rejoiced in the names of Helene and Cadichon respectively; and were, on the whole, willing and capable animals. Leaving behind them the pretty villas which lay on the outskirts of the town, their route lay at first up the lower reaches of the Val di Gorbio, the road running parallel to the stream. On either side of the highway they rode at varied intervals through clumps of sombre gray-green olives, which seemed to bear in patience and sadness the burden of life, and passed ruddy-soiled terraces, where the vine-stalks were rapidly shooting upward, and the elegant leaves wore a fresh and brilliant hue. Ever and anon came shady groves of orange and lemon, beneath which the scanty grass was richly interspersed with the sweetest of wild flowers. The sunshine, undimmed by cloud or haze, fell in sparkling scintillations on the pools of the river, and threw over hills and trees and fields its beautiful and bewitching brilliance. Ere long the highway came to an end, and was succeeded by a bridle-path, which led them to the foot of the arduous ascent in front. At length, crossing a torrent bed, now almost dry, they toiled up the sharp edge of a ridge whose sides sank precipitously down to the streams on either hand. At times the pathway was moderately level, but in great part it consisted of broad rough steps, paved (if the word is not too suggestive of regularity) with shapeless stones large and small, over which it was impossible in any orderly manner to pick one's steps.

Those on foot generally found the example of the donkeys a good one, and for their own comfort went zigzag from side to side of the path wherever the way seemed smoothest. No wonder the descent was toilsome. There were countless gaps and holes where stones should have been, but were not; while those which had been loosened, and many more from the banks above, lay scattered all over the track. The path, winding about, now on this side, now on that, now on the very crest of the ridge, mounted higher and higher, every broad step representing nearly a foot of elevation, to the height of 1,000 feet above the sea. From that *cogno de vantage* a beautiful view was obtained of Ste. Agnese, a village poised on the sharp peak of a serrated mountain-spur, its ancient Saracen Castle, a picturesque ruin, blazing in the sunlight. It was when gazing on this attractive object that a little mishap befell one of the party. At this time the Lieutenant, mounted on one of the donkeys, was leading the van, closely followed by Miss Wyatt on the fiery steed Cadichon. When the cavalcade halted, and the company, looking across the intervening valley to Ste. Agnese, were discussing the beauty of the scene, their thoughts and eyes were suddenly diverted by shouts and shrieks from the front. What had happened? Simply this: Cadichon, on which rode Miss Wyatt, was either a very reflective, or a very humorous, or a very vindictive animal. Whether it was that he pictured to himself the provender awaiting him in Gorbio, and was impatient at the delay; or whether he thought what he was about to do a remarkably good joke; or whether he was moved by revenge for some past offence, perhaps of a similar kind, it is probably beyond the power of man's poor mind to determine; but what he did was very simple and effective. He sharply bit the tail of the Lieutenant's donkey, which stood right in front of him! Instantaneous action followed. The victim promptly resented what was both an injury and an insult by flinging her heels high in the air behind her, quite regardless of consequences, and then started off at a rapid trot along the path. The brave Lieutenant was first thrown from his seat, then dragged along with one foot in the stirrup and one hand convulsively clutching the wounded tail, and at length deposited all in a heap in a bush of white heath which grew on the slope below the edge of the roadway. Lisette, the girl driver, was after the flying donkey in a moment, shouting, "Vilaine bete! vilaine bete!" (wicked beast! wicked beast!) at the top of her voice. By the time she had caught the fugitive and brought her back a captive, the officer was on his feet and on the path, receiving the congratulations, especially of the ladies, on his wonderful escape. Archie Graham was wicked enough to ask which he liked best—a plunge into the deep waters of a cave, or a dive into a great bush of heath? but this levity and lack of feeling were not encouraged by the company generally.

In due time the party, all alike fatigued with the journey (for the sun was baking hot), arrived at Gorbio. Dismissing the drivers and donkeys to obtain needed food and rest, they wended their way through the narrow streets, the admired of all admirers, and objects of special interest to a knot of idle urchins who followed them wherever they went. They visited the village school, where Mr. Wyatt said a few kind words to the dominie and his thirty pupils. They entered also the primitive old church, dedicated "Soli Deo," and were for a time prisoners within its walls, for the mischievous boys had run a stick through the outside handles of the main door to prevent their exit. In due time they quitted the village and ascended the rising ground behind.

Archibald Graham and Roderick McKay, for various prudential reasons, had been on the knoll long before them, and, by their active hands, a simple collation had already been tastefully spread on the grass. Just before the Wyatts and the Lieutenant arrived Roderick caught his companion in the brownest of brown studies. Graham was sitting on the sward with an elbow on each knee, and a closed fist at either side of his brow, gazing northward where the mountain peaks and ridges closed in the view. It was not just the time for a serious interview, so Roderick adopted another vein.

"A penny for your thoughts, Mr. Graham. Judging from appearances, they would seem to be very valuable just at present."

"Indeed!" said Archie. "Am I very intellectual-looking? If so, I must not move a muscle till the young ladies come, and perhaps I may be able to cut out the Lieutenant yet, notwithstanding the way we have left him the field for the last half hour. As to my thoughts, my dear fellow, you would not give a cent, much less a decent British penny, for them, though I should tell you."

"Come now, rejoined Roderick, "your eyes were to the north, and your thoughts were in Glenartan. I think if I tried hard I could localize them still more exactly."

"You're a clever young man to-day," was all the response, cold and stiff, but neither cold enough nor stiff enough to check McKay in his course of banter.

"Yes, you are gazing now on the porch of Althreac, and, as for the foreground beneath your eyes, if you knew a little more French and could sing in that tongue as well as you do in your own, I should hear you chanting,

"Baisse toi, montagne,
Leve toi, vallon,
Vous m'emochez de voir
Ma Jeanneton."

"Which, being interpreted, is?" said Archie, turning his head with an inquiring look.

"Well," replied Roderick, "I can't give you a metrical translation all at once, or I would; so you must be content with prose:

"Sink thyself, mountain,
Raise thyself, valley,
Ye hinder me from beholding
My Jeanneton."

(To be continued.)

BISMARCK.

To ascribe to him the astuteness of a Machiavelli, or even of a Talleyrand, is to give him credit for, or perhaps to give him the discredit of, qualities which he does not possess. His strength is the strength of a man who knows what he wants, and who, having in years past played very boldly for high stakes, has happened to win, and, having won, is strong enough to hold his own. In 1866 Prince Bismarck risked everything, even the loss of his head, but he justified the proud words which he flung at the head of the Prussian Parliament, when, for the sake of the army, he broke the law, and told the members that within a year an indemnity would be voted. Since that victory he has been supreme in Europe, and in a position to have little occasion for the use of diplomatic artifice. It is now, and perhaps in the last years of his life, that, through the growth of the military power of Russia and of France, and through the recent revelations of Austrian military weakness, Prince Bismarck will be called upon to make more serious diplomatic efforts than he has ever yet had occasion to put forth. Those who look upon him as a type man of the race must regret the neuralgia and the indigestion, because, above all, he is a strong man, and an almost ideal representative of Prussian power. The story of the interview at five o'clock in the morning, in which the completion of the evacuation arrangements of the treaty of Frankfurt was brought about after much deliberation over a jug which contained champagne, porter and various forms of ardent spirits, blended with a red-hot poker by the German Chancellor, and swallowed with a wry face by the Frenchman for his country's sake, is less familiar than the story of the Ferrieres interview, as recounted by M. Jules Favre, and is perhaps not one of dignity, but it is one of those which complete the figure of the man. And I repeat that the neuralgia and other ailments of Prince Bismarck detract somewhat from that triumph of Prussia which he personifies. One of those paradoxes which possibly some day may come to look less like a paradox than it does at present would consist in the confident assertion that Prince Bismarck after all was much such a man as his own son, who is well known in this country. Count Herbert Bismarck—that is, less an old-fashioned statesman than a strong and very decided person, knowing exactly what he means to do and exactly how he means to do it. Prince Bismarck is not mortal, in the sense that his policy and even the impress of his peculiar personality will continue to direct Prussia after he in the flesh is no longer in this world. What is now said of the probable consequence of the death of the German Emperor is not after all unlike what used to be said of the probable consequence in Russia of the death of the second Alexander, in the days when Aksakoff directed the political footsteps of the present Czar, and made him fine those who spoke German at his card table—a fine which his august father had frequently to pay. It was generally expected that there would be war with Germany the day that he ascended the throne, but it will be noticed that affairs have gone on since he came to the throne much as they went on before, and so it will be in Germany.—*The Fortnightly Review.*

THE WENDS.

As with other Slavonic tribes, music and dancing are the passion of the Wends; their language is especially adapted for song, and the spiritual side of the people has as yet only found its primitive expression in melody. The national vice is also one which they are reported to share with the rest of the Slavonic stock, namely, spirit drinking; once it was honey-mead and the spirit distilled from the birch tree, now it is the common and pernicious brandy. Otherwise they are a law-abiding people and thoroughly loyal, in spite of the tradition that there is always a secretly elected king among them. Industry, courage, honour and hospitality their chroniclers have always credited them with; so faithful indeed, says a letter of the eighth century, were their womankind, that wives immolated themselves on the funeral pyre of their husbands; and in those early times a custom prevailed which modern sensitiveness must repudiate, the custom of prematurely terminating the lives of the aged, it was prompted by the laudable motive of hastening their journey to the gods. As late as the year 1520, Lewin von der Schulenburg rescued an old man who was being dragged away into the forest by the younger members of his family—Abraham about to be sacrificed by Isaac. "Where are you taking him to?" he cried. "To God," was the grim answer. However, the tough old gentleman was placed beyond the reach of his zealous family, and survived twenty years as doerkeeper in the castle of his deliverer.—*Macmillan's Magazine.*

EARLY EARTHQUAKES.

