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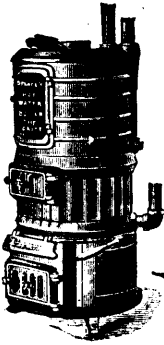
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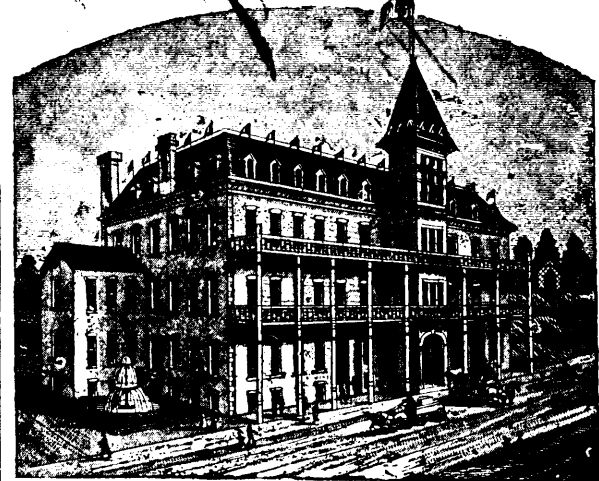


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The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine. —Mary Ann Sears, 7 Hollis st., Boston, Mass.

Nearly Blind.
 I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever. —G. King, Killingly, Conn.

Perfect Cure.
 I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health. —Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

Ayer's Sarsaparilla
 My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health. —Alarie, Mercier, 3 Harrison ave., Lowell, Mass.

Ayer's Sarsaparilla
 My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sarsaparilla. This medicine has cured her and, in a short time, her eyes were completely cured, and her bodily health restored. —C. R. Simmons, Greenbush, Ill.
 Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

Sparkles.

CHAPPIE'S Lost Opportunity.—"He was awful," said Chappie, indignantly. "He said if I opened my mouth again he'd put a head on me." "Why didn't you accept his offer?"

SOME may think that Burdock tea would be as good as Burdock Blood Bitters, but in the latter compound there are a dozen other herbal medicines equally as good as Burdock for Blood, Liver and Kidneys.

"GENTLEMEN of the jury," said the prosecuting attorney, "this prisoner is an unmitigated scoundrel; he acknowledges it. And yet, thanks to the wisdom of the common law, he has been given a fair trial by a jury of his peers." The prisoner was acquitted.

Minnard's Liniment relieves Neuralgia.

EDITOR (to associate): Why did you accept this spring poem? Associate: Well, sir, the miserable author walked in here with that poem in one hand and a revolver in the other, and said I must take the poem, or something worse. I told him I didn't wish anything worse than the poem, and took that.

A BARREL FULL OF MONEY
 is a good thing to have, but what's it good for if your health is poor. Preserve your health by using Imperial Cream Tartar Baking Powder.

THE favourite song of an undertaker in one of our little western towns is, "I'm waiting, my darling, for thee."

MANY a once suffering consumptive has had reason to bless that valuable preparation, T. A. SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL. Every druggist sells it, whilst the office of the company at Toronto, Ontario, can bear witness to the daily increasing demand for it.

PA: Have you seen with the microscope all the little animals that are in the water? Tommy: Yes, papa, I saw them. Are they in the water we drink? PA: Certainly, my child. Tommy: Now I know what makes the singing in the teakettle when the water begins to boil.

Minnard's Liniment is used by Physicians.

JOHN SMITH: But how can you marry her? You are too poor to pay your rent. Jack Upper: Oh, but I expect pay-mental assistance.

CLEVELAND'S Superior Baking Powder is richer in carbonic acid gas than any other powder made.

HOUSEHOLDER (to suspicious character): What do you want? Suspicious character (thoughtfully): I dunno; What yer got?

"OUTSELLS all other purifiers. I hear customers say it cures when other medicines have failed," says I. F. Belfry, druggist, Shelbourne, of Burdock Blood Bitters.

SUFFERERS from coughs, colds, bronchitis, croup, influenza, or whooping cough will find relief in DR. WISSTAR'S BASAM OF WILD CHERRY, which has now been in use for nearly a century, and still maintains its long established reputation as the best remedy for all diseases of the throat, lungs and chest.

MOST creatures are entirely harmless when they are asleep. But the moth does the most mischief when it is taking a nap.

HOT biscuit and griddle cakes made with Cleveland's Superior Baking Powder will not disagree with those of weak digestion.

Minnard's Liniment for sale everywhere.

"WHY are you so different from writers like Stevenson and other writers of romance, Mr. Realist?" asked the critic. "I can't imagine," returned the Realist. "I guess you are right," said the critic.

"A CUSTOMER claims it saved his life. I find it the best selling patent medicine I have in the shop," says J. E. Kennedy, chemist, Cobourg, regarding Burdock Blood Bitters.

"SAY, old fellow, are you really a relation of the celebrated Professor Dirl?" "Yes, but somewhat far removed." "How then?" "He is my brother; but, you see, there are ten sisters between us."

Minnard's Liniment cures Dandruff.

At a Scotch fair a farmer was trying to engage a lad to assist on the farm, but would not finish the bargain until he brought a character from the last place; so he said: "Run and get it, and meet me at the cross at four o'clock." The youth was up to time, and the farmer said: "Well, have you got your character with you?" "Na," replied the youth, "but I've got yours, and I'm no' comin'."

BAD Blood, low vitality and a Scrofulous condition of the system leads to Consumption and other wasting forms of disease. The preventive and cure is Burdock Blood Bitters.



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 EVERY HUMOR OF THE SKIN AND Scalp of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston.

Send for "How to Cure Skin Diseases." Baby's skin and scalp purified and beautified by CUTICURA SOAP. Kidney pains, backache and muscular rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PASTER. 30c.



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"Anti-Corpulence Pills" lose 15 lbs. in 30 days. No sickness, contain no poison and never fail. Sold by all druggists. Write for circular. Fat folks (sealed) WILCOX SPECIFIC CO., Phila., Pa.

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 every affection of the Throat, Lungs and Chest, including CONSUMPTION, are speedily and permanently cured by the use of WISSTAR'S BALM OF WILD CHERRY, which does not dry up the cough and cleanses the throat, and removes the cause of the disease. It is always effective. Sold by all druggists. BOSTON, MASS.

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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JULY 30th, 1890.

No. 31.

Notes of the Week.

THE *British Weekly* says: Dr. Matheson, the blind minister of St. Bernard's, Edinburgh, is to preach the annual sermon for the Leeds Auxiliary of the London Missionary Society. Dr. Matheson is one of the ablest and most eloquent and most popular preachers in Scotland. We believe there is some hope that Dr. Matheson may yet regain his sight.

AN influential section of English Jews, with Sir Julian Goldsmid at their head, have determined to direct public attention to the sanguinary persecution of which their co-religionists are the victims in Russia. Sir Julian expressly attributes the burning of Jewish towns and Jewish quarters to the Russian authorities, averring that he has excellent ground for this accusation of administrative incendiarism.

A CORRESPONDENT of the *Empire* makes the following sensible suggestion: How easy it would be for the churches of each city, town or village to unite in getting up a suitable method of announcing the hour, place and name of minister! A frame of an ornamental kind would be readily given a prominent place in all first-class hotels. In fact there are few who would refuse room for the purpose, as it would be a special convenience for the guests.

THE *Hamilton Times* says: Last month our Presbyterian and Methodist friends were denouncing the "table of precedence" which permits Catholic and Anglican dignitaries to take precedence of them on State ceremonial occasions. They may now be surprised to learn that the Prince of Wales has made it known that in all commissions over which he may be called upon to preside, Cardinal Manning shall rank above the peers of Britain. It looks as if another Reformation was required to purify the air.

THE Rev. R. P. Ashe, the intimate friend and associate of Mackay, of Uganda, has been handling Canon Isaac Taylor severely for attempting to make out that the late missionary shared his views on Mohammedanism. Mr. Ashe speaks of Canon Taylor's "invincible ignorance," and says Mackay held that it would be fatal to allow Islam to occupy the field before Christianity has been preached. It is a pity Canon Taylor has no candid friend to ask him to seek some new direction for his enterprise and ingenuity.

THE Sacrificers, a sect of Russian fanatics, are said to have taken 10,000 lives since they commenced their sanguinary work. The operations are conducted by two classes of women—the mission of one class being to seek victims; of the other to sacrifice. The former class usually consists of handsome women, who appear in society as young widows or property-owners from some foreign land. They live in luxury, dress coquettishly and expensively, lure men into their toils, and finally invite them into the lonely hall where they are delivered into the hands of the priestess who undertakes the bloodthirsty task of torturing and slaying.

AT the hospitable board of a Hebrew Lord Mayor, says a contemporary, twenty Anglican bishops dined last week with the Moderator of the Scottish Kirk, the President of the Wesleyan Conference, the President of the Congregational Union and other distinguished ministers of various denominations. The Archbishop of Canterbury made one striking remark; he does not believe it will be possible to meet much longer all spiritual necessities by the parochial system. And he set an example of magnanimity and fraternal feeling which we hope the clergy will imitate, when he avowed his conviction that in the desire to remove ignorance, to help the needy, and to comfort the sick, no one denomination could stand before another.

A CORRESPONDENT of the *Pittsburg United Presbyterian*, writing from Washington Territory, says: The "personal liberty" man has been heard from. Rev. E. B. Sutton, secretary and lecturer of

the State Temperance Alliance, is the victim of his liberty. At Elmira, a small town in Douglass County, Mr. Sutton was posting bills for a lecture, and was ordered to leave the town or he would be killed. He paid no attention to it, but was followed to his room by a saloon-keeper, who, with a club, fractured his skull, and would have killed him outright had others not interfered. He is still living, but his physician reports the case as almost hopeless. He is a minister of the Gospel, an able, fearless temperance lecturer, and one who has perhaps done more for the cause of temperance than any other man in the State. Many of the whiskey-soaked political papers make no mention of the outrage. Murder will out! The people will speak on the 4th of November. A Haddock died for prohibition in Iowa. A Sutton may be the martyr in Washington.

THE *Christian Leader* says: The most notable day at the Mildmay Conference this year was doubtless Thursday, 27th ult., when Mr. Spurgeon and the venerable Dr. Andrew A. Bonar were the speakers at the forenoon meeting. The failing health of the former and the advanced age of the latter invested their appearance with special interest, and insured them a large and deeply sympathetic audience. The vigour and activity of Dr. Bonar, who is now in his eighty-first year, is a wonder to many. One memorable and interesting feature of his visit to the metropolis last week was his preaching tour amongst his old friends. On Sabbath, 29th ult., he preached at Greenwich in St. Mark's Presbyterian Church for Rev. George Elder, M.A., late of Alloa Free Church. On Monday evening he preached in Trinity Hall, the mission church in connection with Dr. David MacEwan's congregation at Clapham, now in charge of Mr. Robert Noble, who was for nine years missionary with Dr. Bonar in Glasgow. On Tuesday evening, 1st inst., he preached for Rev. James Paterson, B.D., the successor of Dr. Saphir in Belgrave Presbyterian Church. All the meetings were deeply impressive; and, as Dr. Bonar unfolded the Gospel message with power and simplicity, from the marked attention he received it might indeed be said of him what was said of his Master, "He taught them as one having authority."

MR. SPURGEON shares, says the *Christian Leader*, the experience of all the conductors of philanthropic enterprises in suffering the assaults of the "poor relations" who regard themselves as grievously wronged when some kinsman has taken the liberty of making a bequest to a public institution. But the great preacher is about the last man in England to be affected by these generally impudent appeals. Mr. Spurgeon's fine gift of common sense and his sturdy John Bull spirit are conspicuously illustrated in his denial of that recent story about his giving back a fortune which was left to his orphanage. He has never done so in any case, and what is more he never will. A man may give away what is left to himself personally, but to do the same with money of which he is only a trustee would be clear robbery. Mr. Spurgeon has been asked to give to poor relatives moneys which were received years ago for the orphanage, and have long been expended in feeding and clothing the children. Prompted by the recent newspaper paragraph, persons who have not the shadow of a claim are writing to him as if he were bound to give to them anything and everything left by their uncles, or cousins, or great-grandfathers, for quite another object. "None but a thief," says Mr. Spurgeon, "could comply with such requests;" and not a farthing will be used by him in any other way than the will of the testator prescribes.

THE *Christian Leader* says: To the convivial meetings of the Burns clubs Professor Blackie declares that "no person but a teetotal prig or a sour-faced Dingwall theologian would object." Carlyle was neither, yet he objected with striking emphasis in a memorable letter regarding the scheme to secure an annuity for Mrs. Begg, the sister of the poet; and there are many, at quite as long a remove from the two classes specified by Mr. Blackie, who also fail to perceive the propriety of connecting with the Burns celebrations those drinking customs which

proved so tragically disastrous to the greatest Scots man of the eighteenth century. "The genial sociality of the great Scottish lyrist" is a phrase that thoughtful Scotsmen will not feel inclined to echo as they contemplate the ruin that was wrought by the customs which Professor Blackie would apparently perpetuate in connection with the festivals in honour of Burns. Even an Irish visitor, Curran, was shocked on making a pilgrimage in an early year of our century to the cottage in which Burns was born to find it transformed into a public-house, with a drunken landlord, whose condition so painfully recalled the evil influences which had undermined the health of the poet and cut him off at the early age of thirty-seven; and we have had the satisfaction of seeing that scandal extinguished by the moral sense of the community in recent years. Another step in advance remains to be taken; and that is to dissociate every Burns celebration from drink—a reform which would show the truest and most tender respect for his memory.

THE *British Weekly* may be tolerant of many things, but plagiarism is not one of them, as will be gathered from what follows: The Rev. Madison L. Peters, pastor of the Bloomingdale Reformed Church in this city, who came here from Philadelphia with considerable newspaper flourish of trumpets, is charged with plagiarism from Dr. J. Thain Davidson. The sermon was published in the *New York Tribune*, and it has now been subjected to the deadly parallel, the showing being unfavourable to Mr. Peters' originality. The *Sun* compares the plagiarist who reads Milton, Darwin, Spencer, Gibbon and Macaulay, and any other author, and takes matter from him, to "the idler who stares for hours at a gilder, watching every motion of his hand and every leaf taken from his book. He can never do work like that, but he can steal the sign when it is finished, and be sent to the penitentiary. . . . There is such a thing as larceny, and plagiarism is petty larceny, the crime of the stupid thief who is always caught." The *Sun* closes its note with a philosophical observation: Certainly men's minds often catch the same ideas, but men's tongues or pens never frame them in precisely the same words. On another page we have these suggestive lines: We respectfully ask the attention of the editor of *Church Bells* to the leading article signed "G.," which appears in his last week's issue. If he will be good enough to compare it with the leader in our own columns, "To-day in Oxford," published on June 13, he will probably see reason to communicate with his contributor.

THE Rev. James Forrest, M.A., minister of the Free Christian Church, Clerk's Lane, Kilmarnock, has been appointed lecturer to the McQuaker Trust for the Propagation of Unitarianism in Scotland. Mr. Forrest was educated as a theological student under Dr. James Morison at the Evangelical Union Theological Hall, Glasgow. He became minister of the Evangelical Union Church, Clerk's Lane, ten years ago. His views led to much discussion in that denomination, and the conference of 1885, after a protracted debate, condemned them. Mr. Forrest thereupon resigned his connection with the Evangelical Union and the pastorate of Clerk's Lane Church. The congregation, however, also withdrew from connection with the Evangelical Union, and requested Mr. Forrest to continue his ministry among them. Mr. Forrest and his congregation are now Unitarians. Clerk's Lane congregation has had a singular history since 1840. In that year it was a congregation in connection with the Synod of the United Secession Church when young James Morison became its pastor. His ministry brought troubles to himself and his congregation. The Synod of 1841 expelled Mr. Morison from connection with the United Secession Church. His congregation adhered to him; and though the church and manse were erected for Calvinistic Presbyterians, the Synod did not attempt to eject Mr. Morison and his congregation from Clerk's Lane Church. That Church was the beginning of the Evangelical Union. Under the ministry of the Rev. James Forrest, M.A., the congregation has passed over to the Unitarians, a very rapid progress on the down grade.

Our Contributors.

CONCERNING THE TORMENT OF EQUALITY.

BY KNOXIAN.

In a lecture on pastoral visiting Dr. Shedd says that in the United States "all men are free and equal, but some are more tormented by the consciousness than others." The learned Doctor is of the opinion that those parishioners who are tormented by a feeling of equality require careful handling. They are inclined to be suspicious and are constantly on the watch lest the pastor visits others more frequently than he visits them. Their sense of equality makes them jealous and sensitive. In short, they are tormented by a feeling of equality.

It does not require the great learning Dr. Shedd has to know all this. Most pastors have found it out for themselves. In fact a pastor does not need to make any exertions to find out that some people are tormented with a sense of equality. The tormented people generally take care that they make their sufferings known. They feel so badly that they cannot contain themselves. In one way or another—often in the most disagreeable way possible—they are pretty sure to let the pastor know that they consider themselves quite as good as anybody else.

Let it not be supposed that this kind of torment is confined to the laity. Some of the clergy have it badly—especially the Presbyterian clergy. There is a pleasant fiction called "parity of Presbyters," which has a good deal to do with producing the torment. The Episcopalians have their archbishops and bishops and deans and canons and curates, and amidst so many orders it is impossible for the most democratic brother to be tormented with a feeling of equality. He knows there is no equality and he does not worry himself hunting for it. It would be as impossible for him to find the equality as for a rural visitor to find the Toronto Carnival. Whatever the theory may be in the Methodist Church, the working of the system as a rule masses the strongest men in the centres of population, and the strong men rule the Church. If the circuit preacher away back in Muskoka or Algoma has an imagination powerful enough to make him believe that he is the equal of his metropolitan brother, the belief won't do him any harm. Being a practical man, however, he is not likely to allow the belief to torment him. A goodly number of his people may be tormented in that way, and if people and preacher are suffering acutely from the same kind of torment, things may go wrong on the circuit.

We don't happen to know enough about the Baptist and Congregational Churches to be able to say whether their ministers are tormented with a feeling of equality or not, but we do know that some Presbyterian divines are sorely afflicted in that way.

See this brother who sits on a back seat in the Presbytery or Synod or General Assembly. He sees other members sitting on the platform, or in front seats, and hears them submit reports, make motions, deliver speeches, and he says to himself: "I am just as good a man as any of them—why are they in such prominent places while I sit on a back seat?" Now this brother on the back seat may be right. He may be a much better man than some of those he watches—we shall not say with envy, for envy is sinful. He may be a better preacher, a better pastor; he may have a much better congregation, a better Sabbath school, a better prayer-meeting; he may add more members to his communion roll in a year than some of the front seat brethren do in five, but it is an undeniable fact that the good brother on the back seat is tormented with a sense of equality—perhaps, indeed, with a slight sense of superiority.

Now dearly-beloved brother back-seat, don't take on so. Don't you know that the business of the Church must be done by somebody if it is done at all? A Presbyterian minister with more arrogance and pomposity than a bishop, and without a bishop's good manners, is not a lovely sight, but no sensible man expects all the sights to be lovely in a sinful world like ours. You are no doubt quite the equal of any Convener—quite the equal of any man on or around the platform—you could draw up as good a motion or as good a report as any of them. Perhaps you can preach as well as any of them, and that might not be saying much, but dearly beloved brother, don't let your sense of equality torment you. There is worry enough in this world without being worried by one's equality. Put your equality up on the shelf and take a rest, and be thankful that you are as good as anybody.

If you want to see some excruciating cases of torment keep your eyes open when on your holiday tour.

Mr. and Mrs. Jealous, with their daughter Jemima, come on the train with a sort of we-are-just-as-good-as-any-of-you air. The car is nearly full, and they don't get good seats. For miles and miles they are tormented with the idea that they are just as good as any of the people who have more room.

At the end of the day's trial they are tormented still more with the thought that they are quite as good as the guests who secured better rooms. At the tea-table they are haunted with the feeling that they are quite the equals of those people that the coloured waiters seem to be showing more attention to.

Next morning they take the boat and the torment becomes worse. They are quite as good as the families that sit beside the captain at the head of the table. Miss Jemima feels she is quite the equal of the young lady the purser flirts with, and there it goes for the whole tour.

Some nice suggestive questions might be started here, but there is no room to wrestle with them. Are people tormented with a feeling of equality really equal to the people they are jealous of? Is it not a sense of inequality that makes them so sensitive about their alleged equality?

Some people are tormented with a sense of their superiority. If really superior, would a sense of superiority ever torment them?

Is it not a fact that people often fight for their equality because they feel that they are not equal, and offensively assert their superiority because they suspect that they are not as superior as they pretend to be.

A TRIP TO ST. PAUL AND MINNEAPOLIS.

Someone has well said "that one of the pleasures of going away is the pleasure of coming back again." Be that as it may a spell of sickness, caused by an accident and a longer spell of hard work, made the writer wish for a holiday, even if not in the humour to enjoy one. Having for a long time a great desire to visit the Western States, but prevented by lack of time and a similar degree of means, it was with a feeling of delight that I observed that the annual meeting of the National Educational Association would be held at St. Paul, July 8 to 11, and that excursion tickets at one fare for the round trip had been arranged.

