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TORONTO ENGRAVING CO.

Vol. 16.—No. 27.  
Whole No. 803.

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# THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, JUNE 29th, 1887.

No. 27.

## Notes of the Week.

THE *Journalist* contains a short notice of Mr. Cooper, of the *Scotsman*, by Mr. Arnot Reid, in which it is stated that Mr. Cooper is a Roman Catholic. We have reason to believe, says the *British Weekly*, that this statement, though very widely believed, is an entire mistake. Mr. Cooper has no connection with the Roman Catholic Church.

DR. JAMES A. GRANT, of Ottawa, has been made a Knight Commander of the Order of St. Michael and St. George. Dr. Grant, originally from Inverness-shire, Scotland, has risen to eminence in the practice of the healing art, and is a member of several distinguished scientific and medical societies. The honour has been conferred on him because of the high place he has attained in his profession.

EFFORTS up to the present to find a successor to the late Henry Ward Beecher have not been successful. It is stated that Plymouth Church will be closed for the summer. No such thing ever happened to it before. There are those who predict that it will not be opened again by its old congregation. There are serious dissensions in the congregation concerning the selection of a pastor to succeed Beecher, which may disrupt the organization.

THE Canadian press of all shades of politics, with rare exceptions, has expressed admiration for the personal character, the eminent abilities of the Hon. Edward Blake, and sympathy for him in his retirement, caused by enfeebled health. *L'Aurore* the French-Protestant journal published in Montreal, says: His withdrawal from parliamentary life is a loss for the country as well as for his party that will be difficult to repair. His talents, his integrity and his impartiality in the discussion of national questions apparently rendered his presence at Ottawa indispensable.

DESPITE the legal proceedings taken by Rev. D. D. Currie, of the Methodist Church, who was called upon to answer a grave charge of immorality, to restrain further action, the New Brunswick Methodist Conference, after a full investigation, have taken the only course open to them. The Ministerial Conference committee, satisfied that proof was conclusive, recommended the deposition of Mr. Currie. The recommendation was adopted by a large majority, and the president of the Conference pronounced the sentence of deposition. The authorities claim that no court can replace Mr. Currie in his status as a Methodist preacher.

PRINCIPAL ROBERTSON, who succeeds the late Dr. Binnie in the chair of Church History and Pastoral Theology at Aberdeen, is a graduate of Aberdeen University, where he carried off the highest honours. When he entered the theological hall in the granite city in 1867 he stood first bursar, and on concluding his course was awarded the highest scholarship. Ordained as missionary in 1871, by Turiff Presbytery, he was appointed principal of the missionary college at Calcutta. In 1883 he received the thanks of the Indian Government for his services in connection with European education in that country. He was at home on furlough recruiting his health when he was appointed interim professor on Dr. Binnie's lamented death in October last.

INDICATIONS of progress in many directions during the lengthened period of her Majesty's reign are being recorded as *apropos* of the Jubilee week. Here is a good specimen: More than fifty islands in the Pacific have been reclaimed from idolatry and superstition. On the island of Hawaii alone have been recovered 4,500 souls from a savage type of false religion. Over 90,000 Fijians now gather regularly for Christian worship, who fifty years ago feasted on

human flesh. Less than fifty years ago, missionaries were persecuted cruelly, and the Bible was destroyed in the island of Madagascar. To day the Queen of that island and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000. On the Western Coast of Africa there are over 100 organized congregations, whereas all was heathen darkness fifty years ago. In Sierra Leone 50,000 civilized Africans worship the God of our fathers. Two thousand miles of seacoast have been wrested from the slave trade, and the Bible and the school have been substituted for the slave pen. And so the same good work may be said to be going on in Persia, Hindustan, Japan and China.

LONDON ROAD Church, Glasgow, has lost a faithful pastor and an able minister of the New Testament, and the United Presbyterian Church in Scotland has lost one of her ablest men in the death of Dr. George Jeffrey. He had been pastor of the same Church for nearly half a century. He possessed strong individuality of character, sound judgment, a vigorous intellect, and a kindly heart. His ministry was strongly Evangelical in tone. As a public-spirited citizen he was till of late years always in the front. When the Temperance cause was not so popular as now he was its unflinching advocate. When the underground railway was the route taken by the fugitive slave, those who reached Glasgow were taken by the hand by Dr. Jeffrey, who was closely identified with the Anti-Slavery Society. He was for many years the efficient Clerk of the Glasgow Presbytery, and a few years since was Moderator of the Synod. On a visit to this continent over twenty years ago, Dr. Jeffrey made many friends in Canada and the United States. He received a call to Jane Street congregation, New York, but he elected to remain with the Church whose existence began with his own ministry. He was widely respected, warmly loved and his memory will long be cherished.

CANADIAN people are law-abiding and orderly. It would be a gross libel to represent them as otherwise. It happens, however, now and again that deplorable exhibitions of lawlessness do occur. There are reports that in some localities energetic temperance men are made the victims of vengeful hate. Last week it was stated that a gentleman who, in his own neighbourhood, was a zealous promoter of the Scott Act, had a number of his cows poisoned with Paris green. Last week it was chronicled that in Quebec City one of the most cowardly, unprovoked and murderous attacks ever reported in that city occurred in St. Rochs on a recent Saturday afternoon. While the members of the Salvation Army to the number of twelve or fourteen were parading through St. Rochs, a well-dressed mob of young men attacked them, showering a fusillade of rocks and other missiles at them. They followed up the attack until St. John's Gate, Upper Town, was reached. Captain Simcoe, of the Salvationists, received a large cut on the back of her head. Captain Lang, who fainted when the attack commenced, was trampled upon and received internal injuries. Captain Chapondand had her arm dislocated. The Misses Wilson, Copeman, Leak, Coal and Lenaten are badly bruised about the head and body. Miss McHarg, also a member, was very severely injured, and it is rumoured that her life is in danger. The back part of her head was split open. Dr. Russell was called and had to put in nine stitches. All the other members were more or less badly cut up. The detectives set to work at once, and have since arrested three of the mob. Some people in Quebec may not like the Salvation Army, but such barbaric brutality is simply a disgrace to humanity, and those who are guilty of it should be brought to justice and receive the punishment they deserve.

THE *Christian Leader* remarks that the debates in the two Assemblies on Church interests and Church and State do not leave the situation as it was a year ago. The Establishment definitely ceases from

piping to other children in the market-place, and the Free Church as definitely informs Mr. Bannatyne, Mr. Balfour and the rest of the faithful seventy that if Disruption principles really mean a Church of Scotland free, independent, spiritualized, the way now to be taken toward that object is by rejection of all State patronage and State preferment. The Assembly has not even consented vaguely to leave this whole matter to "electors"; it has given an unmistakable utterance. Dr. Adam's manifesto was as clear as words could be and he swept the court into one lobby. That there will be any secession after this we do not believe; appeals will avail and Free Church cohesion will save the minority from any divisive action. Or, as it may be otherwise expressed, the *esprit de corps* will keep even Major Macleod under the old flag and among the old comrades; there are ties which may not be broken for the sake of an interpretation which has little hope of establishing itself. At the Disruption there was a great spiritual movement, the judgment pronounced was from the Christian soul and conscience; but even the most determined "constitutionalist" could hardly say that his return to the Establishment would have the same divide reason now—and therefore he will not seek to tread the somewhat arid path of return. The spiritual energy of the Free Church to-day is hearty enough, and if, somehow, it does not advance in the direction the constitutionalists could wish, they are too much animated by it in other respects to insist upon an interpretation of their own. The Establishment, for its part, closes the door, and sits down comfortably to make plans for keeping the house well in order. A deal of time has been wasted in "haivers" that have come to nothing. To care for the household and keep the estates in good order; that is the business of the new year, the new period.

A SPECIAL correspondent of the *Montreal Witness*, giving an account of the recent meeting of the General Assembly, remarks that the financial strength of the Church keeps pace with the numerical growth. Four years ago the Augmentation Scheme was launched, which provides for every settled pastor a minimum stipend of \$750 per annum and a manse. Its success was somewhat problematical. During the first year a reserve fund was fortunately secured, and though this is now exhausted, the amount contributed by the Church is annually on the increase, so that the minimum stipend has every year been paid in full, and there remains a balance of \$1,364 in the treasury. Since the Scheme was launched nearly 150 congregations have become self-supporting, and at present 177 are receiving grants from the fund to aid in supporting their ministers. The minimum stipend in the Presbyterian Church in Canada is greatly in excess of that of any other Protestant Church in the Dominion. While looking after the comfort of its hard-worked ministers, the Church has not lost sight of other interests. With commendable zeal and energy it is pushing its Home and French Missions, and doing a marvellous work among the heathen, as is evinced by the following table of expenditures for the past year. Home Missions, \$52,000; Augmentation of Stipends, \$37,685; French Evangelization, \$34,000; Foreign Missions, \$70,500; other Church Schemes, about \$40,000, total, \$234,785. This does not include the colleges of the Church, the receipts of which last year (including Endowment Fund receipts), exceeded \$120,000. In other words, the Presbyterian Church in Canada last year raised for missionary and collegiate purposes upward of \$350,000. The Church, however, is not only growing in numbers and in liberality, but in spiritual power. Last year 12,562 conversions were reported, and special attention is being given to evangelistic services in nearly all the Presbyteries of the Church. A conference of ministers and elders was held during the meeting of the Assembly for the furtherance of special evangelistic work, and it was resolved to hold similar conferences next fall in Winnipeg, Toronto and other points, with a view to arrange a systematic plan for the conduct of special services throughout the Church during the winter.

## Our Contributors.

OURSELVES AS OTHERS SEE US.

BY KNOXIAN.

Oh that some power the gift would gie us,  
To see ourselves as ithers see us.

It may be all very well for some people to sigh for this power, but no Canadian bred minister need hanker after it. If the parson who has had the good or evil fortune to be born and bred in Canada could see himself as he is seen by his brethren in Scotland, he would see himself acting as a doctor, a lawyer and as a farmer. Worse than that, he would see himself transformed not only into a maid, but into a "maid of all work." At least, so said Rev. John Stewart, of Glasgow, the deputy from the Free Church of Scotland, in his address to the Assembly the other day:

We in Scotland have been led to believe that the ministers of Canada had got such rough work to do that they had become roughened by the work. Dr. Bryce, of your college, in his valuable work, "The History of Canada," informs us "that the ancient farmers" of this land were not highly developed animals, with acute and tender bodies, but thick-plated animals, suited to their rough environment," and at home we have been in the habit of thinking of you as ministers who have to drive or walk such distances to preach to many different places, and to act as doctors, lawyers and farmers, that you had become stalwart maids of all work rather than well-bred, sound theologians of scholastic or gentlemanly stamp. But my ideas are revolutionized since I came among you. Meeting on my way here with so many of your ministers, I was ashamed of the ideas we entertained, and saw that for devotedness to the work of their respective congregations, for a deep personal interest in their denomination, for an intimate knowledge of the literature of the Old Country and the New, you were not one whit behind us, while for brotherly affection and buoyancy of spirits you are our superiors.

Now, what could have led "we in Scotland" to think that Canadian ministers act as doctors, lawyers, farmers and stalwart maids of all work. Just how a minister would feel if he saw himself suddenly transformed into a maid, and not only into a maid, but into a stalwart maid, and not only into a stalwart maid, but into a stalwart maid of all work, we shall not pretend to say. The subject is beyond our depth.

Each minister must just try to imagine for himself how he would feel if this sudden transformation took place. We can easily imagine a prudent, level-headed minister working a nice little piece of land, and in this way earning for himself the title of a farmer. A few of our ministers in the early days when land was cheap and plentiful did manage to get a few acres of land for themselves. Would that more of them had been so fortunate! But does the possession of a few acres of land prevent a minister from being a "well-bred, sound theologian of the scholastic and gentlemanly stamp"? If so, it will go hard with "we in Scotland." In what country has a large proportion of the ministers glebes? The fact is hundreds of Scotch ministers have glebes and cultivate them, and to that extent are farmers, whilst the landed interest of Canadian-bred ministers generally consists of a lot in the cemetery and the amount of soil he may at any given time have on his boots.

There is another little fact that "we in Scotland" might make a note of. Perhaps nine out of every ten ministers who have tried to combine preaching and farming in this country have come from Scotland. The Canadian-bred minister rarely tries to work a farm. Some Scotchmen have tried the two and botched both.

The number of Canadian ministers who now practise or have ever practised medicine might perhaps be counted on one's fingers. We can think of only one, and we have a rather extensive acquaintance with Canadian clergymen. We have the pleasure of knowing a most estimable minister who practised medicine twenty years before he began to preach, but he is so scrupulously careful that he will not even make a suggestion except the family physician requests him so to do. Perhaps the good people in Scotland think that some of our D.D.'s are M.D.'s, and dispense medicine to the people.

If the number of Canadian-bred ministers who have ever given people pills can be counted on one's fingers, the number who have ever practised law might be counted on one's thumbs. Beyond acting as executor when asked to do so by a friend, or drawing a

[The "farmers" in the above extract is an emendation by the intelligent compositor. In Dr. Bryce's work it reads "fauna," and so Mr. Stewart quoted.—Ed.]

will in an emergency, no Canadian minister that we ever heard or read of ever acted as a lawyer. The only courts they ever practise in are the Church courts, and Canadian ministers are not nearly such laborious practitioners in these courts as Scotch ministers usually are. How the clergy of Scotland were led to believe that their brethren in Canada are all doctors, lawyers and farmers, in fact "stalwart maids of all work," it is hard to say. Some wicked person must have been loading them up the wrong way.

It is pleasant to know that our genial and distinguished visitor has revolutionized his ideas in regard to Canadian ministers. Not only has he revolutionized his ideas; intercourse with Canadian ministers has actually made him ashamed that he ever entertained such ideas. If about 3,000 of the ministers in Scotland would get ashamed in the same way no harm would be done to anybody.

Were we permitted to ask questions we might ask some of those Scottish ministers who have not revolutionized their ideas on this question if all the ministers in Scotland are well-bred, sound theologians of scholastic and gentlemanly stamp? There are some people not specially stupid or particularly wicked who have some grave doubts on that question. Dr. Guthrie told the world that he saw 600 people asleep at once in a church in Scotland. We have some Canadian ministers who are not specially bright, but we never had one such a thorough master of the soporific that he could put his whole congregation asleep at once. We knew one who could come very near putting the whole number asleep at one time or another during the service and his was, perhaps, the best work ever done in Canada in the soporific line. Canada had not the honour of raising that man.

One of the most honoured and most useful Scotch ministers that ever laboured in Canada used to say that the average Canadian-bred minister was quite as efficient as the average minister in Scotland. And he said that when Candlish, Guthrie and many other great men were there to bring up the average. If that were true then, it is entirely true now.

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

BY C. A. COLMAN, CANTON, CHINA.

When we left Tamsui on the Lord's Day, Feb. 27, our party consisted of Dr. Mackay, pastor Ghim Ahoa, a courier, who was to cook for us, and myself; also a number of students, who, however, accompanied us only so far as Bangkok. Bangkok is about ten miles by the river from Formosa, and it took two hours to get there in a steam-launch.

There are four steam-launches, which carry passengers between Tamsui and Bangkok, and they are owned and run wholly by Chinese. Fare for Chinese, 5 cents, foreigners, 10 cents.

Two or three miles below Bangkok the doctor pointed out to me a chapel in a village—we could just catch a sight of it through the bamboos—which the villagers prepared to defend during the chapel-destroying mania when the French were about, from a mob who were coming from another place. They planted their guns in two commanding positions, and as the invaders must needs cross the river the slaughter would have been great had they attempted to do so; as it was, they thought better of it, and retired. Prudence is more largely developed than valour in most Chinamen.

As we passed Toa-tiu-tian, one mile below Bangkok, where all the foreign merchants live, we saw the spire of the most beautiful Chinese chapel I have seen in China. It is fully seventy feet high, with an arrow for a weather-vane.

Bangkok is the largest city in North Formosa, and has a population of 50,000.

General Yu, the highest mandarin in the island, is building a new city about a mile from the old one. As yet there is only the wall and gates, with mandarins' offices and residences (yamuns), and a few shops built; the remainder, and greater part, is in paddy (rice) fields.

He is also building a good road from Bangkok to Kelung, a distance of twenty miles, and has already got jinrickshas and coolies to pull them from Shanghai.

Dr. Mackay tells me that during the French troubles the people of Bangkok threatened to kill the

General; they said he was a traitor because he retired from Kelung when the French bombarded it. He is now head over the whole island, and, though hated, is also feared. He got money for his improvements from mandarins and rich men who, in former years, oppressed the people. This is his method of punishing them instead of having them beheaded.

The chapel in Bangkok, as in Toa-tiu-tian, is a stone building, with a spire about sixty feet high. It is capable of seating 300 people comfortably. Behind the chapel, at each side, are small buildings for the use of the preacher and his family, with an upper room for the missionary when he comes. On one of the stories of the spire is a representation of the "burning bush," with the Chinese characters above it meaning, "Bush burning, but not consumed;" the people quickly saw the application; higher up is painted the "Union Jack."

This is the fourth chapel Dr. Mackay has had in Bangkok; the mob tore the others down, but he has told thousands of them that if they pull this one down he will put up an iron one. When it was a building the people made no objection to either chapel or spire, only asking, "How high will it be?"