Two periods stand out with especial prominence for the magnitude of their convulsions, and for the profound influence which these have had upon the scenery of England. The first of these periods lies far back in the dim mists of geological history. In the earliest glimpse that is obtainable of primeval Britain we can faintly descry a few scattered islets, bare perhaps of vegetation, or at least clothed only with plants of a humble grade, such as club mosses and ferns. Round these rocky prominences a wide but shallow sea swept eastward across what is now Europe, with here and there a ridge or island marking where some of the great mountain chains of the Continent have since been upheaved. To the north lay a mass of land that stretched across where Scandinavia and Finland now lie, and may also have extended westward into America—a wide arctic continent, out of whose waste came the materials that have served as the foundations for the superstructure both of Europe and of North America. Spreading eastward and southward across the site of the European Continent, the sea, which was probably an eastward extension of the original Atlantic Ocean, received a continual supply of mud, silt and sand, swept into it from the shores

of its islands and from the northern land. Slowly its floor sank down, and the sediments gathered there until the islands were one by one submerged and buried under an ever-increasing load of detritus. But as the supply of sediment seems to have kept pace, on the whole, with the depression, the sea never became abysmal. Its depth may not have greatly varied, but over its floor there came eventually to be accumulated a depth of sediment amounting to many thousands of feet. While these events were transpiring over the area of the future Europe, a long succession of submarine volcanic outbursts took place in the west, across the tract that now forms the basin of the Irish Sea. Thick sheets of lava and copious showers of ashes were poured forth, which spread out upon the floor of the sea, and probably in some cases built themselves up into volcanic islands. As one centre of eruption died out another would break forth from where are now the hills of Waterford and the headlands of Pembrokeshire northward to the borders of Scotland. But the volcanic energy at last expended itself. The volcanoes sank one by one into the sea, and over their submerged streams of lava and hardened sheets of ashes the sea-borne sand and mud once more gathered. As the downward movement went on not only were the volcanoes obliterated, but their very sites were buried under thousands of feet of sediment.—*Dr. Geikie, in Good Words.*

SEEDS.

We are sowing, daily sowing,
Countless seeds of good and ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich, brown furrows,
Soft with heaven's gracious rains,
Seeds that rest upon the surface
Of the dry, unyielding plain.

Seeds that fall amid the stillness
Of the lonely mountain glen;
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random on the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Seeds that lie unchangeable, unquicken'd,
Lifeless on the teeming mold;
Seeds that live and grow and flourish
When the sower's hand is cold;
By a whisper sow we blessings,
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death and life.

Thou who knowest all our weakness,
Leave us not to sow alone!
Bid Thine angels guard the furrows
Where the precious grain is sown,
Till the fields are crowned with glory,
Filled with mellow, ripened ears,
Filled with fruit of life eternal
From the seed we sowed in tears.

Check the forward thought and passions,
Stay the hasty, heedless hands;
Lest the germs of sin and sorrow
Mar our fair and pleasant lands.
Father, help each weak endeavour,
Make each faithful effort blest,
Till Thine harvest shall be garnered,
And we enter into rest. —*Selected*

MILITARY PRESSURE.

The pressure of the army staffs of Europe toward war is an element in the situation of which too little account is taken. The civil power is here so completely supreme that the opinion of the army counts for little, even in foreign politics, and in home politics does not count at all. Upon the Continent, however, the Governments, even when, as in France, they are nominally civil, rest ultimately upon vast armies, whose chiefs are as potent in affairs, and especially in foreign affairs, as leading statesmen. The Russian and Austrian Emperors look to the army as the mainstay of their power—there are men who say there is no true Austria except the Imperial army—and would regard any widespread discontent among their officers or any contempt for their action felt within the barracks as grave calamities. Even when not soldiers themselves—and they are both soldiers—those two sovereigns listen to their generals with deep attention; and when told that great military opportunities are passing away, or that grave military dangers may arise from delay, are as much influenced as an English Minister is when he perceives that his party is eager for a special course of action. They court, in fact, their most effective supporters. In France the Government is at times actually afraid of the army, which, if irritated, can overset it; and though that fear is not felt in Germany, where loyalty is a military passion, any "loss of heart" among officers is sincerely dreaded. That is a loss of the impulse which makes a cruel discipline tolerable, induces all classes to serve, and helps in the hour of danger to insure the sacrifices which can alone produce victory. An army which believes in its chief's capacities is a different instrument from an army which doubts them, and an indefinitely stronger one. If, therefore, the great group of picked and scientific soldiers who form the army staff of Germany report as their deliberate judgment that "the retention of Metz will in the next war save 100,000 men," or that the delay of a year will add five per cent. to the mobility of the French army, the German court, including Prince Bismarck, are compelled to listen with grave attention.—*The Spectator.*

British and Foreign.

MORAY Free Church Synod has invited the Assembly to meet next year in Inverness.

THE Rev. Stevenson Horne, Slamannan, has died suddenly in his fifty-seventh year. He was ordained in 1854.

THE Rev. Alexander Westwater, missionary in China, has died of fever, in his thirty-fifth year. He was a native of Dunfermline.

THE Rev. J. W. Whigham has been unanimously recommended to next Irish General Assembly as Convener of the Sustentation Fund.

THE closing lecture of a series by Rev. Peter Carmichael, at Park Church, Highbury, was on "The Covenanters," and attracted an audience which filled the building.

MR. JAMES MORTON, Greenock, is to preside at a conference of elders during the sittings of the Synod to consider the question of the better representation of elders in the supreme court.

DR. SOMERVILLE, Moderator of the Free Church Assembly, brought his evangelistic tour to a close on a recent Sabbath, by preaching to a large congregation in St. Stephen's, Perth.

DR. J. H. VINCENT, Chancellor of Chautauqua University, and Rev. James Chalmers, of New Guinea, are to be among the speakers at the next annual meeting of the Religious Tract Society.

DR. CHANCELLOR, of Belfast, and Rev. James Dick, M.A., the former, and John Martin, the present pastor, conducted on Sabbath the centenary services in the Reformed Presbyterian Church at Wishaw.

THE sum of \$1,025 was realized from a sale of work held in aid of the M'Coll memorial mission halls, in connection with the Newton Place U. P. Church, Partick, of which Mr. M'Ewan Morgan, M.A., is pastor.

THE old Scotch Independent Church in Glasgow, of which David Dale was one of the original pastors from 1760 till his death in 1806, commemorated recently the fiftieth year of opening the chapel in Oswald Street.

DR. THAIN DAVIDSON, of Irlington, is spoken of for the vacancy in Anderson Church, Glasgow. The congregation is in communication with him on the subject. Dr. Davidson has contradicted a rumour that he desired to leave London.

THE Rev. W. P. Begg, M.A., Augustine Church, Greenock, has been presented with a purse of sovereigns on leaving for Canada. He has been pastor of the congregation for six years, and it was mainly through his efforts that the new church was built.

THE Government propose to ask \$100,000 for the cost of the jubilee services in Westminster Abbey, by an ancient charter all timber that goes into the Abbey becomes its property, so all the galleries, barriers and scaffolding will be paid for by the nation and sold by the dean and his chapter.

MR. LACHLAN MACLAINE, Congregational minister, Leatherhead, Surrey, and Mr. George H. Moorehead, Irish Presbyterian Church, Leitrim, wish to join the Church. Their applications have been transmitted through Edinburgh Presbytery with a favourable recommendation to the Assembly.

THE Rev. John Smith, M.A., Edinburgh, at the English Presbyterian Synod said there is a growing feeling in Scotland that it is absolutely necessary they should have union. How it was to be effected they did not yet see, but the desire was growing in every branch of the Presbyterian Church.

It has been resolved to raise from \$10,000 to \$15,000 by public subscription to erect a place of worship for the West Coast Mission at Lochmaddy, in North Uist. There is no building in the district exclusively devoted to worship, the mission services being held in the school and those of the church in the court house.

THE Rev. Dr. Dobie, Shamrock Street, Glasgow, has been presented with addresses and a purse of sovereigns on the occasion of his semi-jubilee. There has been an increase during his pastorate of 200 on the membership, which now exceeds 1,000. Dr. Dobie also received a cheque for \$500 from a private friend.

THERE are now 504 congregations in the U. P. Church, with a membership of 182,063, an increase of eight congregations and 917 members on the year. The income in 1886 was \$1,867,725, being \$88,255 less than the preceding year, but the bulk of the decrease is accounted for by exceptionally large contributions in 1885 for church buildings. The average stipend paid was nearly \$1,200.