I left Toronto on Monday at noon on the 7th, arriving in Chicago, the great metropolis, the following morning. Finding the train for St. Paul did not leave until half-past six in the evening, I had a whole day to look around the city which has been chosen by our American friends to hold the World's Fair. It might here be stated that one day is far from sufficient to see fully a great city like Chicago. Its population is now estimated at nearly twelve hundred thousand. The day I was there was hardly a propitious one for feats of pedestrianism, the thermometer being ninety-eight in the shade. I occupied the forenoon by visiting the famous Lincoln Park, and was amply repaid. The park covers an area of 400 acres. The drives are very beautiful, the artificial lakes charming. The walks and flower beds are of endless variety. There are a number of statues in various parts of this lovely park, but the principal one is that of General Grant. It is a splendid structure, besides a noble tribute to a great man. One of the most attractive features, however, in Lincoln Park is the menagerie, and is a source of endless interest to young and old. There is a really first-class variety of animals from the squirrel to the elephant; there is also a variety of birds, and a number of seals and alligators. If one should get tired of the beauties of this lovely park, a few steps will take you to the shore of Lake Michigan. A ride of twenty minutes on a cable car took me back to the city, with its din and bustle. After dinner I went for a sight of the principal buildings, including the post-office and Board of Trade. The latter place I was in during 'Change, the noise of voices was something terrific; my companion, though used to it, remarked, "Wouldn't you think you were in a lunatic asylum?" and I almost fancied I was. It is stated on good authority that there are sixty thousand Canadians in Chicago. The question that arose in my mind was, "What is the reason of this large exodus of some of the best and brightest of our population?" There is surely some cause for it. In many instances wages are better, while the hours of labour are shorter than in our Provincial towns and villages, and yet more and better work is done. There are also other reasons, but these I will leave the thoughtful reader to dwell upon. After an excellent tea, which only cost twenty-five cents, I took the Chicago and Northwestern for St. Paul. The scenery along this route is very pleasant and attractive. Farms are well cultivated and homesteads very comfortable; especially was this noticeable through the State of Wisconsin. I arrived in St. Paul at half-past seven Wednesday morning, and I need hardly state that I was greatly relieved to be at the end of my journey, after two nights' travel in warm and dusty weather. I think, however, it is only fair to mention that my fellow-passengers were uniformly kind and courteous.

ST. PAUL.

The capital of Minnesota is fitly named. A resident may honestly say, "I am a citizen of no mean city." Its growth has been remarkable. The first log cabin was built in 1838, and only in 1847 was the town site located. Ten years later the population was barely 10,000. Seven years ago (1883) it had increased to nearly 90,000; since then it has almost doubled, being now 175,000. The city is built on both sides of the Mississippi River, and surrounded by steep bluffs of unequal height. St. Paul appears to be a healthy city. It is stated that the winter season is the healthiest portion of the year, the maximum death rate being in the summer and minimum in the winter. The death rate last year was 11.80 per 1,000. The air is said to be pure and bracing. The streets though somewhat narrow are neatly paved, the main ones being of asphalt.

There are 130 churches in St. Paul, consisting of the following denominations, viz., Presbyterian, fourteen; Methodist, twenty-six; Baptist, nineteen; Lutheran, seventeen; Congregational, eight; Roman Catholic, nineteen; Hebrew, two; Episcopal, eleven; miscellaneous, fourteen. The city is rapidly becoming a great educational centre. It has forty-one public schools, 465 teachers, with 17,000 pupils. The school system is under the control of a Board of Education, consisting of eleven members appointed by the mayor, one

from each ward of the city. In addition to the public school system there are a large number of academies, sectarian schools and a number of colleges. Hamline University is conducted by the Methodist Episcopal Church. Macalister College is under the auspices of the Presbyterians. It has land valued at \$100,000, buildings and furnishings, \$125,000, residences \$25,000 and an endowment of \$86,000, and has every facility for the furnishing of a thorough Christian and classical education.

THE NATIONAL EDUCATION ASSOCIATION.

This society is said to be the largest and most influential body of organized educators in the world. It was organized in 1857, and has met annually to discuss educational matters, with the exception of the years 1861 and 1862, owing to the state of the country by the civil war. The meeting this year was attended by over 10,000 delegates representing every State in the Union and the Dominion of Canada. Hon. Wm. R. Merriam, Governor of Minnesota, delivered a brilliant address of welcome. Election of officers followed, and caused considerable excitement. W. R. Garrett, of Nashville, Tenn., was elected to succeed James H. Caulfield, of Kansas, as president.

The principal speakers during the convention were the Hon. William T. Harris, United States Commissioner of Education, Miss Frances E. Willard, J. B. Thayer, of Madison, Wisconsin; Archbishop Ireland, Judge Bunby, of Louisiana, and Mr. Price, the coloured principal of Livingstone College. The meetings closed with a reception at the State house given by the governor and his wife.

Considerable disappointment was manifested at the place of meeting appointed for next year, the committee by a vote of twenty-six to fifteen giving the preference to Saratoga instead of Toronto. It is, however, confidently anticipated that Toronto will be chosen two years hence.

MINNEAPOLIS.

My description of this city must necessarily be brief. It is a pretty place, being only eleven miles from St. Paul. The population is 200,000. The streets and avenues are wide. It contains some immense buildings. There are 146 churches of which twenty-one are Presbyterian. It has also many fine schools and colleges, including the College of Agriculture, comprising 230 acres, on which is located the agricultural experimental station. Trains run from St. Paul to Minneapolis every half hour.

There are many beautiful summer resorts within short distances from these two fine cities, such as Lake Elmo, Fort Snelling, Minnehaha Falls (made famous by the poet Longfellow), Lake Minnetonka. I must, however, express my preference for White Bear Lake, a most delightful summer resort about fourteen miles from St. Paul. It has been described as "a sapphire set round about with emeralds." I spent a couple of very enjoyable days there; the air was invigorating and the scenery delightful. The people were amiable and entertaining. I asked a lady if she had ever been to the old country; her reply was characteristic, "No; but I am determined to go even if I have to walk."

While sojourning here I was reminded of those lines of the poet:—

The waters ripple to the lake's green shore,
Timing the dipping of the boatman's oar;
The fountain glistens in the sun's warm beams,
The white spray falling down in rainbow streams;
The air is full of melody and sound,
Voices float out as if from fairy ground,
And all our thoughts to happy fancies run
Under the languor of the summer sun.

My brief holiday ended too quickly, and I returned with the resolve to revisit again those places I have here attempted to describe. J. K., JR.

HOW TO TEACH THE LESSON.

BY REV. S. HOUSTON, KINGSTON.

Let us see where we stand now and what is to be assumed as granted before I begin the subject entrusted to me. We assume that the teacher is of the right spirit, that he has himself accepted Jesus as a personal Saviour, that he is growing in grace, that he himself profits by the lessons that he teaches. We assume further that he prepares the lesson week by week, that time, pains and prayer are given by him to the study of the lesson before he comes into the school, that as he has time and opportunity he puts forth an honest and earnest effort to master that part of Holy Scripture that is set apart for the day. More than that, I take the liberty of assuming that he makes a legitimate use of the helps that are at his disposal, that is to say, that he has studied them at home, he does not carry them to the class. The Bible and the Bible alone is to be in the hands of both teacher and scholars, nothing besides some written notes if thought necessary. I respectfully but firmly ask this to be granted me on entering on a consideration of my topic. Will it surprise some if I venture to hint that when all that I have assumed are present there may be failure. Think again of what I have taken for granted. It is that the teacher is a genuine Christian, that he has a realization of the responsibility that rests on him, that with that sense of responsibility he has prayerfully and laboriously prepared the lesson. Why then should there be failure? There are several reasons, but only one I deal with here. That one is the lack of being apt to teach. Either he has not the teaching gift by nature, for in some it is a natural gift, or he has not made amends for

the want of that talent by some study of the laws of teaching. There are various ways in which the drawback will show itself. He may not secure the attention of the scholars. He may make a clumsy or awkward approach to the lesson. He may, in the words that he uses and the thought which is developed, fail to adapt his teaching to the capacities or attainments of the scholars. He may spend the whole time or the major part of it in lecturing or talking, instead of teaching in the interlocutory mode, that is by question and answer. There may be other varieties of the phenomena that lead to failure. These are some and will suffice just now. Perhaps one of the most common mistakes is the last referred to, namely, spending the whole time or much of it in lecturing or talking, the teacher doing all and the scholar doing nothing. The talking may be good, the explanation given may be the best possible on that portion of Scripture, but talking or lecturing or preaching is not teaching. The aim of teaching is to induce the scholar to do the work himself, or as much of it as it is possible for him to do, and that aim cannot in any measure be secured apart from the mode of catechising, asking questions and getting answers. To do this work with any degree of merit requires of the average teacher a good deal of study, and the help that may be given in a normal class is invaluable. I have a strong conviction that the highest measure of efficiency cannot possibly be reached without a good deal of normal class work. This conviction is gaining strength with me the older that I grow, the more experience that I have.

In teaching the lesson one of the first things, if not the very first, is to secure attention and to keep it when it is got. This is so obvious that I need not dwell on it. It may be difficult in some cases, it may seem well nigh impossible, but if anything is to be done attention must be got. The teacher is to lay himself out for that; he is to use all his skill there; if guile has a good meaning at all, and, as we find the Apostle Paul using it, I suppose there is a good side to the word, then guile is to be used so as to get attention. The apostles were to be fishers; that word suggests guile of a kind. The time that is spent beforehand to acquire the art of securing attention is not to be grudged; it is time well spent if any measure of success is reached. No rules can be laid down that will apply in every case. In mechanics a rule will always hold good, but it is not machines we are dealing with. It is living organisms, it is living creatures. What is effective in one case may fail in another. The deft use of a story or illustration of any kind is often followed by good results. In many cases it will be sufficient to get the affections of the scholars. If the boy or girl sees that you are interested in his or her welfare, it will be very helpful in fixing the attention on the subject in hand. If your character, your life, your consistency command their respect, and above all, if they believe that you love them, very much of the task is accomplished. Aim at making the subject interesting; as your enthusiasm grows in the pursuit of knowledge, so will that of the scholars. Having secured attention there must also be the use of the law of adaptation. Your language, your illustrations, your plane of thought must, in a measurable degree, correspond to the attainments of the scholars. To do this with success the teachers need to be on intimate terms of acquaintance with the scholars, to be in sympathy with their moral and intellectual surroundings, their temptations, their weaknesses, their besetting sins. To be too simple and plain, too common-place, is an error on the one hand; to teach so that they are not able to comprehend the line of thought is as great an error on the other. You can use words that the scholars know no more about than if you talked in Latin or Greek. Missionaries tell us that the people of Hindostan use such words as sin, incarnation, regeneration and many others, but their ideas of such words are as different from ours as darkness is from light. I am afraid that the ideas of important words that are used every day in speaking of life in the soul, or the lack of it, are very different here at home as well as in India. I remember how much taken aback I was when conversing with some grown up girls about the sacrament of the Lord's Supper. I discovered that they looked on Joseph as the real father of Jesus. What could such people understand of the doctrine of the incarnation? In teaching the lesson a plan is needful, and let it be as clear, concise and comprehensive as it can be made. It need not be elaborate; the simpler it is the better. Above all, let it be natural. It need not be the result of an ingenious and inventive mind, it will be better not. There is a place and an important place for the exercise of the imagination. Let that faculty, however, be used sparingly in the construction of the lesson plan. Let it be simple and natural rather than spun out of the inner consciousness. Let it be such that scholars will perceive pretty easily that it is based on the passage of Scripture to be taught. A plan is not necessarily the same as an analysis, though there is an intimate relation between them. A careful analysis may precede the plan. Perhaps it ought to do that. Bishop Vincent has made familiar to all that are anyway in touch with the literature of Bible teaching the use of memorized letters to help in forming an analysis of a passage of Scripture. I have often tried the plan he recommends and found that it exhausts pretty well the meaning of the passage. He suggests four Ps and four Ds. The Ps stand for Persons, Places and Parallel Passages. The Ds suggest Dates, Doings, Doctrines, Duties. We need not always follow the same principle in making the analysis or plan; variety is needful. Ruts are to be avoided. Monotony becomes tiresome. The plan is not an end, it is but a means, and much

depends on the working of it out. A bad plan may be worked out vigorously and with good results, while the best plan may fall flat in the operating of it. It is but a skeleton, and it is of no practical value until clothed with flesh, muscles, tendons, nerves and veins, with blood coursing through all in a healthy way. In a word the teachers and scholars must combine to do their very best to build up the skeleton into a living creature, instinct with life and energy. There may be mentioned here two points which are to be embraced in teaching the lesson, points which may not be overlooked by any teacher. One is in reference to the link of connection in the continuity of the Bible, whether it be narrative, legislation or doctrine that is the main subject of the inspired book from which the lessons at the time are taken. Let us think of the lessons as a connected course, as an articulated series, closely related parts of one whole. They are not to be regarded as scraps of an isolated patchwork brought together in some chance way. The filling in between is not to be neglected. The passage from one week's lesson to the next is to be made with great care. It is not to be assumed merely that there is a bridge; let the bridge be seen; let it appear that there is one not of an artificial kind but of natural rock. Not too much time is to be spent on the intervening steps, but a rapid glance is to be given to them so that no scholar will be allowed to forget that the steps are there. That leads me to the other point which I want to emphasize here, and it is this: Let no teacher suppose it necessary that he bring out all the teaching that he found in his preparation to be in the lesson. You need not aim at exhausting your knowledge of what is in the passage. You may have ten times as much in your preparation as you will be able to bring out in the time allotted for class work for that day. A selection must be made. Some parts, and parts too that are relatively of great importance, will need to be gone over rapidly; you need not fret because of that. Oftentimes it will be enough to suggest the heads of what you would dwell on if more time were at your disposal, to point out topics which the scholars can study at home. Here a good deal will depend on the attainments and aptitudes of the scholars. To some a hint is sufficient, to others minute details, elaboration, are necessary. You must exercise your judgment here, and exercise it in view of your knowledge of the scholar's position and surroundings, both natural and acquired. Keep before your minds as much as possible the idea of unity, of perspective, as the painter would say. Make points, too; aim at something and hit it. Let there be a definite aim before your mind both as to the lesson that is to be enforced and as to the ideal of life that is to be held up before the gaze, the apprehension, of the class. Strenuously avoid vagueness. Be definite; better that one duty be well driven home than several in a faint manner. If one be fastened on the conscience each Lord's day you may rest assured, by the blessing of God, that some progress is being made. No class work is of any avail unless the truth taught be wrought into the daily life. If lives be not purer, sweeter, more genial, more like Christ's life, then there is failure.

A word or two in conclusion on what is called the interlocutory mode of teaching, that is by question and answer. Let it be understood that the interlocutory mode is the only true way of teaching. If proof of this were needed, I would advise Sabbath school teachers to spend a day in our common schools and observe what goes on there, and I would select the most effective teacher when I would have such a visit paid. The laws of teaching are the same in Sabbath as in day schools, whether the topics to be learned be sacred or secular. If you must tell the scholars anything by way of explanation or exposition, you are to see to it that what you told them be brought out again that same day, or at all events you bring it out by question and answer at the review of next class day. That is to say that you get the scholars to tell you what you told them. In that way will you find out whether they have really learned what you told them. Let the questions be varied as much as possible, and the process is to be from what is well known to that which is more obscure, from the simple towards what is more abstruse. As a rule never tell them what in any way you can induce them to find out for themselves and tell you. One fact or principle or rule of life which they find out for themselves or are led to see clearly by a process of question and answer is worth ten that are simply told in their hearing by preaching or lecturing or talking. To question in the right way is no doubt an art by itself; with some of us it is an art which is not by any means easily acquired. It can be acquired however by all, at least in a measurable degree, and in all it can be improved by effort and study. Some people are by nature adepts at it, they are so to speak born teachers, and where there is a native talent of that kind there is much cause for thankfulness to Almighty God for so valuable an endowment. Others, again, have to labour long and earnestly to attain to a measure of that perfection which comes so easy to the former. However it comes, whatever be its sources, whatever be the processes to be gone through to get it or to improve it. Let all teachers who are bent on doing work for Jesus aim at securing the art of putting questions in such a way as to promote the Bible education of the scholars, for much by the blessing of God depends on that department of the work. So shall we be what the sacred writer says: "Apt to teach."

DR. NORMAN MACLEOD, on his departure from Edinburgh to Inverness, was entertained to dinner by his friends in the former city on the 16th inst. Sir Douglas MacLagan presided.

A LIFE STUDY

BY MINNIE G. FRASER.

And hast thou chosen thus? Canst thou endure
The purging change of frost and calenture?
Accept the sick recoil, the weary pain
Of senses heightened, keener nerves and brain.
Suffer and love, love much and suffer long—
And live through all, and at the last be strong.

The sun had been up for half an hour, and was kissing the daisies and dandelions, darting quivering rays of light among the dewy leaves. The birds had been singing since the dim dawn, sending floods of melody over the meadows. There was a winding path through the field that passed over the hillside and became half lost in the tangle, went on to a broken down stile, and grew distinct again as it sloped away to the river's brink. It was a very quiet place: the sheep knew it well. Now there was no sign of life save the morning hymn of praise that burst from the happy songsters. No sign of life? Yes! a squirrel running along the fence stopped short, for, leaning upon the stile so still that he might have seemed part of a pictured landscape, was a man, listlessly watching the stream that glistened through the trees. A beautiful face with light blue eyes. A face that might be strong or weak; strong if you judged the forehead and eyes, weak if you caught the curve of the mouth beneath the fair moustache. The hand that lay on the topmost rail was slender and nervous. After all you would look once and pass on. He is listening, waiting for some one. Suddenly the whole man changes; the poise of his body is no longer listless; intent, tense, every nerve is awake. The eyes that look eagerly down the pathway grow dark and the thin hand closes. And now through the tangle a woman comes, slowly, pushing aside wayward branches, pulling a leaf, or stopping to touch with fondling hand some tiny blossom. On she comes, never hurriedly, until she pauses by his side and leans on the stile too. Not a pretty woman, but with the charm of one who cares not, for there is a beauty of soul which thrills you as you look. She does not speak but takes in all the morning stillness, the dew, the leaves, the freshness, and the man by her side grows impatient, as he must ever grow in the presence of a soul that he cannot reach. He too looks about with a feeling of half anger.

"I have been waiting for you," he says softly.

"Yes," she answers, looking at him now for the first time with eyes that tell a love that he does not want, the same love that spoke to nature and all mankind. "Is it not beautiful, such a day as this makes me happy, quite happy; I feel as if God were rejoicing."

"I don't see much cause for rejoicing," he rejoined, a little bitterly. "There is enough sin and misery, if that is cause for joy, we have plenty of it."

She looked up quickly, she knew the face so well,—"Ah!" she thought, "not the world is wrong but you, with the old restlessness that you cannot get love enough. Yes! after all the face is passionate, but such passion is weakness." Then aloud, "sin and misery enough, but beyond all, above all, enfolding all is love. Higher than heaven, deeper than hell, wide as eternity, we cannot get beyond it. As strong as life, for He ever liveth; strong as death, for He poured out his soul unto death."

He listened, rising, unknown to himself, to the higher plane growing strong in the presence of her strength, a strength that was beyond herself. She felt the change in him, and a great love woke in her heart for what he might be. "He might be so much," he thought, "and yet he will be so little, because in him the lower nature is stronger than the higher." Still she watched him, touching chord after chord tenderly, as one does with some delicate instrument, noting the harmony and the discord. "It is all wonderful," he said after a pause, "very beautiful." All that was good in him was reaching, yearning towards her,—"and yet, what if under the beauty we find as under this piece of moss only rotteness and decay?"

"Even there," she answers, "He giveth beauty for ashes. Just wait and from the burning He will bring gladness."

"But decay is horrible," he answered with impatient energy; "decay is death. It is horrible, what joy or gladness can be there? It is all well enough to speak of the final good, but there is too much lost in gaining the end."

"I doubt it," she answered, "what we call decay is only God's way of building up. You know," with a smile, "in chemical action there is no loss of matter. God's eternal will is to overcome evil with good. Not one worm is cloven in vain."

"All imagination! What can we know?"

"The instrument is out of tune," she thought. His eyes were pained longing for what his life had missed. "Is there some grief in the past that I have failed to fathom? His soul is unsatisfied, and he is not strong enough to endure and get the good. Pity the life that is joined with his!"

They stood still a moment. A robin hopped from a bough and let fall a worm from his beak. She was wondering what chord to touch, knowing that even in the quiet he was misjudging; longing for her love, for a tower love than that which she gave him, a love which she felt she could give, but which, with her knowledge of him she withheld, choosing to suffer all pain that he might rise to understand and grow strong for what was best. Just then the sun appeared from behind a fleecy veil of cloud, and the birds burst into a glory of praise. "Gloria in Excelsis Deo," she said, her face lighting up. Would he catch the inspiration and rejoice in the harmony? Yes! for the face that had lines of sorrow, inborn sorrow, the growth of his own restless soul, was glorified.

(To be Continued.)

Pastor and People.

NIGHT TO NOON.

BIBDAD THE SHEPHERD

How can a man be justified with God?
Or how can he be clean of woman born?
Behold, the very moon is dark before Him,
The very stars before Him are impure!
How much more man who's but a worm, that feeds
And festers in the dark and loathsome earth!

Man is indeed unclean and worthless; but
With joy I know that my Redeemer liveth,
That He shall stand at the appointed day
Upon the earth; and that, although the worms
Encompass and destroy this body, yet
In my own living flesh I shall see God.

PAUL.