Some of the adversaries now say, "We ought not to have pulled down the others. Than he would not have built this, which is more beautiful and stronger than the others; he only builds stronger and better every time."

There are others who say the spire has helped the "fung-shui," luck, of the place, because two Chinese students obtained degrees last year, a thing which had not happened for several years before. The men who got the degrees live not far from the chapel in a direct line from its front. The people of Toa-tiu-tian and of Bangkok both claim to have the finest chapel.

We had service at two o'clock in the afternoon of the Lord's Day; there were about 200 persons present, and Dr. Mackay took for his subject the story of Dorcas, Acts ix. 36, using a picture—representing a woman bringing a naked child to Dorcas, and a beggar sitting at their feet—to impress the truth. These pictures are drawn and painted by one of Dr. Mackay's Chinese students, and he uses them and the blackboard very much in his preaching and teaching, just as we teach in Sunday school at home.

The preacher at Bangkok once saved Dr. Mackay from drowning. They were near their journey's end one day, when the doctor told this man to go on to the chapel and get things ready while he took a bath in the river. As soon as the man was gone Dr. Mackay jumped into the water and immediately lost all power to help himself, and would certainly have been drowned had not the man, who had stopped a few paces off, plunged into the water and taken him out.

During the evening of the Lord's Day Dr. Mackay was called to go to an elder who was not expected to live and wanted to see him. He went, and did not get back till two o'clock next morning. At parting the sick man gave his hand a great squeeze; they did not expect to see each other in the flesh again. On our return we heard he had died two days after Dr. Mackay had visited him. This man was formerly a bitter enemy to the truth, and did all in his power to set the people against the message of the Lord and the messenger; he was a travelling vaccinator, and so had plenty of opportunities, as he went from place to place, to slander Dr. Mackay, and he used them to the utmost of his ability; but the Lord had mercy on him, and the slanderer became a faithful witness.

On our way to Bangkok Dr. Mackay told of an old couple who were drowned by the mob in Sin-tiam during the French troubles; they were taken out and ducked in the river, and, on refusing to worship idols, they were grossly and indecently insulted and then drowned. Formosa has its martyrs too; yet there are people who say, "There are no truly Christian Chinese." Well, I don't know what any one could ask as proof that a man was a true Christian other than the proofs that hundreds of Chinese have already given.

On Monday morning we started for Kelung in chairs—three men to carry each chair. In about an hour and a half we came to the chapel at Sek-khau. We stopped a few minutes, and Dr. Mackay pulled out some teeth.

This chapel has also a spire, and is a stone building facing the Chinese street, with the back to the river.

The buildings at the back are occupied by the preacher and his family, and the back is built to look like the front of a house from the river.

At noon we halted at Tsui-tang-kae. The chapel here is a Chinese house fixed over.

On reaching the chapel at Kelung, which is also a stone building, we took a boat and went over to Palm Island, where the mission has a house. The French occupied it when they took Kelung. Going over, Dr. Mackay pointed out to me the site of a fort built by the Spanish more than 200 years ago, 1626 A.D., and a little further on the site of the Chinese fort destroyed by the French. By the side of the mission's house on Palm Island is the site of a Dutch fort built about 1630 A.D. It is now a vegetable garden.

Next day we went on over rough mountain paths, through the rain, and halted for the night at the Chinese town of Tng siang khue, where a stone chapel is going up, and no one in Canada or outside of North Formosa knows anything about it. Dr. Mackay's plan has been to do a thing—then report as done, and not talk about going to do it: for something might happen to hinder what he was going to do, but what is done is done.

The following day we went on to Sin-sian and Dr. Mackay and Ahoa spent the afternoon examining thirty-two candidates for baptism. Ten or twelve others were away in their boats to Kelung. In the evening about 250 persons assembled for worship and thirty persons, including five infants, were baptized. A large idol, lying ignominiously outside in the rain, was given to Dr. Mackay, together with a single camphor-wood board, nine by six feet. It was half-round, carved all over one side, had been the door of a savage's hut, and was about 100 years old. The chapel in this place is part of a Chinese house, but in the morning they took Dr. Mackay out to see the ground they were willing to give for a site for a chapel, and he chose a lot 70 x 170.

There are about 500 Peppohoans, "people of the plain," in this village (besides a goodly number of Chinese), and Dr. Mackay expects that most of them will be converts, and all adherents, before the end of 1888.

This is the only Peppohoan village in all the east coast which has an idol temple in it. The Chinese persuaded them to help build it, and now they are biting their finger nails and wishing they had not done it; Dr. Mackay expects to get the temple for a preaching place after a while.

(To be continued.)

#### TIDINGS FROM TRINIDAD.

The following letter from Mrs. Morton, addressed to Woman's Foreign Mission Societies, has been kindly forwarded for publication:

The weeks and months glide by so rapidly, and find us always so busy that we might almost be excused for thinking that we have no time to write; but it may be the better way to look upon the writing as an important part of our work, and to steal a little leisure, as I am doing to-day, with the happy assurance that you never weary of hearing things, either old or new, in connection with your work among the heathen.

Driving along one day with one of our helpers, I met a man carrying a clay idol about a foot high. I knew it to be Ganesh by the shape—the lower part resembling a man, but with four arms and the head of an elephant. I stopped the carriage, and said, "Allow me to see Ganesh,"—(his honour Ganesh—pronounced Ganess)—and asked where he was going with it. The man said he had taken it to the house of the person who engaged him to make it, but he was not at home. I said, "Will you let me have it?" He answered, "Yes, if you will give me something for my trouble." "How much is it worth?" "A half-shilling." I gladly gave him 15 cents, thinking that it was a very cheap god at that, and Ganesh and I drove on to Tunapuna. Before evening, however, he was somewhat maimed, being made only of clay, lime washed, with a little colouring here and there. Finding him so frail, I carefully bandaged the broken leg and placed him on a high shelf, where he would be seen without being handled. Many intelligent Hindus, who join in idol worship say, "We do not worship the idol itself, but through it we worship the supreme God; and if it be true that the idol is noth-

ing, yet our worship, if sincere, will be accepted;" but had they any knowledge of the supreme God, they would see how dishonouring it is to talk of worshipping Him through a clay image, in which, to quote from a Hindi tract, "Ganesh Tested," "two shapes (of a man and an elephant), are so mingled that men might well run from it, and beasts fear it." From the same tract, published at Allahabad, I gather the following: that Ganesh is styled "Son of Shiva," and "Lord of the Universe", that he was born of Shiva and his wife Parvati, an immortal god, a dispenser of happiness and misery, and the fulfiller of desire, and by worshipping him men's desires are satisfied, and their work made successful. There are several contradictory explanations of his peculiar figure, one account is that when he was born all the gods, great and small, came to look at him, one of them, however, kept his gaze averted, because of his evil eye, which caused destruction to any one upon whom it fell. Parvati, not aware of this, and being proud of her son, gave Shani hard words, and asked why he was not looking at him. Then Shani looked angrily at him, and immediately his head fell off. Parvati was about to kill the god in revenge, but Brahma forbade her, and told Shani to go to the forest, and cut off the head of the first animal he found sleeping with its head to the north. This proved to be an elephant, so he brought its head and joined it to the trunk of Ganesh. His mother being far from satisfied with the arrangement, Brahma promised her that he should be worshipped more than any of the gods. There are other accounts of the birth of Ganesh that are too shameful for us to repeat, but we may notice that while an elephant has two tusks, he is generally represented with only one. One explanation is that he lost it fighting with another god to prevent his entering his father's bedroom while he was sleeping. Others say that he pulled it out himself to throw at an enemy. Ganesh is said to have been so fond of sweets that on one occasion, being sent by his father to encounter an enemy who was coming to kill him, he became so absorbed in eating and gathering up some sweets thrown to him by that enemy that he allowed him to pass on. Brahma is said to have blessed him in these words: "Whoever from this day in the three worlds has a good work to do, if he first worships Ganesh, his work will be successful," therefore, from that day, among the worshippers of Ganesh, if any one wants to write a book, or to do any other work, he must first say his prayer—"Oh, elephant-faced giver of the world's happiness! Oh, Ganesh, author of our ills, accomplish my desire, thou lord of the universe."

The Hindu gods are constantly represented as engaged in war and violence of every kind. I will give you a passage from one of their sacred books, which I translated a long time ago and noted down, in which several of these sacred beings were engaged. "The drums beat, officers declaimed to the hosts, bards related their fame; horsemen, elephants, chariots, footmen are assembled, crowd upon crowd, here and the brave warriors fight and wound; and cowards, leaving the battlefield, flee for their lives; heaps of wounded gather; headless trunks, sword in hand, stir on all sides, and corpse falls upon corpse; around them flows a river of blood, in which here and there fallen elephants remind one of islands, and their trunks of crocodiles. Mahadeo, the father of Ganesh, accompanied by demons of every rank, gathers the severed heads and makes a necklace of skulls and puts it on; vultures, jackals and dogs, quarrelling among themselves, drag away the corpses; but Balaram, the elder brother of Krishna, by the help of the gods, at last cuts down the hosts as a reaper cuts a field of grain." Truth being no object, the writer was untrammelled in his endeavours to pile horror upon horror, and it must be said that he succeeded.

Yours with best wishes,  
SARAH E. MORTON.  
Tunapuna, Trinidad, March 17, 1887.

#### SAN FRANCISCO.

MR. EDITOR,—Kindly permit me to reply to some of the statements made in a communication to THE CANADA PRESBYTERIAN of the 15th inst., from a correspondent in San Francisco. It is indeed a dark picture that your correspondent paints, and I am compelled to say that in many respects the picture is faithful to the reality. As to what he writes in regard to the moral, or rather immoral, condition of the city, and indeed of the whole State—the prevailing spirit of

worldliness, the indifference manifested by the masses toward religion—the desecration of the Sabbath, etc.,—I am forced by my own convictions to yield assent. Probably in no part in the American Republic is the Church met by so many and such virulent forms of wickedness. But when your correspondent attempts to paint the Churches of the Pacific Coast in the same colours as he does the outside world, when he endeavours to leave the impression on the minds of your readers that the "record of Church work in this State is much like that of the kings of Israel, darker and darker as the years roll on," I must take issue. For a period of upward of four years I have been labouring as a minister of the Gospel in the city of San Francisco, and I know whereof I write. I protest against the insinuation that nothing is being accomplished by the Churches there. The attendance at the regular Sabbath services is steadily increasing, and at every communion season numerous additions are made to the membership. The record of some of our California Churches, if we are to judge the record of a Church by the members joining on profession of faith in Christ, is unexcelled, even in the staid Sabbath-observing Dominion of Canada. The salutary influence of the Church of Christ is being more and more powerfully felt by all classes. That the record of the Church on the Pacific Coast grows "darker and darker as the years roll on" is the assertion of one who has not taken the pains to make himself acquainted with the facts. What your correspondent says with regard to the Y. M. C. A. is pre-eminently true of the cause of Christ in California, the outlook is brighter than ever before.

Your correspondent asserts that the number of members of the Churches in San Francisco is very small, and that "the most of these members are deemed unconverted, or living in such a way as to be a stumbling-block to religion." Mr. Editor, I have no hesitation in saying that my observation and experience as a minister in San Francisco have led me to the conviction that the members of the Churches there, as a rule, so far as consistency of profession and practice are concerned, will compare most favourably with those of Eastern or Canadian Churches. That we have "black sheep" in the flock goes without saying. Where may such not be found? That most of our members are of this class is simply not true. What will your readers think of the ministry of San Francisco, who, by your correspondent, are placed alongside of the membership as being "unconverted, or living in such a way as to be a stumbling-block to religion," etc.? I desire, in behalf of my brethren in the ministry here, and in my own behalf as well, to repudiate such assertions as your correspondent makes. I have the honour to be acquainted with almost all of the most prominent and popular preachers of San Francisco, and I do not know of one who "attends the opera, theatre, social dances or seances" not one. I know of not a single brother in the ministry in San Francisco whose character is not above reproach, and as for the "popular pastor of the most orthodox and evangelical kind" who "has a prayer meeting one night in the lecture room of his church, and a social dance by the same persons the next night," I will only say that I do not believe any pastor in San Francisco was ever guilty of any such conduct; comparisons are odious, but I feel bound to say that the ministry of San Francisco is composed largely of men of learning, of ability, and, best of all, of piety and earnest devotedness to the cause of Jesus Christ—men who, so far from being a stumbling-block to religion, preach the Gospel by the lives they live, as well as by the sermons they proclaim from their pulpits.

Your correspondent further states that, "in San Francisco, Canada or Old Country ideas of the separation and distinction of the sacred and secular, of reverence for the house of God and things sacred, are wholly wanting or different." Not so. They are neither wanting nor different. Decorum and reverence have characterized every devotional service I have ever attended in that city, and the "clapping of hands and laughter in the midst of a devotional service," which, it is stated, are so common as to "shock nobody," are, Mr. Editor, just so common that I have never heard of them in a single instance during these past four years in the city described as "the very seat of Satan." The last time I heard applause and laughter in the midst of a devotional service was years ago, when one Sabbath evening, as a student of Knox College, I attended a certain evangelical church in the dear old city of Toronto. Respectfully yours,

A. B. MELDRUM.

Goderich, Ont., June 20, 1887.

## THE GENERAL ASSEMBLY.

## DISPOSAL OF THE FOREIGN MISSION REPORT

Principal Grant moved, and the Assembly adopted, the following deliverance in reference to the Foreign Mission Committee's report. The General Assembly gives praise to God for the increased interest shown, the number of labourers offering and the spirit animating the students. Expresses gratification in view of the work in the New Hebrides, Trinidad, Demerara, and in particular commends the liberality of the native Churches. Expresses devout thanksgiving for the wonderful work of Rev. Dr. Mackay in Formosa, where there are thirty-eight churches and 2,566 baptized members. Recognizes with gratitude the advance all along the line in Inouere, and hoping for great good from the organization of a Presbytery in Central India. Rejoices in the progress made among the Indians in the North-West, where there are eighteen bands and 3,500 souls under the care of the Church. Records appreciation of the interesting addresses given by Revs. George Flett, John McKay and Hugh McKay before the Assembly. Asks that the committee be empowered to arrange for the ordination of Messrs. Golorth and Smith for the foreign field, and recognizes the offer of the Alumni Association of Knox College, the Missionary Association of Queen's College, and St. Andrew's Church, Toronto, of contributions to pay the salary of one missionary each on a foreign field, in addition to the usual collections. Asks that the Assembly authorize the committee to relieve Hon. Alexander Morris, Toronto, of the trusteeship of a fund for the establishment and maintenance of a mission to the Jews in Palestine. Gives thanks to God for the work of the Woman's Foreign Mission Society, and the extraordinary progress of the work in the Western Division. Expresses regret that, although the receipts from ordinary sources are considerably larger than in previous years, yet the fund is in debt about \$5,000—\$3,000 in the Western Section, and \$2,000 in the Eastern. The committee urged that the operations be not curtailed, yet that the expenditure be kept within the income.

Dr. McLaren stated that the students of Knox College were likely to find no difficulty in securing the \$1,200 offered. Those of Queen's College offered a similar sum, and St. Andrew's Church, Toronto, offered \$1,500. The experience of the Foreign Mission Committee was that the salary of the missionary on a foreign field was only about half the expense. He spoke of a province ten degrees north of Formosa, with a healthier climate, and having a population of 15,000,000 to 21,000,000, with not a single Protestant missionary; it was recommended that the Foreign Mission Committee make inquiries with reference to that field, and, if possible, send out the young men referred to, who had the highest testimonials. Dr. McLaren stated that it was not intended that the students and alumni should ask for contributions from any congregations.

At the request of the Moderator, the Rev. Dr. Smith led in prayer, expressive of devout thanksgiving for the work the Church has been enabled to accomplish in the foreign field.

## DELEGATES TO THE PRESBYTERIAN COUNCIL IN LONDON.

Justice Taylor presented the report of the scrutineers of the balloting for delegates to the London Council in 1888, showing the following to have been elected. Dr. Burns, Principal MacVicar, Principal Caven, Dr. Smith, D. M. Gordon, Principal King, Dr. Mathews and Dr. Cochrane, ministers. Mr. Justice Taylor, J. K. Macdonald, John Charlton, W. B. McMurrich, Dr. Fraser (London), James McLennan, D. Morrice and J. K. Munnis, elders. The names of the eight ministers and eight elders next highest on the list were read, and it was agreed that alternates should be chosen from that list. Professor McLaren, R. H. Warden, Dr. Reid, Dr. MacNish, Dr. Thompson, Professor Scrimger, James Robertson and Professor Bryce, ministers; George Hay, Warden King, Robert Murray, James Croil, J. B. McKiligan, J. S. McLean, George Rutherford and J. A. Mather, elders.