THE Rev. J. A. Broad, Dunbar, proposed at the Edinburgh Diocesan Council that in order to obtain full reports, the leading Scotch newspapers should be "subsidized" during the days on which the representative council met. Bishop Dowden, who was presiding, exclaimed amidst laughter: "The idea of subsidizing any of the leading newspapers!" Only the mover and Dr. Cazenove, his seconder, supported the absurd proposal.

MR. STURGEON, reviewing in his magazine the recently published "Treasury of the Scottish Covenant," by Mr. Johnston, of Dunoon, expresses admiration of the infinite pains the author has taken to make his work complete. "We have need in England," he says, "of more anchors, and we dare say that Scotland will be none the worse for a few such holdfast books as this, since they may hold weak ones in their places till the present storm is overpast."

THE Rev. James Stalker, M.A., Kirkcaldy, in accepting the call to St. Matthew's, Glasgow, said it had been one of his wishes to be a growing man, and the fascination for him was the prospect the call opened up for intellectual and spiritual stimulation from the life of the city and the religious enterprise of Glasgow. Rev. Norman L. Walker, of Dysart, remarked that as a preacher Mr. Stalker was unequalled in any denomination either in the Presbytery or Synod.

Ministers and Churches.

A FINE organ has been placed in Bank Street Church, Ottawa.

A NEW and handsome Presbyterian Church is being erected at Georgetown, Ont.

MR. D. D. McQUEEN, B.A., is expected in Edmonton to assist Rev. Mr. Baird in Presbyterian Church work in that district during the summer season.

THE Rev. George A. Francis, formerly of Goderich, late student at Knox College, has accepted a call to Rodney and New Glasgow, and has been inducted by the Presbytery of London.

THE Ladies' Aid of St. Andrew's congregation, Ferguson, have furnished the vestry of their church with a complete suite, consisting of centre table, settee, glass stand, hat rack and a large easy chair.

THE Rev. David Mitchell, pastor of the Presbyterian Church at Jersey City, and formerly of Belleville, was robbed lately of \$116 in cash, and a cheque for \$125. The money was taken from a drawer in his house.

THE Rev. Dr. Cochrane closed the twenty-fifth year of his pastorate of Zion Presbyterian Church, Brantford, on a recent Sabbath. From a small beginning the membership of the Church is now one of the largest in the denomination in Canada, being 630.

IT is stated on good authority that the Rev. Mr. McClelland, of Ashburn, has been offered a call from the congregation of Kentville, N. S.; salary, \$800 and manse. Mr. McClelland preached there one Sabbath last June when he was in the Lower Provinces.

ALL the Church of Scotland ministers have left the Province of British Columbia. Rev. R. Stephen, St. Andrew's, Victoria, has returned to Scotland; Rev. J. Christie, Comox, has gone to the United States; and Rev. Mr. Anderson, of Nanaimo, has gone to British Guiana.

ON the 17th inst. a Woman's Foreign Missionary Society was organized in Hespeler, in the Presbytery of Guelph. The officers are: Mrs. James Dickie, president; Mrs. Haigh, vice president; Mrs. Ferguson, Treasurer; Mrs. Lockhart, secretary. Rev. C. Haigh is pastor of the congregation.

THE Toronto Mission Union, which has been doing an excellent work in the city, will hold its third annual meeting in the Mission Hall, College Street, on the evening of Thursday, 2nd June. It is hoped that there will be a large attendance of those who take an interest in this important department of evangelistic effort.

THE services in connection with the thirty-second anniversary of the formation of the MacNab Street congregation, Hamilton, and the fifteenth year of Rev. Mr. Fletcher's pastorate, were held recently. Rev. Patrick McF. McLeod, of Central Church, Toronto, conducted divine services both morning and evening, large congregations being in attendance.

THE late Mrs. Christy Sinclair, of Glenbard, who was born in Tiree, Argyllshire, in 1809, and went to Nova Scotia with her father, John McLean, the Highland poet, in 1819, was well versed in Gaelic poetry, Highland legends, clan history and Scottish history in general. She was called "A Walking Celtic Encyclopedia." Until last October she lived with her son, the Rev. A. McLean Sinclair, at Springville, N. S.

A BRITISH COLUMBIA correspondent writes that the Methodist Conference has just been organized at Victoria by Rev. Dr. Williams. Two of their ministers resigned their connection with the ministry and membership, Rev. Mr. Percival, Victoria, to join the Presbyterian Church, and Rev. T. Haddon, to join the Reformed Episcopal Church. Several years ago one of their ministers left them and joined, or rather became a Universalist, or something like it; and later another joined the Church of England.

RECENTLY a large gathering of young converts and young people took place in the Presbyterian Hall, Fort Hope. It was devoted to praise and thanksgiving. Mr. Mitchell gave the key notes of praise from the Word of God. When the meeting was thrown open, a large number took part in a few words expressing their own gratitude to God for His goodness to them individually, many participated who had never before opened their lips in such a meeting. Arrangements were made at the close for a weekly meeting of the young people, and for their organization for work. Several new names were given in as applicants for Church membership.

ANNIVERSARY services were conducted in Burns Church, Ashburn, on Sabbath week, by the Rev. Professor McLaren, who ministered to the congregation there thirty-seven years ago. He preached able discourses, which were highly appreciated by overflowing congregations, morning and evening. At the afternoon service, the Rev. Mr. Liddy, of Myrtle, preached. On the following evening, a successful tea meeting was held, at which the Rev. Mr. McClelland, pastor of the congregation, presided, and the Revs. Dr. McLaren, of Toronto, Messrs. Reddit and Harris, of Brooklin, Carmichael, of Columbus, and McLennan, of Whitby, gave addresses.

THE Halifax *Presbyterian* refers to the death of the late Mr. Jordan, father of the much respected pastor of Erskine Church, Montreal. We have to record the death of another venerable and well known citizen, Mr. William Jordan, a retired merchant, who, for many years, was head of a leading dry goods firm in this city. Mr. Jordan was a man of blameless life and sterling integrity. His only son is the esteemed pastor of Erskine Church, Montreal, the Rev. L. H. Jordan. Two of his daughters adorn Presbyterian manse—one being married to the Rev. W. L. Cunningham, of New Jersey, and one to the Rev. Dr. Archibald, of St. Thomas, Ontario. A third daughter is Mrs. Professor Lawson, Halifax. Mr. Jordan was for some years in frail health. He was eighty-six years of age.

THE Rev. John Stewart, minister of Dennistown Free Church, Glasgow, Scotland, has been commissioned by the Free Church as delegate to the General Assembly at Winnipeg. He is expected to arrive in Montreal this week, and, after spending a few days there, goes on to Ottawa, thence to Toronto and Brantford, preaching at the latter place on the 5th June. Mr. Stewart is an old friend and college mate of Dr. Cochrane, both having studied at Glasgow University. We understand that Dr. McTavish, of Inverness, is also appointed, although it is uncertain of his going on to Winnipeg. We are sure that both these brethren will receive a cordial greeting from the Assembly and other brethren they may meet in the course of their visit.

THE Kingston *Whig* says: Rev. Mr. Boyle, of Paris, and, by the way, a graduate of Queen's University, has been bearing the lion in his den, which is something that every minister is not inclined to do. He had a man in his congregation who held a front pew, and was personally respected, but this man asked for a wholesale liquor license, for use in the county of North Brant, in which the Scott Act is in force. There was opposition, and Rev. Mr. Boyle went before the license commissioners to resist the application. He said he was opposed to the liquor business, and to all who were in it. There were members of his congregation that could not fight the temptation, and he had prayed with them at twelve o'clock at night for power to fight. He wanted it made impossible for them to get any liquor; and the commissioners heard him and decided not to grant the licence. Is there a minister in Kingston who dares to imitate him?

IN August, 1878, a few persons met in St. John's Church, Almonte, about a dozen—to consider the advisability of forming a Woman's Foreign Mission Society. The Rev. Dr. and Mrs. MacLaren were present. The question before the little group was, Shall we go on, or shall we drop the undertaking in the meantime? "I have seen many things have as small a beginning as this, and prosper," said Mrs. MacLaren. The remark seemed to be the turning point in the meeting. It was resolved to organize, which was done. That year \$50 was raised for the good cause. The society was a union one, being made up of the women of both congregations. In 1879 a similar society was formed in Carleton Place, and one at McDonald's Corners was formed about the same time. In 1883 organized. In 1884 eight places were organized. In 1885 two auxiliaries and three mission bands were organized. In 1886, two mission bands. To-day there are fourteen societies and five mission bands, with 470 members. In the bounds of the Presbytery there are thirty congregations. The following amounts have been contributed during the year that has closed: Auxiliaries—(1) Almonte, \$243.17; (2) Ashton, \$47; (3) Arnprior, \$129.33; (4) Carleton Place, \$187.20; (5) Balderson, \$47.80; (6) Clayton, \$30.25; (7) McDonald's Corners, \$15; (8) Perth, \$178.00; (9) Pembroke, \$70.70; (10) Ramsay, \$49.27; (11) Renfrew, \$101.84; (12) Ross, \$29.30; (13) Smith's Falls, \$127.60; (14) White Lake, \$40. Total, \$1,297.36. Mission bands: (1) Almonte (St. Andrew's), \$33.36; (2) Juvenile (St. Andrew's), \$6; (3) Almonte (St. John's), \$85; (4) Pembroke, \$58; (5) Perth (St. Andrew's), \$141; (6) Perth (Knox), \$80; total, \$403.36. In all the amount raised is \$1,700.82. The above figures indicate progress, in view of which these societies may thank God and take courage. There are several places yet where societies may be formed in the bounds, as also mission bands. In these days when the Lord is putting it into the hearts of so many young men to offer themselves for the foreign field, it is but reasonable that Christian people bestir themselves to put money into the treasury of the Lord. It is the work of the Church to preach the Gospel for a witness in all the earth. With the help of God the work can be done.