The blood of Jesus Christ the Son of God
Doth purify His people from their sins;
And unto them who put their trust in Him
There is no condemnation, but, instead,
Acceptance, life and joy for evermore,
Precured and purchased for them on the cross

Hamilton, July 21, 1890

W. M.

THE PICTURES ON THE WALLS.

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

A love for pictures inheres in our nature. It is a part of us. Whence it came would be an interesting question to discuss. Without any discussion we may say, that to our mind there is no explanation so satisfactory as this, that it is an hereditary quality that has been transmitted to us from the days of Eden's glory. God made man for beautiful sights, and musical sounds, and a sweet, fresh atmosphere, and so placed him in a paradise at first.

And though afterward driven forth from Eden on account of sin, he carried with him the delightful impressions of his early home. It lived in his memory. Its sweet beauty and satisfying fragrance filled his heart. Its fellowship was now a thought of bitterness, but its fairy scenes were a kindly, blessed balm. And so, without an exception, the wide world over, and in all the generations of men through all the centuries, there is found a quenchless love of beauty, a delight in musical sounds, a relish for the early morning air, with its freshness and its invigorating power. We inherit this good gift that enables us to appreciate whatever is lovely, beautiful, grand or sublime in nature. Hence our love of pictures. These discover taste in us. And their quality show how far that taste has been developed, and how much it is refined. Of course all do not stand at the same point. That is proclaimed by the pictures on the walls of the home. We have never yet gone into a dwelling utterly without the embellishment of pictures. They may not have been the best, or even hung in frames, perhaps only tacked or pasted on the walls, but they were there, telling us their story—revealing to us the character of the people who lived there. Once visiting with a church official, I heard him make the shrewd remark, the people being strangers, "Let us look at the pictures on the walls, we usually can gather something from them as to the character of the folks in the house." Is it not so? a strong politician will have the portraits of his favourites on the walls, a godly churchman will have his famous preachers or highly respected clergy; a lover of the Word will have illuminated texts; one who joys in the face of nature will have bits of choice scenery; fanciers of different kinds of animals will have them represented there; and so on, through all the varied affinities of the individual nature. Each tells its own story. Is it not wonderful how the character of the man, like the force of the electric bar, reveals itself by penetrating everything without, repelling the negative and attracting the positive? Each man furnishes his dwelling-place according to his heart, that is, according to his predominant affection. In the study of the Rev. Andrew A. Bonar, of Glasgow, there must be illuminated Scripture texts on the walls as this story testifies. "I was one day sitting in my study," says Mr. Bonar, "when a visitor came in. She was feeling sad and sorrowful from bereavement. We talked just about two minutes when I saw her face change; it began to be bright. She arose and said, 'Now I can go away—my load is gone.' And as she said it she pointed to the wall. There happened to be upon the wall these words, 'But Thou remainest.' My eye caught these words half a minute ago," she said, "and it is enough."

We cannot calculate the educative power of the pictures on the wall. They are always appealing to the eye and through the eye to the heart. Their influence is a continuous influence. Impressions are being made by them on minds that at the time gave least evidence of it, yet they are "etched in" by them to live imperishably for ever. Dr. Duff, the famous missionary of the Free Church of Scotland, says "Into a general knowledge of the objects and progress of modern missions I was initiated from my earliest youth by my revered father, whose Catholic spirit rejoiced in tracing the triumph of the Gospel in different lands, and in connection with the different branches of the Christian Church. Pictures of Jugganath and other heathen idols he was wont to exhibit, accompanying the exhibition with copious explanations, well-fitted to create a feeling of horror towards idolatry and of compassion toward the poor blinded idolaters, and intermixing the whole with statements of the love of Jesus." How much did that count in making Dr. Duff a missionary? No one can tell, but there can be no doubt that it was an important influence. Planting burning truths in the heart and in the imagination, they could not but affect deeply the life.

Dr. W. M. Taylor, of New York, in a recent article on "The Minister in His Study," after speaking of the advantage to spirituality in having it on the sunny side of the house, says: "A little elegance and ornament may be added, and the portraits of some earnest men, who have been distinguished for their efficiency in the ministry of the Gospel, may prove as inspiring to us as that of Henry Martyn was to Charles Simeon."

As I write, the faces of three of my much-loved theological instructors are turned toward me with all their old-time interest; the "counterfeit presentments" of four early pastoral friends encourage me with their smile; the likeness of my predecessor in my present pastorate bids me to look to myself, that he lose not these things which he had wrought, but that he receive a full reward; while from above them all, the beautiful face of William Adams looks down in benediction, reminding me that it is possible for a minister of the Gospel to combine in himself in fullest harmony, and in a very high degree, the scholar, the gentleman and the Christian. Thus even the ornamental may become useful, and everything in the minister's study be made to contribute to his pulpit and pastoral efficiency. Certainly. What is hung upon the walls speaks out the love of the individual, proclaims his preference, tells what is pleasing to him, and what he would like others to look upon and admire.

In the parlours of some of the publishing houses in Edinburgh I have seen richly mounted full length portraits of their principal writers. Men who had made their mark and become famous and who had done much to build up the fortune of the houses. In the chief room of some who adhered to their religious principles to the sect of the Plymouth Brethren I have seen charts of the dispensations and the second coming of the Lord nicely mounted and framed.

This honourable position is given to that which the heart idolizes. And since this is so, surely those who will adorn their houses and brighten their walls with pictures should make a point of choosing the best they can get. Often there is hung upon the walls not what the individual would like but just what he can get. It may not represent his taste at its best, only the best his purse, just now, can buy, and, therefore, instead of many poor bits of scenery or whatever else, it is better to have only one best possible bit.

These flash in the physical or moral glory of the world on the soul, and hence they should be the noblest specimens available.

As a good picture has a good influence so a bad picture has a bad influence. If a traveller were asking this question, Which is preferable, the National Gallery and Dore's Gallery in New Bond Street, London; or the Louvre and Versailles in Paris? I would at once say, keep by the English galleries. Not only is the genius as great, but the morals are purer. When we go into the galleries of the Louvre we feel that the moral sense of the artist is of a lower stamp than that we have in England.

To-day, pictures are within the reach of the poorest of our people. Even "The Angelus" of Millet may be seen by them in fair out-setting, and illuminated texts, richly coloured in red and blue and gold—royal colours in combination—may be had for a few cents. So that every blank wall in the lowliest dwelling may be lit up and brightened and warmed by something fair to look upon. Membership in an art association at two dollars and fifty cents entitles the holder of a ticket to a "sketch—a bright bit of landscape or a bit of sea, with the chance of a finer piece at the drawing."

A dollar or two spread on the walls in pictures bear far better interest than in the bank. They are lifting up souls that by nature cleave unto the dust. They are calling forth that imperial faculty, the imagination. They are educators in the best sense.

In addition to all this, our natures demand such ministry. We must have about us the beautiful of God's creation. We are made, not for the low and mean and contemptible, but for the high, the noble, the sublime. We were made for the enjoyment of the very best. May we not by the grace of God be content with anything less than this!

THE HUSKS THAT THE SWINE DID EAT.

BY G. B. HOWIE, M.A., PH.D.

What are the husks of Luke xv.? In view of the Sabbath School Lesson for August 3 the following explanation might be acceptable to many of our teachers. During my sojourn in this country, since April, 1885, I have travelled from Cape Breton to Lake Huron in the capacity of a lecturer on the Holy Land, its products and the customs and dispositions of its peoples, and on many an occasion Bible students have questioned me in respect to the fitness of the expression "husks" (Luke xv. 16). "Grant that the prodigal was destitute and hungry," say they, "it remains unintelligible that he wished to be fed on the husks, from the evident impossibility of finding any food in such things for a human being."

My account of this is that the word translated husks signifies neither the shells nor envelopes or stalks of either the pea or Indian-corn plants, but means a certain kind of pods which grow on the karob tree, a tree somewhat larger than the apple tree, bushy, thickly set and evergreen. These pods measure from three to ten inches long, about an inch broad, and say a quarter of an inch thick. When ripe they are dark in colour, smooth on the outside and lined with a jelly-like substance, sweet to the taste, on the inside. This tree is far more common in Cyprus than in Palestine, and its fruit is exceedingly various in quality. In the best years the best of

it is certainly fit to eat, but the inferior kind, which a human being can make little or nothing of, is given to the herds of swine in Cyprus and other places. This is significant because it is written the "younger son gathered all together and took his journey into a far country," where swine raising was more of a business than in his own. I have heard people in the East say, after hearing a certain kind of sermon, or reading a certain class of books in which they did not find much to please them: "We are like him who eats husks (karob), we chewed a ton of wood in order to obtain an ounce of sweetness." Nevertheless many householders, perhaps the poorer of them, in laying up provisions for the year, include a quantity of karob pods. If I were asked, however, to express the idea of Luke xv. 16 from a Canadian standpoint, I would say: "And he would fain have appeased his hunger on the rotten or wormy apples which the swine did eat in many an orchard." But he who lives far from God and indulges in sin, as a citizen in the kingdom of Satan, necessarily finds far less sweetness and food and far more bitterness and starvation than they who chew the karob, as indicated by the above apothegm, and for all this many are apparently contented to remain in the far country, grudging to part with the husks for the bread which came down from heaven. "O judgment, thou art fled to brutish beasts, and men have lost their reason."

A LONELY GRAVE.

There is no spot on earth more sacred than the spot which is hallowed by the precious dust of those whose bodies were the temples of the Holy Ghost, and whose lives have been given for Christ and His cause. And such graves to-day dot the heathen world, and are the tokens of the right and the seals of the title of him who shall yet have the heathen for His inheritance and the uttermost parts of the earth for His possession.

Professor Henry Drummond, in his book on "Tropical Africa," gives this account of the lonely grave where rests the beloved wife of David Livingstone, the African explorer:—

"We were to spend the night within a few yards of the place where Mrs. Livingstone died. Late in the afternoon we reached the spot—a low, ruined hut, a hundred yards from the river's bank, with a broad veranda shading its crumbling walls. A grass-grown path straggled to the door-way, and the fresh print of a hippopotamus told how neglected the spot is now. Pushing the door open, we found ourselves in a long, dark room, its mud floors broken into fragments, and remains of native fires betrayed its latest occupants. Turning to the right, we entered a small chamber, the walls bare and stained, with two glassless windows facing the river. The evening sun, setting over the far off Morumballa Mountains, filled the room with its soft glow, and took our thoughts back to that Sunday evening, twenty years ago, when in this same bedroom, at this same hour, Livingstone bent over his dying wife, and witnessed the great sunset of her life. Under a large baobab tree—a miracle of vegetable vitality and luxuriance—stands Mrs. Livingstone's grave. The picture of Livingstone's book represents the place as we kept, and surrounded with neatly-planted trees. But now it is an utter wilderness, matted with jungle grass and trodden by the beasts of the forest; and as I looked at the forsaken mound, and contrasted it with her husband's tomb in Westminster Abbey, I thought perhaps the woman's love, which brought her to a spot like this, might be not less worthy of immortality."

Thank God, the gathering day is coming! And when this Gospel of the kingdom shall have been preached in all the world for a witness unto all nations, then shall the end come; and He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Soon, soon the trumpet of our King
Shall call the dead to wake and sing;
Then may we by His power divine,
In resurrection splendour shine.

KEEP UP WITH YOUR CHILDREN.

It is a sweet remembrance, that of a quiet old farm-house when a tired moth, after a hard day's work, gathered her seven children about her, her knitting-needles keeping time to the measures of the verses read by one of the group from a great poet. The poetry which she knit into the lives of her boys has outlasted all the stockings, and crowned her memory with a halo of poetic recollections.

The boy whose mother "would not go to bed until she had finished reading Pepacton" with him is more to be envied with his poor jacket than the elegant lad whose mother, with no time to read, takes time to consult the fashion plates that he may be handsomely attired. There seems to be a settled conviction in the minds of many that children must make intellectual progress beyond their parents who are fated to lose out of their own lives any interest in books; and we often see stories of toilworn parents who, having educated their children through many sacrifices, are pushed aside and kept behind the scenes because they are not up with the times. Investigation will doubtless show that such parents have had time to gossip abundantly while educating their children, and have shut themselves away from their children's mental life through wilful preference. It is not probable that many parents who are "behind the times," or do not keep up with their children deserve any sympathy. Children crave intellectual comradeship, and the parent who enters into intellectual companionship with his child will not get "behind the times."

An uneducated workingman, deploring his lack of early advantages, was in the habit of taking his little son on his lap at night to hear his lessons. He followed the boy through all his high school work, and is to-day an educated man through giving the child continued sympathy in his studies.

Our Young Folks.

A LITTLE BOY'S TROUBLE.

I thought when I'd learned my letters
That all my troubles were done;
But I find myself much mistaken,
They only have just begun.
Learning to read was awful,
But nothing like learning to write;
I'd be sorry to have you tell it,
But my copy-book is a sight.

The ink gets over my fingers;
The pen cuts all sorts of shins,
And won't do at all as I bid it;
The letters won't stay on the lines,
But go up and down and all over,
As though they were dancing a jig.
They are there in all shapes and sizes,
Medium, little and big.

There'd be some comfort in learning
If one can get through; instead
Of that, there are books awaiting
Quite enough to craze my head;
There's the multiplication table
And grammar, and—oh, dear me!
There's no good place for stopping,
When one has begun, I see.

My teacher says, little by little
To the mountain top we climb,
It isn't all done in a minute,
But only a step at a time;
She says that all the scholars,
All the wise and learned men,
Had each to begin as I do;
If that's so where is my pen?

A YOUNG MAN'S THREE CHOICES.

There are three vitally important choices to be made by young men—about which a few plain hints may be pertinent and useful. The first one is his occupation. "He who does not bring up his son for a trade, brings up a boy for the devil"—is an ancient Jewish proverb. In America too many of our native-born youth eschew a mechanical trade as vulgar, and go scouring about for some easier "situation." If Benjamin Franklin, the printer, and Roger Sherman, the shoemaker, were alive now, they would tell their young countrymen what a foolish mistake many of them are making. So would Vice-President Wilson and Governor Banks, who said that he "graduated from an institution which had a factory bell on the roof and a water-wheel at the bottom."

In selecting your occupation, endeavour first to find out what the Creator made you for. Consult your natural bent and talent. If you have a talent for trade then you may venture into a counting-room or store. If you have a native skill in chemistry, and are made for a doctor, then study medicine. If your mathematical capacity fit you for it, you may be an engineer. No one ever fails in life who understands his *forte*, and few ever succeeded in life who do not understand it. Seek for a useful, productive calling; and steer clear of a career of "speculation" as you would of a gambling den or a glass of gin. Don't be ashamed to begin at the bottom and work up. Remember that every occupation is honourable in which you can serve God and your fellow men, and keep a clean conscience.

THE BLIND BOY'S PICTURE.

The *Jewish Messenger* tells this story: Once there lived a little boy who was blind from his birth. In vain he sighed to see flowers and birds, about which his mother often talked. But it was always night to him. Once he had a lovely dream. He saw an angel float into the room, step to his bedside and say:—

"I have a beautiful picture book here, which I show to good children in the night when they sleep. Would you like to see it?"

"Ah, dear angel," said the boy, weeping, "You are wrong. I am a poor blind boy and cannot see; not even your beautiful pictures."

The angel dried the boy's eyes and said: "You can surely see them as well as you can see me. That is just why I go to blind children, so that they may view in dreams what they cannot elsewhere see." He then sat by the bed, opened a large, very lovely book, and showed the boy the pictures.

With what joy did the lad see what was spread before him? Flowers and birds and everything were much more beautiful than he had ever thought. And the kind angel told him the sweetest stories. But when they had finished half the book, he arose and said:—

"Now I must go back to heaven, for it will soon be dawn. I shall come again to-morrow night, and you shall see the rest of the pictures." With these words he disappeared, and to the blind boy it was night again.

When his mother came to him the next day he told her of the angel and the lovely book. But she said in a sad voice: "You are ill, my dear boy, and must remain in bed to-day." The poor child was satisfied, for he was very tired. Still as a mouse he lay, and smiled often as he thought of the angel's visit, while he rejoiced at the coming evening.

At night time the angel came again, but the mother, who watched at the bedside, could not see him, nor did she hear the stories told; but she listened anxiously to the short breaths of the boy.

When the child had seen the last picture he begged: "Ah, dear angel, come soon back again and show me more of your lovely pictures. Have you only one picture book?"

"I have many others," replied the angel, "much more beautiful, and I will be glad to show them all. But they are in heaven, and I cannot bring them down to earth. If you will come to me you can see them."

"I would very much like to," the boy replied, "but I must first ask my mother and tell her where I am going. Come to-morrow night and fetch me."

The angel promised. When the boy awoke he begged his mother to let him go to heaven, so that he might see all the angel's beautiful pictures. The mother wept, and wished him not to leave her, but he begged so long that she finally consented. When it was night the angel came for the third time and seemed much more beautiful and friendly than before. He kissed the child's eyes and said: "Gaze at your mother and take leave of her."

The blind boy looked around, recognized his mother, whom he had never seen, and gave her a friendly smile. Then the angel clasped him and flew aloft with him to the dawn, toward the rising sun.

BERT AND THE BEES.

Bert had three buckets of water to bring from the spring. They were pretty big buckets, and the spring was at the foot of the hill. The weather was getting warm, too. He tugged away at one bucket and got it up; then he lay down on the back porch to rest.

"Hello, Bert? sun's not down yet," said his father, coming in from dinner from corn-planting.

"I wish I were a big man," said lazy Bert, "and didn't have to carry water."

"But you would have to plant corn and sow wheat, and cut and reap and thresh and grind," laughed his father.

"I don't mean to work when I am big," grumbled Bert.

"Then you'll be a drone," said his father.

"What is a drone?" asked the little boy.

"A bee that won't work; and don't you know that the bees always sting their drones to death, and push their bodies out of the hives?"

The farmer went off to wash for dinner, and Bert dropped asleep on the steps, and dreamed that the bees were stinging his hands and face. He started up, and found that the sun was shining down hotly on him, stinging his face and hands, sure enough.

He hurried down to the spring, and finished his job by the time the horn blew for dinner. "Father," he asked, while he cooled his soup, "what makes the bees kill their drones?"

"God taught them," answered his father; "and one way or another God makes all lazy people uncomfortable. Doing with our might what our hands find to do is the best rule for little boys and big men, and I wouldn't be surprised if the angels live by it, too."

NIGHT RUNNING.

Young men and boys, after the day's work is done and supper over, think they must have their relaxation and fun. There is no objection to this if it is sought in a rational way. In towns the boys and young men assemble on the street corners, or in places where games are played, or where beer or liquor is sold. The question is submitted whether these are rational or proper ways to seek recreation and fun.

In the country they go to the store, or the tavern, or to the post-office, or to the small village where these are located, in which case the occupations and the "relaxation and fun" are much like those sought and found in the towns. The question is here again submitted whether these methods are rational and profitable.

Running about at night is hard on the body, health and strength of the young men. When they have to work during the day they are stupid and dull, apt to be careless, and not unfrequently irritable and unpleasant. Loss of rest and sleep produce these results, even though no indulgence in drinking and carousing attend the night running. But when these are added to the playing of games of chance, the indulgence of obscene stories, and all the other crookedness inherent in night running, the moral degradation is more deplorable than the physical strain.

The whole thing in the shape in which it exists is wrong. Who is to blame, and how is it to be corrected? The appeal must be made to the parents to correct the growing tendency to running about at night. It is one of the very worst things for the physical and moral welfare of our youth. Bad habits are learned. Morals are debauched; character is compromised. Parents and guardians should, therefore, give this matter their serious attention. Home must be made attractive to the young. Furnish them rational and pleasant means of amusement. Make the social atmosphere, the intelligence, the fun of home so pleasant and desirable that the children will prefer them to running away from home every night.

THE subjects for next year in the welfare of youth scheme of the Free Church are—for the juniors, Abraham as the Biblical subject; and in the shorter catechism the first nineteen questions. Prof. Salmon, at the distribution of the prizes at Aberdeen, referred to the gratifying fact that other churches in remote parts, especially the Presbyterian Church of Canada, are following the example of the Free Church in this matter.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug 10, 1890. } THE RICH MAN AND LAZARUS. } Luke 16: 19-31.

GOLDEN TEXT.—How hard is it for them that trust in riches to enter into the kingdom of God.—Mark x. 24.

INTRODUCTORY.

This parable, spoken by Jesus while He was still in Perea, gives us a glimpse of the future state. Those who do not like to accept its conclusions do not weaken its force when they say "Oh, it is only a parable." None of Christ's parables are mere fanciful pictures, they are based on realities. The parables of Jesus are true to fact and nature. There is no intimation that this one is in this respect different from the others. Besides, Christ, who has absolute knowledge of the future, can speak with certainty on matters that transcend our personal knowledge and experience. The parable of the Rich Man and Lazarus is just as true as that of the Prodigal Son.