## EDUCATIONAL WORK AT PRINCE ALBERT.

The Rev. Dr. Jardine, in an interesting address, referred to the fact that Prince Albert had been the first point occupied by the Foreign Mission Committee of the Western Section. He spoke of the respect in which the name of the late Rev. James Nesbitt is still held. An educational work was carried on by the Church, by a high school established in 1884, the building used being the old mission church erected about twenty years ago, and now hardly equal to the requirements. He contrasted with this the equipment of the Roman Catholic convent. This was the twenty-first year of the Church's history at Prince Albert; he suggested that a Nesbitt Memorial Institute be formed. The people of the locality had subscribed \$3,000. The chief factor of the Hudson's Bay Company promised 160 acres of land, and a gentleman belonging to the English Church was giving \$300. The movement had the sympathy of the people, and

they appealed to the Assembly to give \$5,000. If 200 members would become responsible for raising \$25 each on the fields, the required amounts would be raised. Principal MacVicar moved that the Assembly express cordial approval of the proposal of Dr. Jardine to establish a Nesbitt Memorial School at Prince Albert, and authorize him to proceed at once to raise funds for this purpose. Rev. Mr. Herdman, of Calgary, seconded the motion, which was supported by the Rev. Dr. Smith, and unanimously carried.

## THANKS TO DR. MIDDLEMISS.

On motion of Mr. J. K. Macdonald, seconded by Dr. Reid, the following resolution was unanimously adopted: The Assembly desires, on the occasion of the retirement of the Rev. Dr. Middlemiss from the position of chief Convener of the Committee on the Aged and Infirm Ministers' Fund, Western Section, to place on record its appreciation of his untiring devotion to the interest of the fund, and tender to him the Assembly's thanks for the signal service rendered by him in connection therewith.

## STATE OF RELIGION.

Rev. Dr. MacNish presented the report of the Committee on the State of Religion. There were many favourable indications contained in the report. There was in many districts a deep religious interest manifested, a large increase in the membership of the Church, better attendance at prayer meetings, elders and members in larger numbers were taking an active part in them; attendance on Church ordinances showed an increase, family worship was well maintained, and the religious education of the young was receiving much attention. There was also a noticeable increase in the grace of liberality. Among matters to be regretted was the want of full replies to the queries forwarded to Presbyteries and congregations. The adoption of the report was moved by Principal MacVicar, who made a number of telling remarks, among them that in reference to the education of the young, he wanted to see more Bible truths taught, and less stories told. The Rev. J. R. Munro seconded the motion in a brief speech, and the report was received. The following recommendations, after full consideration, were adopted: That Presbyteries be instructed to continue their efforts for the purpose of securing replies to the questions on the State of Religion from all the congregations within their bounds, and that stress be laid on the propriety of having such questions fully considered by Sessions. That the great importance of the holding of family worship be again earnestly impressed on the members and families of the Churches. That inasmuch as there is in connection with the Church, a large number above eighteen years of age who are not communicants, the attention of the Sessions be directed to the necessity of impressing upon such persons the solemn responsibility of confessing their faith in the Son of God. That inasmuch as it appears that the religious instruction of the young is in danger of being left in a large measure to Sabbath schools, the value and responsibility pertaining to religious instruction in the home be earnestly impressed on parents. That Presbyteries be recommended to prepare a scheme of special services adapted to reach all congregations, ministers, elders and members to assist in conducting them.

## EVANGELISTIC WORK.

Rev. Dr. Smith submitted the report of the Committee on Evangelistic Work. The committee recognized from the reports of the Synods and Presbyteries that much good has resulted from evangelistic services. They believed that such services should be conducted under the careful supervision of the Church, and that the evangelistic function should pertain to the office of the ministry. Also that every true preacher will faithfully open up and declare the way of salvation. The committee did not see their way to the establishment of a special class or order of men who should receive special authorization as evangelists, and whose work shall be to conduct or to assist in conducting special services. At the same time the committee recognizes the fact that many brethren were specially endowed with the gift of speaking, and deemed it most advisable that this and all other gifts be utilized for the salvation of sinners, and the edification of the body of Christ. Dr. Smith spoke briefly in reference to the report. He said that the committee had not thought it desirable to recommend that any one should be especially authorized to go forth as an evangelist, while, at the same time, they recognized the amount of good that had been done through evangelistic services. Rev. John Gray, of Windsor, referred briefly to the amount of benefit that had resulted from the union evangelistic services in Windsor, and thought they were doing much good throughout the country. The report was received and adopted.

## SABBATH SCHOOLS.

Rev. Dr. Jardine, of Prince Albert, presented the report of the Committee on Sabbath School Work. It contained most encouraging accounts of progress,

stating that there were 11,513 teachers now engaged, being an increase of 1,934 since last year. The attendance of scholars had increased 16,577, while the total contributions received for the various branches of the work of the Church was \$20,797, an increase over last year of \$2,532. The report concluded with a number of recommendations tending to promote the increased efficiency of Sabbath schools. Rev. Dr. McTavish moved the adoption of the report. He submitted the following motion. That the report be received, and its recommendations adopted, and that the thanks of this Assembly be tendered to the retiring Convener, Dr. Jardine, for his excellent services in connection with the Sabbath school work of our Church. Rev. J. A. Forbes, of Cape Breton, addressed the Assembly in reference to the report, which, he was sorry to see, had to be taken up at the eleventh hour. He thought that such an important branch of the Church's work should have received more attention and consideration, and trusted that in future Assemblies it would be brought up in time to allow of the fullest consideration. The motion was then put, and carried unanimously.

## THE DECEASED WIFE'S SISTER.

Returns to the remit sent down by last Assembly showed that a large majority of Presbyteries were in favour of the decision come to last year. Professor Gregg strenuously opposed any change in the existing law of the Church, and submitted the following motion, which he supported in a speech of great ability. The Assembly, having considered the returns of remits on the marriage question, resolves, That further action on the proposal to prohibit the exercise of discipline in the case of marriage with a deceased wife's sister or aunt be delayed until the General Assembly shall have decided in an orderly manner on the propriety of modifying or expunging the article in the Confession of Faith, which declares that no law of man or consent of parties can make such marriages lawful, so that the parties contracting them may live together as man and wife, or else of changing the questions presented to be put to ministers and elders at their ordination or induction. The motion was seconded by Rev. Joseph White Principal Caven then proposed the following deliverance in a calm, logical and temperate address: A majority of the Presbyteries having expressed approval of the remit sent down by the last Assembly under terms of the Barrier Act, and contained in the following proposition, viz. The discipline of this Church shall not be exercised in regard to marriage with a deceased wife's sister, aunt or niece, the Assembly passes such remit into an ad interim act. The General Assembly sends down to the Presbyteries of the Church, under the Barrier Act, the following remit, with instructions to report their judgment upon it to the next General Assembly, viz. chap. xxiv. sec. 4 of the Confession of Faith shall be amended by striking out the last sentence thereof, viz. "That a man may not marry any of his wife's kindred nearer of blood than he may of his own, nor the woman of her husband's kindred nearer in blood than her own." The Rev. W. T. McMullen seconded Principal Caven's motion. A keen debate followed, in which Professor McLaren, Rev. T. Sedgwick, Principal MacVicar, Principal Grant, Professor Pollok and several others took part. The motion submitted by Principal Caven was carried over that of Professor Gregg by a vote of ninety-five to fifty-four. The yeas and nays being called for, the motion became the deliverance of the Assembly by seventy-six yeas to twenty-eight nays. Professor Gregg dissented, a number joining with him.

## STUDENTS' APPLICATIONS.

Dr. Smith presented the report of the committee on applications from students, which was adopted. The application of Charles McKay, of Halifax, to be admitted at Pine Hill as student; Mr. A. Robertson, of Truro, to be granted the status of a student in theology of the second year; Malcolm McLeod, of Sydney, to have the status of a theological student; Mr. C. M. Copeland, of Winnipeg, for the status of a theological student of the first year; Mr. R. H. Hutt, of Hamilton, to be allowed to study at Knox, while he had charge of Port Colborne; Mr. Hugh Brown, of Barrie, for permission to pursue the studies of a third year student; George Dempster, of Ottawa, that he be allowed to enter as a third year student; W. J. Hewitt, of Barrie, labouring at North Bay, that he be ordained; Mr. Walter Beattie, of Rock Lake, a student of Manitoba College, to enter as a theological student of the first year; J. C. Madill, of Orangeville, that leave be given to Knox College to fix his standing.

A letter was received from the Moderator of the American Presbyterian Church, recently in session at Minneapolis, containing kind wishes for the prosperity of the Canadian branch of the denomination, and suggesting co-operation between them in the matter of foreign mission work. The Moderator and Clerks were instructed to write a fraternal letter in reply.

LOYAL ADDRESSES.

Rev. D. M. Gordon presented the report of the committee on loyal addresses. The address to the Queen is as follows:

We, the members of the General Assembly of the Presbyterian Church in Canada, in session assembled at the city of Winnipeg, desire to convey to your Majesty for ourselves and for the Church which we represent, the assurance of our continued loyal attachment to your Majesty's person and Empire. We bless God for your Majesty's long and beneficent reign and in common with our fellow subjects throughout the Empire, we tender you our heartfelt congratulations on the jubilee of your accession to the throne. Amid the many features that have marked your Majesty's reign, one of the most prominent is the extension of your Colonial Empire. The exhibition of colonial products in your capital last year familiarized many with the resources of Canada as well as of your other colonial possessions. It will be the effort of the Presbyterian Church to provide the ordinances of religion for our fellow-subjects from the Mother Country who may secure for themselves homes upon our western prairies, in the hope that there may be maintained within all parts of our Dominion loyalty to the Empire and obedience to the God of our fathers. We trust that the present peaceful relations existing between your Majesty's Empire and other nations may remain unbroken, and that your Majesty's Government may be able to decide all national questions without the arbitrament of war. We pray that your Majesty may long be spared to reign over us, and that the richest blessings of the King of kings may rest upon you and upon every member of your Royal House. In the name and by appointment of the General Assembly of the Presbyterian Church in Canada.

The following is the address to the Governor-General:

We, the members of the General Assembly of the Presbyterian Church in annual session assembled, avail ourselves of this opportunity of expressing our continued esteem for your Excellency, and our loyal attachment to the institutions of our land. Being assembled at the city of Winnipeg, we note with special interest the progress and prospects of the Province of Manitoba and the North-West Territories; while the settlement of our western prairies opens new avenues for the labour and enterprise of the older Provinces, it is the duty of the various branches of the Christian Church in Canada to see that the new settlers shall not be left without the ordinances of religion. This duty is very clearly recognized by the Presbyterian Church, and it will continue to be our aim to secure here, as elsewhere throughout the Dominion, the worship of God and the faithful observance of the laws of our land.

We congratulate your Excellency on the high and increasing esteem with which you are regarded by the people of Canada. We respectfully offer to you and Lady Lansdowne the assurance of our best wishes in your behalf, and we pray that you may always enjoy the guidance and blessing of Him by whom kings reign and princes hold power. In the name and by appointment of the General Assembly of the Presbyterian Church in Canada.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

A communication from Canon Norman, of the Anglican diocese of Montreal, and overtures from Guelph Presbytery brought up the subject of religious instruction in public schools.

Dr. Torrance supported the overtures. He strongly advocated the introduction into the Ontario public schools of the Scriptures in their entirety, in place of the present book of Scripture selections.

Rev. T. McAdam moved the following motion: The General Assembly is of opinion that the primary and chief duty of the State, in regard to the education of the young, is to secure full and liberal secular instruction, and that every school, aided directly or indirectly by the State, should be required to devote most of its time to this object. Also, the General Assembly is of opinion that a grievous wrong is done when secular education is placed in such a position as to disparage Christianity or to leave the young unacquainted with its fundamental historical facts and moral teachings. Also, the General Assembly gratefully acknowledges the recognition of Christianity in our schools, in so far as provision is made for devotional exercises, and the right is accorded of giving religious instruction to pupils of different denominations under conditions which may occasionally be found practicable. But the General Assembly still adheres firmly to the belief that the Bible should be used in the public schools for regular instruction, and the Assembly rejoices to believe that a rule to this effect, combined with a conscience clause giving full relief to every objector, and with a clause, if generally desired, empowering trustees to dispense with such instruction when they deem it expedient, would be most acceptable to the different branches of the Christian Church.

Mr. McAdam spoke at length in support of his motion, and combated the idea that religious instruction would raise contention among evangelical Christians. He also contended strongly that mere secular training would result in serious injury. Professor Pollok

seconded the motion. An animated debate followed, in which Dr. Cochrane, Dr. Bryce, Rev. S. Acheson, Principal King, Rev. P. McF. McLeod and Rev. W. T. McMullen took part. Principal Grant concluded his speech by moving that a committee be struck to consider this matter thoroughly and report at the next meeting of the Assembly, that the overtures be received; and that a letter be written to the English Synod informing them of the action taken by the General Assembly. The Rev. D. Fraser, of Victoria, in seconding the motion of Principal Grant, stated that in British Columbia religious instruction was excluded from the schools by statute. Principal Caven supported Principal Grant's motion, which was unanimously adopted. The following committee was accordingly appointed to deal with this matter: Principal Grant, Convener; Rev. Drs. Laing, Caven, McVicar, Bryce, Torrance, Pollok; Rev. Messrs. McAdam, G. M. Milligan, P. McF. McLeod, R. Murray, L. G. McNeil, D. Fraser, W. T. McMullen and Messrs. W. B. McMurrich, Brown, Leys, McDiarmid, A. Somerville, James McLennan, Q.C., and John Charlton.

SYSTEMATIC GIVING.

Principal Caven moved: Whereas there is urgent need of greater liberality throughout the Church in order to the development of the several Schemes of the Church, and even to the maintenance of the degree of efficiency already attained; whereas it is the duty and privilege of all Christian people to contribute toward the support and extension of the kingdom of Christ as the Lord shall prosper them; whereas we who enjoy the superior privileges of the New Dispensation, and upon whom the responsibility of carrying the message of salvation to the whole world is definitely laid, should not, at least, fall beneath the standard of giving for the Lord's cause prescribed for the Jewish economy; and, whereas, notwithstanding the gratifying increase of contributions which we witness from year to year, the duty of adequate and systematic liberality is as yet imperfectly realized; the General Assembly appoint a committee on the subject of systematic beneficence, for the purpose of bringing through the press and otherwise the important subject herein referred to earnestly and fully before the whole Church, with the view of promoting on sound and Christian principles the healthful and continuous growth of liberality in connection with every department of the Lord's work. Presbyteries and Sessions are requested to co-operate with the committee as they shall have opportunity, and especially to assist them in gaining the ear, if possible, of all the congregations and families of the Church. The committee shall consist of the following: Rev. Dr. Burns, Moderator; E. A. McCurdy, Dr. MacVicar, Dr. Reid, R. H. Warden, H. M. Parsons, D. H. Fletcher, Dr. Cochrane, Dr. Wardrope, Dr. Archibald, Dr. King; Messrs. S. S. McLean, Warden King, J. W. Kilgour, W. M. Clark, J. K. Macdonald, George Hay, George Leys, George Rutherford, James Walker (Hamilton), and Hon. Justice Taylor.

After remarks by Dr. Archibald, who seconded the proposal, Dr. Smith, Dr. Armstrong and others, the motion was adopted unanimously.

REPORT ON TEMPERANCE.

The Rev. Peter Wright presented the report of the Temperance Committee. Its tone was vigorous and hopeful. The substance of the reports sent up by Synods was expressed in brief and compact form. The reception of the report was moved by Rev. D. Fraser, of Victoria, B. C., and seconded by Rev. W. G. Wallace. The following recommendations, with which the committee's report concluded, after brief discussion, were adopted: 1. That, since Christ alone can uplift and bless the race, purify and save society, and make of us a temperate and peaceable people, we give ourselves in promoting the temperance cause, with renewed consecration to the preaching of the Gospel; and that we hold up Christ in our pulpits, prayer meetings, Sabbath schools, Bible classes and families as the only Saviour from sin and the only guide to true character. 2. That this Assembly views with gladness and gratitude the cheering progress of temperance and prohibition principles throughout the land; that it records its thankful acknowledgment of the assistance rendered by the press and the various temperance societies in forming and educating public opinion on this question; and that it cordially endorses the action of such Provincial Parliaments as have enacted laws requiring instruction in our public schools as to the effect of alcohol and other narcotics on the human system. 3. That this Assembly again declares its conviction that the liquor traffic is contrary to the word of God, and to the spirit of the Christian religion; that total prohibition is right in principle; that it is the duty of the State to pass a prohibitory law; and that this result is to be earnestly sought by all right means. And, further, that this Assembly declares its readiness to co-operate with the other Christian denominations of this Dominion in an earnest and united effort to hold fast that which we have, and to obtain at the earliest possible day an efficient law

for the entire suppression of the liquor traffic. 4. That this Assembly, with renewed earnestness and emphasis, again expresses the hope that electors, in their choice of representatives, will elect only able and good men who are well known to be in sympathy with prohibitory legislation. 5. That this Assembly calls on all its pastors, elders, teachers and members to use their utmost influence against the deadly power of the saloon, by their public utterances and private life, by personal effort and example on behalf of temperance, and by a watchful care of the young gathered in our Sabbath schools and homes, so as to awaken the conscience of the indifferent, and save those who are tempted or fallen. Rev. A. Lee moved an additional recommendation, to the effect that the Assembly should urge petitioning the Dominion Legislature in favour of total prohibition of the liquor traffic, and that signatures be obtained in all the congregations to a petition to be sent to Ottawa, praying for this boon to the country. Rev. Mr. McLean seconded the motion, which was carried unanimously. Rev. Mr. Cook moved, seconded by Rev. Mr. Coulthard, to the effect that the Dominion Government be called upon to enforce the provisions of the Canada Temperance Act. Carried. Dr. Reid submitted an overture from Orangeville Presbytery in reference to temperance work. It suggested that the Assembly confer with the supreme courts of other Churches in reference to united action in the cause of temperance; also that efforts be made to secure a course of study in the schools, with a view of showing the evil effects of alcohol, and asking the Assembly to express an opinion on the necessity of a stricter enforcement of the Canada Temperance Act. Professor McLaren moved, and it was carried unanimously, that the overture be received and referred to the Committee on Temperance for consideration.