PRESBYTERY OF ORANGEVILLE. At the meeting of this Presbytery, held in Orangeville on May 3, there were present eleven ministers and two elders. The Assembly's remits on marriage and ecclesiastical co-operation were adopted. In pursuance of the recommendation of Assembly, the Presbytery appointed committees to confer with vacancies with a view to hastening settlement. Dr. Burns, of Halifax, was nominated as Moderator of Assembly. Mr. John McLean applied to the Presbytery to receive the status of catechist. A committee, which was appointed to confer with Mr. McLean, reported favourably. The application was deferred till next meeting. Messrs. Craig, minister, J. McClure and C. Graham, elders, were appointed to attend the General Assembly in place of Rev. G. Ballantyne, and Messrs. Wood and Barclay, who resigned. Leave was granted to Mr. Craig to moderate in a call at Caledon East and St. Andrew's, Caledon, and to Mr. McFaul to moderate at Ballinafad when the people are prepared. Circular letters were read, intimating that application would be made to the General Assembly for the reception of Rev. R. H. Craig and Rev. John McLeod, of the Congregational Church; Rev. Isaac Baird, of the American Presbyterian Church, and Rev. W. H. Spence, of the Methodist Church in Canada. The next regular meeting of Presbytery will be held in Orangeville on July 12, at eleven a.m.—H. CROZIER, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery met in Hensall on the 10th inst. Rev. Mr. Stewart presented the report of the Finance Committee, showing the average contributions per member and family for the year 1886. It was agreed to apply to the General Assembly for leave to receive Rev. Dr. McLeod, a minister of the Presbyterian Church, New Zealand, as a minister of this Church. The call to Rev. Mr. Stewart, of Clinton, from Erskine Church, Hamilton, was disposed of. Mr. Stewart left the matter in the hands of the Presbytery, and the Presbytery refused to translate him. Messrs. John McGillivray, M.A., and J. W. Orr, after undergoing the usual examination, were licensed to preach the Gospel. A call moderated in at Berne was set aside, and Rev. Mr. McCoy authorized to moderate in a new call when required to do so by the Session. Rev. Mr. Thompson stated that four students of

Knox College would be in this Presbytery about the end of this month to address congregations on Foreign Missions, viz., Messrs. Goforth, McKenzie, McGillivray and Webster. The aforesaid young men have resolved to go as missionaries to the foreign field, and they are giving their services for nothing for some months addressing congregations, for the purpose of awakening a deeper interest on the part of our people in Foreign Missions. On motion of Rev. Mr. McDonald, the Presbytery expressed gratitude to God for putting it into the hearts of those young men to tender their services for the foreign field, and hoped that our people would accord them a hearty welcome. Circular letters respecting the reception of the following ministers as ministers of the Presbyterian Church in Canada, were read: Rev. J. H. Craig, of the Congregational Church; Revs. N. Smith and W. H. Spence, of the Canada Methodist Church; Rev. John McLeod, of the Congregational Church; Rev. Isaac Baird, of the American Presbyterian Church, and Rev. W. B. Begg, of the Church of Scotland. Dr. Ure having resigned his commissionership to the General Assembly, Rev. Mr. McDonald was appointed in his place. The following elders were appointed such commissioners in the place of Messrs. M. Y. McLean, W. Carnie and Joseph Dobie, who resigned, viz., Messrs. McCaughey, of Seaforth; W. Turnbull, of Grand Bend, and S. Carnochan, of Edmondville. The next regular meeting of the Presbytery is to be held in Goderich, on the second Tuesday of July, at eleven a.m.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF REGINA.—This court met at Qu'Appelle Station on the 3rd of May. A good number of ministers and missionaries were in attendance. The Rev. A. Urquhart, of Regina, occupied the chair. The greater part of two sessions was occupied in business of a private nature. The Rev. A. Andrews, of the Methodist Church, was invited to sit and correspond, and in the evening, spoke upon a proposed method of co-operation in missionary labour in the North-West. A motion was agreed to, referring the matter to the Home Mission Committee, with instructions to prepare a deliverance on the subject and submit it at the meeting in Portage la Prairie. Mr. A. B. Winchester appeared for examination which was sustained, and it was resolved to apply to the Synod for leave to take him on public probationary trials. An overture in favour of the division of Presbyteries was submitted and approved of, and ordered to be transmitted to Synod and Assembly. It was decided to inform the Presbytery of Columbia of this overture, so that a decision may be come to as to the division of the work in the mountains. Mr. John McKay, of Mistawasis Reserve, and Mr. C. McKillop, of Lethbridge, were appointed commissioners to the Assembly in room of Messrs. Herald and Dr. Jardine, resigned. Mr. Hugh McKay was appointed to support the overture and elders labouring as catechists in the room of Mr. Herdman, resigned. Notice was given of four applications for admission of ministers of other Churches. Mr. Urquhart and Mr. T. Pirret were appointed to act as assessors in conjunction with the Session at Moosejaw. In the evening, when there was a fair attendance of the people, the Foreign and Home Mission reports were submitted, and evidence given of prosperity in both departments of the work. A report on the State of Religion was also received. It was agreed to grant moderation in a call to Prince Albert, and to ask the congregation to increase the stipend promised. An interim session was appointed for Grenfell with Mr. Goldie as Moderator. A resolution was passed in regard to work among the Indians on Stony Plain. The names of Messrs. John D. McMillan, G. Evans and W. Murray were ordered to be placed on the list of applicants for work in the Home Mission field. The Examining Committee were enjoined to examine Mr. D. McMillan, who made application for ordination, and the Presbytery resolved to meet at Wolseley on the first Tuesday of July, and, if the trials be sustained, ordain Mr. McMillan at that meeting. ALEXANDER HAMILTON, *Pres. Clerk*.

PRESBYTERY OF BRANDON.—This Presbytery met in Knox Church, Brandon, on Tuesday evening, May 3, and remained in session for two days. An important part of the business was the reception and consideration of the reports of Standing Committees on Temperance, State of Religion, Sabbath Observance, etc. The Report on Sabbath Observance was heard with great interest, and the discussion that followed indicated a lively interest in, and deep sense of, the importance of this matter. The following motion was unanimously agreed to by the Presbytery. The Presbytery deplore that there is so much travelling by train on the Sabbath Day, and would earnestly press upon all our people the necessity from abstaining from such travel, as it is plain to all that if the sanctity of this day be not observed by those who are professing Christians there will be a growing disrespect among those who make no profession of religion. The committee recommend that each minister and missionary labouring in the bounds should, both in their public ministrations and private intercourse with the people, endeavour to educate the public sentiment as to the sanctity of the Lord's Day; that the parents and Sabbath school teachers be deeply impressed with the necessity of training up our youth to a proper estimate of the Lord's Day, both by precept and example. The committee, believing that Sabbath visitation is a fruitful source of Sabbath desecration, it should be denounced, and faithful attendance on divine service and other religious exercises be enjoined as the legitimate means of edifying the body of Christ. In the Report on the State of Religion, the neglect of family worship in many homes was referred to with sorrow, and ministers were counselled to call attention to the grave necessity of such devotional exercises. The Foreign Mission Committee introduced Messrs. Jack and Ben, Indian delegates from the Birdtail Reserve. They spoke with confidence and fluency, sketched the work that had been done, and was yet to be done among them, referred with gratitude to the kindness of the Presbytery, and expressed their earnest desire to have a white man labour among them, a minister and teacher; to have some one teach them to work like the white man at shoemaking, baking, farming, etc. A

deputation was afterward appointed to visit the reserve, and effect satisfactory arrangements. A call from Birtle in favour of the Rev. Mr. Hodnett was submitted, and was laid on the table until a deputation should visit the field, with a view to increasing the subscription toward the minister's stipend. A call from Binscarth in favour of Rev. John L. Simpson was submitted, and it was sustained as a regular Gospel call, and placed in the hands of Mr. Simpson, who signified his acceptance of it. The induction was fixed to take place on May 22. Arrangements were made whereby the induction of Rev. John F. Duxan into Knox Church, Brandon, will take place on the evening of June 29. The report from the General Assembly anent the continuance of the Synodical Home Mission Committee was considered, and, after a lengthy discussion, the court declared itself in favour of the continuance of the committee. The action of the Assembly's Home Mission Committee in cutting down the grants to certain congregations on the Augmentation Fund was felt to be a very serious matter. In some cases it appeared a positive injustice to do so, and the Presbytery passed resolutions asking that the full grants be given. It was agreed that the next meeting of Presbytery should be held on July 22, in the First Presbyterian Church, Brandon.

OBITUARIES.

JAMES LAIDLAW.