I. **Contrasted Lives.**—The first introduced is the rich man. His name is not given. No doubt it would be well known in the circle in which he moved. A name has been invented for him—Dives—which simply means a rich man. He dressed magnificently, "he was clothed in purple and fine linen." The texture of his clothing was the finest made, and it was dyed with the most expensive colouring then known, purple, the colour of royal robes, obtained from a shell fish then abundant on the eastern shore of the Mediterranean, to which there are frequent allusions in the classics as "Tyrian dye." The undergarment was of the finest and most expensive linen made from a flax-plant that grew on the banks of the Nile. His daily life was in keeping with this splendid display—"he fared sumptuously every day." His earthly life was a perpetual feast. For himself at least he had the best and most expensive style of living that could be adopted. His sin was not in that he was rich. In itself it is not a crime to be rich or a virtue to be poor. The rich man's sin consisted in his living for this world and for himself. In God's providence he had ample means for doing good to others, but that duty and privilege was entirely neglected. He made a god of himself. His was a reprehensibly selfish life. In terrible contrast with the rich man's splendour we have the poor man's abject poverty and affliction. "There was a certain beggar named Lazarus, which was laid at his gate full of sores." This poor man was utterly destitute, yet his name is given. The rich man with his gorgeous apparel, inhabiting a stately mansion as he came and went, would no doubt be looked at admiringly. The poor man, covered with sores, and sitting at the gate would be a repulsive object. He was hungry also. The rich man had at his table viands of the best in abundance; the poor beggar desired "to be fed with the crumbs that fell from the rich man's table." The rich man had troops of friends who came as his guests; the poor man also had sympathizing friends, but they were "the dogs that came and licked his sores." Thus are presented the two extremes of human life. The rich man has all the comforts that in this world money could procure; the poor man was at the lowest stage of human misery and wretchedness.

II. **Contrasted Deaths.**—Death came to the relief of the poor man's misery. To him it was God's merciful angel delivering him from dire distress and introducing him to a grander and more enduring abode than earth could offer. He "was carried by the angels into Abraham's bosom." This term was common among the Jews to denote the future abode of the blessed soul. The poor beggar, his body consigned to the earth without ceremony, his soul carried by angels to the highest place of honour, as a welcome guest into the heavenly kingdom. The rich man died also. All his wealth, though it could command the services of the most skillful physicians and all the needed comforts, could not ward off death. It is added "and was buried." With all the pomp and ceremonious display customary at the funerals of the rich and the great. There would be the noisy hired mourners, but judging of his neglect of Lazarus it is not likely that the weeping poor stood around, their hearts moved because a great benefactor had gone. Wide as was the contrast in their earthly lives, it becomes wider still in the world to which they have gone. In what the Saviour here says we have a glimpse into what is to us the unseen world. The Revised Version gives the term Hades instead of hell. He was in the place of punishment: "He lifted up his eyes being in torment." This means anguish of soul, for his body was buried on earth. The lifting up of his eyes revealed to him many things. He saw Abraham afar off, but more remarkable still, the poor, despised beggar who sat at his gates is now in the highest place of honour, teaching us how mistaken human estimates can sometimes be. It has been remarked that this is the only instance in all Scripture of prayer to a saint, and it failed. It reveals still more clearly the awful anguish the poor rich man suffered. He does not ask for great things, only a few drops of water to cool his parched tongue, and that blessing he would gladly receive from the despised Lazarus' fingers. Abraham responds to his cry of distress, though he is powerless to grant it. He calls on him to remember the past. The memory of a misused but unalterable past will be one of the elements in the misery of the finally impenitent. He is reminded that on earth he had his good things, what he counted the highest good, though he was terribly mistaken. Lazarus' life had been outwardly a succession of evils, while his soul had made its choice of God for its portion. Now things are righted. The prosperity of the wicked and the misery of the righteous man are explained: "But now he is comforted and thou art tormented." To comply with the rich man's request was impossible. Good and evil are finally and forever separated in the eternal world. There is no passing between them. They are separated by an impassable gulf. The good are confirmed in their goodness, and the wicked in their wickedness.

III. **God's Revelation is a Sufficient Guide.**—Discovering that there could be no alleviation of his misery the rich man now asks that Lazarus be sent to warn his five brethren before it is too late. It may be that they had encouraged each other in evil and that by his example he had misled his brethren. Neither in this request was he successful. Why it was refused there is sufficient reason given, and his very importunity makes that reason all the more clear. God in the Old Testament has given a revelation sufficient to guide men to eternal life. "They have Moses and the prophets, let them hear them." The man is in earnest now when it is too late. One risen from the dead, he thinks, will convince his careless and unbelieving brethren of their danger. He imagines that the strange story the returned Lazarus could tell them would be sufficient to bring them to repentance. To this there comes the very suggestive answer "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

PRACTICAL SUGGESTIONS.

Outward circumstances are not the final test of character.

The sin of selfishness is here brought out in the strongest light. It is not stated what the other sins were to which this rich man was addicted, though some of them, such as pride, etc., might be inferred.

God's condemnation rests on those who have no sympathy or help for the distressed.

Death does not end all, but it fixes the eternal state.

Life and immortality have been brought to light by the Gospel. We have more than Moses and the prophets now. "See that ye refuse not Him that speaketh from heaven."

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 30th, 1890.

DR. CUYLER says that "the school-house, the Bible, the hoe and the plough are worth infinitely more to the negro than all the schemes of selfish politicians." And worth considerably more to the white man, too, we should say.

A MEDICAL writer in one of the magazines contends that cancer is largely caused by mental trouble. Whether this theory is new to the profession or not it is certainly new to the general public. Most people believe that insanity is often caused by worry, but it will startle not a few to hear that cancer—the most terrible of all diseases—is largely caused by trouble. If the theory is correct it furnishes another reason for learning the great secret of casting our care upon Him who cares for us.

WHETHER holidays do a man any good or not depends largely upon what kind of a man he is. Some men have no capacity for resting. They are nervous and fidgetty and always on the go. They pace the deck of the steamboat, and the halls in the summer hotel, complain because the train is not running fast enough and move around in a nervous uneasy kind of way which proves beyond all manner of doubt that vacation is to them a bore. They count the days until they can get away. It is doubtful if holidays do people of that kind any good. They should try some other way of recreating. Doing nothing is the hardest kind of work for some temperments.

IF Lord Salisbury and Mr. Blaine cannot settle that dispute about the seal fisheries, the best thing they can do is to step aside and let other men try. It is to be hoped that neither of these diplomatists is foolish enough to suppose that nations like Great Britain and the United States are going to worry themselves, much less go to war, over a question of that kind. The day is over when politicians can drag these nations into war over any kind of a dispute. The people are master now, and they don't want to fight over a mere matter of business. If Salisbury and Blaine cannot arrange this matter the sensible people of both nations will soon find men who can. It is to be hoped that President Harrison, who is a good Presbyterian elder, will not compromise his character by trying to make party capital out of this dispute. His predecessor bid for the Irish vote at a rather extravagant figure, but gained nothing by it. History might repeat itself.

IT is interesting to watch the swing of public opinion from one extreme to another. In Ontario thirty or forty years ago every man who called himself a Reformer or Liberal was in favour of taking power from the Government and giving it to the people. In local matters the people had almost unlimited power. The trend is now the other way. Some years ago it was considered well to take the control of the liquor traffic to a considerable extent out of the hands of municipal men. Many are of the opinion that county gaols should be dealt with in the same way. The experts so far examined by the prison commissioners are almost a unit in favour of putting the management of gaols under Government control. It is asserted that county councils never make any improvements until they are absolutely compelled to do so. How can they be expected to pay much attention to sanitary arrangements or such matters as classification of prisoners as long as the surest way to get votes is to make solemn pledges to keep down the taxes.

IN a sermon preached at the beginning of his present pastorate the Rev. John McNeill told his congregation that he had no desire to preach to

a woodyard. That was an easily remembered hint that he expected them to attend church regularly. Preaching to a woodyard is a very unsatisfactory kind of work. A row of empty pews may do much in the way of destroying the effect of the best sermon ever put together. A good audience is essential to the good delivery of a sermon. The preachers who supply city churches during August too often have the kind of congregation Mr. McNeill dreaded. Their audiences are mainly composed of wood. There is no reason in the world why people should remain at home or struggle away to other churches because their pastor is taking his vacation. Perhaps the stranger can preach about as well as the pastor. Possibly he may preach better although he may not be so well known. Anyway it is hardly fair to ask him to preach to a woodyard. How is it in your congregation? Have the preachers giving supply been preaching to a woodyard ever since the pastor went away? Do you expect to have woodyard audiences all next month?

THE unwisdom of making sweeping generalizations has again been illustrated. In the "narrative"—the narrative, we believe, is a document something like our report on the State of Religion—submitted to the General Assembly at Saratoga there was a paragraph which stated in effect that the elders were not as well-informed and zealous as they should be. The paragraph caused a little breeze in the Assembly and has since led to some lively discussion in the religious journals. Some members of Assembly wanted it struck out and others—some of them elders—said if it was true it should stand. It was also suggested that the narrative should say how the ministers stood in the matter of zeal and efficiency. The insertion of the word "some" before elders would have saved all the trouble. Some elders, like some ministers, don't know much about their duties and don't do what little they know. Some elders, like some ministers, understand their duties quite well and discharge them very efficiently. Judgments passed upon classes are always unfair to some members of the class, and often to a majority. The clergy as a class would suffer more than any other if judged by the few black sheep in the flock, and that is one good reason why they should be careful about judging other men by classes. Some of them are not as careful as they should be.

COMMENCEMENT day in the American colleges is always followed by a discussion about graduates. Practical men, as they call themselves, assert that the graduate is not a factor of much consequence in actual life. Carnegie, the great millionaire, is of the opinion that graduates are almost, if not altogether, unknown in important business affairs. The friends of the college, of course, take up the cudgels on the other side, and try to show that the graduate is a most important citizen, and wields much influence in high places. Two or three bad harvests with a provincial revenue below the expenditure, would bring this question up in Ontario in lively style. As long as we have a snug surplus and timber worth \$130,000,000, nobody is likely to complain much about the amount spent on education, but business depression and a decreasing provincial revenue would soon start a discussion in the Legislature on the estimates for education. Quebec seems to be able to live contentedly under a debt of twenty or thirty millions, but Ontario would not take matters so easily. Ontario people would cut down expenditure until they made both ends meet, and it is hard to say what might have to go if the cutting down process began. The best way to strengthen the hold of our educational institutions upon the hearts and purses of the people is for graduates to show themselves conspicuously useful citizens.

A PRESBYTERIAN JUBILEE.

AS a rule Presbyterianism is not much given to self-glorification. There is always something unseemly in vain-glorious vaunting. At the same time it is a characteristic of the various branches of the one great family that on all fitting and proper occasions there is a modest assertion of its standing and a view presented of the work it has done in such terms that it gains in public esteem. Fifty years have elapsed since the chief branches of the Presbyterian Church in Ireland were united into one. Had the Irish brethren permitted the opportunity to pass unimproved, it is doubtful if they would have received credit for self-abnegation, and it is certain that they would have done less than justice to the cause of Presbyterianism not only in Ireland, but all over the world. However widely separated

geographically Presbyterians may be there is a strong bond of sympathetic interest that leads them to share in the joys and triumphs and in the griefs and disappointments that may befall any section of the Church, however remote.

In celebrating the jubilee of Presbyterian Union in Ireland, the brethren of that Church only did what was expected of them, and the celebration has been conducted in such a manner that the most fastidious or even hostile critic would require great ingenuity if he were disposed to indulge in fault-finding. The following is a condensed view of the proceedings of the celebration taken from the Belfast *Witness*.

The Jubilee day in the Assembly, so long looked forward to, has come and gone, and that it was most interesting and enjoyable no one who was in Rosemary Street Church yesterday will venture to question. The weather was all that could be wished, the audience was up to the limits of the largest desires, and the varied proceedings of the entire day were of a sustained excellence even in the minutest detail, and as we have never seen surpassed, if even equalled, in our memory of the General Assembly. The several parts fitted in so admirably, and each succeeding part seemed to develop itself out of the one preceding so naturally that there was no sense of separateness or brokenness, but, instead, of the most perfect unity and harmony throughout. We understand this was as it was meant to be by the Jubilee Arrangement Committee who gave the whole matter the most mature consideration. But after all, the carefully-studied arrangements of the committee would have gone for little had it not been for the loyal adherence of all the readers and speakers to the limits as to time imposed upon each, and to the charming tact with which the Moderator acted, —as he said at the outset—the part of a presiding automaton.

At the hour specified for opening, the House was fairly well filled, and during the time the devotional exercises, conducted by Dr. Murphy, were being gone through, such a crowd had gathered outside the doors that when it rushed in every available vacant space was completely occupied. Unfortunately, owing to age and infirmity, the attendance of pre-Unionist fathers was not so large as had been anticipated; and, more unfortunately still, some inconsiderate members crowded into the space set apart for them, and as some of them came in they were obliged to seat themselves elsewhere, which was not at all a happy order of things, from the scenic point of view, at least, upon such an occasion.

The Moderator briefly and clearly announced the items in the order of the day's proceedings, which was a great boon to the vast Assembly, as no programmes had been circulated through the pews. In response to the call of the Moderator, Dr. H. B. Wilson, of Cookstown, proceeded to open the real work of the day by a paper entitled, "Before the Union," which, he said, according to an understanding with Dr. Killen, who was to follow him, was not to come farther down than the borders of the Arian controversy. This topic was that assigned to the late Dr. Witherow at a meeting of the Jubilee Arrangement Committee prior to his death, and was re-assigned to Dr. Wilson at a meeting subsequent to that melancholy event. It could not have fallen into the hands of any member of Assembly better fitted to handle it with edifying and interesting effect. As can easily be understood, it was the least interesting to a mixed audience because the most remote and least living; but in the hands of Dr. Wilson it became instinct with life, and as his clear, incisive sentences given forth in rich, clear tones, rang out upon the ear of the House, it listened to the story of the Plantation, to the struggles and persecutions of the Presbyterian Planters for over two hundred years, with an unflinching attention that must have been gratifying to the speaker.

President Killen, D.D., came next. His subject was the "Story of the Union." On his presenting himself the House rose to its feet *en masse*, and applauded again and again until the veteran of eighty-six bowed his grateful acknowledgments and was permitted to proceed. This story touched living times, living sympathies, and green memories, and the audience braced itself for an hour's treat, which it certainly got. The venerable President began from the point at which Dr. Wilson left off, and after a few introductory sentences struck right into his own personal reminiscences of the Arian controversy, describing in a few terse and epigrammatic touches the two great leaders—Montgomery and Cooke—as they were known to him; the great debate that preceded the disruption at which he was present; the influence of the withdrawal of the Arians on the spiritual condition of the Church; its reflex influences on the Union of the Synods, the process that led up to the Union, the terms of the Union, and the Union scene on the 10th of July, 1840, itself. All this was done so vividly and graphically, and the narrative of the "old man eloquent" was so full of life and fire, and he touched so many chords which responded sympathetically, that the House warmed with him, and greeted passage after passage with applause that bordered at times on cheers. In dealing with by-issues, scenes and persons, his references to Dr. Edgar, Dr. Robert Wilson, Dr. Seaton Reid, Mr. Elder, of Finvoy, Mr. Rogers, of Glascar, Dr. Hanna, Mr. Gibson, Q.C., Dr. Coulter and others, all notables at the period of the Union, were so chaste and touching as almost to bring tears to the eyes of the older members of the House. Many anticipated that the reader's voice would fail, but instead of failing it became stronger and firmer as he proceeded, and after an hour's vigorous speaking he sat down seemingly as fresh as when he commenced.

At the close of Dr. Killen's address special devotional exercises were engaged in by the Rev. Mr. Buick, of Ahoghill, one of the pre-Unionist members, after which Dr. Magill next gave an address on the "Baptism of the Holy Spirit." To those who know Dr. Magill and how thoroughly his mind and heart seem saturated with deep spiritual truth, there will be no need to characterize his address; and to those who do not know him as a man of high spiritual attainments and stirring earnestness and fervour, no description would help to anything like a clear conception of the rare quality and power of yesterday's address. It was spoken, not read, and looking the audience fair in the face, he held them firmly in his grasp for fully forty minutes, as he traced the results of the various baptisms of the Spirit from Pentecost until the present time, and also as he forced home the lessons which those results taught the Church of Christ in the present day.

Mr. Lyle, of Muckamore, Assembly's Convener of Statistics, gave a short paper on "Fifty Years of Finance." It is difficult above all things to make statistics and finance at all tolerable to a popular audience, yet Mr. Lyle succeeded in working figures and facts connected with them into a paper which the House thoroughly enjoyed, and listened to with admiration and profit.

Dr. Lynd followed Mr. Lyle on the "Place and Power of the Presbyterian Church in Ireland." This paper was fully up to the highest level of Dr. Lynd's splendid reputation, and would require to be read, if not indeed heard, to have a true idea of its beauty of style, its philosophical spirit, its patriotic teaching and its unswerving loyalty to Presbyterian polity and principles. He said that where Presbyterian elements of population predominated, agriculture, trade and industrial activities flourished; that the system of Presbyterian polity presented lessons of order and well-constituted government that were well worthy of being followed in secular concerns, that it was opposed to "one man rule," and so to autocracy in any form and sphere; and concluded a most striking paper by referring to the influence of Presbyterians in the higher walks of life in all lands as conservative of a pure faith.

Mr. Thomas Shaw Woods at this stage was called upon by the Moderator to describe the Jubilee picture which stood upon an easel on the platform on the Moderator's right. This picture contains the likenesses of the surviving pre-Unionist ministers, with their autographs in fac-simile, and will be a *souvenir* of the Jubilee, more interesting than any other could possibly be. This picture was first suggested by Mr. Woods to the Jubilee Arrangement Committee; it was committed solely to himself, and to its production he has given an enormous amount of time, care, and attention. But the perfection of the picture and the favourable reception which it will be certain to receive at the hands of the Irish Presbyterian public in this country, and by their children in the colonies, will far more than repay him for all the loving labour which he has expended upon it. The credit of the artistic work is due to Messrs. McCaw, Stevenson and Orr, who have taken great trouble and displayed unlimited taste. After a short period of devotional exercise, Mr. Clarke, ex-Moderator, took the chair.

The Moderator, as a Convener of the Foreign Mission, proceeded with his paper on "Fifty Years of Foreign Mission Work." As this was the Jubilee, not only of the formation of the General Assembly, but of its Foreign Mission, this subject was of equal importance with that of the Union itself. Of late much has been written on Foreign Missions during those years, and Mr. Park had a difficult task to perform to render the topic fresh and interesting. Mr. Park, however, has the happy faculty of freshening by his touch even the most familiar subjects, and he produced such a masterly and freshly put historical *resumé* of the work of the Church of Christ during the past half century in the mission field that he was listened to throughout with breathless attention and interest. No man save one who was full to overflowing with mission information, and whose heart was truly in the cause of missions, could have thrown such freshness and life into this subject.

Dr. Hall, of New York, by pre-arrangement was kept to the close, that in the pleasurable anticipation of hearing him the vast audience would sit in its place to the last. The expectation of the committee was realized and more: not only did the house keep full, but when it was known that Dr. Hall was on his legs the news passed round the lobbies and out to the street, and scores additional flocked in, until it was impossible even to find standing room at times within reach of the half open doors. Great as were the expectations of what he would do, they were exceeded. His massive form, his fine full, rich voice, his easy yet earnest manner, and his perfectly accurate mode of expression, seemingly without the slightest preparation, added to his weighty thoughts and wise words, charmed the audience on this occasion, as they have done on all others.

The Jubilee celebration is now an event of the past. It was a success in the Rosemary street Church; and its wind-up in the Botanic Gardens was an equal success, and a most fitting close to the whole proceedings, both as regards the brilliance and number of the assemblage and the admirable addresses delivered by representatives of Presbyterianism all the world over.

WAR OR ARBITRATION.

AN American newspaper correspondent commenting on the publication of the diplomatic correspondence concerning the Behring Sea difficulty, says: "Matters have reached the stage when we must fight or arbitrate. Is the desire that war as a means for the settlement of international disputes be abandoned a dream impossible of realization? To this question direct and contradictory answers are confidently given. The inquiry is met with a decided No, and also with a no less determined Yes. Some questions may admit of a compromising settlement. Truth may be found in modification. Expediency settles for a time many practical questions, and experience in due course prepares for their final disposal on the basis of principle. Slavery had in the days of its prevalence many upholders, as well as many who held profoundly the conviction that it was an indefensible wrong. Those who profit by the perpetuation of an abuse cannot see all the bearings of a question in which self-interest is involved, they cannot reason calmly and dispassionately on the subject, neither can they consider with equanimity the arguments that tell against the position they endeavour to uphold. However strongly the current of public opinion may set in against them, they remain unconvinced, and are only the more determined at all hazards to resist its advance. The defenders of slavery in the United States, after exhausting all the resources, legitimate and illegitimate, of argument appealed to the sword to settle the vexed question. The appeal went against them and they accepted the decision. Slav-

ery was abolished and the Union preserved, but the loss in blood and treasure was terrible. The question remains settled. No voice has since been raised to suggest the re-establishment of slavery. It is now seen to be an evil and a wrong which meets only with universal condemnation. Will the time come when war will be so regarded?

All the great moral movements that have most benefitted humanity have originated with a few advanced thinkers. Men with profound convictions are not dismayed at having to confront the world. At first all such movements are regarded with indifference and contempt. The average man does not listen with patience to those whom he considers visionaries and enthusiasts. By dint of earnest perseverance the so-called crank compels a hearing. His ideas make a dim impression, sufficient only to secure their misrepresentation. Then they are assailed with mockery and scorn. Having successfully emerged from this stage they enter the arena of earnest debate, which may continue with varying success until the last stage before ultimate triumph is reached, when the struggle is between principle and vested interest, which latter from its strength and determination may for an indefinite period postpone the final success of a moral movement.