Dr. Smith, on behalf of the Woman's Christian Temperance Union, submitted a statement of the objects and prospects of the society. The statement, which was listened to with much interest and attention, concluded with an expression of welcome to the Assembly, and advanced the hope that the Union would receive the hearty co-operation and sympathy of the ministers and laymen in the advocacy of the temperance cause. Dr. Smith moved, and Principal MacVicar seconded, the following resolution: That this Assembly expresses its high appreciation of the great and valuable services rendered in this land and many others to the cause of temperance by the Woman's Christian Temperance Union, rejoices to learn that the branch in this city is in a vigorous condition, and earnestly prays that the labours of Christian women in this most important organization may be greatly blessed of God to the speedy victory of temperance and prohibition in our country.

SABBATH OBSERVANCE.

Rev. W. T. McMullen presented the report of the Committee on Sabbath Observance, which dealt with the reports of the various Synods on the question. Professor McLaren moved that the report be received and adopted, and that the thanks of the Assembly be tendered the committee and especially to the Convener for the valuable services he had rendered. In reference to the report he believed that it demanded a more prominent place in the consideration of the Church courts than it had received. He recognized the Christian Sabbath as one of the bulwarks of the Church, and thought that a conscientious observance was an essential feature of the prosperity of the Church. Rev. C. A. Doudiet seconded the resolution. Rev. Dr. Mathews and Principal MacVicar spoke of the state of matters in the Province of Quebec. The resolution was adopted.

BRANTFORD LADIES' COLLEGE.

Rev. Dr. Cochrane laid on the table the report of the Young Ladies' College at Brantford. The institution was stated to be in a very prosperous condition, and that there were excellent indications for the future. Several of the young ladies attending the college were going up for the full matriculation examination at the Toronto University. The vacancies in the teaching staff had been filled, and the teachers were now giving every satisfaction. Steps were being taken to make the college better known, and show the advantages it possessed in giving a good education, as well as thorough religious instruction. In moving the adoption of the report, he gave a brief history of the college from its inception in 1874 until the present time, and stated that they hoped soon to be free from debt, as well as to be able to reduce the terms to children of ministers of the Church.

The closing day of the Assembly was characterized by steady application to work. A large number of overtures and references were disposed of with great despatch, quite a number being dealt with in such a manner that they may appear again in proper shape at next Assembly. After the customary votes of thanks, given with hearty good-will, the Moderator, in his own peculiarly happy manner, delivered a brief closing address, which was followed by singing Psalms cxxii. He then dissolved the Assembly by pronouncing the benediction.



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TORONTO, WEDNESDAY, JUNE 29, 1887.

CLERGYMEN are often accused of being bad business men, and Church courts are supposed to be slow and tedious in their proceedings. A criminal court in New York City spent four weeks lately in impaneling a jury to try the alleged brawler, Jacob Sharp. That beats the best record for slowness ever made by an ecclesiastical court.

HUMAN nature and the operation of prohibitory liquor laws are much the same in all countries. The correspondent of the New York *Evangelist*, writing to his journal from the Omaha Assembly, says:

Observation proved how unreliable are the views of strangers as to the effects of license or prohibition. Your correspondent saw almost no signs of drinking, and would pronounce Omaha a very temperate city. A delegate who was entertained at one of the hotels reported a great amount of drunkenness. It was said that there was free whiskey at Council Bluffs, and also that people came over from that place to Omaha to get their liquor.

It is exactly the same in regard to the operation of our Scott Act in many places. Ask a man who has spent a few days in some town in which the Scott Act is supposed to be in force how it works, and perhaps he replies, "fairly well." Like the *Evangelist's* correspondent, he thinks there is very little drinking, if any. Ask another man who has visited the same town, and perhaps he replies, "Scott Act! why they have free trade in whisky in that town." Surely there must be some way of getting at the actual facts.

As an illustration of the elasticity, adaptability and comprehensiveness of Methodism, just read the following resolution passed by the Manitoba Conference at its recent meeting:

That this Conference, extending from the Superior on the east to the Rocky Mountains on the west, are strongly opposed to being obliged to confine themselves to one channel of communication between this and our sister provinces in the East, and are of opinion that they should be allowed the fullest measure of freedom in devising means for more fully opening up and developing this rich and widely-extended territory, believing, as they do, that this course will conduce to both the spiritual and temporal interests of Canada, and to secure more fully the prosperity, peace and contentment of its people.

This simply means that the Manitoba brethren are opposed to the policy of Disallowance in the matter of railways, and are in favour of building a rival to the C. P. R. How it must startle people who think that ecclesiastical courts should not meddle with anything but spiritual matters to learn that a Conference has passed a resolution about railways. The Church as well as the world does ready move. Whether it is moving in a right direction is another question.

AFTER deliberating for six months, the Board of Visitors of Andover College have decided that Prof. Smyth, one of the principal propagators and defenders of the New Theology, "maintains and inculcates beliefs inconsistent with and repugnant to the creed of the institution and the statutes of the same, and contrary to the true intent of the founders thereof, as expressed in said statutes." The four professors who were tried along with Prof. Smyth were acquitted. If we rightly remember, these gentlemen declared during the trial that they agreed with Prof. Smyth in his doctrinal views. Why they should be acquitted and he deposed from the chair is something that cannot be understood at this distance until we have all the facts before us. Meanwhile it may be well to remember that the orthodoxy of the New Theology is not on trial. The main point—in fact the only point at issue is—Can a professor of theology be permitted to teach in

a theological college, beliefs at variance with the doctrines that the founders of the institution intended to have taught within its walls? Or to put the matter in a business way: Is it right to use a dead man's money for a purpose directly the opposite of that for which he willed it to be used? However a clerical board may answer that question, any decent lawyer would say—No.

OUR readers will observe that we lay the proceedings of the General Assembly before them this year in a new form. The old style of report is going out of fashion. All, or nearly all, the religious journals on the other side of the line report the proceedings of Church courts in racy descriptive letters. The aim is to describe what the courts did without giving the words of each speaker in a verbatim, or even condensed form. The leading political papers in Canada are adopting the same method in telling their readers what has been done in Parliament. The *Globe* and *Mail* reports of the debate in the Dominion Parliament last session were unusually short, but both journals had a column or more each day of admirably written "gallery notes," which were for the most part a condensed description of what took place the day before. Probably twenty persons read these gallery notes for one that waded through the report. Whether descriptive letters are more relished than the old style of report will depend entirely on the taste of the reader. The accurate, statistical man who wants all the facts and figures, and is willing to wade for them, will always prefer the long report. The man who wishes merely to obtain a general idea of what was done, with an inkling of how it was done, will always prefer the descriptive letter. The descriptive letter will, we predict, be the report of the future, except in rare cases when the words of each speaker are wanted.

#### HOME MISSIONS.

LAST year the Foreign Mission Board thought that a general distribution among the congregations of the report submitted to the General Assembly would awaken a greatly quickened interest in the work abroad. There is good reason to believe that the expectation of the Foreign Mission Committee was not disappointed. On looking over the report of the Home Mission Committee, presented to the General Assembly at Winnipeg the other week, it seems that its circulation throughout the Church would be productive of the best results. These carefully-prepared reports do not receive the attentive perusal they ought. It is altogether a mistake to suppose that such reports, bristling as they do with facts and figures, are dry and uninteresting. They have both a present and a permanent value. From their pages future historians of the Church and of the Dominion will find some of their most important material. We are convinced that were the Home Mission report for the year to find its way into the hands of the people generally throughout the Church, next year's showing would be a wonderful advance on anything hitherto achieved.

The reader of the Home Mission report will be struck with the remarkable proportions to which the work has attained, the efficiency with which it is conducted, the wonderful energy and business competence of its management, and the great amount of good that is year after year accomplished. The value of Dr. Cochran's work in this department can hardly be overestimated.

Of late years greater importance has been attached to the labours of ordained missionaries. In sparsely-settled fields, especially in many portions of the Province of Quebec, excellent results follow the employment of such an agency. Besides being more economical, neglected families and individuals are much better cared for than if only pastors and missionaries confined their labours to small and struggling stations. Persons living remote from congregations and stations can more easily avail themselves of the advantages an ordained ministry can afford. Many whose attachment to the ordinances of the Church of their choice is in danger of being weakened by the remoteness of their position from any congregation gratefully avail themselves of such services. Thus what is ready to die is greatly strengthened. The employment of duly qualified and self-denying ordained missionaries might with advantage be greatly extended.

Another excellent feature of the Home Mission work is the employment in large and necessitous districts of missionary superintendents. Men suited for this work, in full sympathy with the missionaries in their arduous, trying and often discouraging work, can do much to cheer and sustain them. They can take a general supervision of the entire field, and become acquainted with its conditions and requirements, and are in a position to strengthen weak points and avail themselves of every favourable opening. Thus the important region of Muskoka and Parry Sound has received a degree of care and attention that otherwise would have been impossible. The Rev. Allan Findlay has rendered excellent service in this northern region, and has carefully posted efficient missionaries all along the C. P. R. within his bounds. But for the energetic and well-directed efforts of the Rev. James Robertson, the encouraging condition of the Church in Manitoba and the North-West could scarcely be looked for.

In addition to superintendents, ordained and other missionaries and catechists, there is another class of labourers to whom the Church is indebted for excellent work in the Home Mission field. During recess a large number of theological students give their services, and they are not without reward. Good, faithful work performed in this manner is a double blessing. Such labour and its experiences are worth in another way to a student a whole college session. It is an admirable training, and stations and congregations are built up and strengthened by the ministrations of the students.

The work in Manitoba and the North-West has been carried on with commendable vigour and with encouraging results. The number of missionaries, of whom thirty-six were ordained, was eighty-one. These, together with nineteen who ministered to augmented congregations, ten pastors of self-sustaining Churches, three professors and a tutor, fourteen Indian missionaries, constituted a staff of 129 labourers in the field. The number of congregations and missions is given as 389; families, 4,986; communicants, 5,623; Churches, ninety-eight; and mansees, twenty-two. Those do not include the statistics of the Indian mission. In the Synod of Manitoba last year the attendance at Sabbath schools exceeded 7,000. In British Columbia substantial and satisfactory progress has been made. Several well-qualified men have gone to labour in the Presbytery of Columbia during the year. The congregations of St. Andrew's Church, New Westminster, and of Vancouver are now self-sustaining, each giving their minister a salary of \$1,500 a year. By next year a still more encouraging report from British Columbia may be confidently anticipated.

The report shows that the Augmentation Scheme has not yet received the support from the Church that its great importance and the good it has already done demand. The following extracts from the report of the sub-committee will be read with interest:

The results of the past year's work are fairly satisfactory, though it is greatly to be regretted that, owing to the insignificant measure of support given to the scheme by many congregations, especially in Western Ontario, the Reserve Fund has been all but exhausted in order to pay the full amount of the grants. The number of congregations on the list has been reduced from 159 to 142. The details of the charges are given in the reports from the several Presbyteries. The income from congregational contributions and donations is about \$1,000 in advance of that of the previous year—\$24,473 as compared with \$23,420. The expenditure has been \$29,459 as compared with \$31,352 in the preceding year. It may be assumed that about \$30,000 per annum will be required for some years to come, if grants are to be continued on the present basis. On these figures it may be remarked: 1. While about one-sixth less was asked from each Presbytery than in the preceding year (the whole amount wanted being \$30,000 instead of \$36,000), there are fourteen Presbyteries which show an absolute increase of contributions. 2. Two Presbyteries—that of Lanark and Renfrew and that of Toronto—have raised more than the amount asked by the committee. The Presbyteries of Quebec, Montreal, Ottawa, Kingston, Barrie and Hamilton, though not reaching the amounts assigned, have shown commendable liberality. On the other hand, there are seven Presbyteries which have given less than one-half of the amounts asked, and nine Presbyteries in which the average rate of contribution is ten cents or less per communicant (the average required throughout the Western Section being thirty cents).

As one of many examples that might be quoted the following from the report of the Barrie Presbytery will give a good idea of the beneficent effect of the Augmentation Scheme:

This being the first report from the Presbytery of Barrie on the Augmentation Scheme, it will serve a better purpose to review its working from the beginning, than merely to

report progress for the past year. Going back, therefore, to October, 1883, there were then in the bounds thirteen pastoral charges giving for stipend, less than \$750 per annum and a manse. These congregations were visited by deputies, who explained the Scheme, and ascertained what increase of stipend the congregations would be able to make, and what supplements were required. The result was that six of the congregations raised the stipend to the minimum, or above it. In another case, the promise of an effort to come up to the minimum was made, but the stipend has not since been reported above \$700 and manse, and the congregation has not been put on the supplement list, because the conditions required were not attained. Six of the thirteen congregations were placed on the list as aid-receiving, but the stimulating influence of the Scheme is to be noticed in respect to four of these, for two added to the stipend formerly paid \$100 each, one \$75, and another \$50. It thus appears, that of the thirteen congregations which gave less than the minimum in 1883, only two now receive aid from the fund. The demands have nevertheless increased every year, from \$387.50 in 1884, \$830.63 in 1885, \$1,317 in 1886, to \$1,659.60 in 1887. This increase, which arises from the erection of mission stations into congregations, may be expected to continue in this Presbytery, which includes a large mission field with many stations.

The closing words by the Convener deserve to be seriously pondered. They present the case very clearly to the Church. When God's blessing has been so manifestly on this work, it cannot be that the Church will show apathy and unconcern and suffer the work to languish and decay. The effect these words should have is to rouse to greater earnestness and prompt and liberal giving, enabling the Church to do the urgent work that lies close to her hand. This is Dr. Cochrane's closing statement:

It will be seen from the financial statements submitted, that the state of the Home Mission and Augmentation Funds calls for the serious consideration of the General Assembly. At the present rate of contributions, Home Mission work must be very materially curtailed. The committee asked at the beginning of the year for \$36,000 from the congregations in the various Presbyteries. Of this amount only \$25,181.63 has been given. The balance of the \$47,297.67 expended has been made up from the following sources: Balance of last year, \$2,726.02; grant from British Churches, \$2,426.91; bequests, \$2,806.46; donations, \$750; interest, \$200; taken from Reserve Fund, \$11,770.65—in all, \$20,716.04. There never was a period in the history of the Church when there were so many openings for mission work, but with a prospective deficit of nearly \$12,000, and an expenditure of \$20,000 above the contributions of congregations, instead of further aggressive work, there must be retrenchment, which will be felt most severely by the great mission fields of our Church in Muskoka, Algoma, Manitoba, the North-West Territories, and British Columbia. As regards Augmentation, in view of the clear and comprehensive statement of the Convener, it is only necessary to repeat that of the \$30,000 asked by the committee at the beginning of the year, only \$23,808 has been given by the congregations in the various Presbyteries.

PROFESSOR ROSWELL D. HITCHCOCK.

FREQUENTLY of late have the tidings come of the falling of princes in Israel. In quick succession those who occupied high places in the field have been summoned from their posts. Whether the plans they meditated were accomplished or only begun, the Master, in His own time, called them hence. One of the latest men of eminence in the Presbyterian ranks whose life-work on earth has ended, is Roswell D. Hitchcock, D.D., president of Union Theological Seminary, New York. The end was sudden and unexpected. In apparently his usual health he had gone to spend his vacation in the country not far from Fall River, Mass. He was called upon to deliver an address at the dedication of a new high school, founded by a relative of his, for the benefit of the people of Fall River. It was the last public duty he performed. He caught cold at the ceremony, and in about twenty-four hours afterward he passed peacefully away in his seventieth year.

For the last thirty-two years Dr. Hitchcock was Professor of Church History in Union Theological Seminary, and was a teacher of rare ability and excellence. He had a most comprehensive grasp of his subject, and was able to present to his students the form and pressure of the Church, its great underlying currents of thought from the days of the Apostles to the Reformation period. Few teachers had the faculty of rousing the enthusiasm of their students that Dr. Hitchcock possessed. By a magnetism peculiarly his own, he retained their affectionate respect. He was not a mere specialist, but a man of singularly rounded completeness. His scholarship was varied, extensive and accurate. He was eminently a scholar, but he was not reclusive. To hear him on the platform, or in the pulpit, few who listened would think of confounding him with the man whose life was passed within the cloistered recesses of a college. Every-

where and always he was a Christian man among men, and the power of his personal influence and example was on the side of good. Seven years ago, when Dr. Adams died, he was appointed to the presidency of Union Theological Seminary, and in addition to the work of his chair, he discharged the duties of the higher office with rare tact and administrative ability. At the time of his death he was deeply interested in maturing a plan which he thought would be of great benefit to theological students, and to the denizens of neglected and overcrowded districts in the city of New York. He proposed the establishment of ecclesiastical cadetships, which in less high sounding phrase meant the employment of about fifty students in city mission work, for which they would be paid a moderate salary to enable them to maintain themselves during their attendance at college. This he thought, and rightly, would be a decided improvement upon the eleemosynary method pursued by several of the United States theological institutions, besides having the advantage of decidedly benefiting the students by fostering a spirit of manly independence, bringing them into deeper sympathy with the wants, the sufferings and the sorrows of the poor and the profligate, while bringing the Gospel to those who valued it least and needed it most. Dr. Hitchcock did not live to see his plan inaugurated. He had succeeded in raising about a third of the sum required, and it was his purpose to spend his vacation in completing this necessary part of his plan. Its inception and successful establishment would form a fitting memorial of the man, and it cannot be doubted but that his many friends will hasten its completion as an object eminently worthy in itself, and a graceful tribute to the memory of him with whom the idea originated.