James Laidlaw, who died in Georgetown, Ont., on July 22, 1886, at the ripe age of ninety years, was the son of James Laidlaw and Helen Scott, of the parish of Ettrick, Selkirkshire, Scotland, and great-grandson of William Laidlaw, "the far-famed Will o' Phaup," grandfather, by his daughter Margaret, to the poet Hogg, "the Ettrick Shepherd." He was also the great-grandson of Walter Biggar, whose daughter Margaret was mother of the late Rev. Professor Robert Balmer, D.D., of Berwick, and whose father, William Biggar, was one of the elders of the Ettrick Church during the ministry of the famous Scottish divine, the Rev. Thomas Boston, and is specially mentioned in Boston's Memoirs as having been very dear to the great preacher. Helen Scott, the mother of the subject of this sketch, was the sister of the late Rev. David Scott, of the parish of Castleton. Mr. Laidlaw emigrated from Scotland on June 3, 1817, his twenty-first birthday, and arrived at St. John, N. B., on August 21, after a voyage of eighty days. Shortly afterward he was engaged as a school teacher at Economy, N. S., where he remained till the autumn of 1820. On December 5, 1817, he wrote a letter, which is still in the possession of members of his family, to his father in Scotland, giving a minute description of this country, and advising the family to come out and settle somewhere in Western Canada. Accordingly, the following year, the father, two brothers and a sister, the late Mrs. Robert Murray, of Esquimes, emigrated to America. After spending the winter in the State of New York, they came to Little York (Toronto), and in the year 1819 went out about forty miles to the westward, into what was then a dense, uninhabited forest, and settled in the centre of the region that has ever since been known as the Scotch Block of the township of Esquimes. Here they were joined the following year by James, from Nova Scotia. In this rich agricultural district, after their father's death in 1829, the three brothers, Andrew, James and Walter, spent their lives as farmers, taking a deep interest in everything pertaining to the welfare of the community. The Presbyterian Church, known as Boston Church, Esquimes, was built on the farm of the eldest of the three brothers, Andrew, who was known near and far as a model Presbyterian elder, and whose quiet home for half a century gave hospitable welcome to countless Presbyterian ministers. The youngest of the three brothers, Walter, was father of the late Dr. Laidlaw, of Milton, Ont., and of William Laidlaw, Esq., Q.C., barrister, Toronto, and grandfather of the Rev. Walter Laidlaw, of Toronto, N. Y. The Rev. Robert J. Laidlaw, pastor of St. Paul's Presbyterian Church, Hamilton, is a son of James, the subject of this sketch. Like his father and brothers, two of whom never visited Canada, James Laidlaw was a man of rare integrity. He was also endowed with a mind and memory of remarkable clearness, which remained bright to the last, showing no sign of weakness or decay in any way, even when his physical strength was completely gone. His only daughter (Margaret), his only surviving son (the Rev. R. J. Laidlaw, of Hamilton), and other friends and acquaintances from near and far watched with him during his last days, which, owing to the vigour of his richly stored mind, the extraordinary retentiveness of his memory, and the strength and clearness of his faith, were days of unusual privilege. Throughout his long life the Bible had been his main text book and guide. His knowledge of its contents was remarkable, and his confidence in its promises unbounded. The aptness with which he called its most precious portions to his lips as he went down into the valley, and, indeed, until he reached the river's brink, was something truly inspiring.

To the last, Mr. Laidlaw was a lover of children, and by a beautiful coincidence he ended his life at ninety, as he began it at twenty-one as a teacher. Until after he had passed his ninetieth birthday, little Telfie McKay, the son of a near neighbour, came in day after day to be taught by the venerable man. And when the teacher grew too weak to teach, as death drew near, his little scholar came in to inquire for him, or to place a few fresh-plucked flowers in his trembling hand. The scene was one not soon to be forgotten. By another happy coincidence, after he had passed his ninetieth birthday, one of his long-cherished desires was singularly gratified. He wished to meet some friend from the scene of his early labours as a teacher, that he might inquire after his pupils of nine-and-sixty years ago, to whom, and to whose home and friends, he never ceased to be strongly attached. When the General Assembly of the Presbyterian Church in Canada met in his son's church at Hamilton, in June last, it so happened that there was present from Economy, N. S., a venerable elder, Mr. James Hill, the son of one of Mr. Laidlaw's early friends. Mr. Hill gladly visited his father's friend, and to both the day

was one of much enjoyment. Mr. Laidlaw was already seized of his last illness, and was happy, knowing that the time of his departure was at hand, and on this account the meeting was all the more precious to him. Though feeble and suffering, so remarkable was his memory that he was able to enquire by name for those whom he had taught far more than three score years before; but what was his surprise to find that with scarcely an exception they were all gone, and that many of them had died of old age, while he, their teacher, still remained behind! It is interesting to note that while he came to America in advance of his companions, he was the last survivor of them all. One or two of the original settlers of the Scotch Block of Esquimes still remain, but none who had reached the age of manhood at the time the settlement was formed.

Mr. Laidlaw led a quiet life, but he sowed seed which will yet produce a rich harvest. His wide and accurate information, which increased to the last through his life-long habit of reading and reflection; his pure and exemplary life, coupled with his kind, amiable and cheerful disposition, endeared him to all, old and young, who came within the circle of his acquaintance, and gave him an influence for good which only those who are possessed of his meek and quiet spirit, and are spared, as he was, to become fully ripe, are ever privileged to exert.

GEORGE DAVIDSON.

On Wednesday, May 4, George Davidson passed away at his residence on Ontario Street, Kingston. Ever since the demise of Mrs. Davidson, about two years ago, he had been declining in health. On April 21 he was confined to his room for the first time, and subsequently slowly sank until relieved by death. His end was calm and peaceful. His two daughters, Mrs. M. W. MacLean, of Belleville, and Mrs. W. G. Craig, of Kingston, their husbands and children, were with him, and his parting with them was affectionate and impressive. He remained conscious to the last, and, as his voice failed, his lips were seen to breathe a prayer, and a faint whisper told that those most dear to him on earth were the objects of his tender solicitude. He was seventy-seven years of age, and for over fifty-five years of this period was an estimable citizen of Kingston.

The deceased gentleman emigrated to Kingston from the south of Scotland about 1832. A few years later he brought his parents to Kingston, located them on his farm in Camden township, and thence years afterward they were laid to rest. In his early years he was a carpenter, and was employed by John Malcolm, a prominent contractor. Later he entered the business of a contractor himself, and one of his first enterprises, along with Hon. Alexander Mackenzie, was the erection of one of the Martello towers that guard the entrance to the city. Many of the prominent buildings in the city were also constructed by him. About 1850 he became the leading member of the firm controlling the Kingston foundry, and ever afterward had an interest in the company. He saw the business increase, until it was considered one of the best marine foundries in Ontario. In business Mr. Davidson was energetic, able and, above all, conscientious. It is only within the last six months that his familiar face has been missed from the office of the foundry.

Politically, he was a power. He was a thorough Conservative, though not narrow in his views, and up to the last fifteen years was a controlling factor in local elections. He was an able exponent of political questions, and a patriotic follower of Sir John Macdonald, whom he admired, and whom he was largely instrumental in putting into public life. He was a member of the City Council. In 1867 he was the choice of his colleagues at the board for the mayoralty, an office he filled with dignity and efficiency. In 1872 he retired from municipal life.

Much of the history of St. Andrew's Church dies with Mr. Davidson. He was one of the links that bound the past with the present. For half a century he was prominently connected with the Presbyterian cause. In 1837 he was ordained an elder, and the duties of that office he capably filled until his death. He was also one of the managers and trustees of the Church. For over forty years, too, he was identified with the Sabbath school, acting both as a teacher and as superintendent. For many years he conducted a young men's Bible class at his home, then on Queen Street, and here, among others, many of the ablest ministers of the Presbyterian Church were instructed in godly precepts, and their lives directed in a way that has ever endeared them to the deceased gentleman. In 1873 an address, accompanied with a valuable testimonial, was presented to him by the congregation of St. Andrew's Church.

Mr. Davidson was a prominent and valued member of the synod of the late Church of Scotland. His wise counsel and administrative abilities were greatly appreciated by the clerical and lay members of that august body. He was also warmly attached to Queen's University, and was, with the late Hon. John Hamilton, one of its earliest supporters. In its darkest trials he proved a valuable friend. Both by means and indefatigable energy he sustained the institution, and it was with pride he watched its growth. He will be greatly missed at the university trustee board. He was one of the founders of the Mechanics' Institute, and in early years took a deep interest in a debating society, of which the Hon. Alexander Mackenzie and Hon. Oliver Mowat were members.

It was, however, as a man that the deceased gentleman was most appreciated. He was able, upright and fair, tenderly affectionate and truly Christian. In all the walks of life he was esteemed for his consistency and integrity. He was thoroughly real in everything, and his daily practice bore the fullest testimony to the belief he professed. Upon his coffin can be laid "the white flower of a blameless life."

George Davidson was married in 1842 to a sister of Mr. John Carruthers. Two children survive and these he loved. They in turn bestowed the wealth of affection upon him. The home life of Mr. Davidson was all that one could desire. The funeral services were conducted by Rev. John Mackie, M.A.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 5,
1887

THE MANNA.