War has held its place from the world's dawn till now. The greater part of history is written in blood. Till these modern days history's supposed chief function was to chronicle the wars in which the nations engaged. It is a comparatively recent innovation in historical methods to trace the fortunes of the common people. Even now all Europe is a vast armed camp. Never before were so many millions of men equipped to march at a moment's notice. Never were there such huge armaments prepared to wage war on land and sea as there are at the present hour. Millions of money is freely lavished for the maintenance of armed hosts and the costly warships continually being increased in numbers. Inventive ingenuity is taxed to the utmost to devise new and more destructive methods of warfare. All this while the nations are groaning under the burdens of excessive taxation, and thousands upon thousands swelling the ranks of destitution. It is not a reassuring contemplation for the closing years of the nineteenth century of the Christian era that now the world presents a less peaceful aspect than at the advent of the Prince of Peace, when the gates of the temple of Janus in Rome were closed.

There is, however, another aspect of the question. The number of those who believe that arbitration is a better method of settling international differences than war has largely increased in recent years. They are not now generally regarded as mild-eyed visionaries, nor are they so frequently made the subjects of contumelious jeers as was the case formerly. Peace societies are becoming more numerous and the principles they uphold are commanding a wider and more sympathetic hearing. Within the Church it is being more clearly understood that the spirit of the Gospel, which is peace on earth and good will toward men, does not harmonize with the battle-cry, and the garments rolled in blood. Its message to men is the message of love, not hate. The sentiment of human brotherhood is bound to grow in strength until it supersedes the savage instinct for revenge. The time is coming when the sword shall be beaten into the ploughshare and the spear into the pruning-hook.

Kings and the rulers of men do not now drift into war with light hearts. They realize as they seldom did before that on them rests a terrible responsibility. The risks of drawing the sword are now more clearly seen. The vision of retribution does not appear so far distant; it may be swift and terrible. Their expressed desire for the maintenance of the peace of Europe is the excuse the imperial powers offer for keeping up the vast armaments under whose crushing weight the nations are staggering. And yet so critical is the situation that they cannot look the question of disarmament steadily in the face. No one seems to possess courage to make a beginning. It appears probable that the dread struggle, which so many apprehend, will take place before peaceful views are in the ascendant. That terrible conflict come when it may, and end as it may, so far as the destiny of individual nations is concerned, will give a mighty impulse to the peace movement. When the disconsolate wail from bereaved homes, desolate fields and ruined cities has ceased, there will be a strong and determined cry that the time has come when we should have done with war, and Christians everywhere will pray more fervently than ever for the coming of the age when nation shall not lift up the sword against nation, neither shall they learn war any more.

Books and Magazines.

STRANGELY LED. The personal history and experience of Arnold Edwards. By H. F. Stone. (Toronto: The Standard Publishing Co.) The work is written in the form of a simple narrative, which the author, an English Baptist minister, states accords with actual facts coming within the range of his own experience. The story is admirably told, and contains many valuable truths. It remains to be stated that it is polemical and is designed for the propagation of Baptist views.

THE POCKET ATLAS AND GAZETTEER OF CANADA. By J. G. Bartholomew, F.R.S.L., F.R.G.S. Edited by J. M. Harper, M.A., Ph.D., Quebec (Toronto: Hart & Co.) Small as this work is it is brimful of most valuable and accurate information. As a work of reference it is of the greatest utility. It is orderly and methodical in arrangement, and has been compiled with great care and intelligence. Dr. Harper, of Quebec, has revised the work, and this is a guarantee that it has passed through most competent hands. There are plans of the principal cities and a large number of clear and distinct maps.

MAURIZIO'S BOYHOOD: or, all for Christ. A Tale of Modern Martyrdom. By Margaret E. Winslow. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson).—The hero of this story is a real character, under another name. All the incidents are real occurrences, although names, places and circumstances are changed. The book is really an account of missionary work in Italy in most recent days. We learn much of the spirit of the Church of Rome, even thus late in this nineteenth century. We see also the power of the truth of Christ's Gospel when it is set free. The story exhibits also the nobility and necessity of self-sacrifice in the cause of Christ.

POWER AND WEAKNESS OF MONEY. By J. H. Worcester, Jr., D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson).—This book is timely. The influence of money in these days is tremendous and is constantly growing. The preacher's voice ought to be heard amid the hubbub of worldly strifes. Dr. Worcester treats of money under six different topics—the power and weakness of money; the perils of money getting; the haste to be rich; the Christian law of trade; covetousness and retribution, and money as a test of character. The discussion is calm and logical. The author recognizes the value of money and its vast possible power for good when used as a sacred trust.

THE SEVENFOLD TROUBLE. By Pansy and her Friends. Author's Edition. (Edinburgh and London: Oliphant, Anderson & Ferrier).—As an evidence of the popularity of Pansy's works, they are now reprinted and widely circulated in Great Britain. This fact is an added testimonial to their excellence and practical value as well as their popularity. This admirable volume, so neatly got up, is what it purports to be, written by Pansy and her Friends. That she and they had an exalted purpose in writing it can be gathered from the closing words of the preface. Dear friends, every one, we call on you to help us. Read the book carefully, lend it to your friends, ask the Lord Jesus to make it helpful to every boy or girl or man or woman who touches it; and may His blessing be upon us all in our effort to make less trouble and more sunshine in this world.

NIGHT AND DAY. A Record of Christian Philanthropy. Edited by T. J. Barnardo, F.R.C.S.E. (London). The issue of this periodical for this month is chiefly interesting for the full record it presents of the proceedings at the Royal Albert Hall on the occasion of the twenty-third Annual Meeting of the Homes recently. Remarkable success attended the anniversary. Stirring speeches were delivered by Rev. C. H. Spurgeon, Sir Arthur Blackwood, Canon Fleming, Lord Kinnaird and Dr. Barnardo; while the various displays by the children of the Homes deservedly attracted great attention. The report of the meeting is profusely illustrated. A series of case histories of recent rescues of boys and girls, with engravings, add to the attractions of this number. There are now over 3,450 children in the Institutions, whom Dr. Barnardo commends to all friends of the work during his absence in Canada, where he now is in the interests of the Emigration work of the Homes.

ECCLESIASTICAL AMUSEMENTS. By E. P. Marvin, Lockport, N. Y. Fifth Edition, enlarged. (Lockport, N. Y.)—Although it is announced that this sterling little pamphlet on a subject of great practical importance has been enlarged, it is still very compact. It abounds in telling points against what many—whose judgment is entitled to respect—regard as one of the manifest sins of the modern Church. It is well adapted for wide circulation, and the terse and direct form of its statements and their proof are such as to arrest attention and awaken serious thought. Its author, Rev. E. P. Marvin, has the sympathy and support of Drs. John Hall and Howard Crosby, who write brief introductory letters highly commending the tractate. Dr. Hall says: "With the views of the tract entitled 'Ecclesiastical Amusements' I have full sympathy; and I think its circulation would do good to many who, from 'want of thought,' have been led along where the Church of God is not strengthened but weakened."

RESCUERS AND RESCUED. Experiences among the City Poor. By Rev. James Wells, M.A., Glasgow. (Toronto: A. G. Watson, Willard Depository).—This deeply interesting volume deals with the same class of subjects that fill the pages of detective stories, but in a very different manner. Once more it verifies the adage that truth is stranger than fiction. Mr. Wells has the special aptitudes that qualify for work among the neglected and the lowly. He has been identified with practical home mission work for many years. In his preface he says: "This book offers sketches of men, women and children who represent various sides of every-day life of our poorest neighbours. I have taken great pains to achieve perfect accuracy. I was the eye-witness of most of the scenes here described, and I have drawn my materials largely from notes written at the time when the events recorded took place. The statement with which the preface concludes is that the Church of Christ in our age is specially summoned to aid the struggling millions; that this work is not understood except by the doers of it; that, if it were better known, it would be far better supported; and that the facts justify a Scriptural working hopefulness: these are the persuasions in the heart of my little book."

Choice Literature.

FOOL'S TASK

CHAPTER VI. (Continued)

"Quite a treasure house," he said, reaching forward, and seizing a small box, which on examination was found to contain a set of draughts-men.

"Let me go inside," George exclaimed.

"All right, my boy," replied Norton.

George went through the hole, but found nothing except a draught board, which he handed to Norton.

Underneath the board a great number of small fragments of writing paper had been stuck with birdlime; and Norton saw at a glance that a letter had been torn to pieces, and then put together again, and fastened on the draught-board. It did not take him long to read the letter, and when it was finished he said to George:

"We must share this stuff. I will have the draught board, and you can have all the other things, but don't say a word about it to anybody. You hear what I say—not a word, or it will be worse for you. Now give me your name and address."

This was rather startling, but George gave his name and address, he also promised in the most earnest manner that he would not breathe a syllable to any living mortal about what he had done and seen.

"Keep your mouth absolutely shut," said Norton, "and it will be a good job for you; but if you blab I don't know what may happen."

George promised again, and through Norton's advice he hid his share of Nat's treasures in the wood, that he might not have to account for the possession of them; then he hurried back to the village.

He fully intended to keep his promise, and tried very hard to do so; but the effort was really too great, and before long it was known throughout Frewston that a secret hiding-place had been found in the wood, and that among other things which it contained was a draught board, at the back of which was a great number of bits of paper, which had been stuck on with birdlime, and that the bits of paper made a letter.

George had not been able to read anything of the letter except the first two words, and they were "Dear Roy." But what George was unable to reveal the imagination of the people supplied, and wild rumours were soon in circulation.

George gained the desire of his heart, and became a hero at length; but, like other famous people, he found that celebrity has its bitter as well as its sweets. Many questions were asked by the inquisitive neighbours, and he gradually formed a complete story, which appeared to account for everything, and to satisfy his hearers. The only thing which puzzled him was the name of Roy, so he pretended that he had given solemn promises not to tell who was really meant by that name.

Even as far away as Ferndene the rumours travelled. The robbery was to be accounted for. Satisfaction elated the hearts of Mrs. Ventnor and Alice. Mrs. Ventnor was convinced that when the truth was known her daughter would perceive the absurdity of defending Sydney Bastow any longer, and would give some encouragement to Fred Borchliffe; Alice needed something to fill her with a sense of duty, and this discovery was likely to have the desired effect. But Alice was thinking everything would be explained, and Sydney's name cleared forever of the doubtful circumstances which in some people's opinion had stained it.

Fred Borchliffe was away, but Mrs. Levick, his housekeeper, heard the news, and started at once for Holdworth, the nearest railway station.

Sydney Bastow was very moody and miserable; but when Moses Hellewell told him what people were saying, he put on his hat and coat and went straight to George Cawlishaw's home, that he might learn what had really occurred.

As Susan Midgetout said, "Frewston was waking up; it was becoming as lively as Leeds or Manchester."

CHAPTER VII.

THE FIELD LETTER.

The letter which Nat Pepsley had collected with such care from the slowly moving waters of Lazy Beck afforded him the kind of task which he liked to perform, and which he was as well able to accomplish as anybody in Frewston. It must have occupied him during many tedious hours, but he had succeeded in putting together, bit by bit, the many fragments which he had found. There were several portions missing, but they did not prevent the letter's being read. Nat's box of birdlime had served him in the place of glue, and by its aid he had managed to fasten the paper under his draught-board, and had studied the restored message to the best of his ability. He could both read and write, but had not been fond of doing either. As he said to his parents, he did not know what to write, and reading made his head ache. Still he had deciphered the letter, and had learnt from it that Sydney Bastow was to be robbed of fifteen hundred pounds; but instead of making the fact known publicly, he had asked questions and given hints to Dick Frowden, as if he could not quite understand the secret which he had discovered. It was to be at the bottom of Twisted Slope; Nat whispered that to Dick, and then looked to see what effect the communication would have. Dick cared more about a squirrel which Nat had seen in the wood. Then Nat appeared to think there was something wrong about the story he had told, and he repeated it to nobody else.

The letter was written on a blank memorandum form, and was as follows:

"DEAR ROY, I have to go to France at once, and shall be away a week. Sydney Bastow will be at the bottom of Twisted Slope next Tuesday, at about four o'clock. Fifteen hundred pounds, I believe. The cord will throw the horse, but be sure and remove it afterwards. Do not injure Sydney if you can avoid it. I want it to look as if there had been no robbery. Get the bag without his seeing you if possible. You must bind him if necessary. Remember, the north side of the bridge, in Garside Wood, the end nearest the road. Do not open the bag or touch the money. See that Jack and Hugh do not make fools of themselves. You must not remain at Frewston. Mrs. Levick will give you this, but she knows you will not stay. Be careful to destroy this letter. I shall be at Grabdell on Christmas Day. FRED."

It did not take Norton long to master the contents of the note, and to perceive what light it threw upon the case which he was investigating. The reference to the north side of the bridge in Garside Wood made him anxious to be rid of George Cawlishaw, for he fancied that the bag had been dropped in the water there, and he wanted to investigate. But he was sorry afterwards that he had not kept George with him, because secrecy was necessary.

On the north side of the bridge, and at the end nearest the road, Norton found the water of Lazy Beck rather deep—so deep that he could not reach the bottom with his stick, though he lay on the bridge and stretched his arm to the utmost.

"Safe but I, safe find," he muttered, "nobody is likely to make any accidental discoveries there. I must go and see a magistrate. The case is as clear as daylight against those Grabdell Borchliffes. I know Mr. Fred has three brothers there, Roy, Jack and Hugh; and a bright lot they are."

Norton had spent a considerable time in the wood; but he secured the draught board, and called first to see Inspector Thorn. Then he discovered that George Cawlishaw had already broken his promise, and that all kinds of wild rumours were in circulation among the people.

When Inspector Thorn saw the letter on the draught-board he looked serious and expressed his great sorrow.

"That is bringing the matter home with a vengeance," he said. "Why, Mr. Fred Borchliffe is one of the rising men in Frewston. He ranks next to the principals themselves, and is expected to be a partner one of these days."

Norton cared nothing about that. The man-hunting instinct was strong within him, and when a job was put in his hands he liked to make a good finish of it.

"You had better take this draught board to Mr. Anderson Bastow—he is a magistrate," said Norton, "and get warrants out for the apprehension of the four brothers, and I will take a man or two with me, and see whether or not the bag is in that stream."

"A man or two?" Nearly all the adult males in Frewston, besides many persons who were neither adults nor males, accompanied Norton to make his search. The task was neither long nor difficult. By means of poles and hooks it was soon discovered that a heavy substance was in the stream at the place indicated. Without delay it was brought to the surface, and seen to be a black leather bag, and it was very heavy. Sydney Bastow was present, and he recognized it at once as the bag which contained the lost money.

Three cheers were given for the bag, three for Sydney, three for Norton, three for George Cawlishaw, three for Nat Pepsley; and then somebody said, "Three more for Mr. Sydney Bastow, the finest man in Frewston, and an ornament to the human race." The speaker was Amos Pulp. Many of the spectators had heard Amos express sentiments of a very different character, but they did not like to refuse the applause, so they gave three cheers, and then tumbled Amos into the stream.

"I shall soon begin to think that Frewston beats either Leeds or Manchester for excitement," said Susan Midgetout the next day, when she and some of her friends were talking over recent events.

"I always knew that Frewston had something in it," replied Ann Gowden, who had ceased to fasten up her hair, inasmuch as the comb was lost, and she had no intention of getting another.

But commotions seemed to make Eunice Kirk tider than she had ever been in her life. As people said, she had not a pin out of place, and her tongue was sharper than ever.

"You talk as if it was a credit to anybody," she said. "Now we shall be the talk of the whole world, and Frewston will be called a den of thieves. Remember that Mr. Fred was a Borchliffe, and his brothers were Borchliffes; and they will all be transported for life."

But Eunice Kirk was wrong. Fred and his brothers were never brought to justice. Mrs. Levick, when she heard about a letter which began "Dear Roy," suspected that something was wrong, especially when she knew that the letter was associated with the name of Nat Pepsley, who in some mysterious way had learnt something about the robbery. How far she was in her mister's secrets nobody could tell. But she made the best of her way to Grabdell, and informed the brothers about the reports which were being circulated in Frewston.

The result was, in the highly graphic language of Norton when he referred to the case afterwards, "The birds flew away before it was possible to put any salt upon their tails."

Fred and his brothers disappeared, and were never seen in Yorkshire again. Mrs. Levick also left Frewston, and the opinion of the women was that if she did not know more than she cared to say, she was unspeakably ignorant. "She was as mum as a mouse, and she had not a word to throw to a dog." That was the summary which Frewston gossips uttered in reference to Mrs. Levick.

After a while the opinion gained ground that Fred had never intended that the money which was taken from Sydney should be really appropriated by either himself or his brothers.

"I can see it all," said Mr. Anderson Bastow to his fellow-partners. "Fred wanted to put Sydney under a cloud. He succeeded, too, not with me, but with some people. I remember quite well the remark was made to me at the time, 'If it were not Sydney it would look bad.' I forget who said it, but somebody did. Mind you this: I don't think Alice Ventnor knew which of the two she liked best, Fred or Sydney—I don't indeed. If Fred's plan had succeeded he would have married Alice, as sure as we are here. That is her mother's opinion too. And now we know how it is to be. Such is life."

Mr. Anderson Bastow was wrong, and Mrs. Ventnor was wrong. Alice would not have married Fred—at least, that is what she said afterwards, and if she did not know who did? She said she never doubted Sydney, and though she might never have married him, yet she would not have married anybody else. She never doubted him. How could she doubt him? Nevertheless her heart was very sore when the rumours and suspicions were rife.

It was amusing to see how Mrs. Ventnor's sense of duty came to her assistance when Fred was disgraced and Sydney was cleared.

"Really, I think, Alice, that Sydney ought to be encouraged," she said to her daughter one day; "he has laboured under very unjust suspicions. Your father was very fond of him, you know."

This was when all the winter snow had passed away, and the early flowers were writing the promise of spring in gay tints upon the earth.

Alice did not speak, she only blushed. She knew, what her mother would soon know, that Sydney had been encouraged.

III. LIND.

A CRADLE SONG.

O faint and far the Angels are
Calling, my babe, to thee,
O faint and low their voices flow
In a ceaseless melody;
Far away down from the distant skies,
Where the old moon wasted and dying lies,
In the midst of a silver sea,
O slumber quick, for thou must not go,
Because thy mother loves thee so.

And still they call, and their voices all
Are bidding thee come away,
To where they sing of a radiant King
Whose robe is the light of day,
And they whisper a tale of a land afar,
Where the sunlight dies at the golden bar,
And to light it there needeth not ever a star,
For the Lord is the light, they say.
O sleep, my babe, and thou wilt not know,
For thy mother cannot let thee go.

O sleep, my babe, for I have prayed
The Christ to let thee stay,
And now on high from out the sky
The voices die away.
The voices are still that were calling to thee,
And the Angels have passed o'er that shadowy sea,
That breaks on the shore of eternity,
In the light of an endless day.
Then sleep, my babe, and thou wilt not know,
For the good Christ knoweth I love thee so.

—Stuart Livingston, in *The Work*.

MIND-READING EXPLAINED.

It is rather curious that there should always have been such a halo of mystery surrounding the mind-reader, and that his experiments, clever as they undoubtedly are, should have been so long classed with mysticism and the "sixth sense." So many people have witted away the tedium of an evening with "mind-reading" experiments that it is surprising that more of them have not gone a little farther and probed the apparent mystery to the bottom.

My object is to show that mind reading is an accomplishment that can be learnt as readily as any other, provided only that the learner be possessed of a highly-strung nervous temperament. It is necessary to explain first of all, however, that the mind reading referred to is that rendered famous by Stuart Cumberland, Alfred Capper and others, in which confederacy plays no part, success depending entirely on the proficiency of the mind-reader himself. We will take the following experiments, which constitute the mind-reader's usual *repertoire*, and deal with them first collectively, and then individually:—

- (a) The finding, blindfold, of any given object.
- (b) Finding a given word in a given book, and subsequently writing down the word.
- (c) Reproducing gestures made behind the mind reader's back.
- (d) Irving Bishop's murder scene.

All other experiments being practically modifications of the above.

Now, the mind reader, having selected a medium who undertakes to concentrate all his faculties on the coming experiment, takes him by the hand usually placing it on his forehead—and, himself blindfolded, starts off at a rapid pace until he reaches the spot required. We are of course assuming that this experiment requires *motion*. Having reached the spot, the mind reader finds the required object, and he does it by the following method:—

He takes the medium's hand because the human palm, being extremely sensitive, is liable to *contractions* according to the thoughts of its owner. These contractions are the mind-reader's sole guide, and he learns their meaning just as he would learn the alphabet of a foreign language. He simply follows the "line of least resistance," i.e. as long as there is no contraction he knows that he is going right, and, as soon as a contraction comes, he knows that he has either reached the spot required, or that he has gone wrong, in which case he must cast about until the contraction ceases, when he knows that he is once more on the right road. Practice enables the mind reader to detect contractions and understand their meaning, even though they may be absolutely imperceptible to the medium himself, it being, of course, obvious that only a person with a highly-strung nervous organization, and who is extremely impressionable, can ever hope to attain much success as a mind-reader.

The mind-reader starts off at a rapid pace, because then the medium being thrown, so to speak, slightly off his mental balance, loses a portion of his self-control, and, consequently, the contractions of the palm become more strongly marked.

When the required spot is reached there is a contraction either *upwards, downwards, to the right or to the left*.