Dr. Hitchcock's pulpit services were in great request. The leading Churches in New York and Brooklyn, in the absence of their pastors, were eager to secure his temporary ministry. His sermons were massive, earnest and evangelical. His delivery was most impressive and effective. He used his manuscript in the pulpit, but never was one who used that aid so little fettered by it. He has published comparatively little. He disliked the drudgery of authorship, but it is hoped that Christian literature will be enriched by posthumous publications from his scholarly pen.

Books and Magazines.

THE *Illustrated London News*, the pioneer of illustrated journals, is now printed from duplicate plates, and published in New York. It is certain to receive a firm footing on this continent.

MR. S. R. BRIGGS, of the Willard Tract Depository, has made arrangements with the London publishers of Spurgeon's Sermons and *Sword and Arrow* for their publication in Canada ten days after their appearance in London.

AN INTRODUCTION TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT. By the Rev. Benjamin B. Warfield, D.D. (Toronto: S. R. Briggs.)—The Theological Educator Series, of which this little volume forms one, is a most commendable undertaking. The time is past for the profitable use of ponderous tomes, except by the leisurely scholar. What is wanted is clear and compact presentation of fact and idea, without waste of words, and free from numerous digressions. Dr. Warfield's little treatise is in many respects a model of brevity and clearness. His purpose was to make it a primer to the art of textual criticism, and in this he has been remarkably successful.

WAS MOSES WRONG? By Pastor Joshua Denovan, Toronto. (Toronto: S. R. Briggs.)—Mr. Denovan has brought to the study of the important topics discussed in this volume a variety of qualifications. He possesses a mind of great native vigour, he is fair and candid in his reasonings, his method is logical, and he has a profound reverence for the inspired Word of God. As he explains in his brief preface, "the object of this humble volume is the vindication of the veracity of God's Word against the attempts of some great and good men to adapt Genesis to geology, the essential atheism of Darwinism, evolution and those systems of ethics which ignore or contradict Holy Scripture regarding the origin and penalty of sin." A thoughtful perusal of the work will be both a pleasure and a benefit.

THE MISSIONARY WORLD.

CENTRAL INDIA MISSION—MISS RODGER'S REPORT.

This girls' school has been carried on throughout the year without any more than the ordinary interruptions. The girls studying English number about twenty, and they have made satisfactory progress in reading, writing, arithmetic, geography and Scripture history. As they translate the English into Urdu, they have a much better knowledge of the subject than if they simply learned the lesson. They have gone through addition and subtraction and are now in multiplication in arithmetic, and have used copy books for writing. In geography they have been taught carefully the map of India with its political divisions and physical features; also the maps of Europe and Asia, although not quite so thoroughly, along with the general geography of the globe. As there are constant changes going on in school, and some of the girls have not been in attendance for any length of time, the progress is much greater than might be supposed. They have gone over Barth's Scripture History of the Old Testament, up to the period of the entrance of the Israelites into Palestine. They know also the chief events in the life of Christ. The Hindu girls are taught separately, and take the geography and Scripture lessons together. Although there is a larger number of this class, yet they do not attend so regularly and do not make as rapid progress. Three of the English-speaking girls have left, as a new school has been opened by a Roman Catholic teacher in the camp, and the parents of these children are Roman Catholics. Two native Christian girls belonging to the Church of England have attended school for the last five months. The elder is now studying more especially arithmetic, algebra, Euclid and geography, and will take English history as soon as arrangements can be made for that subject. The younger is not so far advanced, but they have both been carefully taught and are improving rapidly. The elder takes Marathi also as a second language; she wishes to be able to pass the middle school examination.

I regret to say that throughout the year as much attention has not been given to zenaana work as usual. This not because the women are not as anxious to be visited and hear the Word read, but for want of sufficient time and proper help. A young girl in the city, who has been a widow for several years, has been studying English for some time past, and would soon get a fair knowledge of the language, as she learns quickly, if only time could be given to instruct her. She cannot come out, and must be taught in her own home.

This is not the only instance that could be given of women willing to be taught in their homes, if there were any one to give them regular instruction.

A QUEEN'S COLLEGE correspondent forwards the following extracts from a letter dated Srinagar, Kashmir, May 5, 1887, just received by Dr. Bell from Miss E. R. Beatty, M.D., of Indore, which is very interesting, as coming from one of our beloved missionaries, and as showing the refreshing effect which the action of the College Missionary Associations has on those who are doing our work in other foreign fields:

"I have been so glad to see that our old Missionary Society in Queen's has decided to stretch out a hand to the far East. I want a share in holding up that hand, a ready means I have in this five-dollar bill, which reached me from home this week. I send it back to you. I am in Kashmir seeking health and finding it. The climate is almost Canadian, and the scenery is enchanting."

Letters from Savage Island, South Sea, speak of the annual missionary meeting, in which subscriptions amounting to \$1,531 were reported as having been given for a new yacht to be employed in the mission work in New Guinea. One man who had recently died had laid aside \$4 as his offering. Another on his dying bed tied up two florins in a piece of native cloth. The wife of a teacher who had recently died sent \$5 as a widow's gift for the New Guinea boat. Her sister, who had died a fortnight later, had earned \$3 in picking cotton, which she left as her offering, and a boy engaged in the guano work brought a dollar.

## Choice Literature.

## JACK.

"Fishes," said Jack, "is no fools."

He gave voice to this remark one day in Boston, when he was twenty-five years old. He was trying to entertain a Boston girl; she was not familiar with Fairharbor or with the scenery of his calling; he wanted to interest her; he liked the girl. He had liked a good many girls, it goes without saying; but this one had laid upon the fisherman—she knew not how, he knew not why, and what man or woman of us could have told him?—the power that comes not of reason, or of time, or of trying, or of wisdom, or of rightness, but of the mystery to which, when we are not speaking of Jack, we give the name of love. It seems a sacrilege, admit, to write it here and of these two. But then, again, it would be easy to be wrong. The study of the relativity of human feeling is a delicate science; it calls for a fine moral equipment. If this were the high-water mark of nature for Jack—and who shall say?—the tide shall have its sacred due, even down among those weeds and in that mud. He liked that girl, among them all, and her he thought of gently. He had known her a long time; as much as three months. When the vessel came into Boston to sell halibut, he had a few days there, drifting about as fishermen do, homeless and reckless; dashing out the wages just paid off in ways that sometimes he remembered and sometimes he forgot, and that usually left him without a dollar toward his next fine when he should be welcomed by the police court of his native city on returning home.

Jack thought, I say, gravely of this girl. He never once took her name in vain among the fellows, and she had not been a very good girl either. But Jack reflected that he was not very good himself, if you came to that. His downright, honest nature stood him in stead in this moral distinction; there was always a broad streak of generosity in him at his worst; it goes with the temperament, we say, and perhaps we say it too often to give him half the credit of it.

She was a pretty girl, and she was very young. She had told Jack her story, as they strolled about the bright Boston streets on comfortable winter evenings; when he took her to the variety show, or to the oyster shop, and they talked together. Jack pitied her. Perhaps she deserved it; it was a sad little story—and she was so very young! She had a gentle way, with Jack; for some reason, she had trusted him from the first, and he had never once been known to disturb her trust. That was the pleasant part of it.

On this evening that we speak of, Jack was sober. He was often sober when he had an evening to spend with the Boston girl; not always—no; truth must be told. She looked as pretty as was in her that night; she had black eyes and a kind of yellow hair that Jack had never seen crinkled low on the forehead above black eyes before; he thought her as fine to look at as any actress he ever saw; for the stage was Jack's standard of the magnificent, as it is to so many of his sort. The girl's name was Teen. Probably she had been called Christine once, in her country home; she even told Jack that she had been baptized.

"I wasn't myself," said Jack; "I roared so, they darsen't do it. My mother got me to church, for she was a pious woman, and I pummed the parson in the face with both fists, and she said she come away, for she was ashamed of me. She always said that christenin' wasn't never legal. It disappointed her, too. I was an awful baby."

"I should think likely," said Teen with candour. "Do you set much by your mother?"

"She's dead," said Jack in a subdued voice. Teen looked at him; she had never heard him speak like that.

"I 'most wished mine was," said the girl; "she'd 'a' b'en better off—along of me."

"That's so," said Jack.

The two took a turn in silence, up and down the brightly lighted street; their thoughts looked out strangely from their marred young faces; they felt as if they were in a foreign country. Jack had meant to ask her to take a drink, but he gave it up; he couldn't, somehow.

"Wasn't you always a fisherman?" asked Teen, feeling, with a woman's tact, that somebody must change the current of the subject.

"I was a fisherman three generations back," Jack answered her; "borned a fisherman, you bet! I couldn't a'b'en nothin' else if I'd drowned for it. It's a smart business. You hev to keep your wits about you. Fishes is no fools."

"Ain't they!" asked the girl listlessly. She was conscious of failing in conversational brilliancy; but the truth was, she couldn't get over what they had been saying; it was always unfortunate when she remembered her mother. Jack began to talk to her about his business again, but Teen did not reply, and when he looked down at her to see what ailed her, there were real tears rolling over her pretty cheeks.

"Why, Teen!" said Jack.

"Leave go of me, Jack," said Teen, "and let me get off; I ain't good company to-night. I've got the dumps. I can't entertain ye, Jack. And Jack—don't let's talk about mothers next time, will we? It spoils the evenin'. Leave go of me, and I'll go home by my own self. I'd rather."

"I won't leave go of you!" with a sudden blazing purpose lighting up all the corners of his soul. It was a white light, not unholy; it seemed to shine through and through him with a soft glow like a candle on an altar. "I'll never leave go of you, Teen, if you'll say so. I'd rather marry you."

"Marry me?" said Teen.

"Yes, marry you. I'd a sight rather. There, now! It's out with it. What do you say to that, Teen?"

Teen wiped away the tears that fell for her mother with one slow finger tip. A ring on her finger glistened in the light as she did this. She saw the sparkle, tore off the ring and dashed it away; it fell into the mud and was trodden out of sight instantly. Jack sprang gallantly to pick it up.

"Don't you touch it!" cried the girl. She put her

bared hand back upon his arm; the ring had left a little mark upon her finger; she glanced at this, and up into Jack's handsome face; he looked very kind!

"Jack, dear," said Teen softly, "I ain't fit to marry ye."

"You're fitter'n I be," answered Jack manfully. Teen sighed; she did not speak at once; other tears came now, but these were tears for herself and for Jack. Jack felt this, after his fashion; they gave him singular confusion of mind.

"I wouldn't cry about it, Teen. You needn't have me if you don't want to."

"But I *do* want to, Jack."

"Honest?"

"Honest it is, Jack."

"Will ye make a good wife, Teen?" asked Jack, after some unprecedented thought.

"I'll try, Jack."

"You'll never go back on me, nohow?"

"I ain't that sort!" cried the girl, drawing herself up a little. A new dignity sat upon her with a certain grace which was beautiful to see.

"Will you swear it, Teen?"

"If you'd rather, Jack."

"What'll you swear by, now?" asked Jack. "You must swear by all you hold holy."

"What *do* I hold holy?" mused Teen.

"Will you swear," continued Jack seriously, "will you swear to me by the Rock of Ages?"

"Who's that?"

"It's a hymn tune. I want you to swear me by the Rock of Ages that you'll be that that you say you will, to me. Will you do it, Teen?"

"Oh, yes," said Teen, "I'll do it. Where shall we come across one?"

"I guess I can find it," Jack replied. "I can find 'most anything I set out to."

So they started out at random, in their reckless fashion, in the great city, to find the Rock of Ages for the asking.

Jack led his companion hither and yon, peering into churches and vestries and missions, and wherever he saw signs of sacred things. Singing they heard abundantly in the gay town; songs merry, mad and sad; but not the song for a girl to swear by, that she would be true wife to a man who trusted her.

Wandering thus, on the strange errand whose pathos was so far above their own dream or knowledge, they chanced at last upon the place, and the little group of people known in that part of Boston as Mother Mary's meeting.

The girl said she had been there once, but that Mother Mary was too good for her; she was one of the real kind. Everybody knew Mother Mary and her husband; he was a parson. They were poor folks themselves, Teen said, and understood poor folks, and did for them all the year around not clearing out like rich ones when it came hot weather, but stood by 'em, Teen said. They kept the little room open, and if you wanted a prayer you went in and got it, just as you'd call for a drink or a supper; it was always on hand for you, and a kind word sure to come with it, and you always knew where to go for 'em; and Mother Mary treated you like folks. She liked her, Teen said. If she'd been a different girl, she'd have gone there of a cold night all winter. But Teen said she felt ashamed.

"I guess she'll have what I'm after," said Jack. "She sounds like she would. Let's go in and see."

So they went into the quiet place, among the praying people, and stood staring, for they felt embarrassed. Mother Mary looked very white and peaceful; she was a tall, fair woman; she wore a black dress with white about the bosom; it was a plain, old dress, much mended. Mother Mary did not look rich, as Teen had said. The room was filled with poor creatures gathered about her, like her children, while she talked with them and taught them as she could. She crossed the room immediately to where the young man stood, with the girl beside him.

"We've come," said Jack, "to find the Rock of Ages." He drew Teen's hand through his arm, and held it for a minute; then moved by some fine instinct mysterious to himself, he lifted and laid it in Mother Mary's own.

"Explain it to her, ma'am," he said; "tell her, won't you? I'm going to marry her if she'll have me. I want her to swear by somethin' holy she'll be a true wife to me. She hadn't anything particularly holy herself, and the holiest thing I know of is the Rock of Ages. I've heard my mother sing it. She's dead. We've been huntin' Boston over to-night after the Rock of Ages."

Mother Mary was used to the pathos of her sober work, but the tears sprang now to her large and gentle eyes. She did not speak to Jack,—could not possibly, just then; but delaying only for the moment till she could command herself, she flung her rich, maternal voice out upon the words of the old hymn. Her husband joined her, and all the people present swelled the chorus.

"Rock of Ages, cleft for me!  
Let me hide myself in Thee!

Be of sin the double cure;  
Cleanse me from its guilt and power."

They sang it all through,—the three verses that everybody knows,—and Jack and Teen stood listening. Jack tried to sing himself; but Teen hid her face and cried upon his arm.

"Thou must save," sang the praying people; "Thou must save, and Thou alone!"

The strain died solemnly, the room was quiet; the minister yonder began to pray, and all the people bowed their heads. But Mother Mary stood quite still with the girl's hand trembling in her own.

"Swear it, Teen?" Jack bent down his curly head and whispered; he would not shame his promised wife before these people. "Swear by *that*, you'll be true wife to me?"

"I swear it, Jack," sobbed Teen. "If *that's* the Rock of Ages, I swear by it, though I was to die for it, I'll be an honest wife to you."

"Come back when you've got your license," said Mother Mary, smiling through her tears, "and my husband will marry you if you want him to."

"We'll come to-morrow," Jack answered gravely.

"Jack," said Teen in her pretty way,—for she had a very pretty way,—"if I'm an honest wife to you, will you be kind to me?" She did not ask him to swear it by the Rock of Ages. She took his word for it, poor thing. Women do.

Mother Mary's husband married them next day at the mission meeting; and Mother Mary sat down at the melodeon in the corner of the pleasant place, and played and sang Toplady's great hymn for them, as Jack had asked her. It was his wedding march. He was very sober and gentle,—almost like a better man. Teen thought him the handsomest man she had ever seen.

"Oh, I say, Teen," he nodded to her as they walked away, "one thing I forgot to tell you,—I'm reformed."

"Are you Jack?"

"If I ever drink a drop again, so help me—!" But he stopped.

"So help you, Rock of Ages?" asked the new-made wife. But Jack winced; he was honest enough to hesitate at this.

"I don't know's I'd darst—that," he added ruefully. "But I'm reformed. I have lost all hanker for liquor. I shall never drink again. You'll see, Teen."

Teen did see, as was to be expected. She saw a great deal, poor thing. Jack did not drink for a long time; it was nearly five months, for they kept close count. He took her to Fairharbor, and rented the old half of the crumbling cottage where his mother used to sit and watch for him on long, late evenings. The young wife did the watching now. They planted some cinnamon rose bushes by the doorsteps of the cottage and fostered them affectionately. Jack was as happy and sober as possible to begin with. He picked the cinnamon roses and brought them in for his wife to wear. He was proud to have a home of his own; he had not expected to; in fact, he had never had one since that night when his mother said they were to give her love to him, if he came home while she was asleep.