Ex 16
4-12

GOLDEN TEXT.—"Jesus said unto them, I am the bread of life." John vi. 35.

SHORTER CATECHISM.

Question 24.—Moses foretold that when Christ came He would exercise the office of a prophet. A prophet foretells future events, and this Christ has done more fully than any former prophet ever did. The answer to this question rightly implies that the term prophet means more than this. A prophet is one who speaks for God. As Christ is the one all-availing High Priest, so He is high above all others in the prophetic office. He spoke as never man spake in His revelation of God's will to us. The instrument by which He now speaks to us is the Word of God, and the agent by whom its precious truths are savingly applied is the Holy Spirit.

INTRODUCTORY.

After the Israelites had experienced God's marvellous deliverance at the passage of the Red Sea, they passed southward through the wilderness of Shur, on the eastern shore of the Gulf of Suez. They suffered from scarcity of water before they reached Marah, where the bitter waters were sweetened by casting in certain trees. Then they proceeded to Elim, where there were twelve wells of water and seventy palm trees. Next they advanced into the wilderness of Sin, where they experienced great scarcity. The people began to fret and murmur. So distressing did their present condition seem that Egypt with its slavery seemed preferable, because there they had at least plenty. We are too often disposed to magnify present trials, and to forget greater ones from which we have been delivered. They complained to Moses, and upbraided him for leading them out of Egypt. They forgot God's purpose, and their recent deliverances. In all his perplexities Moses called upon God, who graciously answered His servants' prayers. He does so now.

I. Heavenly Supplies.—The way from bondage to blessedness is long and difficult—all the more difficult because of unbelief. It is as easy for the Almighty to work miracles in the desert as at the Red Sea. His kingdom ruleth over all. His promise is, "I will rain bread from heaven for you." The manna, which was to be the staple food during the wilderness wanderings, was clearly a miraculous bestowment. There is a substance, which exudes from shrubs still found in the Sinaitic peninsula, which is called manna, but it is different in kind, and too limited in quantity even to suggest a natural explanation of the food provided for the Israelites in the desert. It was given daily, and was to be gathered daily. It fell on the ground like hoar frost, was white in colour and sweet to the taste. It could be ground and baked. There was enough for all, but it had to be gathered each day, with the exception of the Sabbath. The supply of their daily food was hured to teach them important spiritual truths. It was daily bread and God given. It taught the lesson of dependence on God. It taught them also to be frugal and industrious. On the sixth day they were instructed to gather a double portion. Sabbath was not first instituted at Sinai, but in Eden, and here, before the giving of the Ten Commandments, they were taught to keep that day in holy rest. This divine bounty was also to serve as a test of their faith and obedience, as all our mercies are. Prosperity is sometimes a severer trial of faith than adversity. It has generally been explained that the Hebrew word manna means What is it?—the expression of surprise with which the Israelites greeted the first appearance of the wondrous supply. By some it has been suggested that from inscriptions recently deciphered on Egyptian monuments there was a substance similar in appearance, though differing in others, with which they were familiar, called by the same name, and that when they first saw the miraculous food in the wilderness they exclaimed, It is manna.

II. Divine Manifestations.—God supplies the wants of His children: He supplies all their spiritual wants. The Israelites may not have been so conscious of their spiritual as they were of their bodily hunger, but their restlessness and murmuring were clear evidences of it. Moses and Aaron said unto the people, "At even then ye shall know that the Lord hath brought you out from the land of Egypt." They had blamed Moses for bringing them into the wilderness. But when the evening supply of quails was gathered, and the evening meal eaten, they would be reminded that God had delivered them from bondage and was providing for them abundantly. "And in the morning then ye shall see the glory of the Lord." Thus with each new day they would see in God's regular and ample provision a manifestation of His glory. They might be faithless and given to murmuring, but He was faithful to His promises. When Aaron explained to the people the provision God had made for them and the conditions according to which it was to be received, they looked toward the wilderness and beheld the glory of the Lord appeared in the cloud. The guiding pillar was more than an indication of the direction in which they were to march; it was the Shekinah, the symbol of the Divine presence. At this particular time it may have assumed an unusual brightness, impressing their minds with a sense of God's nearness to them, that they should trust Him, and that it was sinful and foolish to murmur against Him or His divinely commissioned servants. Then the Lord repeats his purpose to Moses which again the leader is to state to the people, closing with the words, "And ye shall know that I am the Lord your God." God's daily benefits would be so convincing that they would possess daily experimental knowledge that God stood in such close relation to them. To them this would be great source of strength and comfort. There are still more abundant and convincing reasons why we should possess like assurance.

Sparkles.

MOTHER: How do you like Mr. de Snoodle? Daughter: Oh, he's just lovely—such an educated man! I didn't understand half what he was talking about.

WKS's World's Wonder or Family Liniment, a superior remedy for neuralgia, rheumatism, lame back, sprains, bruises, cuts, burns or wounds. Cheaper, goes further, lasts longer than any other. All druggists.

An old lady went to the Episcopal Church. The sexton gave her a seat not very far forward. She turned to him, and, spying the lectern—a spread eagle—said: I am deaf; I wish you would give me a seat farther front, near the faecal.

If every envelope was addressed with an Esterbrook Falcon Pen before enclosing the letter, it would lighten the work of the Dead Letter office materially.

"I HAVE three witnesses who will swear that at the hour when this man was robbed I was in my own chamber, taking care of my baby." "Yes, your honour," glibly answered the prisoner's counsel, "that is strictly true. We can prove a lullaby, your honour."

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.

In its fashion column, an American paper has the following: Miss Davis wore a beautiful dress of black satin, decollete, gold embroidered flounces and morchal real roses. Mrs. L. S. Colyar looked lovely in a handsome costume of sapphire blue velvet, entwaine, trimmed with indescant possumentries.

WEST'S PAIN KING—the household remedy. Always useful. Never fails to cure cholera morbus, pains in stomach or bowels, cramp, colic, chills or summer complaint. Twenty-five cents. All druggists.

"TELL your mother, Johnny," said his kind maiden aunt, as she placed a piece of cake in his hand, "that I was very sorry your sister couldn't come." "And who will I say," replied little Johnny, with an air of strategy, "if mamma asks where is sister's piece of cake?"

LIABLE TO HAPPEN Sudden attacks of colds, sore throat, croup, swollen glands, rheumatism, neuralgia, and similar troubles, are very liable during the winter and early spring. As a prompt remedy there can be nothing excel Yellow Oil. "I never feel safe to be without it," says Mrs. Henry Dobbs, of Beridale, Ont.

A MINISTER had occasion to go into a store to inquire for Dr. Abercrombie's works, "The Intellectual Faculties," and "The Philosophy of the Moral Feelings." When asked for them the bookseller solemnly replied: "I know I have not any moral feelings, and I don't believe I have any intellectual faculties!"

WEST'S LIVER PILLS.—Genuine wrapper in blue—the standard remedy for liver complaint, dyspepsia, indigestion and sick headache. All druggists.

MRS. PARISHIONER: Is it possible? And so your wife is a deaf mute? American Minister: Yes, she was born so. Mrs. Parishioner: How terrible she must feel the affliction. American Minister: On the contrary, she is the happiest minister's wife in the country. Mrs. Parishioner: Indeed? American Minister: Yes; she never hears a word the congregation says about her.

SINCE LAST OCTOBER I have suffered from acute inflammation in my nose and head. For a week at a time I could not see. I have used no end of remedies, also employed a doctor, who said it was impure blood—but I got no help. I used WY's Cream Balm on the recommendation of a friend. I was faithless, but in a few days was cured. My nose now, and also my eyes are well. It is wonderful how quick it helped me.—MRS. GEORGIE S. JUNSON, Hartford, Connecticut.

SOME would-be way sent Henry Ward Beecher a letter, containing on a sheet of paper only the words, "April Fool." Mr. Beecher opened it, and then a delighted smile beamed over his face, as he exclaimed: "Well! I've often heard of a man writing a letter and forgetting to sign it, but this is the first case of a man signing his name and forgetting to write the letter!"

HYPOCRISY may remain practically undetected; it never passes altogether with suspicion.—Mary Linskill.

OFF WORK.—"For two years I was not able to work, being troubled with dyspepsia. One bottle of Burdock Blood Bitters relieved me, three bottles cured me as well as ever." John A. Rappell, of Farmersville, Leeds Co., Ont.

He is happy whose circumstances suit his temper, but he is more excellent who can suit his temper to any circumstances.

Horsford's Acid Phosphate. 27/52 For Impaired Vitality.

Dr. F. SKILLM, Pulaski, Tenn., says: "I think it is a reliable medicine for impaired vitality."

Walters' Patent Metallic Shingles



They make the most durable metal roof known. They make the cheapest metal roof known. They are attractive in appearance. They lessen your insurance. They are one-third the weight of wood. They are one-ninth the weight of slate. They can be put on by ordinary workmen. A good roof is as important as a good foundation. Send for circulars and references. Sole manufacturers in Canada. McDONALD, KEMP & CO., Cor. River and Gerrard Sts., Toronto, Ont.

Advertisement for Dr. E. C. West's Dandelion for the Liver, Blood, Stomach, and Kidneys. Includes a large graphic of the word 'DANDELION'.