This contraction being followed, the mind-reader's own intelligence must supply the rest. The mind reader is blindfolded, partly to heighten the effect of the experiment, and partly because his eyes being thus deadened to outside influence, he has less to distract him. The farther the distance of the object the easier the experiment, as the medium has more time to concentrate his faculties, and consequently gives firmer and more unmistakable contractions.

Now, as regards what is called "a good medium." Such an one requires two *mental* attributes, and one *physical*. The *mental* are Sympathy and Power of Concentration. He must be sympathetic and anxious for the success of the experiment, because then he will avoid throwing any obstacles in the way, and will try his hardest for the success of the mind reader. He must be able also to concentrate his thoughts, in order that he may always have the ultimate object in view, and consequently the contractions of his palm will all guide the mind reader towards success.

The *physical* attribute requisite is simply that of a smooth, tolerably firm palm, the contractions of which can be clearly detected. If the hand be clammy, fleshy, or damp, the contractions are hard to detect, the prevailing sensation being one of unpleasant moistness. On the other hand, if the palm is hard and rugged, the slight contractions cannot make themselves felt through the thickness of the skin.

The general rule having been laid down, we will discuss the experiments individually: -

(a) This experiment is performed as follows: the mind-reader, starting off with a rush, proceeds until he feels a contraction. Practice tells him whether this contraction means that he has reached the required spot, or that he has gone wrong, in which case he starts another rush. The spot being at length reached he drops his hand according to the contractions, which now come thick and fast, until he receives a strong and unmistakable indication that his hand is at the object, which he then finds.

(b) Having found the *book* by the method described above, the mind reader turns over the pages, until a contraction tells him that he has reached the place. He then allows his hand to hover above the page, subject to the various contractions, until the final one is given, when he at once drops his finger on the word. Then, taking pencil and paper, he proceeds to write *very slowly*, allowing the contractions to guide his hand. If the medium be a good one it will usually be found that the word when written bears a strong resemblance to the medium's own handwriting - the explanation being obvious.

(c) The reproduction of gestures is a trifle more uncertain than the foregoing, but is achieved by raising and lowering the arms tentatively until the contraction comes that denotes success.

(d) Bishop's murder scene--so called from being a favourite experiment with Bishop, the late mind-reader--is as follows: The medium first selects a knife from several that are placed in a row; he then chooses one of the audience to enact the part of "victim," and leads him to any particular spot, where he inflicts on him an imaginary wound. The knife and victim having been returned to their original places, the mind-reader, taking the hand of the medium, allows his hand to hover over the knives, until the contraction comes which says to him, "that one," when he at once picks it up. He then finds the victim, leads him to the required spot (by the method already described) and then lets his hand wander around the victim until a contraction discloses to him the locality of the imaginary wound.

Any other experiment in mind-reading can be reduced to the basis of one of those explained above. For instance, in picking out a tune on the piano, each note is found at first *slowly*, in the same way as the *knife* was discovered in the above experiment, and if the mind-reader be anything of a musician he can very soon discover the desired air and dash it off with both hands.

It is a much vexed question as to whether there is any thing hurtful to the health in these experiments. The mind reader, obviously extremely sensitive, is apt to become over-excited, especially if not immediately successful. The motion of the heart is consequently accelerated, and if this over-excitement is indulged in for the sake of effect, the mind reader may easily work himself up into so neurotic a state as to cause a rush of blood to the brain. This, however, can be guarded against, if the mind-reader is only aware of the danger.

In conclusion, let us remark that the mind-reader has to work, and work honestly and hard, but there is no more mysticism in his experiments than in those of the exponent of sleight-of-hand tricks.—*Grant Stewart, in The Week.*

A MODEL RAILWAY.

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

THE BAILLY REFLECTORS have been in use in churches, halls, etc., throughout the country for years and have given universal satisfaction. They are made in handsome and unique designs and are in keeping with the most elaborate interior furnishings. The reflector is made of Bailey's compound light-spreading, silver-plated, corrugated glass, which gives an unusually powerful light and is at the same time the most economical reflector made whether you use gas or oil. Before adopting any system of lighting your building write to Bailey Reflector Co., of Pittsburg, Pa., for their catalogue. See advertisement in another column.

THE MISSIONARY WORLD.

REACTION IN BRAZIL.

The Republic of the United States of Brazil is beginning to meet with some very serious troubles. The few real republicans and the republicans by force of circumstances into whose hands this immense country fell, through a revolution that astonished the revolutionists as much as it did the revolutionized, seem to have lost themselves in the intricacies of the governmental machinery and are wasting golden opportunities and precious time in non essentials of civil service, and in tinkering with finances, while the arch enemy of liberty is wide awake and is organizing and marshalling all its forces to resist the Republic by every means known to Popery and Jesuitism.

Don Antonio, late Bishop of Para, now archbishop, heads the forces and is endeavouring to create a Catholic party, constructed from all of the old political group, who still believe in the "Holy Roman Catholic Church, one and infallible," and that, too, with an apparent success that bodes no good to the young Republic.

The Provisional Government abolished the saint days of the Church from the list of official holidays; yet never before were the churches so filled, nor the *festas* so well attended as during the month of May, "the month of Mary."

Public departments are kept open on their old "holy" days but the employees do not come. The schools are open but the scholars do not come. Public school teachers, in the teeth of the new law, take their pupils to confession and mass, a thing rarely done before, and so the Church defies the State. During the late persecution of Protestants at Cruzeiro the parish priest published a letter denying any complicity in the attack on the pastor, but impudently added, to show how tolerant he was, that he had only to raise his finger to have the last Protestant driven from the village. This is unfortunately true of this and a great many inland towns, and if some morning he should raise his finger, out they would go and there would be no redress.

The bishop's pastoral is being scattered by thousands over the land papers are being started in the interests of the Church of Rome and their circulation enforced among those who can read schools are being organized and the priests are openly teaching the people that they owe their duty to the Church first and to the Government afterwards. The bishop of the diocese of Sao Paulo has published a notice to all the "faithful" that civil marriage is no marriage at all. Throughout the country there has been a sudden and an enormous increase in the number of marriages to anticipate the date when the new civil marriage act takes effect. The rumour that the Synod of bishops lately held in Sao Paulo had besides the collective pastoral issued a secret circular to the clergy, instructing them to resist by all safe means every measure adopted by the Republic, is corroborated by the bold and defiant attitude taken by the priests of the interior. We may therefore prepare ourselves for a hard fight with Rome; for rotten and demoralized as her organization in Brazil has been in the past, reinforcements are being brought forward. The old cunning and craft are still available, and the Church holds the most of the people in her firm grasp. The very ignorance and superstition she has so systematically fostered are now powerful weapons in her hands. Unless the forces opposed to clerical sway unite and organize it is not impossible that Rome may carry the first election.

A well-organized, anti-clerical party could control the majority of votes, as the masses on whom Rome places her greatest dependence are excluded by reason of their ignorance.

It is estimated that there are 500,000 nominal Protestants, among whom the percentage of illiteracy is very small. There is about an equal number of free-thinkers, materialists, "indifferents" and positivists, who, if they would group themselves together with the Protestants, could control elections. This class are, however, indifferent in religious matters, and if the sectarian lines were sharply drawn would side with their wives and mothers, who are under control of the priests. If this issue is not made, however, Rome is almost certain to control the first Congress.

We who follow the doctrines of the New Testament of course believe in the ultimate downfall of Rome, but it behooves Gospel Christians to do their utmost to hasten this event and labour for the speedy subjection of the world to Christ *Brazilian Missions.*

A GLIMPSE OF MISSION WORK.

The Rev. James Gray, Ajmere, writes: -

I have just returned from a three weeks' tour among the villages. My route traversed portions of three different States; and it so happened that one week was spent in British territory, the other fortnight being unequally divided between villages and towns belonging to the native states of Kishengurh and Jodhpur. To show how far we are from having a scientific boundary between the States, I may mention that I visited two detached portions of British territory within the Kishengurh bounds and an isolated Kishengurh village surrounded by British territory. Indeed, I crossed portions both of Kishengurh and of British territory no less than five several times.

In the three weeks I preached in forty-four villages; and the catechist who accompanied me preached in twenty-nine, which I did not visit, giving a total of seventy-three villages. The district traversed lies to the north-east and north-west of Ajmere, the most distant point reached being the town of Kuchawan, about fifty miles to the north. My tent was

pitched there for three days; at four other places two days each; and at other villages only one day.

As a specimen of how the work went on, we may take a day in the middle of the tour, when encamped at Mithri. Leaving Prem Masih and David (catechist and colporteur to speak to all the people they could find in different quarters of Mithri, I mounted my camel in the early morning and set off for Lachana, one of two or three villages which I have visited now for the first time. After leaving the few green fields, in which the barley was shooting into the ear, just outside Mithri, I rode on for four or five miles across a sandy region studded with scrubby bushes or stunted reeds, but with no appearance of anything that could be considered as pasture. As the sandy tracks are sometimes very devious and perplexing, I had missed the road, and the village was concealed by a long sandy elevation, but I discovered its direction, and ultimately reached it, by observing droves of cattle which are all kept in the villages at night, going far afield in search of something to eat. On getting into the village I made my way to the Thakur's courtyard, where I found a number of Rajputs sitting round a fire, as their custom is in the cold season. I began to talk to them; and soon others gathered in through the great open doorway, and stood behind those squatted round the fire. After listening to what I had to say about sin and judgment, and salvation through Jesus Christ, they purchased some tracts or small books, with which, as usual, I had provided myself. Saying salaam to my audience, I went on through the bazaar, stopping to address briefly those whom I met there, and selling the last tract or Gospel I had with me. In front of another Thakur's mansion, near the opposite side of the village, I had another meeting, and pressed home the Gospel with all the urgency I could. The sun had got rather hot for me before I finished, though my audience were enjoying it far more than if there had been shade; and, mounting my camel, I rode back the five miles to Mithri.

In the afternoon I went out with Prem Masih and David to visit the Thakur of Mithri in a somewhat dilapidated-looking castle. The Thakur himself was away at the capital (Jodhpur); but, seated on a terrace, where he had been enjoying the afternoon sunshine, with a few men around him, his representative listened to the message which we seek to declare to all castes and classes. Leaving the castle, we had a meeting in the open bazaar or market place, where shopkeepers, farmers, etc., formed the audience. Thereafter I visited another Thakur's place to have further conversation with some Rajputs who had heard me the previous evening, and who had also called at the tent. And, finally, we proceeded to the quarter occupied by the low-caste Kargars, and there, to a mixed audience of men, women and children, we declared the message of God's love and salvation.

Next morning, on the way to Kuchawan, I visited Thihana, a small village where the people all live by agriculture, though a number of them are Brahmans. Such simple, unsophisticated villagers are among our most unprejudiced hearers, though some of them probably don't take in or retain very much. About a mile farther on reached Mangalodi, where I found another Thakur surrounded by some of his kinsmen and retainers, and, after addressing them, sold a gospel and some tracts. At a third village, Padampura, found some shopkeepers and others; and, after addressing them, rode on four miles to Kuchawan; and there, under the shade of a huge old tree, while my tent was being pitched and breakfast cooked, I read the letters and looked into the newspapers that had been awaiting my arrival at the post-office.

MURDER OF A MISSIONARY'S WIFE.

A recent telegram in the newspapers has already announced the murder of Mrs. Wright, the wife of the Rev. J. N. Wright, of Salmas, one of the stations of our Western Persia Mission. The facts, as they have reached the Board of Foreign Missions, are briefly these: An Armenian teacher who had been employed in our boys' school at Salmas was dismissed because of gross sin. As a maid servant in the family of Mr. Wright was involved, Mrs. Wright had felt constrained to reprove the young man, who in turn blamed his dismissal entirely upon her, and took revenge by stabbing her five times. Mr. Wright, who was in the adjoining room, immediately rushed to the rescue, but too late to avert the assault. A telegram was at once sent to Tabriz for a physician, there being none nearer. Tabriz is thirty hours' ride from Salmas, but because of various delays forty-nine hours elapsed before a physician reached the bedside of Mrs. Wright. Meanwhile her husband and associate missionaries had done all in their power to dress the wounds and sustain the patient. For a time good hope was entertained of her recovery, but in the course of a few days inflammation set in, and neither tender ministrations nor medical skill availed to save the precious life.

As usual, the authorities were slow to take the measures for the arrest of the murderer, but through the vigorous efforts of Col. Stewart, the English Consul, who stirred up the officers, and himself offered a reward of \$75 for the capture of the murderer. The man was finally arrested and imprisoned.

Mrs. Wright was an Armenian lady of most excellent Christian character, the daughter of a noble Christian mother who had been identified with our mission for many years. Mrs. Wright visited this country with her husband a few years ago, and won the confidence and esteem of all with whom she came in contact. Although enjoying her visit to this Christian land, she welcomed the day of her departure for her own land that she might resume the work that lay upon her heart, and to which she had given her life. The bereaved husband and children and the mission so greatly afflicted are commended to the prayers of God's people.

Ministers and Churches.

LESLIEVILLE Presbyterian Sabbath school held their annual excursion and picnic at Lorne Park on Monday week.

In a recent number through a typographical slip the Rev. Mr. Stark was described as "an old Unitarian," it should have read "an old Torontonian."

THE Rev. Mr. Boyle, pastor of Knox Church, St. Thomas, who was much improved, has been very low lately and his condition is not at all encouraging.

THE Sunday school and congregation of the Sumach Street Presbyterian Church, Toronto, took the steamer *Macassa* last week, and went to Oakville for their yearly picnic and excursion. The boat was well loaded, and the party thoroughly enjoyed itself at that pretty spot.

AT the congregational meeting of the Presbyterian Church, Dresden, last week, Rev. Mr. Currie, of Wallaceburg, presiding, a unanimous call was extended to Rev. Mr. Mitchell, of Port Hope. Mr. Mitchell, says the Dresden *Times*, is a thorough gentleman, and no doubt he will give entire satisfaction to the congregations at the Scotch Settlement and Dresden.

SINCE the Hull Presbyterian Church has had a settled pastor much improvement has been noticed both in the building and attendance. A furnace has been put in, the interior repainted and other needed alterations made. The plain windows are now to be replaced by others of stained glass. The number of Sunday school scholars on the roll has also largely increased. Through the kindness of a friend who started a library fund with \$25, to which about \$75 has been added, the committee has been enabled to purchase 250 excellent books. It is hoped that in the near future a suitable building will be secured for the Sunday school, which at present meets in the church.

THE annual picnic of Knox Church, Winnipeg, Sunday school last week was a most enjoyable affair. The *Antelope* took down a big boat-load of happy youngsters and their teachers in the morning, and in the afternoon and evening additions were made to the merry gathering until it aggregated between 450 and 500 persons. The usual games were enjoyed, races run, etc., in which the victors not only gained glory, but prizes, and the sail home in the evening was very pleasant. There was nothing to interrupt the thorough enjoyment of the day, and the older people as well as the little ones returned shortly before eleven o'clock, somewhat fatigued but contented with the day's outing.

MR. J. J. ROBERTSON, of Vankleek Hill, Ont., died on the 8th inst., leaving a bequest of ten thousand dollars to Manitoba College. In reference to this Principal King writes as follows: Allow me to correct this statement, as not unlikely to prove misleading. The debt of \$5,000 remaining on the College in the beginning of June is now all but covered by the generous subscriptions of friends of the institution from Quebec to Hamilton. I am safe in saying that no part of the legacy, said to be \$10,000, left by Mr. Robertson, a liberal friend of Manitoba College for some years, would, under any circumstances, be applied by the board to the payment of debt. It will go, I trust, to increase the small endowment already in the possession of the College.

THE most successful excursion that has left Bradford for many years took place last week to Big Bay Point and Barrie, under the auspices of the Bradford Presbyterian Sabbath School. An invitation having been extended to the schools in connection with the associated congregations, a large number from the country were present. Almost a dozen rigs came from Schomberg, while our village turned out grandly, making a total of nearly 400. After the hour for leaving the wharf, 8 o'clock, not one straggler came, and exactly five minutes later the steamer *Orillia* moved off. When passing De Grassi a number there were taken aboard. A delightful sail of some three or four hours and about half the passengers were landed at Big Bay Point and half at Barrie. The homeward trip was no less pleasurable, the geniality of all contributing.

THE Rev. A. C. Campbell was ordained to the office of the ministry and inducted to the pastoral charge of Maple last week. Rev. Mr. Amos, of Aurora, presided. The sermon was preached by Rev. R. M. Hamilton, of Eglinton. The subject of discourse was Romans i. 16, which Mr. Hamilton treated in an earnest and impressive manner. In accordance with the simple yet solemn usage of Presbyterianism, Mr. Campbell was set apart to the work of the Gospel ministry by prayer and the laying on of hands. He was afterwards addressed in earnest and affectionate terms by Rev. Dr. Carmichael, and an appropriate address to the people was given by the Rev. Mr. Stuart. Mr. Campbell was cordially welcomed by his congregation, and he begins his ministry with most encouraging prospects of success. At the conclusion of the services a sumptuous repast was spread under the trees that adorn Mrs. Noble's lawn.

ON the morning of Sabbath week, Rev. Dr. Robertson, superintendent of Presbyterian missions in the North West, preached at Knox Church, Ottawa. The Western Home Mission Field, he said, now extends over a territory of 2,000 miles from east to west, by 400 from north to south; this is exclusive of the basin of the McKenzie river and the Rocky Mountains to the north. The missionary work is in a most hopeful state of prosperity, but the demand for teachers and preachers is far beyond the supply. People were coming from all quarters to settle. A very large number were from the old provinces, as well as from the British Islands, the North of Europe and Germany, from China and Japan, and the aim of missionary work, from a national standpoint, was to make them all Canadians. For the accomplishment of this it was necessary that the schools be common to all, and taught in the English language, so that the young may grow up together in unity of sentiments and aims, cultivating a common national spirit. The North-West people, however, said to the politician, "Hands off, and we will regulate these matters of language for ourselves."

THE Rev. J. Wilkie gratefully acknowledges the following donations to the Canadian Mission College at Indore, India: From Rev. Prof. MacLaren, D.D.—Prophesy a Preparation for Christ, R. Payne Smith; Boston Monday lectures—Christ and Modern Thought; Christian Life, Bayne; Essays on Supernatural Religion, Lightfoot. From Rev. Mr. Graham, Egmondville—Scientific Dialogues. From Miss MacMurphy—eight recent works on Physical Sciences. From Mr. Williamson, 5 King Street West—Rome in Canada; Sunday Book of Poetry; The Children's Garland; God's Word Through Preaching, Hall; Book of Praise, Palmer; Lectures on Teaching, Fitch; Beecher's Lectures on Preaching. From Rev. S. Houston, M.A., Kingston—Stier, five volumes; Olshausen, four volumes; Pye Smith on Messiah, three volumes; March's Introduction, six volumes. From Mrs. John Ross, of Brucefield, from the library of the late Rev. J. Ross—Hall's Works, six volumes; Cunningham's Lectures, five volumes; Hengstenberg on the Apocalypse, two volumes; Charnock on the Attributes, two volumes; Cosmos by Humboldt, four volumes; Xenophon in Greek, ten volumes; Morrell's History of Modern Philosophy; Lime St. Lectures; Owen on the Glory of Christ; Philosophy of Sir William Hamilton; Hamilton's Discussions; Symington on the Atonement; Gesenius Hebrew and English Lexicon. C. Hodge—Systematic Theology, three volumes, Romans, Ephesians; A. A. Hodge's Outlines of Theology; Winer's Idioms; Lectures on the Shorter Catechism, Green, two volumes; Hill's Divinity; Davies' Sermons, three volumes; Ancient Christianity, Isaac Taylor, two volumes; Arabic Bible; Chalmers' Evidences, two volumes; Edwards' Works, four volumes; Barnes on Daniel, two volumes; Typical Forms by McCosh; Horne's Introduction; Gausson on the Cannon;

Gausson on Inspiration; Richardson's Arabic Grammar; Robinson's Greek and English Lexicon and at her smaller works.

THE Rev. J. Wilkie forwards for publication the following list of additional subscribers to the Indore College Fund: For the Building and Furnishing Fund: Toronto—Miss Dick, \$50; John Muldrew, \$25; Davidson & Hay, \$25; Miss Irving, \$4; A Friend, \$4; A Friend in the Lord, \$3; G. Leslie, \$5; A. B. McColl, \$10; Andrew Smith, \$10; W. J. Douglas, \$5; Mr. Phillips, \$1; Robert Crean, \$10; A Friend, \$10; Mrs. MacLennan, \$10; Rev. W. G. Wallace, \$5; A Friend, \$2; Two Friends, \$2; Mr. Hunter (of Chalmers), \$10. Montreal—Matthew Patterson, \$20; Mr. and Mrs. G. A. Grier, \$20. Renfrew—D. Stewart, \$5; D. McAndrew, \$25; Anonymous, \$5. Ottawa—Miss Helen Gibson—her mite box and contents. Belleville—Mrs. George, \$2.43. Pembroke, \$42.25. Lyn—Miss Armstrong, \$10; Madoc—\$45; Columbus—\$36.75; Seabrook—Knox, \$57.40; Beaverton, \$35.78; Chesley—Mrs. J. Ward, \$3; North Bruce, \$34; Egmondville—Rev. Mr. Graham, \$5; Chesterfield—Bible Class, \$10; Georgetown—Mrs. George Fraser, \$2; Ferguson—A. D. Ferrier, \$50; Westminster Friends, \$5; London South—Thank Offering, \$5; Bertie McKenzie, 50 cents; Eden Mills—Misses Argo, \$5; Norval—Mrs. J. Brown, \$1; Brampton—\$100; West Flamboro' Sabbath School, \$8; Burns Church, Moore, \$6.25; Hamilton—Mrs. McQuesten, \$5; Vaughan, Rev. Mr. Nichol, \$5; Lobo & Caradoc, \$40; per Rev. S. Houston, of Kingston, \$5; Parkdale, Toronto—\$336; Warwick—Knox, \$3; Andrew Wilson, Nelson, \$50. Scholarship Fund.—Norval and Union—\$6; Ingersoll—Miss Baxter, \$25; Admaston, \$106; Toronto—T. Gaul, \$1; Renfrew—Miss Eva Cameron's class, \$9; Ottawa—J. Hardie, \$5; Charlotte—per Rev. J. Carruthers, \$500; Firdwich & Gorrie—\$34; Kingston—per Rev. S. Houston, \$16; Toronto—Charles Darling, Halton, Christie Scholarship, \$25; Mrs. Davidson, Wroxeter, for her twins, \$500; Newtonville—George Perkins Leslie prize—in memoriam; Bristol, \$11; additional scholarship, per Mrs. Duff, \$50; Almonte, St. Andrew's, Dr. Bennett scholarship, \$50; Montreal—J. Murray Smith scholarship, \$25.