He had beaten about so, sleeping for the most part in his berth and sailing again directly; he had never had any place, he said, to hang his winter clothes in; closets and bureaus seemed treasure houses to him, and the kitchen fire a luxury greater than a less good looking man would have deserved. When he came home drenched and chilly, from a winter voyage, and Teen took the covers off, and the fiery heat of the coals leaped out to greet him, and she stood in the rich colour, with her yellow hair, young and fair and sweet as any man's wife could look, and said she had missed him, and called him her dear husband, Jack even went so far to feel that Teen was the luxury. He treated her accordingly; that was at first. He came straight home to her; he kept her in flour and fuel; she had the little things and the gentle words that women need. Teen was very fond of him. This was the first of it.—I was going to say this was the worst of it. All there was of Teen seemed to have gone into her love for Jack. A part of Jack had gone into his love for Teen. Teen was very happy to begin with. The respectable neighbours came to see her, and said, "We're happy to make your acquaintance." Nobody knew that it had not always been so that Teen's acquaintance would have been a source of social happiness. And she wrote to her mother that she was married; and her mother came on to make her a little visit; and Teen cried her soul out for joy. She was very modest and home keeping and loving; no wife in the land was truer than this girl he had chosen was to the fishermen who chose her. Jack knew that. He believed in her. She made him happy, and therefore she kept him right.

All this was at first. It did not last. Why should we expect that, when we see how little there is in the relation of man and woman which lasts? If happy birth and gentle rearing, and the forces of what we call education, and the silken webs of spun refinements, are so strained in the tie which requires two who cannot get away from each other to make each other happy, how should we ask of the laws of chance the miracle for Teen and Jack?

There was no miracle. No transubstantiation of the common bread to holy flesh was wrought upon that poor altar. Their lot went the way of other lots, with the facts of their history dead against them. Trouble came, and poverty, and children, and care, and distaste. Jack took to his old ways and the wife to the tears that they bring. The children died; they were poor sickly babies who wailed a little while in her arms, and slipped out because there wasn't enough to them to stay. And the gray house was damp. Some said it was diphtheria; but their mother said it was the will of God. She added, Might His will be done! On the whole she was not sorry. Their father struck her when he was in liquor. She thought if the babies lived they might get hurt. A month before the last one was born she showed to Jack's biographer a bruise across her shoulder, long and livid. She buttoned her dress over it with hasty repentance.

"Maybe I'd oughtn't to have told," she said. "But he said he'd be kind to me."

Jack was very sorry about this when he was sober. He kissed his wife, and bought a pair of pink kid shoes for the baby; which it never grew large enough to wear.

(To be continued.)

## AMERICAN LITERARY CRITICS.

If we were to be quite honest (which is really *not* the best policy in some things), we should say to these brothers of ours that they were still rather apt to behave brutally in behalf of good taste and the best art; and that they were perilously beset by temptations to be personal, to be vulgar, to be arrogant, which they did not always overcome. Perhaps we might go so far as to say that their tone was sometimes ruffianly, though perhaps this would be going too far; perhaps one ought to add that it might not be consciously so. In this home of the amenities, this polite haunt of literary discernment, artistic sensibility and moral purpose, the critic sometimes appears in the panoply of the savages whom we have supplanted; and it is hard to believe that his use of the tomahawk and the scalping-knife is a form of conservative surgery. It is still his conception of his office that he should assail with bitterness and obloquy those who differ with him in matters of taste or opinion: that he must

be rude with those he does not like, and that he ought to do them violence as a proof of his superiority. It is too largely his superstition that because he likes a thing it is good, and because he dislikes a thing it is bad; the reverse is quite possibly the case, but he is yet indefinitely far from knowing that in affairs of taste his personal preference enters very little. Commonly he has no principles, but only an assortment of prepossessions for and against; and we grieve to say that this otherwise very perfect character is sometimes uncandid to the verge of dishonesty. He seems not to mind misstating the position of any one he supposes himself to disagree with, and then attacking him for what he never said, or even implied; the critic thinks this is droll, and appears not to suspect that it is immoral. He is not tolerant; he thinks it a virtue to be intolerant; it is hard for him to understand that the same thing may be admirable at one time and deplorable at another; and that it is really his business to classify and analyze the fruits of the human mind as the naturalist classifies the object of his study, rather than to praise or blame them; that there is a measure of the same absurdity in his trampling on a poem, a novel, or an essay that does not please him as in the botanist's grinding a plant underfoot because he does not find it pretty. He does not conceive that it is his business rather to identify the species, and then explain how and where the specimen is imperfect and irregular. If he could once acquire this simple ideal of his duty he would be much more agreeable company than he now is, and a more useful member of society; though we trust we are not yet saying that he is not extremely delightful as he is, and wholly indispensable. He is certainly more ignorant than malevolent; and considering the hard conditions under which he works, his necessity of writing hurriedly from an imperfect examination of far more books, on a greater variety of subjects, than he can even hope to read, the average American critic—the ordinary critic of commerce, so to speak—is very well indeed. Collectively he is more than this; for, as we said once before, we believe that the joint effect of our criticism is the pretty thorough appreciation of any book submitted to it.—*W. D. Howells, in Harper's Magazine for June.*

**EARTHQUAKE EXPERIENCES.**

I wish to say a word or two more concerning that sense of something like personal ferocity in the power which had laid hold of us, which I have confessed to receiving from the first and longest of the earthquake shocks. It afterward appeared that everybody who was cool enough closely to observe his own sensations had experienced much the same thing. One Englishman, who arrived a few days later from stricken Mentone, and who seemed to cherish fresh and tender recollections of his school days, compared his feelings to those of a boy whom his master seizes and shakes violently, by way of prelude to a flogging. To another occurred the kindred image of the terrier and the rat. A third, of more pastoral proclivities, thought of a slender tree, grasped by the mighty hand of one who would shake off all its fruit. One and all had the sensation of being laid hold of by some ruthless and monstrous individuality,—much like the feeling, I should say, which the insect must have which sees the giant foot descending that is to crush out its little spark of conscious life. Of this first unreasoning and excessively heathenish impression I never was quite able to rid myself. "Deliver us," I could have said, on the authority of the Revised Version, "from the Evil One who has done this thing!" All through the next three or four days,—days of the most serene and surpassing loveliness, when we used to go out upon the hillside and lie down for a little under the olives, in the hope of catching a few moments of thoroughly sweet and untormented slumber,—I had ever the notion that *It* was lying under me, with vast limbs gradually relaxing from their awful spasm, and I could have sworn at times that my mossy couch trembled a little, as with the long quiver of a subsiding sigh. It made no difference how high we climbed. Up even to the almost Alpine heights above the olive, where one could take in the whole sweep of that enchanting littoral from the Estérel to far below Capo San Ampeglio, the same strange fancy pursued us,—that of an immense, unknowable and malignant power which had made all those miles of sweeping land to flutter like the fold of a banner. I remembered the earthquake which visited Elijah in the desert, in which, it is distinctly asserted, the *Lord was not*, and I wondered if the next religion preached in the parlours of Boston would be Manichean, and if I should be its prophet. The rumour reached us a few days later that Etna was in active eruption, and the news was thought reassuring. It led us, at all events, to speak of our monster henceforth by the name of Enceladus, and to feel a new sympathy with the Pagan Greek.—*June Atlantic.*

**LORD GEORGE GORDON.**

With a very inaccurate estimate of his own abilities Lord George entered Parliament with the avowed intention of supporting Lord North's Ministry, then in power. Lord Sandwich was First Lord of the Admiralty, and he before long applied to that Minister for his naval promotion. The request was altogether unreasonable. He had distinguished himself in no way, and had it been granted he would have been placed over the heads of other far more deserving officers. Lord Sandwich very properly refused the application, and Lord George forthwith quitted the Ministerial benches and went over to the Opposition. He was patronized by Fox and Burke, who desired to engage him to their side; and in 1776 he made his first notable speech, delivering an intemperate and passionate philippic against the Government, and asserting that they had endeavoured to bribe him from the Opposition by the offer of a sinecure of £1,000 a year. If this were true there can be no doubt that they put a far greater value on his support than it was worth; and if he really refused the bribe, it is possible that he resented that his magnanimity was not more appreciated, for before long he began to unite himself from both parties of the State, proclaiming himself to be that voracious seeker after popu-

larity, "a friend of the people." He rapidly became a nuisance in the House of Commons, for of wit and wisdom—the only terms upon which any departure from the ordinary course of business can be tolerated there—he was destitute, and his eccentricity of dress and manner grew to such an excess that he was looked upon as partially insane.—*Temple Bar.*

**QUEEN VICTORIA'S JUBILEE.**

**A LOYAL ODE FOR CANADA.**

Rise Canadians, leal and loyal,  
Sons of leal and loyal sires,  
Rise and grandly greet the Royal  
Ruler of our hearts and lyres!

Herald her across the ocean,  
'Mid the universal glee,  
Loving reverence and devotion  
On her joyful Jubilee.

Greet her as the Queen of Britain,  
As the Empress of the East,  
She upon whose shields is written—  
Power by virtue is increased.

Empress, whose dominions measure  
More than Cæsar could conceive,  
And whose people at their pleasure  
Wealth from wildernesses weave:

Whose renown as Queen and woman,  
Wise, sagacious, good and great,  
Rings and rolls wherever human  
Songs or sighs reverberate.

While she's held the mighty sceptre,  
Ne'er by her to evil lent,  
God, the King of kings, has kept her  
People prosperous and content.

While she reigns no foe or faction  
E'er can hope to shake her throne;  
While she lives, in aim and action,  
British hearts will be her own.

Who in history can match her?  
Or to what high soul serene  
Can historians attach her  
Peerless record as a Queen?

As a woman, wife and mother—  
All that renders home divine—  
Who can point to such another  
In an earthly royal line?

Call from gracious Heaven upon her  
All that she may still require  
To maintain the Empire's honour  
'Gainst revolt or foreign fire.

Nor let this be e'er forgotten,  
'Mid our charges and our cheers,  
That the fields our fathers fought on—  
Fought and won—in bygone years,

With their fame in song and story,  
And the love which they allured,  
Still are ours, with all the glory  
And the greatness they secured.

This remembering, let Canadians,  
English, Irish, Scotch and all,  
Still united stand with radiance  
Though the starry heavens should fall.

While Britannia's glorious banner  
Floats supreme o'er soil and sea,  
Proud Canada's, in like manner,  
Shall forever flourish free.

Long may our loved Queen reign o'er us!  
And with loyal hearts may we  
Bravely face whatever before us  
'Till the eternal Jubilee!

Hamilton. WILLIAM MURRAY.

**THE JAPANESE ART IDEAL.**

The ideal of the Japanese painter differs in so many respects from that of his European confrère that it is not possible to adopt the same standard of criticism for the works that express the æsthetic instincts of the two races. The Japanese picture is the *avantura* of an art now extinct, that of ancient China, and until recently has maintained intact almost the whole of those characteristics that distinguished its forerunner from the more scientifically constructed art of modern Europe. The following passage occurs in the "E-hon Yamato Kiji," a well known book issued by the "Ukiyoyé" artist Frishigawa Sukénobu, near the middle of the last century. "It is necessary to understand the distribution of light and shade in vegetation and figures. Thus, in painting the leaves of plants or grasses the outer surface must show the sunlight, while the under or darker is in shadow. Trees and rocks must be treated on similar principles, and in figures the folds of the dress must represent lighter or darker parts. All this should be minutely studied." (The reader might almost venture to think that here is a passage from Da Vinci's "Treatise on Painting.") This appears sufficiently explicit to persuade us that the laws of chiaroscuro were perfectly appreciated, but such expressions in Japanese writings are as symbolical as are many of the elements of a Chinese drawing.—*The Pictorial Arts of Japan.*

**British and Foreign.**

NEITHER wine, ale, nor brandy has ever been manufactured in Japan.

ARRANGEMENTS are being made for the second decennial Chinese Missionary Conference, to be held in Shanghai in 1890.

DR. BOYD CARPENTER, the bishop of Ripon, is of Scotch descent on his mother's side; she is one of the Macneills of Kintyre.

MRS. LEWIS of Blackburn says that in one of the largest of the London workhouses there is not one out-and-out teetotaler.

REV. DR. SOMERVILLE, ex-Moderator of the Free Church Assembly, has been presented with his portrait by his Glasgow friends.

A CHRISTIAN Protestant Association, similar to those already existing in London and Dunee, has been inaugurated in Liverpool.

THE biography of Dr. Christopher Wordsworth, bishop of Lincoln, by his daughter Elizabeth and Canon Overton, is in the press.

THERE is a church building at Bergen, Norway, which is constructed of papiermaché, and is intended to accommodate 1,000 people.

THE first meeting of the intercolonial council of the Australasian Y. M. C. A.'s, is to be held at Adelaide in July. It will extend over a week.

AT the Tottenham school board a motion to introduce temperance teaching in the schools was bitterly opposed and defeated by the clerical party.

REV. GEORGE BROOKS, of the *Christian Commonwealth*, presided at the preliminary conference to consider the formation of a national prohibition party.

THE congregation of Ilu', of which Rev. J. G. Train, who succeeded Dr. Mackay, is pastor, occupies a front rank in missionary effort. Its latest collection for Foreign Missions amounted to \$1,555.

DR. ADOLPH SAPHIR, of Halkin Street Presbyterian Church, is to have the assistance of a colleague in his work. Dr Saphir, whose health is unfortunately delicate, is unable to preach more than once a day.

IN the New Hebrides total abstinence from intoxicating drinks, and also from tobacco, is making rapid headway among the native Christians. The Makura people have all given up grog, though some still use the tobacco.

THE Rev. James Rutherford, B.D., assistant at Barclay Free Church, Edinburgh, has accepted the call to the Free Church, Coldstream, to fill the vacancy caused by the translation of Rev. J. K. Gillies to Hampstead, London.

THE first pound to initiate the fund for the bust of James Watt to be placed in the national valhalla on the Abbey Craig, near Stirling, has reached Dr. Charles Rogers from the Caledonian club of Mount Keessport, Pennsylvania.

THE United Kingdom Alliance have received, through Sir Wilfrid Lawson, a donation of \$5,000 from one who does not allow his name to be mentioned, but sends the gift in memory of a mother's interest in the temperance cause.

THE Lord Almoner's Professorship of Arabic in the University of Cambridge, filled recently by the lamented Ion Keith-Falconer and Dr. Robertson Smith, will, it is expected be conferred on Mr. R. L. Bensly, whose studies and acquirements eminently fit him for that position.

REV. E. WALPOLE WARREN, of Holy Trinity, Lambeth, has accepted by cable the incumbency of Holy Trinity, New York, recently offered to him. Mr. Warren, who is a son of the author of "Ten Thousand a Year," occupied the pulpit of the American church for some weeks last year.

A REMARKABLE collection took place on Sunday week at the English Church, Greenfield, Llanelly, of which Rev. R. Evans is pastor. In response to an appeal for help in the erecting of a new schoolroom \$5,000 was collected. No debt exists on the church, and a local paper says only once a year is a collection made.

CARDINAL NEWMAN, at the celebration of the feast of St. Philip at the Birmingham oratory, had to be supported down the steps by two priests, and his voice in pronouncing the benediction could not be heard half way down the church. Despite his great feebleness he afterwards attended the luncheon to the bishops and clergy.

THE late Rev. Colin Campbell, formerly an agent of the London Missionary Society at Bangalore, in Madras presidency, after forty years' faithful service in India, retired in 1875 on a pension, and settling at Gourcock was appointed an elder in the parish church in the February of 1876. He was unwearied in visiting the sick and bereaved.

AT the meeting of the Belfast Presbytery, Rev. John McIlveen asked the leave to change the name of his church from Linenhall Street Presbyterian Church to The Crescent Presbyterian Church, as a new church has been built by the congregation, and the church in Linenhall Street, with which the name of the late Dr. Knox was so long identified, has been left.

THE death has just occurred at Great Yarmouth of Rev. Joseph Philip Knight, the composer of many popular songs, including "She Wore a Wreath of Roses," "Rocked in the Cradle of the Deep," and "The Lost Rose," some of which were written more than half a century ago. Mr. Knight was born in 1812, and was ordained to the charge of St. Agnes in the Scilly Islands.

THE Kelso Free Church congregation celebrate their Jubilee this year, the first minister, Dr. Horatius Bonar, having been ordained in the Established Church in 1837. The congregation followed Dr. Bonar into the Free Church at the Disruption, and were allowed to retain possession of the old building for more than twenty years, when it was taken back by the Establishment, and the present Free Church erected.

## Ministers and Churches.

LAST week the Sabbath schools connected with St. Andrew's, St. James Square and Deer Park held their annual picnics.

THE Rev. Mr. Millard, Presbyterian minister at Lansdowne, contemplates a trip across the Atlantic for the benefit of his health.

Two calls from the Orangeville Presbytery have been extended to the Rev. J. W. Orr—from Ballinafad, and from Mono Mills—both unanimous.

At a lawn social in connection with St. Andrew's Church, Orangeville, at the residence of W. H. Hunter, about \$75 was realized for the Goforth mission.

At a picnic held at Elgin recently, the Rev. Hugh McLean, minister of Laguerre, delivered an address upon "Entertainment, or Recreation in Relation to the Christian Religion."

THE Rev. M. C. Cameron, B.D., has received a unanimous call to Knox Church, Harriston. They have chosen a good man, and it is to be hoped that Mr. Cameron may see his way clear to accept.

THE Presbyterians of Morrison held a garden party lately, which was well attended. The band was present, and the grounds were nicely illuminated with Chinese lanterns, etc. A number from Brockville were present.