Infallible Blood Purifier, Tonic, Diuretic, Loss of Appetite, Indigestion, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Eczema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable. JOHN C. WENZ & Co., Toronto Ont.

Advertisement for Hacyard's Pectoral Balsam, featuring a tree illustration and text: 'HACYARD'S PECTORAL BALSAM CURES COUGHS COLDS HOARSENESS ETC.'

Advertisement for Esterbrook Steel Pens, showing an illustration of a fountain pen and the text: 'ESTERBROOK STEEL PENS'.

Popular Nos.: 048, 14, 130, 333, 161 For Sale by all Stationers. MILLER, DON & CO., Ag's., Montreal.

USE PROF. LOWE'S SULPHUR SOAP for Prickly Heat, Nettle Rash, Nettle Eruption, Itch, and all disordered conditions of the skin.

THE "EMPRESS" MACHINE 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.

GREAT HUMBUGS TUMBLE.

OVERMATCHED BY ST. LEON WATER.

To H. M. Cobille, Dealer in Pure Family Groceries, Stationery, St. Leon Water, Etc.

DEAR SIR,—Kidney Disease afflicted me for years. A few hours' work tired me. Tried Warner's and other patent cures, plasters, etc. Grew worse. At Last Got Your St. Leon Water. Work for two weeks, pain in back all gone. Can now work full time. Puff drugs and plasters have thrown all to the winds. Yours, JAMES BAIN, 5 Clara Street, Toronto.

This invaluable natural water is sold by all retailers at 30 cents per gallon. Also wholesale and retail by

The St. Leon Water Co., 101 1/2 King Street West, Toronto.

Large advertisement for Burdock Blood Bitters with stylized text.

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

Advertisement for Spencerian Steel Pens, featuring the text: 'SPENCERIAN STEEL PENS Are The Best'.

English Make. Established 1860. USED BY THE BEST PENMEN. Noted for superiority of metal, uniformity and durability. Sold by all Stationers in United States and Canada.

Advertisement for Pozzoni's Medicated Complexion Powder, featuring a large 'P' and text: 'POZZONI'S MEDICATED COMPLEXION POWDER'.

SOHO Ornamental Iron Works.

Manufacturer of Fencing, Iron Cresting, Gallery Fronts, Altar Scrolls, Sash Weights, Flower Stands, Finials, Seat Ends, Brackets, Statuary, Weather Vanes, Fountains, Aquariums, Lawn Seats, Cupboards, 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.

Advertisement for Hacyard's Yellow Oil, featuring a graphic of a yellow oil can and text: 'HACYARD'S YELLOW OIL CURES RHEUMATISM'.

FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

CLINTON H. MENEELY BELL COMPANY TROY, N.Y., MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

Advertisement for McShane Bell Foundry, featuring an illustration of a bell and text: 'McShane Bell Foundry Finest Grade of Bells'.

Advertisement for Buckeye Bell Foundry, featuring an illustration of a bell and text: 'BUCKEYE BELL FOUNDRY Bells of Pure Copper and Tin for Churches, Schools, Farms, etc. FULLY WARRANTED. Catalogue sent Free.' VANDUZEN & TIFT, Cincinnati, O.

Advertisement for Meneely & Company, featuring an illustration of a bell and text: 'MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1828. Church, Chapel, School, Fire Alarm and other bells: also Chimes and Peals.'

Advertisement for Burlington Route (C.B. & O.R.) featuring a train illustration and text: 'TRAVEL VIA Burlington Route Through Trains with Dining 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, OMAHA, KANSAS CITY, CITY OF MEXICO, ST. PAUL, MINNEAPOLIS, PORTLAND, ORE., ST. JOSEPH, ATTERSON.' For Tickets, Rates, Maps, &c., apply to Ticket Agents of connecting lines, or address T. J. POTTER, H. B. STONE, PAUL MORTON, 1st V. P., G. M., O. P. & T. A.

For a Pronouncing Dictionary containing 22,000 words, 320 pages, send 16c. in stamps to Paul Morton, Chicago.

Advertisement for The Best Portrait Ever Made, featuring text: 'THE BEST PORTRAIT EVER MADE of the HON. ALEX. MACKENZIE, in the fine large Litho. form, nearly life-size, by MacLure & Macdonald, 100 St. James, London, Eng. worth \$3.00 retail. Sent FREE to everyone who subscribes before the 1st of next month, to THE HOME PRESS. A high-toned, 16 page literary & household Magazine. Only 50 cents per annum. Address: The Home Treasury, Toronto.'

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

Advertisement for Canada Stained Glass Works, featuring text: 'CANADA STAINED GLASS WORKS MEMORIAL WINDOWS HOUSEHOLD GLASS'.

CARBOLIC SMOKE BALL.



"Oh, Grandma, I have often heard you say
What a suffering life you've led!"
"Why, yes, dear child, both night and day.
Those pains and aches afflict my head."

Why, Grandma, that's catarrh, that's all,
And I can cure it with all ease,
By snapping this Carbolic Ball
Under your nose to make you sneeze."

"Then you will feel so clear and bright,
And be relieved from every pain,
You'll praise the Lord both day and night,
That you can feel so well again."

Catarrh, Granulated Eyelids, Neuralgia, Colds, Asthma, Bronchitis, Catarrhal Deafness, Snoring.

Catarrh, Asthma, Hay Fever, Bronchitis, Neuralgia, Headache, Croup, Sore Throat, Eyes, Ears, Etc.

This CARBOLIC SMOKE disinfects the poison in the mucous membrane of the head, throat, bronchial tubes and lungs, upon the same principle as Carbolic Acid would act upon the diseased and poisonous air arising from a patient in a sick room. It is perfectly harmless, eating up the poison that causes the disease. It is put up in "LITTLE BALLS," that can be used at home, or on the street, in the office or counting room with perfect ease. A FREE TEST AT

Room "A," 49 King Street West, Toronto, Canada.

A Good Agent Wanted in Every Town in the Dominion.



BUTCHERS HOPE FOR THE AFFLICTED.

ANTISEPTIC INHALER.

The only sure cure for Consumption, Asthma, Catarrh, Bronchitis, and all Diseases of the Throat, Lungs or Nasal Organs is

Butcher's Antiseptic Inhaler.

By using which proper healing remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure.

Highly recommended by all Physicians and for Pamphlet, containing wonderful Testimonials, see

Antiseptic Inhaler Co., 4 King Street East, Toronto.

HEINTZMAN & CO.,

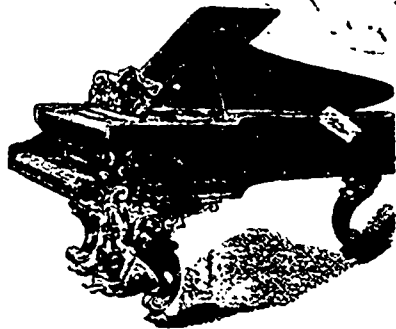
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GRAND, SQUARE AND UPRIGHT.

One of the oldest Piano houses now in the Trade.

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



Our written guarantee for five years accompanies each Piano.

Illustrated Catalogue free on application.

Warerooms: 117 King St. West, Toronto.

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SUPERIOR TO ALL OTHERS.

3,500 Sold at the Colonial Exhibition, London, Eng.

75 STYLES. FOR CHAPEL, LODGE, SCHOOL, PARLOR, ETC. EVERY INSTRUMENT WARRANTED FOR 7 YEARS.

Send for Catalogue and Price to D. W. KARN & CO., Woodstock, Ont.

The Rising Generation

sun should find you resolved to give Ayer's Sarsaparilla a thorough trial. It will cleanse and invigorate your blood, and restore the vital organs to their natural functions. Mrs. J. D. Upham, 231 Shawmut Avenue, Boston, Mass., writes: "For a number of years I was troubled with Indigestion, and unable, without distress, to take solid food. After using Ayer's Sarsaparilla one month I was

follows generation, transmitting a legacy of good or ill, according to well-known physical laws. To the unfortunate sufferer from hereditary Scrofula, nothing can be more cheering than the assurance that in Ayer's Compound Extract of Sarsaparilla is found a constitutional remedy, which eliminates the poisonous taint, and restores to the blood the elements necessary to

Entirely Cured."

Mrs. H. M. Thayer, Milton, Mass., writes: "I have been very much troubled with torpidity of the liver, and Dyspepsia. Ayer's Sarsaparilla has cured me." Mrs. J. W. Bradlee, Hyde Park, Mass., writes: "I was greatly reduced by Dyspepsia, and was advised to take Ayer's Sarsaparilla, which entirely cured me." Mrs. M. F. Hamblett, 25 Lawrence Street, Lowell, Mass., writes: "I was sick two years with stomach and liver troubles, and obtained no relief until I took

Life and Health.

Alarie Mercler, 8 Harrison Avenue, Lowell, Mass., writes: "My son was weak and debilitated, troubled with sore eyes and Scrofulous humors. Ayer's Sarsaparilla restored him to perfect health." Irving H. Edwards, Ithaca, N. Y., writes: "From the time I was four years old, until eighteen, I was subject to Scrofulous sore throat. Many a time my neck has been raw sore, from poultices put on to draw out the inflammation. I took four bottles of Ayer's Sar-

Ayer's Sarsaparilla

saparilla. Since that time I have enjoyed excellent health."

and have never had the disease since, in sixteen years."