AT St. Paul's Church, Hamilton, on the morning of Sabbath week Rev. Principal King, D.D., took for his text Luke x. 17-21, from which he unfolded three forms of joy, legitimate and rational, ascending from lowest to highest. First, the joy that springs from the exercise of power for human ends. Second, the joy that springs from the consciousness of heavenly citizenship—not simply that the soul is safe, but that the character has become heavenly, for this is implied in having the "name written in heaven." Third, the joy that springs from the disclosure of the things of the kingdom to meek and childlike souls; and from the fact that this is in accord with the will of God. Learn from this passage that goodness is better than power; gracious character is better than activity, though power to work and activity in working are true sources of pleasure. Do not be content with a religion from which joy is absent—seeking salvation from Christ and joy from the world. Learn to know that acquiescence in the will of God is the highest joy. After the sermon Dr. Laidlaw remarked that seven years ago the General Assembly had called Dr. King from the pastorate of St. James Square Church, Toronto, and appointed him to the principalship of Manitoba College, Winnipeg, where very marked success had attended his arduous labours; and as St. Paul's Church had contributed from year to year to the support of the college, the congregation would be glad to have Dr. King say something to them about his work. Dr. King expressed his pleasure at having had the opportunity of preaching in St. Paul's, where he had not preached for many years. He thanked the congregation for the interest they had taken in his work and for the help they had contributed. During the past seven years he had received from all sources about \$50,000 toward the debt and endowment fund of the college, and when he should receive another \$500 the debt would be all provided for, and the Church would own a very valuable institution, with a substantial building, four acres of ground, in a most eligible position in Winnipeg, and \$15,000 endowment. The number of students in attendance last session was 114, including those in arts and the preparatory department. Twenty-two have graduated in arts and are now in the theological department. About forty students do mission work during the summer, and an average of fifteen during the winter, saving all the travelling expenses that would be incurred by sending these students all the way from Toronto to Kingston. The reverend principal hoped that the \$500 still needed to wipe out the debt would be contributed by the friends of the college in Hamilton, and intimated that a friend not now in the Presbyterian Church had already handed him \$100.

A GOOD audience met last week in the McNab Street Presbyterian Church, Hamilton, to hear Mr. A. Orr-Ewing, of the China Inland Mission. Rev. Dr. Fletcher, pastor of the church, presided. After devotional exercises, conducted by the chairman and the Hon. and Rev. Mr. Moreton, Mr. Ewing was introduced, and delivered in a clear, ringing voice a very interesting address. He began by presenting a brief outline of the extensive country under the government of the Emperor of China, and of its vast population, computed to be between three hundred and fifty and four hundred and fifty millions, of whom it is estimated 33,000 die daily. The Chinese people are very conservative. The intense conservatism arises largely from the fact that the country has within itself sufficient for its varied needs, leaving no necessity for intercourse with other nations. This conservatism gives its complexion to their religion, which is largely Confucianism. But the improvements introduced by foreigners, especially in recent years, such as telegraph lines, railroads, the advantage of which the Chinese appreciate, are gradually making inroads on this conservatism. The form of religion which has an immense influence of all classes of Chinese is the worship of ancestors. It includes not only the direct worship of the dead, but all that is done for their comfort, and all that is done to avert calamities which departed spirits are supposed to bring upon the living as a punishment for inattention to their requirements. The masses of the people are extremely superstitious. They believe in sorcery and witchcraft. They will not even betroth young people until they first ascertain when the day and hour of their births were so identical as to warrant a happy and prosperous life. There is more attention given to etiquette and ceremony among the Chinese than, perhaps, among any other nation. When two strangers meet the first questions asked are, "What is your honourable name? Your place of residence? Your age?" If the person to whom the questions are addressed is somewhat advanced in life the questions are asked in a most reverential tone. Obedience to parents is strongly inculcated, and filial disobedience is severely punished. A son may be imprisoned and even put to death for unfilial conduct. Women are treated with great disrespect, and spoken of as part of the household furniture. Men are not expected to wear moustaches until they are forty. Full-bearded men are treated with an amazing measure of respect. Mr. and Mrs. Ewing sang together very beautifully and with good effect a Chinese version of the hymn "He Leadeth Me." In the second part of his address Mr. Ewing gave a full account of the method in which those connected with the China Inland Mission carry on their work, viz.: By the distribution of tracts, preaching the Gospel, and taking charge of opium patients. He closed an interesting address with an earnest appeal for China, asking all present to become more interested in the evangelization of China, to pray to the Lord to send without delay 1,000 missionaries to join the 1,300 who are there already. After singing the missionary hymn the Rev. Dr. Scott pronounced the benediction. Next afternoon Mrs. Orr-Ewing addressed a meeting of the ladies in McNab Street Church Sabbath school room. There was a large attendance. The address was very interesting and instructive, and was thoroughly enjoyed by those present. Mrs. Grant presided.

THE fourth annual meeting of the Brandon Presbyterial Woman's Foreign Missionary Society of the Presbyterian Church in Canada, was held in Carberry on Tuesday, 15th inst., at half-past two p.m. The chair, in the absence through illness of the president, Mrs. McTavish, of Chater, was occupied by Mrs. Watt, president of the Winnipeg Presbyterial Society. After devotional exercises, led by Mrs. Watt, the minutes of the last annual meeting were read and adopted. On the roll being called by the secretary, forty-one delegates responded. There was also in attendance a number of visiting delegates, making in all a very creditable and appreciative audience. After the hearing of reports from various auxiliaries covering an extent of territory from the Portage to Brandon and many miles to the north and south of us, reports of secretary-treasurer, resolution committee and the adoption of the same, an address of welcome was read by Miss Oliver and responded to by Mrs. McKay, of Chater. The Carberry Mission Band then sang, "Jesus is a Rock." A most interesting report of the work done in the Indian school at the Portage was read by Miss Fraser, a teacher in that school. It gave to those present a good idea of the discouragements and encouragements attending such work and led them to see what may be accomplished by patience in the way of civilization among the Indian children. The report of the Pioneer Mission Band was then read by Anna Morton, secretary. A very complete paper on auxiliary was read by Mrs. McKay, Portage la Prairie. It showed how meetings may be made most interesting and helpful to the members, also the responsibility of each member to consecrate her all—time, talents, prayers, money—to her Master. A discussion on this paper brought out some good points from the president, who had asked to be allowed to speak on this subject rather than give a formal address. The afternoon meeting closed by prayer by Mrs. Murray, of Brandon. In the evening there was a sprinkling of gentlemen in the audience—more would have been welcome. The chair was occupied by Rev. Mr. Court, who led the devotional exercises and spoke briefly but forcibly on mission work. The choir assisted materially in making the meeting interesting and a recitation was given by Miss Josie Walker. Addresses on the past success of the society and the encouraging outlook, were given by Rev. Mr. Bremner, of Chater, and on some of the reasons why mission work should be undertaken, by Rev. Mr. McLeod, of Medicine Hat. The meeting closed by singing, "God be with us till we meet again" and the benediction. A collection of twenty dollars was taken up to defray the expenses of the Presbyterial Society. A business meeting was held Wednesday morning, at which the officers for the ensuing year were elected and other routine business transacted. The following are the officers elected: Mrs. MacTavish, Chater, president; Mrs. Urquhart, Brandon; Mrs. A. McD. Haig, Cypress River; Mrs. Coulter, Rapid City, vice-presidents; Mrs. A. D. Mackay, Portage, recording secretary; Mrs. J. Murray, Brandon, corresponding secretary; Mrs. Dr. McDiarmid, Brandon, treasurer. Resolutions of sympathy with Mrs. MacTavish and Mrs. Bremner, thanks to the Canadian Pacific Railway, the press, ladies of Carberry and choir and Mrs. Watt were passed, and the meeting adjourned. The next annual meeting will be held in Portage la Prairie, June, 1891.

THE corner stone of the new Presbyterian Church at Elgin was laid last week by Mr. Scriver, M.P., in the presence of a large assembly. After dinner there was a move toward the new church, of which the basement is completed. The dimensions are 60 x 42, with thirteen feet of masonry, upon which the brickwork will now be placed. At the southeast corner of the building, which is situated on the knoll directly opposite the late manse, a platform had been erected, upon which the Rev. Andrew Rowat, pastor of the congregation, took his place, together with the Rev. Messrs. Hastings, Martin, Muir, McLean, and Dr. Watson, Dr. Cameron, M.P.P., and Mr. Scriver, toward whom Mr. Rowat turned and read a short address, asking him to lay the corner stone. At a congregational meeting he had been unanimously selected, it was said, because his manly, straightforward and honourable course as representative of the county met with their approval, and from the interest he had always manifested in the welfare of the congregation and from his unsolicited liberality towards its funds. With the address an elegant silver trowel, bearing the following inscription was tendered: "Presented to Julius Scriver, M.P., at the laying of the corner stone of the Presbyterian Church, Elgin, Que., July 9, 1890." Mr. Scriver having well and truly laid the stone, Mr. Rowat repeated the declaration that it was laid in the name of the Trinity, when the 118th Psalm was given out by Mr. Hastings, which ended the ceremony, and the people returned to the grove where addresses were delivered by the Rev. Mr. Hastings, Dr. Watson, Dr. Cameron, M.P.P., the Rev. H. McLean, Mr. Scriver, M.P., and the Rev. J. B. Muir. The receipts were \$245, of which over \$200 will be net. The Rev. J. B. Muir read the record of the history of the congregation, concluding as follows: In 1845 the Rev. Alexander Wallace, a native of Glasgow, but educated at Queen's College, was ordained and inducted into the ministry of St. Andrew's Church, Huntingdon. During his pastorate, up to 1863, he held regular services at Elgin and also at Athelstan and Port Lewis. In that year, 1863, the Elgin mission station of the Huntingdon congregation was separated from it, and placed a congregation under the care of the Rev. William Cochrane, an ordained missionary from the Colonial Committee of the Church of Scotland. In 1866 he was formally inducted as the first minister of Elgin Church. He was minister thereof for a year or two, after which he accepted a charge in Ontario, and died about ten years ago. After the departure of Mr. Cochrane from this district, Elgin and Athelstan were united into one charge. The first minister was the Rev. John Lochead, who was inducted in the year 1868. So as to promote the union of all the Presbyterians in and around Athelstan, he left in 1876, and became minister of the Presbyterian Church in Valleyfield. That year, 1876, was the year after the great union of the Presbyterian Churches in the Dominion of Canada. Mr. Lochead was succeeded by the Rev. John J. Casey in December, 1876, who remained about six years, when he accepted a call to Taylor Church, Montreal. He died in 1885. The Rev. S. Houston, of Bathurst, N.B., became minister in Athelstan and Elgin in 1882. He remained about fifteen months, when he accepted a call to Kingston, Ontario, where he now is. On the 29th May, 1884, the present incumbent, the Rev. A. Rowat, of Winchester (West), was inducted as his successor.

PRESBYTERY OF GUELPH.—This Presbytery held its regular semi-monthly meeting in Knox Church, Guelph, on the 15th July. Mr. Strachan's term as Moderator having expired, Mr. Beattie, of Knox Church, Guelph, was unanimously appointed his successor, and took the chair accordingly. A vote of thanks was passed to the retiring Moderator for the ability and courtesy with which he had discharged the duties of his office. The commissioners to the late General Assembly reported their diligence in the matter of their attendance, and their faithfulness was approved. They were requested to hand to the clerk a note of their travelling expenses that they may be provided for when the Presbytery make the usual apportionment to congregations of the sums required for the schemes of the Church. The list of vacancies and mission stations in the bounds was revised, and the supply provided for each was announced and approved. Mr. Rennie, Convener, reported from the committee appointed to confer with the elders and managers of congregations that had not contributed to the augmentation fund, giving a narrative of the steps taken in carrying out their instructions, consisting in part of conferences and in part of correspondence, and of the measure of encouragement received, expressing the anticipation that greater interest would be taken in the fund, and greater liberality shown towards it in the future. The report was received, and thanks given to the committee, and especially to the Convener, for their diligence in the matter. Dr. Torrance reported, that after due notice, and having previously ascertained the wish of the congregation, he had moderated in a call

on the 2nd of July, in Duff's Church, East Puslinch, which had come out by a small majority in favour of Mr. Wilson, a licentiate of the Church. His conduct was approved. The call was then laid upon the table, signed by twenty-nine in full communion and nine adherents. Commissioners from the congregation were heard who stated that in view of all the circumstances they could not ask the Presbytery to sustain the call, whereupon it was set aside on the ground of a manifest want of harmony and cordiality among the people. At the request of the Moderator of Session permission was granted him to hold a fresh moderation when the congregation is prepared. It having come to the knowledge of the Presbytery that Mr. Alexander Jackson, of Knox Church, Galt, has had conferred on him the degree of Ph. D. *pro causa*, it was unanimously agreed that the Presbytery congratulate him on the distinction obtained, and on the success of his studies for the same, and express the hope that he may be long spared to enjoy the honour he has so well earned. At his own request leave was granted to the clerk to retire from the meeting, and Mr. Smith took his place. Standing committees were appointed for the year as follows: State of Religion—Mr. Dickson, Convener; Dr. Smellie, Messrs. Blair, Winchester, ministers, and Messrs. Amos and Beattie, ruling elders. Temperance—Mr. Leitch, Convener; Messrs. Beattie, Mullen, Mitchell, and Strachan, ministers, and Messrs. George Davidson, Begg, McPheetter, and John Burns, ruling elders. Sabbath Schools—Messrs. Norris, Rae, Edmison, and Dr. Jackson, ministers, and Messrs. Charles Davidson, Robert Amos, George Wood, and Professor Panton, the last named being Convener. Evangelistic Services—Mr. Mullan, Convener; Dr. Middlemiss, Messrs. Craig, Smith and Haigh, ministers, with Messrs. Hammond, David Scott and Allan Ramsay, ruling elders. Finance—Mr. John Davidson, Convener; Messrs. Leitch and Hamilton ministers, with Messrs. Robert Fisher and George Sutherland, ruling elders. Schemes of the Church—Dr. Torrance, Convener; Messrs. Leitch and Blair, ministers, with Messrs. Charles Davidson, Robert Gibson, and Peter Rennie, ruling elders. Superintendance of Students—Mr. A. M. Hamilton, Convener; Dr. Wardrope, Messrs. Armstrong and Smith, ministers, and Messrs. George Davidson and Allan Ramsay, ruling elders. Licensure of Students—Dr. Jackson, Convener; Dr. Middlemiss, Messrs. Smith and Hamilton, ministers, and Dr. Lowry and Mr. James Mitchell, ruling elders. According to appointment at last meeting the Presbytery called for reports from brethren on the evangelistic services which had been conducted, and the same were given in by those present, being in general to the effect that by means of them souls had been refreshed, and Christian activities quickened. A lengthened conference on the subject was held, after which it was resolved, that having heard from ministers and Sessions as to the success attending the scheme of evangelistic work under the auspices of this Presbytery, and recognizing the importance of this branch of the Church's work, but feeling that it would not be advisable to repeat the plan at the present time, the Presbytery would call the attention of ministers and sessions to the injunction of the General Assembly on this matter, and appoint— to hear reports from sessions at the July meeting, as to how far the injunction has been complied with, and with what results. The Presbytery proceeded to consider Mr. Millican's resignation of his pastoral charge, as laid upon the table at last meeting. The clerk intimated that the Sessions and congregations had been regularly summoned to appear for their interests to-day, that they had been met and dealt with on the matter of a retiring allowance, and that there was the assurance that this would be granted, not in the way, however, of an annual payment but in one sum from each congregation. Mr. Mullan stated the character and probable results of conferences he had had with the congregations. Commissioners were then heard, each of whom spoke in warm terms of the attachments of the congregation to Mr. Millican, of the faithfulness and energy with which he had fulfilled the work of the ministry among them, of the measure of success with which his labours had been crowned, and of the sorrow with which they would part with him should the pastoral tie be dissolved. It was their desire that this should not take place, at all events in the meantime, the hope being expressed that he might be restored so as to continue his labour among them some time longer. Mr. Millican was then asked to state whether he still adhered to his resignation, when he declared that the state of his health was such that he could not sufficiently and satisfactorily discharge the duties of the pastorate and he would ask the Presbytery to accept his resignation, and relieve him of his charge. Thereupon it was moved and resolved that the Presbytery express its sympathy with their brother, Mr. Millican, in the state of his bodily health, constraining him to retire from the work of a settled pastor in these bounds, and that they accept his resignation of the charge which he has held for so many years, and whose duties he has fulfilled faithfully and successfully, with great regret, said resignation to take effect on and after the last day of July inst. Mr. Mullan was appointed to preach in St. John's Church, Garafraxa and Mimosa, on the first Sabbath of August, and after public worship, to declare the charge vacant in the usual way. Mr. Craig was appointed Moderator of Session during the vacancy, which was ordered to be reported to the General Assembly's Committee on Distribution for its proportion of supply by probationers. A committee composed of Dr. Torrance, Convener, Dr. Middlemiss, Mr. Smith and Mr. Charles Davidson, was appointed to prepare a suitable minute on Mr. Millican's retirement and report at next meeting.