REV. W. A. HUNTER, of Orangeville, has held special services for three weeks at Farmington, with very good results. In this work he was assisted by Mr. Madill, who is doing very excellent work in Amaranth, especially at Black's Corners and Laurel, where a new station has been opened. Reports state that he is a very earnest and indefatigable worker.

THE parlour occupied by the Young Woman's Christian Guild, Shaftesbury Hall (Queen Street, near Yonge Street), will be open daily, from ten o'clock a.m. to five p.m. Ladies will be in attendance, to welcome young women who are strangers in the city, and to give them all possible information about lodgings, board, employment, evening classes of the Guild, etc. Officers of the Guild: President, Mrs. John Harvie; Secretary, Miss Brown; treasurer, Miss Henry.

COOK'S Church Ladies' Aid Society gave a strawberry festival on Friday evening last in Victoria Hall. The attendance was good—so were the berries and cream. The chair was taken by Mr. Talling, of Knox College, who is at present supplying the pulpit during Rev. Mr. Patterson's absence. Music was furnished by the church choir, under the leadership of Bandmaster Pemberton, of "C" Company, Infantry School. Solos were given by Miss Bryden and Mr. Pemberton. Messrs. Wallace, Kinnear and Caswell took part in the literary exercises. The meeting closed with the "Jubilee Anthem" and "God Save the Queen."

THE Rev. John Stewart, of Free Denistoun Church, Glasgow, delegate from the Free Church of Scotland to the General Assembly of the Presbyterian Church in Canada, preached two discourses in Toronto on Sabbath last. In the morning he occupied the pulpit of St. Andrew's Church and preached an impressive sermon from Heb. ii. 10. Mr. Stewart conducted the services in Knox Church in the evening. He took for his text Eph. i. 7. Both discourses were characterized by strong and well-connected thought, earnestness of purpose and fervour of spirit. Mr. Stewart left on Monday morning for New York, whence he sails for home this week.

LAST week, a Canadian Pacific train, with a large number of the returning Presbyterian Assembly delegates on board, was on Jubilee evening—when running north of Lake Superior—the scene of a general celebration. A meeting was held in the Pullman car, at which Dr. Mathews, of Quebec, presided. A capital address was delivered by Dr. Harrison, Minister of Agriculture for Manitoba, who was followed by the Very Rev. E. Spooner, Dean of Haddleigh, England, who mentioned some interesting facts concerning the Queen, and her love for her subjects. Rev. Dr. Reid, of Toronto, a former Moderator of the Assembly, also gave an address in his usual excellent style. The meeting closed with the National Anthem, and three cheers for the Queen.

ON the 21st inst. the corner stone of the new Presbyterian Church of Stayner was laid by Mrs. Moodie, the pastor's wife, who had been presented with a silver trowel by the chairman of the building committee. In the stone was deposited a brief history of the congregation from its organization thirty years ago to the present. Rev. D. D. McLeod, of Barrie, and Dr. Campbell, of Collingwood, made appropriate addresses in connection with the ceremony. The pastor presided in a very happy manner. The church is of a very neat and beautiful design, with an excellent school room in the basement. The auditorium will comfortably seat 500. The cost of the building is about \$6,000. The site is one of the most desirable in the village, and the building will be an ornament to the village and a credit to the congregation. The church is called the "Jubilee Church," in commemoration of the day on which the corner stone was laid.

AN Eastern exchange states that St. David's Church, St. John, N. B., was thronged recently to witness the wedding of Rev. R. McNair, of Durham, Ont., and Miss Anna J. Cruikshank, daughter of Mr. Robert Cruikshank. The bride was charmingly attired in a costume of pure white, and carried a bouquet of white roses. She was attended by her sister, Miss Cruikshank, and little Miss Harrington. The bridegroom was assisted by Dr. Howard Jones, of Weymouth, N. S., and Master Butpee. The ceremony was performed by Rev. George Bruce, pastor of St. David's Church, and Rev. Mr. Haddow, of Alma. A special choir sang appropriate music before and after the marriage rites. An at home was subsequently held by the newly-wedded couple at the residence of the bride's father, where congratulations were showered upon them. Mr. and Mrs. McNair

took the train for Fredericton, where they spent a few days before proceeding to their home.

THE annual sermon to the graduating class at the Ottawa Ladies' College was preached in St. Andrew's Church by Rev. Dr. Bennett, of Almonte. The young ladies were given seats immediately in front of the pulpit. The church was crowded. The text was taken from 1 Kings vii. 22. "And upon the tops of the pillars was lily-work." He began by describing Solomon's Temple, and the two great pillars at the porch. The meaning of the names of these pillars was, "He will establish our strength." To be lasting, a thing must be strong; and there was no strength except that which came from the Lord. Geology tells us that the earth is founded on the strength of rock, and above we see trees, plants and flowers, which go to make up the beauty and the loveliness of the world. He then went on to show that education, to be of value, must be founded on God's Word. They were about to enter on their great life work. A great deal of the good of this world can be attributed to women, and they must see that their knowledge, to be of use to mankind, was solidly founded on God's Word.

IN the morning and evening of Sabbath week anniversary services were preached in Knox Church, Hamilton, by the Rev. Howard Duffield, M.A., of Detroit, and in the afternoon by Rev. Mungo Fraser, M.A., the pastor. The text in the morning was from 2 Corinthians v. 14, "For the love of Christ constraineth us." In the afternoon Mr. Fraser preached from Revelation iii. 20, "Behold I stand at the door, and knock." In the evening Mr. Duffield preached. The church was filled to its utmost capacity. He did not choose any particular text, but on rising to speak, after opening the Bible, he said, "My text this evening is the whole Bible." He proceeded to give a most eloquent and comprehensive outline of the teaching of the Bible, contrasting the great difference between nature and the Holy Scriptures, setting forth how, even against strong opposition, in place of destroying the book or its influence, it had been more widely spread than ever, and even in this nineteenth century it was being more widely spread by that powerful agency, the British and Foreign Bible Society, than it ever had been before. He referred to glowing testimony borne on behalf of the book from many learned men, some even who were really opposed to it. He closed with an eloquent reference to Queen Victoria, after which the audience sang the National Anthem heartily.

### MONTREAL NOTES.

The Rev. L. H. Jordan leaves for his vacation on Wednesday evening. He goes to Halifax, where he purposes remaining till the beginning of September. Erskine and Knox Churches are to have united services for the ensuing two months. Beginning with Sabbath next, the two congregations will meet on Sabbaths and also on Wednesday evenings in Erskine Church, up to and including the 7th of August, and thereafter in Knox Church. The Rev. J. C. Smith, M.A., of Guelph, is announced to preach for three Sabbaths, the Rev. H. M. Parsons, of Toronto, for two, after which the Rev. J. Fleck is to conduct the services till the return of Mr. Jordan.

ON Tuesday last the Rev. A. B. Mackay, of Crescent Street Church, left for Britain. During his absence his pulpit will be supplied by the Rev. Aaron Matthews, from Liverpool. Mr. Matthews is agent of the British Society for the Propagation of the Gospel among the Jews, and visited Canada and the United States last fall in the interests of this society. Though engaged to supply Crescent Street for July and August, Mr. Matthews purposes visiting several places in Ontario and the New England States on week evenings, as opportunity offers, in the interests of Jewish work. He also hopes to do something among the Jewish population of Montreal.

ON Sabbath, the 19th inst., the Rev. J. Cormack preached his farewell sermon in St. Andrew's Church, Lachine, and left here on Wednesday last for Kingston en route to British Columbia. His field of labour is Richmond and Ladnor's Landing, in the vicinity of Vancouver. Mr. Cormack carries with him the best wishes of many friends in Montreal and Lachine.

Sabbath school picnics are now in order. Already several of the Presbyterian schools have enjoyed their day's outing. This year Outerburn Park, on the Richelieu River, near St. Hilaire, is the favourite spot. It is only about fifty minutes from Montreal by rail, and as the park is large and well laid out, with facilities for boating and all kinds of outdoor games, it is becoming a favourite resort for Montrealers.

### OBITUARY.

DR. B. B. PATTULLO.

Dr. B. B. Pattullo, of Tilsonburg, died in that town lately from pneumonia and fever, after an illness of ten days. Dr. Pattullo had been a resident of Tilsonburg only a short time, having gone there in April last. He was the only son of Alexander Pattullo, M.D., of 285 College Street, Toronto, formerly of Brampton. The young doctor was a man of excellent ability and high promise. After pursuing his medical studies in Toronto, he continued them in New York, London and Dublin, returning from Britain last winter. He was a member of the Red Cross Corps during the North-West rebellion. He began the practice of his profession in Tilsonburg with bright prospects of success. His popular qualities had already won for him many warm friends, whose assiduous attentions during his illness will be gratefully remembered by his family. His disease assumed a serious form from the first, and in spite of the skilful treatment of Dr. Joy and the watchful care of his father and mother, he passed away. His death, on the very threshold of what seemed so promising a career, is peculiarly sad. It is a terrible blow to his family and relatives, who were called upon a few years since to mourn the death of his only brother from a somewhat similar illness.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

July 10, 1887.

### THE FLIGHT INTO EGYPT.

Matt. 2: 17-23.

GOLDEN TEXT.—He delivered Me because He delighted in Me.—Psa. xviii. 19.

#### SHORTER CATECHISM.

Question 28.—When Christ's work of redemption was accomplished on the cross, and when He descended to the grave, His humiliation ended. His exaltation began with His triumph over death by rising an ever-living Saviour on the third day. He left earth and all its sorrows behind, ascending to the heaven from which He came, where He occupies the highest place of honour at the Father's right hand, and the earth will yet witness the exalted Redeemer, when He comes the second time without sin unto salvation, as the Judge of all mankind.

#### INTRODUCTORY.

How old the infant Saviour was when, to escape Herod's murderous designs, He was taken to Egypt for safety, is not stated. The account in Matthew's Gospel is the only authentic record we possess. According to the Hebrew custom the mother had to pass forty days in seclusion, then, as the law required, the first-born had to be redeemed by an offering suited to the circumstances of the parents. The aged Simeon and the prophetess Anna were enabled to perceive when the Babe of Bethlehem was presented in the Temple that the promised Messiah had come.

I. Exposed to Danger.—Jesus in His infancy was marvellously unlike, and yet marvellously like, other children. In the first days of His life He was exposed to a terrible danger. Lately we saw that Moses, when an infant, though the destined deliverer of God's chosen Israel, was in danger of his life. So the infant Jesus was the object of murderous hate to the Judean king. Kings of the earth plot against the Lord's anointed. His heavenly Father watches over Him. He sends an angelic messenger to tell Joseph of Herod's cruel purpose, and to warn him to seek safety in Egypt, where he is to remain till informed that the danger is past. Joseph does not question the genuineness of the message, but instantly obeys, setting out in the night time on the long and weary journey of over 200 miles, to take up his residence in a foreign country. At that time Jews were numerous in Egypt, and nearly 300 years before this visit the Old Testament had, under the fostering care of Ptolemy, been translated into the Greek version known as the Septuagint. Matthew's Gospel was primarily written for Hebrew readers, and it is his purpose to show that the incidents in the Saviour's life were fulfilments of specific prophecies. Thus the saying of Hosea in its fullest meaning was fulfilled in Christ, "Out of Egypt have I called My Son."

II. The Massacre of the Innocents.—God warned the wise men to return to their home in the East without returning to Jerusalem, and thus Herod was outwitted. He thought that from the Magi he could learn where Jesus was, and thus have Him in his power. The terrible crime which he now meditates was not by any means the only one that stained with infamy his atrocious career. He was a relentless and cruel tyrant. Besides putting many of his subjects to death he caused the murder of his wife Mariamne and three of his sons, Alexander, Aristobulus and Antipater. The infuriated monarch issued the decree for the destruction of all the children from two years old to the youngest babe that could be found in Bethlehem and its neighbourhood, making sure, as he thought, that the King of the Jews would be among them. He burdened his soul with a deeper crime, but his purpose was frustrated. Again the evangelist shows the application of the prophetic writings to Christ by a reference to Jeremiah's description of the carrying away into Babylon of the captive Jews, personifying Rachel as weeping for her children. These mothers of Bethlehem wept piteously for the loss of their children, so ruthlessly torn from them. But the true Consoler of those that mourn was kept from the destroyer.

III. The Return to Palestine.—The date of Herod's death has been definitely fixed. The Passover occurred on April 12, and Herod's death took place from seven to fourteen days before its celebration. In Josephus' "Antiquities," there is a full account of Herod's terrible end. Bethlehem, the scene of the murder of the innocents, a short time before, was the place where this monster of iniquity was buried. God, whose word never fails, sent His angel to Joseph in Egypt to inform him of Herod's death, and to tell him to return to the Land of Israel. Joseph and Mary promptly obey, and, with the young child, return to their own land. When they reached Palestine, it was found that all danger was not yet past. Archelaus was a more wicked man and a worse ruler than his father. He had, if possible, even less regard for human life, so Joseph is afraid to return to Bethlehem. Again God makes known His will to Joseph in a dream, and in obedience to the heavenly vision he betakes himself with his family to Galilee, the most northerly province of Palestine. He then returned to live in his own town, the small and despised Nazareth. Here again, Matthew sees a prophetic fulfilment, not any specific prediction, but the general scope of prophecy concerning the humble origin of the Messiah's earthly life and appearance.

#### PRACTICAL SUGGESTIONS.

No devices of wicked men can frustrate God's plans.  
The doom of cruel men is dreadful.  
The first martyrs for Christ were little children.  
Jesus knows the sorrows of childhood.

THE year in which her Majesty began her auspicious reign witnessed also the opening of the electric telegraph in England and the publication of Carlyle's "Sartor Resartus."

**CENTRAL BANK OF CANADA.**

**Third Annual Meeting—Directors' Report—Statement—Election Directors, etc.**

The third annual meeting of the Shareholders of the Central Bank of Canada was held at the Banking House, Toronto, on Monday, the 20th day of June, 1887. Among those present were:—D. Blain, H. H. Cook, M.P., H. P. Dwight, Samuel Trees, S. H. Jones, A. McLean Howard, W. B. Hamilton, K. Chisholm, J. B. Armstrong (Guelph), D. Mitchell McDonald, Joseph Simpson, J. D. Henderson, Hugh Blain, J. B. Bickell, Thomas Carr, W. Spry, James Brandon, R. S. Cassels, A. Boulbee, C. S. Gzowski, Jun., A. Laurie, Frank E. Macdonald, A. G. Lightbourne, W. Weaver, A. Muldoon, and A. A. Allen.

On motion, David Blain, Esq., was called to the chair, and Mr. Allen, the Cashier, was requested to act as Secretary.

Mr. H. P. Dwight moved, seconded by Mr. A. McLean Howard, that Messrs. R. S. Cassels and C. S. Gzowski, Jun., be appointed to act as scrutineers. Carried.

The President then called upon the Cashier to read the

**REPORT.**

The Directors beg to present to the Shareholders the third annual report, accompanied by the usual statement of the assets and liabilities of the Bank at the close of the financial year:—

Balance of profit and loss account, 31st May, 1886.....	\$1,465 98
Profits for the year ending 31st May, 1887, after deducting charges of management, interest accrued and reserved and providing for bad and doubtful debts.....	50,201 10
	<b>\$51,667 08</b>
Appropriated as follows:—	
Dividend 5 per cent. paid 1st December, 1886.....	\$12,606 70
Dividend 5 per cent. payable 1st June, 1887.....	14,943 40
	<b>\$27,550 10</b>
	<b>\$24,116 98</b>
Carried to Reserve Fund.....	\$20,000 00
Ten per cent. written off office furniture account.....	1,870 00
	<b>\$21,870 00</b>
Balance of profit and loss carried forward.....	<b>\$2,246 98</b>

The balance sheet and profit and loss account now submitted as compared with a year ago exhibit satisfactory evidence of the progress and development of the Bank, and the Directors feel that they may congratulate the Shareholders on the results of little more than three years' working.

The average paid up capital for the past year was \$450,000. Since last annual meeting the balance of \$143,070 remaining due upon the subscribed shares has been paid in, and the capital stock of the Bank now stands at \$500,000, fully paid up.

During the year branches have been established in Port Perry, Sault Ste. Marie, Ont., and at 798 Queen Street East, Toronto, and so far your Directors have reason to be satisfied with the business done at these points.

The branches have been carefully inspected, and the books, securities, and other affairs of the Head Office have been carefully examined and verified by a committee of the Board. The Directors record with satisfaction the efficient manner in which the members of the staff have performed their respective duties.

All of which is respectfully submitted.