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

For sale by all Druggists. Price \$1; six bottles for \$5.

34/52

HOT WATER HEATING.

RECENT TESTIMONIAL.

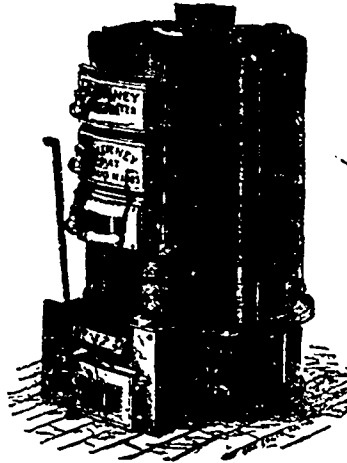
Toronto, April 10th, 1887.

Messrs. E. & C. Gurney Co., Toronto:

GENTLEMEN,—It affords me pleasure to bear testimony to the satisfaction given by your No. 32 Hot Water Furnace, placed in my house last November. My wife joins me in saying the house has never been so comfortably heated as since the introduction of your furnace. Several other styles of furnaces were pressed upon my notice, but, having decided on yours, I am pleased to say I have no occasion to regret the choice I made. It has proved to be a good furnace, easily cleaned and kept going. Any ordinary domestics can attend to it.

Yours very truly,

(Signed), THOS. DAVIES.



Gurney's Hot Water Boiler,

SPECIALLY ADAPTED FOR HEATING

Dwellings, Offices, Green Houses.

Manufactured by

THE E. & C. GURNEY CO., TORONTO.

SEND FOR OUR CIRCULAR ON HOT WATER HEATING.

"It takes a heap of Love to make a Woman Happy in a Cold House."

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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.

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FRANK WHEELER, Hot Water and Steam Heating Engineer,

56, 58 and 60 Adelaide Street West, Toronto.

Also Sole Agent for the Gorton Boiler.



ILLUMINATED ADDRESSES A SPECIALTY.

5726

39/52

Publsher's Department.

ADVICE TO MOTHERS.—Mrs. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as bright as a button. It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle. 5/12

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Lyb, on Tuesday, July 5, at three p.m.
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.
LINDSAY.—At Glenora Church, on Tuesday, May 31, at half-past one p.m. A Sabbath School Convention will be held on the following day.
SARGENT.—In Guthrie Church, Harriston, 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.
QUEBEC.—In Morrin College, Quebec, on Tuesday, July 12, at ten a.m.
MIRAMICHI.—In Newcastle, on Tuesday July 19, at eleven a.m.
MONTREAL.—In the David Morrice Hall, on Tuesday, July 5, at ten a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 4, at half past seven p.m.
MONTREAL.—In Knox Church, Kincairdine, on July 12, at five p.m.
PETERBORO.—In the hall of the First Church, Port Hope, on Tuesday, July 5, at ten a.m.
MIRAMICHI.—Special meeting at Port Daniel, Que., on Wednesday, June 1, at three p.m.
WHITBY.—At Bowmanville, on Tuesday, July 19, at half-past ten a.m.
OWEN SOUND.—Adjourned meeting for the ordination of Mr. A. E. Doherty, in Big Bay church, on Tuesday, May 31, at half past one p.m.
TORONTO.—In the usual place, on the last Tuesday of May, at ten a.m.
SARNIA.—In Parkhill, on the last Tuesday of June, at half-past two p.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.
OWEN SOUND.—In Division Street Church, Owen Sound, on June 28, at half past one p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, July 12, at half past ten a.m.

RADWAY'S PILLS

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Convulsions, Indigestion, Biliousness, 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, Biliousness 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 Disorders of the Digestive Organs, Constipation, Inward Piles, Fullness of the Blood in the Head, A distention of the Stomach, Nausea, Heartburn, Digestion of Food, Fullness 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. Tranel, 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. Send postage stamp for our book of advice to

RADWAY & CO. (Limited), 419 ST. JAMES STREET, MONTREAL.

Tenders for Coal.

The undersigned will receive tenders (to be addressed to him at his office in the Parliament Building, Toronto, and marked "Tenders for Coal") up to noon of Tuesday, June 7, 1887, for the delivery of the following quantities of coal in the sheds of the institutions below-named, on or before the 15th day of August next, except as regards the coal for the Central Prison, viz:—

- Asylum for the Insane, Toronto—Hard coal, 25 tons large egg size; 175 tons stove size. Soft coal, 400 tons, select lump.
Central Prison, Toronto—Soft coal, 800 tons, select lump, for steam. N.B.—To be delivered in lots of about 160 tons in each of the months of September, October, November, December and January next.
Reformatory for Females, Toronto—Hard coal, 550 tons, large egg size, 100 tons stove size, 10 tons nut size. Soft coal, 10 tons for grades.
Asylum for the Insane, London—Hard coal, 1,726 tons egg size, 25 tons chestnut size.
Asylum for the Insane, Kingston—Main Building—Hard coal, 1,600 tons large egg size, 75 tons small egg size, 25 tons stove size; 100 tons Lehigh coal, large egg size, for gas making. Soft coal, 10 tons for grades. Reformatory Branch—Hard coal, 175 tons large egg size, 50 tons small egg size.
Asylum for the Insane, Hamilton—Main Building—Hard coal, 1,590 tons egg size, 58 tons chestnut size. Soft coal, 20 tons for grades, select lump.
Pumping House on Queen Street—Hard coal, 330 tons egg size, 5 tons chestnut size.
Institution for the Deaf and Dumb, Belleville—Hard coal, 550 tons large egg size, 80 tons small egg size, 5 tons chestnut size.
Institution for the Blind, Brantford—Hard coal, 300 tons egg size, 120 tons stove size, 12 tons chestnut size.

The hard coal to be Pittston or Scranton. Tenders are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required, are to produce satisfactory evidence that the coal delivered is true to name. Delivery is to be effected in a manner satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the Secretary of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender are to be obtained from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted.

W. T. O'REILLY, Inspector of Prisons and Public Charities, Parliament Buildings, Toronto, May 30, 1887

FEVER, colic, unnatural appetite, fretfulness, weakness and convulsions, are some of the effects of Worms in Children; destroy the worms with Dr. Low's Worm Syrup.

BELLS!



THE GUELPH BELL.

Far superior in tone to any other made. All thoroughly warranted. Prices right. Send for descriptive circular.

J. E. ARMSTRONG MFG CO. (Ld.), Guelph, Canada.

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.

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, be a reason for not now receiving a cure. Get a copy of my treatise and a Free Bottle of my Infallible remedy. Get it by Express and Post Office. It costs you nothing for postage, and I will cure you. Address DR. H. G. HOOVER, Branch Office, 37 Yonge St., Toronto.



The Hammond Type-Writer.

Mr. G. G. McPherson, of Wood, Fisher & McPherson, Barristers, Stratford, writes us: "I enclose with great pleasure my cheque for \$125 to pay for the Hammond Type-Writer I am so glad to have purchased with it. I have not yet seen any other produced by any other Type-Writer that can be compared with the really beautiful production of this one." Yours truly, G. G. McPHERSON. Write particulars to CHARLES STARK, Sole Agent for the Dominion, 52 Church Street, Toronto.

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The ONLY Ladies' College in Canada doing full University Work. Honor Graduates Toronto University on Staff. Preparatory Fine Art and Music Department. Apply to MISS MATHIESON, 60 Gloucester St.

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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.

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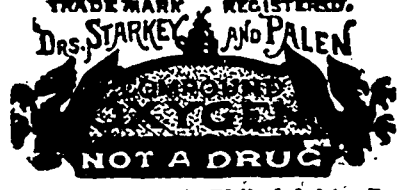
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ROYAL BAKING POWDER Absolutely Pure.

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 test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St., N. Y.



1529 Arch Street, Philadelphia, Pa.

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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-ried 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.

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UNEQUALLED FOR CEMENTING wood, glass, china, paper, leather, etc. Always ready for use. Awarded two GOLD MEDALS. (IS MADE BY THE GOLD MEDALS. Russia Cement Co., Gloucester, Mass. Sample Sec stamp)

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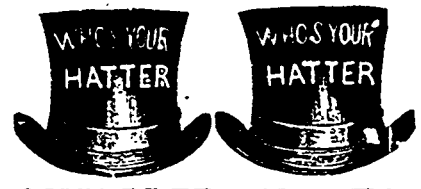
\$500.00 REWARD!

We will pay the above Reward for any case of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Constipation we cannot cure with WEST'S LIVER PILLS, when the Directions are strictly complied with. Large Boxes, containing 80 Pills, 25 Cents; 6 Boxes \$1.00. Sold by all Druggists.

CELEBRATED COOK'S FRIEND BAKING POWDER.

PURE, HEALTHY, RELIABLE. Retailed Everywhere. 4/12

J. YOUNG, The Leading Undertaker, 37 YONGE STREET, TELEPHONE No. 679.



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Children's Straw Sailors. 6/13

We had made to our order in London, Eng., from the finest English Straw, and can safely say that we are showing the largest and finest stock in the city. Men's Mackinaw, Manilla and Panama Straw Hats in endless variety to select from. The largest stock in finest qualities at close prices for cash.

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