PRESBYTERY OF GLENGARRY.—The quarterly meeting of this Presbytery was held at Alexandria on the 8th inst. The Rev. Alexander Matheson was appointed Moderator for the ensuing year. The Clerk stated that he had in April received a communication from Mr. Dewar, licentiate of the Baptist Church, withdrawing his application for admission to our Church, and that consequently he had not sent up the papers in the case to the General Assembly. A letter from Mr. Stewart, now of Whitelake, in reference to arrears still due him from South Finch congregation, was read. A deputation of Presbytery, consisting of Rev. J. J. Cameron, Convener, A. Matheson and J. Mackenzie, were appointed to visit South Finch and endeavour to secure a settlement of said arrears. The standing committees for the current year were appointed and are as follows: Home Mission—Rev. J. S. Burnett, Convener; J. Matheson, J. Mackenzie and H. McLean. State of Religion—Rev. A. Matheson, Convener; Dr. MacNish and D. J. McLennan. Statistics—Rev. J. Cormack, Convener; J. Hastie, D. D. McLennan and J. Coupland. Sunday Schools—Rev. D. McLaren, Convener; W. Ferguson, G. A. Smith and John Simpson. Sabbath Observance—Rev. A. Given, Convener; J. J. Cameron and A. C. McDonnell. Temperance—Rev. J. Calder, Convener; D. McEachern and Mr. McCuaig. A letter from Rev. Malcolm McLennan, at present in Scotland, tendering his resignation of the charge of Garden Church, Indian Lands, was presented and read. The Clerk intimated that in order to expedite matters he had cited the congregation to appear for their interests at this meeting. Mr. McDonald, elder, reported that the citation had been duly served. Mr. James McGregor, commissioner from the congregation, expressed the deep regret the congregation felt at the idea of parting with their minister, whom they highly esteemed and to whom they were much attached. Mr. Charles McDonald, representative elder, urged delay in coming to any decision until after Mr. McLennan's return. Whereupon it was moved by Dr. MacNish, seconded by Mr. Calder, and agreed to, That inasmuch as Mr. McLennan is not present and moreover desires to retain his connection with the congregation until after his return, the Presbytery determine to delay further action in the matter until the next meeting of Presbytery. The Clerk and Treasurer were instructed to apportion the assessment for the Presbytery and Synod Fund on the same basis as last year. Reports of the committees appointed to examine the Session records of Alexandria, Gordon Church, Indian Lands, and St. Andrew's Church, Williamstown,

were adopted and the Clerk was instructed to attest them in terms of the same. Mr. McLennan, having resigned the Moderatorship of Kenyon Session, Mr. Mackenzie was appointed in his room, with leave to moderate in a call when the congregation are prepared. The Presbytery appointed its next meeting to be held in Knox Church, Lancaster, on Tuesday, September 9, at eleven a.m. It was also agreed on the request of Mr. Calder, to hold a Presbyterial visitation of that congregation on the evening of that same day, September 9.—**JOHN S. BURNETT, Pres. Clerk.**

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Morrisburg on July 8. Nearly all the members were present. Rev. Hugh Cameron was appointed Moderator for the ensuing six months. Elders' commissions were received from Spencerville, Kemptville, North Williamsburg and Toledo in favour of Messrs. William Bouvaird, Cosby Cook, William Deeks and Samuel Edgars, respectively. Session records of Dunbar, Colquhoun and Morrisburg, were examined and reported as neatly and correctly kept. Mr. Hagope T. Kalem was put in charge of the French Evangelization Scheme, the Clerk of the Aged and Infirm Ministers' Fund, and Mr. Mathew H. Scott the Widows' and Orphans' Fund. The Moderator, Mr. John M. Macalister, and the Clerk were appointed a committee to assign students' exercises. Delegates to the General Assembly reported diligence. Mr. Fleming, of Athens, was recommended for the more convenient working of his charge to occupy the manse at Toledo. Dr. James Stuart and Messrs. Alexander Macgillivray and Alexander Mackenzie were appointed a committee to make up augmentation deficits. The Clerk was instructed to notify all Convener's committees of their duties and of the persons composing the committee. The treasurer's books were audited and found correct. Treasurer's report showed expenditure to exceed receipts by \$5 79. Dr. Kellock presented the report on Home Missions, showing the mission fields to be supplied with means of grace. It was the most encouraging report presented for many years. Mr. Cameron received \$9 for defraying expenses of Scheme of Higher Religious Instruction. The Moderator, Clerk, Messrs. Macalister and Toye were appointed to prepare a more satisfactory plan for the election of delegates to the General Assembly. Mr. Cameron complained of the action of a member of the Kingston Presbytery, who dispensed the communion at a mission station without permission of the Moderator of Session and without constituting a Session. No action was taken. The Clerk was authorized to cite congregation interested when a call or resignation was addressed to or received from a minister of this Presbytery. The Clerk was instructed to collect expenses of members of committee appointed to receive St. Andrew's congregation, North Williamsburg, into this Presbytery. It was agreed to devote one hour at the December meeting to the discussion of some religious topic, and the Clerk was asked to prepare a paper on "The Second Coming of Christ." The next regular meeting was appointed to take place at Spencerville on Tuesday, September 9, at half-past two p.m.—**GEORGE MACARTHUR, Pres. Clerk.**

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in Port Hope on the 8th inst. The representation was unusually small, eight ministers and eight elders. Not much business of interest to the public was transacted. It was reported that three sets of pulpits had been declared vacant since the previous meeting in May, viz., Bobcaygeon, and Dunsford, Centreville and Millbrook, Garden Hill and Knoxville. Of the sessions of these congregations Messrs. Hyde, Warsaw, Mac-William, Port Hope; and Jones, Port Hope, are respectively the Moderators. A committee was appointed to take steps for a reconstruction so as to lessen the drafts upon the Augmentation Fund. The induction of Mr. Jones into the First Church, Port Hope, was appointed to be held on the 22nd of July at half-past two o'clock, Mr. Cleland to preside, Mr. Scott to preach, Mr. Hay to address the minister, and Mr. Gilchrist the people. Mr. Duncan was appointed to state the polity of the Church. The call to Mr. Jones is most harmonious. It was agreed to dispense with the printing of the minutes on the ground that the expense seems to overbalance the gain. The following delegates were appointed to visit the several mission fields within the bounds, viz., Haliburton and Minden—Mr. Hyde; Chandos and Burleigh—Mr. McLeod; Harvey—Mr. Thomson; Havelock—Mr. Carmichael; Ballyduff and Janetville—Mr. Cleland. Leave was granted to the congregation of Bobcaygeon to moderate in a call so soon as the people are prepared for action. The Rev. Dr. King, of Winnipeg, was heard with much interest in support of the claims of the Manitoba College. By a resolution unanimously adopted the college was commended to the sympathy, prayers and aid of the members of the Church within the bounds. The building of a new church by the Brown station was approved of and sanction was given to the soliciting of aid from friends outside in the erection of the same. The next meeting of Presbytery was appointed to be held in Cobourg on the 23rd of September at ten o'clock a.m. Principal King, of Winnipeg, and Rev. John McMillan, ordained missionary at Havelock, were invited to sit as corresponding members. The several commissioners to the Assembly who were present reported diligence in the discharge of the duties which had been assigned them.—**WM. BENNETT, Pres. Clerk.**

PRESBYTERY OF REGINA.—A regular meeting of this court was held at Moosomin on 8th inst. Mr. J. M. Douglas was appointed Moderator for the ensuing year. Prince Albert congregation was granted leave to sell a portion of their church property. An application for assistance in building churches on Muscowpetung's and Pasqua's reserves was referred back to Mr. Moore with instructions to apply to the Church and Manse Board. The Assembly having granted the Presbytery leave to take Mr. Archibald Matheson on trial for license and ordination, the Examining Committee was instructed to assign subjects for trial, to be given in at the next regular meeting, which is to be held at Fort Qu'Appelle on the second Wednesday of September next. Mr. Geddes was appointed to dispense ordinances at Alameda and Winlaw; Mr. McMillan at Green Valley; Mr. Hamilton at Lansdowne; Mr. McKay at Broadview; Mr. Ferry at Grenfell; Mr. Douglas at Welwyn; Mr. Moore at Lone Laketon; Mr. Carmichael at Carsdale; Mr. Taylor at Buffalo Lake; Mr. Robson at Touchwood. The Superintendent of Missions was asked to attend to the same duty at Saskatoon, Kinisteno, Colleston and Prince Albert. The Standing Committees for the ensuing year were appointed as follows: Foreign Missions—Mr. H. McKay, Convener; Robson, Campbell, Moore, Matheson and A. McDonald; Home Missions—Mr. Douglas, Convener; Hamilton, Carmichael, Robson, Matheson and McCaul; Sabbath Schools—Mr. Ferry, Convener; Robson, A. B. Smith, C. J. Atkinson, R. Crawford and W. Rothwell; Sabbath Observance—Mr. McMillan, Convener; Hamilton, McDonald, and R. K. Thompson; Temperance—Mr. Robson, Convener; Hamilton, McMillan, Harvey and A. T. Fotheringham; Examination of Students—Mr. Campbell, Convener; Carmichael, Hamilton, Douglas, Geddes and Robson; State of Religion—Mr. Carmichael, Convener; Bryden, Douglas, Matheson and Motherwell; Manitoba College—Mr. J. M. Douglas, Convener; Campbell, McMillan, Robson, Crawford and J. J. Campbell; Statistics and Finance—Mr. Hamilton, Convener; Robson and Angus McKay; Systematic Beneficence—Messrs. Campbell, Convener; Ferry, Robertson (Whitewood) and McKenzie (Moosomin). Messrs. A. B. Smith and B. Robertson were appointed assessors for Cathcart Session. Session records were examined and ordered to be attested. In the evening addresses were given by Mr. Hamilton on Higher Religious Instruction; by Mr. Campbell on Indian Missions, and by Mr. Taylor on Home Missions. Mr. Taylor handed in his resignation as pastor of the congregation at Moosejaw. It was decided to cite the congregation to appear at a meeting of Presbytery to be held at Moosomin on the 18th inst. (Friday) until which time the Presbytery adjourned.—**ALEXANDER HAMILTON, Pres. Clerk.**

British and Foreign.

MR. JOHN L. MARTIN was ordained in Carluke Church lately as a missionary to Jamaica.

THE greater number of the large banking establishments in France are in the hands of Protestants.

THE Rev. Thomas B. Porteous, assistant, St. John's, Glasgow has accepted a call to Harrismith, Natal.

A CHURCH league is being formed in England for the improvement of the dwellings of the working classes.

LORD SHAND, who is about to retire from the Scottish bench, is a grandson of an old parish minister of Kintore.

MR. EDWARD LAWSON, proprietor of the *Daily Telegraph*, has given up his Jewish profession and become a Unitarian.

PRINCIPAL RAINY and Dr. Whyte of Edinburgh will take part in the Free Church Conference at Castle-Douglas in October.

THE Victoria Presbyterian Assembly has instructed its ministers not to celebrate the marriage of persons divorced under the new act.

DR. BROWN, of Paisley, has received leave of absence from his Presbytery for an additional three months on account of continued ill-health.

IN 1809 there were not 150 Protestant clergymen in France; at present they number 870, eighty-five of whom belong to Independent churches.

THE Rev. J. G. Walton, late of South Shields, received a hearty welcome at his induction recently to the pastorate of Bell Street Church, Dundee.

THE Rev. James Allan has been unanimously invited to become the first minister of the newly-formed church of Carntyne in West Shettleston, Glasgow.

ON the day of Rev. Joseph Forrest's induction at Fraserburgh the seceding section of the congregation went in a body, 200 strong, to a picnic in the country.

DR. MANNING is to have a coadjutor in the archbishopric of Westminster. He is said to be extremely anxious to have his successor appointed in his life-time.

THE English Romanists are organizing a pilgrimage on an unprecedented scale to the tomb of Becket at Canterbury on the next anniversary of the so-called saint's death.

DR. KERR CROSS points out that it was German geographers who first gave Stevenson's name to the road in Africa, the very existence of which the German diplomatists now deny!

THE session of Townhead Church, Alloa, having regard to the recent plebiscite of the congregation, have resolved to introduce two tables at the communion, one with fermented wine.

THE Rev. W. A. Walton, of Berwick, preached twice at the introductory services in connection with the induction of his brother, Rev. James G. Walton, to Bell Street Church, Dundee.

DUNS U. P. Presbytery sanctions the retirement of Dr. Ritchie and has appointed a committee to meet with the office-bearers of the three congregations in Duns with a view to their union.

THE Rev. J. Cunningham discoursed on a recent Sunday evening in his own pulpit at Wandsworth on "The Dark Continent and the Down-Grade of African Discovery." There was a large congregation.

THE validity of the will of the Australian millionaire, Mr. David Berry, of Shoalhaven, contested by a disappointed kinsman, has been affirmed in the court at Sydney; St. Andrew's University is to receive \$500,000.

DECREES have been granted in the small debt court at Ayr against two prominent dissenters for their proportion of the assessment laid upon the feuurs for repairing the manse of Monkton and Prestwick.

THE Rev. William Yule preached his valedictory sermon to a densely packed congregation at Baillieston, where he was inducted in 1883. He is going to Port Elizabeth, South Africa, where three of his sons are settled.

MR. R. LOUIS STEVENSON is coming in October to sell off his household furniture and wind up his affairs in Scotland, having now fixed his home permanently in Samoa. His beautiful estate in that island has no less than six waterfalls.

THE wife of Rev. Donald M'Kinnon of Chalmers Church, Glasgow, while walking from the steamer *Viceroy* was suddenly seized with apoplexy and died on the wharf at Glasgow; she was returning from the coast to celebrate her golden wedding.

IN a large number of the Belfast churches as well as in those of the rural districts of Ulster, Orange sermons were preached on Sunday. In the country the churches were decked with banners and to many of the services the Orangemen marched in procession.

IN the Whitchurch case, tried in the Queen's Bench before a jury the Salvationists have been acquitted. This will be a caution to English magistrates who are inclined to put down open air religious meetings on unfounded and hypocritical pretences of obstruction.

THE new church for Trinity congregation, Glasgow, designed by Mr. W. G. Rowan, will occupy one of the finest sites on the south-side—the summit of the old Titwood nursery grounds on the brow of the last ridge in Pollokshields. The buildings will cost over \$35,000.

DR. BURNS, of Glasgow Cathedral, on attaining his semi-jubilee as minister of the congregation, was presented with an address in a silver casket, and also with a brass lectern to be placed in the cathedral, the interior of which is being altered in conformity with its original design.

MR. MOODIE HEDDLE, of Melsetter, laid the foundation-stone of the new church at Hoy recently; it is to be seated for 200 and will cost \$2,500. The old church, now superseded, was erected in 1780. The Baird trustees gave \$1,500 in aid of the new building and the heritor bears the remainder of the cost.

IN consequence of what is alleged to have been a serious and general breach of discipline on the part of the students at the Carmarthen Presbyterian College, they have been severely censured and subjected to the penalty of forfeiting all prizes and exhibitions for the current session, amounting in aggregate value to over \$650.

BISHOP CARPENTER entertained the members of the Leeds Non-conformist Ministers' Association to tea on their visit to Ripon lately, and afterwards gave an address at a short service held in the chapel of his palace. Rev. James Legge, M.A., President of the Association, expressed the thanks of the party to the bishop for his address and hospitality.

ALEXANDER FERGUSON, formerly minister of North Knapdale pleaded guilty at Oban sheriff court recently to stealing a purse containing money from a farmer in an auction mart, and was sentenced to three months' imprisonment; in extenuation he said he thought it was papers connected with an arbitration case of his own now before the court of session.

MR. FINDLAY, of Carsphairn, has signed the agreement drawn up in accord with the Assembly's deliverance, and steps will now be taken to appoint an assistant and successor. Mr. Finlay will henceforth reside out of the parish; and to meet his legal expenses he receives from the petitioning heritors and parishioners \$2,000, binding himself to repay the same should he disturb any part of the arrangement.

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KINSMEN DIE
ONE'S SELF DIES TOO
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DIES OF HIM WHO HAS
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NORSE SAGA

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Read the following quotation from a certificate signed by three of the most eminent chemists in America:

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HOUSEHOLD HINTS.

BAKED POTATOES.—Scrub the potatoes with a brush; put them into a hot oven, bake forty-five minutes, or till as soft as a mellow apple; then break the skin to let out the steam, wrap in a napkin and serve immediately.

PEACH PUDDING.—Fill the pudding dish with alternate layers of crumbs, dotted with butter, and sliced and sweetened peaches, having crumbs on top. Pour over custard made of one pint of milk, the yolks of two eggs, and two tablespoonsful of sugar. Steam, and serve with any good sauce.

FOR WASHING RED TABLE LINEN.—Use tepid water with a little powdered borax, which serves to set the colour; wash the linen separately and quickly, using very little soap; rinse in tepid water containing a little boiled starch; hang to dry in the shade, and iron when almost dry.

LEMON MERINGUE PIE.—The juice and grated rind of one lemon; one cup sugar; one cup water; a small piece butter, one tablespoonful corn starch. Boil the water, wet the cornstarch with a little cold water and add; when it boils add the sugar, butter and lemon; when it cools add the beaten yolks of two eggs; bake with under crust only. When done add the meringue of the two whites, to which was added slowly while being beaten, two spoons of sugar; brown lightly.

MASHED POTATOES.—Boiled potatoes, twelve; scalded milk, one-half cup; salt, one tablespoonful; butter, one tablespoonful; mash the potatoes with a wire masher as soon as they are boiled, in a hot sauce pan; when fine and light, add the butter and salt; then add the milk gradually, beating well; when all is added, beat with a spoon till very light and white; be sure that the potato is kept hot and that the milk is hot.

FRIED SPRING CHICKEN.—After dressing the chicken, carve it and let it soak an hour or two in salt water. Put enough lard and butter in a frying-pan to almost cover the chicken (about three tablespoonsful), and set it on the stove to heat. Put some flour in a pan, sprinkle it with salt, roll the chicken in the flour, and when the grease is sufficiently hot, put the chicken in it, and let it fry slowly until it is brown on one side, then turn it and let it brown on the other side. When it is thoroughly done take it up and pour out all the grease except enough for gravy.

FRICASSEE OF CHICKEN.—Put a thin layer of salt pork (chopped) with a little onion cut fine into a dripping pan and lay the fowl on this after jointing it. Pour in cold water two inches deep, cover with another pan and cook slowly until tender, uncover, increase the heat and turn the chicken often, as one side browns. When all is turned take up and arrange on a hot dish. Add more boiling water to the gravy, a spoonful of butter in two of browned flour, some chopped parsley, pepper, and if needed salt, boil and pour over fowl.

BOILED POTATOES.—Potatoes twelve; boiling water two quarts; salt, one teaspoonful; wash, pare and soak the potatoes in cold water from fifteen minutes to two hours, according to the age of the potatoes; the older the potatoes the longer they should soak; cover with the boiling water and boil fifteen minutes, then add the salt and boil fifteen minutes longer. Pour off every drop of the water and shake over the stove till dry and floury; if they are to stand before serving, cover with a towel.

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TART SHELLS.—One cup of melted lard, three table-spoonful of cold water, one table-spoonful of sugar, the white of one egg, and flour sufficient to roll out well.

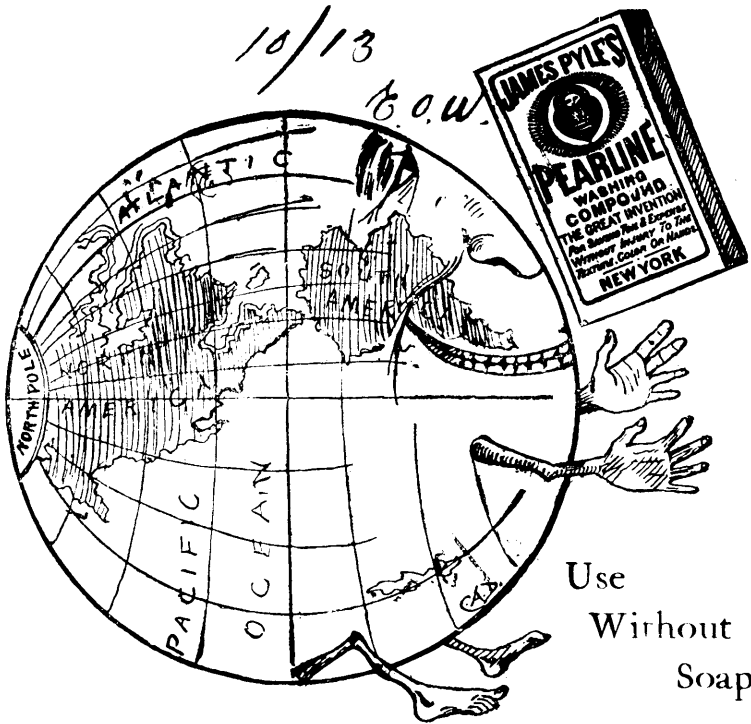
TO BOIL VEGETABLES.—Here is a timetable giving the approximate time required for boiling vegetables: Fresh green corn, five minutes; older or wilted corn, ten minutes. Peas, asparagus, potatoes, rice, celery, spinach, canned tomatoes, summer squash, thirty minutes. Macaroni, young beets, young carrots, young turnips, young onions, young parsnips, sweet potatoes, canned corn, young cabbage, thirty to forty-five minutes. Shell beans, oyster plant, winter squash, spaghetti, cauliflower, forty-five minutes to one hour. Winter carrots, winter turnips, Bermuda onions, winter parsnips, string beans, one hour to two hours. String beans, two to three hours. Old beets, forever.

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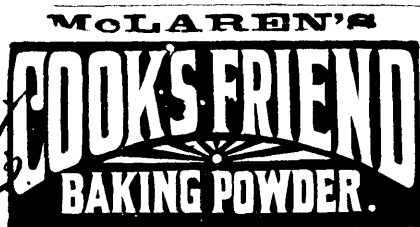
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Miscellaneous.



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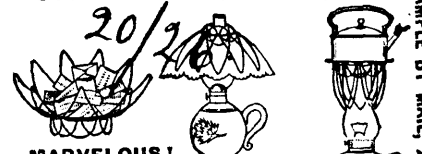
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Miscellaneous.

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BIRTH

On the 14th July, at Prince Albert, N.W.T., the wife of Joseph Knowles, of a daughter.

DIED.

At 43 St. George street, Toronto, on 24th July, Robert Hay, in his 83rd year.

At the residence of her son-in-law, Jas. Park, 108 Duke street, Isabella Wilson, relict of the late Alexander Reid, of Glasgow, Scotland, aged 83 years.

MEETINGS OF PRESBYTERY.

BRUCE—At Port Elgin, on 17th September, at 9 a.m.

COLUMBIA—In St. Andrew's Church, New Westminster, 2nd Tuesday September, at 3 p.m.

GUELPH—In St. Andrew's Church, Guelph, on Tuesday, 16th September, at 10:30 a.m.

HAMILTON—Adjourned meeting in Hamilton on 14th August, at 10 a.m.

HURON—In Hensall, on 9th September, at 10:30 a.m.

KINGSTON—In St. Andrew's Church, on the third Tuesday in September, at 3 p.m.

LINDSAY—At Cannington, Tuesday, 26th August, at 10:30 a.m.

LONDON—The Presbytery of London will meet in Knox Church, St. Thomas, for Religious Conference, on Monday, 8th September, at 3 p.m., and for business on Tuesday, 9th September, at 10 a.m. An adjourned meeting in First Presbyterian Church, London, on 31st July at 2:30 p.m.

MAITLAND—At Wingham, on Tuesday, 9th September, at 11:15 a.m.

MONTREAL—In Convocation Hall, Tuesday, 30th September, at 10 a.m.

ORANGEVILLE—At Orangeville, on 9th September, at 10:30 a.m.

OWEN SOUND—In Division Street Hall, on 16th September, at 9 a.m.

PARIS—In Dumfries Street Church, Paris, on 2nd September, at 10:30 a.m.

SAUGERN—At Mount Forest, on 9th September, at 10 a.m.

STRATFORD—At Millbank, on 8th September, at 2:30 p.m.

TORONTO—The first Tuesday of September, at 10 a.m.

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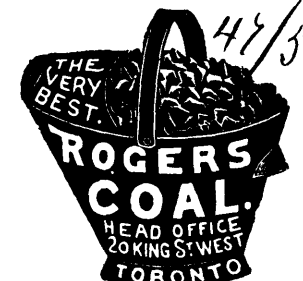
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Miscellaneous.



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