D. BLAIN, *President.*

**GENERAL STATEMENT, MAY 31, 1887.**

<b>LIABILITIES.</b>	
Capital Stock paid up.....	\$500,000 00
Reserve Fund.....	\$45,000 00
Balance of Profits carried forward.....	2,246 98
Dividends unclaimed.....	54 75
Dividend No. 6, payable 1st June.....	14,943 40
Reserved for interest on Deposit Receipts.....	4,078 00
	<b>60,323 11</b>
	<b>\$560,323 11</b>
Notes in circulation.....	\$409,440 00
Deposits not bearing interest.....	444,749 96
Deposits bearing interest.....	1,562,067 45
Balance due to other Banks in Canada.....	4,923 33
	<b>2,421,183 74</b>
	<b>\$2,987,506 85</b>

<b>ASSETS.</b>	
Specie.....	\$63,675 40
Dominion Government Demand Notes.....	138,880 00
Notes and cheques of other Banks.....	109,973 97
Balances due from other Banks in Canada.....	84,789 18
Balance due from Foreign Agents in U. S.....	21,677 27
Balance due from Agents in Great Britain.....	10,821 32
Dominion Government, Debentures and Stock.....	28,676 00
Municipal Debentures.....	25,915 41
	<b>482,407 64</b>
Bills discounted and current (including advances on call).....	\$2,443,764 71
Overdue debts secured.....	34,426 12
Overdue debts not specially secured (considered good).....	8,074 08
Office Furniture and Safes at Head Office and Branches.....	16,835 70
	<b>2,503,101 21</b>
	<b>\$2,987,506 85</b>

A. A. ALLEN, *Cashier.*

The Chairman moved, seconded by Samuel Trees, Esq., that the report just read be adopted. Carried.

Moved by H. H. Cook, Esq., seconded by J. B. Armstrong, Esq., that the thanks of this meeting be given to the President and Directors for their attention to the interests of the Bank during the year. Carried.

Moved by S. H. Jones, Esq., seconded by J. P. Henderson, Esq., that the thanks of the meeting be given to the Cashier and other officers of the Bank for their services during the past year. Carried.

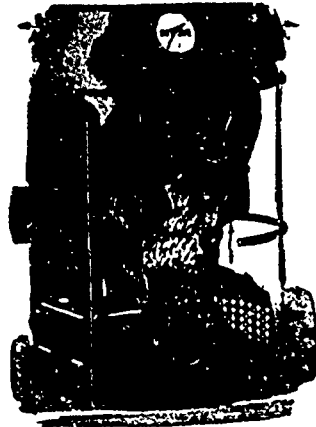
On motion, by-law No. 7 was passed, fixing the sum to be appropriated annually by the Directors as a remuneration for their services.

Moved by James Brandon, Esq., seconded by Thos. Carr, Esq., that the ballot now open for the election of Directors for the ensuing year, and that it be kept open until two o'clock, unless five minutes elapse without a vote being cast, when the scrutineers may declare the ballot closed. Carried.

The scrutineers reported to the meeting the following gentlemen unanimously elected directors for the ensuing year:—D. Blain, Samuel Trees, H. P. Dwight, A. McLean Howard, C. Blackett Robinson, K. Chisholm, and D. Mitchell McDonald.

At a meeting of the Board held subsequently, D. Blain, Esq., was elected President and Samuel Trees, Esq., Vice-President.

A. A. ALLEN, *Cashier.*



**GURNEY'S  
STANDARD  
FURNACES.**

— THE — <sup>10/26</sup>

HARRIS, -	Coal and Wood, 8	Sizes.
BOYNTON,	Coal, - -	4 "
MAMMOTH,	Coal, - -	4 "
MONARCH,	Coal, - -	3 "

**MANUFACTURED BY THE E. & G. GURNEY CO.**  
(LIMITED),  
Toronto, Hamilton, Montreal and Winnipeg.

"It takes a heap of love to make a woman happy in a cold house."  
**PLANS, ESTIMATES & SPECIFICATIONS PREPARED**  
FOR EVERY DESCRIPTION OF  
**Heating and Ventilation.** <sup>10/26</sup>

Only the Very Best and Most Reliable Engineers Employed.

**PERFECT WORK GUARANTEED.**

First-Class Competent Engineers sent to all parts of the Dominion.  
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**FRANK WHEELER,**  
*Hot Water and Steam Heating Engineer,*  
56, 58 and 60 ADELAIDE STREET WEST, TORONTO.

**BELL ORGANS**  
AT THE COLONIAL EXHIBITION.

<sup>7/26</sup> E. O. W

The Marquis of Lorne and H. R. H. the Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

For Tone and Pleasing Design the BELL ORGAN maintains its supremacy as the best. Send for latest circular to

**W. Bell & Co., Guelph, Ont.**



**BUTCHERS HOPE FOR THE AFFLICTED.**  
ANTISEPTIC INHALER.  
The only sure cure for Consumption, Asthma, Catarrh, Bronchitis, and all Diseases of the Throat, Lungs or Nasal Organs is  
**Butcher's Antiseptic Inhaler.**  
By using which proper healing remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure.  
Highly recommended by all Physicians. Send for Pamphlet, containing wonderful Testimonials, to

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

# Sisters of Charity

Charity, attached to St. Mary's Infant Asylum, Dorchester, Mass., certifies to the inestimable value of Ayer's Sarsaparilla in the treatment of sore eyes and skin diseases, among the many unfortunate children under their care. Mrs. S. D. Bodwell, Wilmington, Mass., writes concerning the treatment of her daughter, who was troubled with sore eyes, as follows: "I gave Ayer's Sarsaparilla to

may be "fairest and foremost of the train that wait on man's most dignified and happiest state," but the dignity and happiness of man cannot long endure without the health that may be obtained in a few bottles of Ayer's Sarsaparilla. A. W. Parker, lumber dealer, 209 Bleury street, Montreal, Que., writes: "After being troubled with Dyspepsia for a year, and with Salt Rheum

## My Little Girl, For a Number of Years,

and must say that she never took anything that helped her so much. I think her eyes never looked so well, as now, since they were affected, and her general health is improving every day. She has taken but half a bottle." A. J. Simpson, 147 East Merrimack st., Lowell, Mass., writes: "My weak eyes were made strong by using Ayer's Sarsaparilla." C. E. Upton, Nashua, N. H., writes: "For a number of years I have been troubled with a humor in my eyes, and was unable to obtain any relief, until I commenced using

I was cured of both diseases by using six bottles of Ayer's Sarsaparilla." M. G. Traine, Duxbury, Mass., writes: "I have found Ayer's Sarsaparilla an efficacious remedy for bilious troubles and Dyspepsia." Henry Cobb, 41 Russell st., Charlestown, Mass., writes: "I was completely cured of Dyspepsia, by the use of Ayer's Sarsaparilla." Wm. Lee, Joppa, Md., writes: "I have tried Ayer's Sarsaparilla, and it has done me so much good that I shall always regard it as the best of blood purifiers." Eminent physicians prescribe Ayer's Sar-

# Ayer's Sarsaparilla

saparilla. I believe it to be the best of blood purifiers."

In all cases requiring a powerful alterative treatment.

Prepared by Dr J. C. Ayer & Co., Lowell, Mass., U. S. A.  
For sale by all Druggists. Price \$1; six bottles for \$5.

39/52

# KARN ORGANS.

SUPERIOR TO ALL OTHERS. 21/52

3,500 Sold at the Colonial Exhibition, London, Eng.  
75 STYLES. FOR CHAPEL, LODGE, SCHOOL, PARLOR, ETC. EVERY INSTRUMENT WARRANTED FOR 7 YEARS.  
Send for Catalogue and Price to D. W. KARN & CO., Woodstock, Ont.

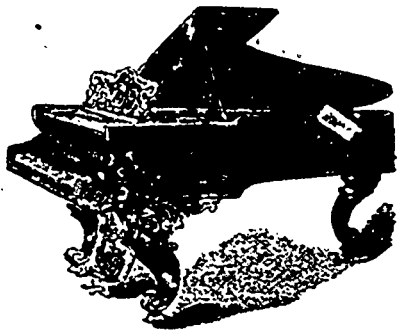
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MANUFACTURERS OF

# PIANOFORTES

GRAND, SQUARE AND UPRIGHT.

One of the oldest Piano houses now in the Trade.



Our written guarantee for five years accompanies each Piano.

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

Illustrated Catalogue free on application.

Warerooms: 117 King St. West, Toronto.

# JOHNSTON'S FLUID BEEF

Is generally looked upon as a winter beverage, when, in reality, its strengthening properties are perhaps more requisite during the hot months of summer, when our appetites fail us—we do not feel inclined to eat anything; and yet we require something to keep up our strength. By taking two or three cups of Johnston's Fluid Beef during the day, it will be found to strengthen, refresh and nourish the system, and supply in every respect the place of meat diet.



ILLUMINATED ADDRESSES A SPECIALTY.

# THE TEMPERANCE AND GENERAL Life Assurance Company,

HEAD OFFICE: Manning Arcade, TORONTO.

## THE INSTALMENT BOND, SEMI-ENDOWMENT AND GRADUATED PREMIUM.

Plans of this Company are meeting with universal favour among the insuring public. Special advantages given to Total Abstainers.

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Minister of Education,

PRESIDENT.

HON. S. H. BLAKE, Q.C.,

ROBT. McLEAN, Esq.,

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HENRY O'HARA, Managing Director.

1837.



1887.

# HER MAJESTY'S JUBILEE.

The Publisher, at an immense expence, has succeeded in producing a Fac-Simile Copy of the Coronation

Number of "The Sun" Newspaper

as printed fifty years ago, in commemoration of Her Majesty's Jubilee. It contains a beautifully executed medallion portrait of Queen Victoria, a graphic narration of incidents connected with the Coronation Ceremony and the State Procession from the Queen's Palace to Westminster Abbey; a description of the Royal Robes, Regalia and Jewels; together with interesting anecdotes connected with the Coronation of the English Kings and Queens from the time of William the Conqueror to King William the Fourth.

It is printed on paper specially manufactured to imitate the old-time appearance of the original; engravers standing on the highest pinnacle of their art have been employed on the medallion portrait and other engravings; and special type has been imported to present as far as money and mechanical ingenuity will accomplish an exact reproduction of the original.

The original edition, published in London on the 28th of June, 1838, exceeded a quarter of a million. The first issue of the Canadian edition will be twenty-five thousand, of which the greatest portion will be consumed by telegraphic orders from England and the U.S.

Thousands will buy it to mail to their friends. For an original copy \$50 has been refused. In order that it may be within the reach of every one, the retail price has been placed at the low figure of 10 cents.

C. Blackett Robinson, - Publisher.

5 JORDAN ST., TORONTO, CANADA.

Sent to any address on receipt of 10 cents, or 12 copies for \$1.



## The Great Church LIGHT.

WELLS' Patent Reflectors give the Most Powerful, the Safest, the Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. F. WELLS, 551 Pearl Street, N. Y.



# ST. LEON WATER TRANSFER.

FELLOW-CITIZENS—We will ever warmly reciprocate your unbounded support in placing orders for St. Leon Water. So enthusiastic that it stirred up the populace to the furthest bounds of our Dominion Westward.

Overwhelmed with these orders from outside points. Rolling stock inadequate to convey the water.

We therefore have made over to Mr. James Good & Co., and interest in the St. Leon Springs, to all the water he can dispose of in the city of Toronto, or to any point unsupplied. They to act sole agents in our place and stead. We kindly crave for them a continuance of your liberality.

Feeling certain that this change will be highly gratifying to all, Mr. Good's name being a safe guarantee that your orders will in future be attended to with strict punctuality; in which your humble servant, endeavoring to do our utmost, had very often disappointed you

Adieu, Bon Am.

C. E. A. LANGLOIS,

Manager of St. Leon Water Co.

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

— THE —

# "EMPRESS"

IS THE

## MACHINE TO BUY.

LIGHT RUNNING,  
NOISELESS, DURABLE,  
CONVENIENT.

### ASK YOUR PHYSICIAN

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

Empress Sewing Machine Company.

OFFICES—49 KING STREET WEST,

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Sparkles.

THE biggest hotel may be considered the greatest-in-convenience.

FROM the brusque way some station agents act, one would think they were superior to their stations.

"THERE goes the champion light weight." "That's so? He don't look much like a fighter." "He isn't; he's a coal dealer."

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

YOUNG MISS: I want to get some candy. Confectioner: Well; you're a sweet little girl. Young Miss: O! please, sir, I don't want any.

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

WIFE: Oh, Doctor, Benjamin seems to be wandering in his mind! Doctor (who knows Benjamin): Don't trouble about that—he can't go far.

FARMER: Going to try for a pension, hey? Then you were in the war? Tramp: No; but I had ter read the war news ter me grandmother an' injured me eyesight.

EVERY sentence should be strictly punctuated. Millions may depend on a comma. Esterbrook's pens are admirable for the purpose.

"You girls want the earth," said a King Street father, when one of his daughters asked him for \$6 for a new jacket. "No, papa," said the ingenuous child of twenty, "not the earth—only a new jersey."

JAMES PYLE'S PEARLINE is universally approved by those who use it for its admirable cleansing properties and the relief it affords in washing clothes. Sold by grocers everywhere.

OLD GENTLEMAN (at a sewing class): I suppose, Miss Arabella, that you young ladies are not interested in the question. "What shall be done with the surplus?" Miss Arabella: Oh, yes we are, indeed! We intend to surprise the Rev. Mr. White-choker with one, and it's going to be lovely.

MIRACULOUS.—"My miraculous cure was that I had suffered from kidney disease for about two years, was off work all that time. A friend told me of B. B. B. I tried it, and am happy to say that I was cured by two bottles." Wm. Tier, St. Marys, Ont.

"I DEEPLY regret it, sir, but honour and my altered circumstances compel me to release your daughter from her engagement. I cannot enter your family a beggar. In the recent deal in the North End stocks I lost my entire fortune." "Not another word, my boy—not another word. I got it."

WHAT is a cold in the head? Medical authorities say it is due to atmospheric germs, uneven clothing of the body, rapid cooling when in perspiration, etc. The important point is, that a cold in the head is a genuine rhinitis, an inflammation of the lining membrane of the nose, which, when unchecked, is certain to produce a catarrh condition—for catarrh is essentially a "cold" which nature is no longer able to "resolve" or throw off. Ely's Cream Balm has proved its superiority, and suffers from cold in the head should resort to it before that common ailment becomes seated and ends in obstinate catarrh.

"GAZE upon that pure, beautiful evening star, and swear to be true while its light shall shine! Swear, my love! Swear by Venus!" exclaimed a youth in impassioned accents. "How stupid you are!" answered the Vassar girl. "That is not Venus. The right ascension of Venus this month is 15h. 9m; her declination is 17 degrees, 25 minutes south, and her diameter is 10.2."

Horsford's Acid Phosphate. In General Nervous Prostration. Dr. A. G. BISSILL, Detroit, Mich., says: "I have used it in a severe case of general nervous prostration, and am very much pleased with the result. I shall prescribe it hereafter in similar cases with a great deal of confidence."

SMALL man (furiously): Who struck my friend? Large man (contemptuously): I did, what of it? Small man (timidly): N'n'nothing, but—(struck with a bright idea) didn't you hit him a daisy paste?

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make known to his fellow-men the means by which he has obtained a permanent cure. He offers a simple and certain remedy, which he will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using, sent by mail by addressing with stamp, naming this paper, W. A. NORRIS, 249 Power's Block, Rochester, N. Y.

THE HOME SAVINGS AND LOAN COMPANY (LIMITED).

NOTICE is hereby given that a dividend at the rate of seven per cent. per annum has this day been declared upon the paid-up capital stock of this Company for the six months ending 30th June instant, and that the same will be payable at the office of the Company, No. 72 Church Street, Toronto, on and after Saturday, the 2nd day of July next. Transfer books will be closed from 16th to 30th June inst., inclusive.

By order of the Board, JAMES MASON, Manager. Toronto, 8th June, 1887.

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

HUMPHREYS'

Manual of all Diseases. By F. HUMPHREYS, M. D. RICHLY BOUND IN GLETH AND GOLD. MAILED FREE—SEND STAMP.

Table with 3 columns: LIST OF PRINCIPAL NOS., CURES, PRICE. Includes items like Fevers, Congestion, Inflammations, Worms, etc.

HOMEOPATHIC

Table with 3 columns: Nos., Cures, Price. Includes items like Dyspepsia, Bilious Stomach, Suppressed or Painful Periods, etc.

SPECIFICS.

Sold by Druggists, or sent postpaid on receipt of price.—HUMPHREYS' MEDICINE CO., 109 Palace St., N. Y.

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TIMBER AND LAND SALE.

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

Terms of Sale.—Bonus for timber payable in cash, price of land payable in cash, a license fee also payable in cash and dues to be paid according to Tariff upon the timber when cut. The land on which the timber grows to be sold with the timber without conditions of settlement. For full particulars please apply to Jas. C. Phipps Esq., Indian Superintendent, Manitowaning, or to the undersigned. No other paper to insert this advertisement without authority through the Queen's Printer. L. VANKOUGHNET, Deputy of Supt. General, of Indian Affairs. Department of Indian Affairs, Ottawa, 2nd June, 1887. NATIONAL PILLS will not gripe or clog, yet are a thorough cathartic.

ASSESSMENT SYSTEM

LARGE INSURANCE CLAIM PAID. ENDORSEMENT OF THE MUTUAL RESERVE.

OFFICE OF W. D. MATTHEWS & CO., GRAIN AND PRODUCE MERCHANTS, TORONTO, 11TH MAY, 1887. J. D. WELLS, ESQ., GENERAL MANAGER, MUTUAL RESERVE FUND LIFE ASSOCIATION.

DEAR SIR,— We beg to acknowledge receipt of cheque for Five Thousand Dollars in full of claim under a policy of insurance issued to us by the Mutual Reserve Fund Life Association for that amount, as creditors of the late Edwin C. Fisher. We have much pleasure in bearing testimony to the prompt and satisfactory manner in which this claim has been adjusted, and at the same time to express our confidence in your association. Having an intimate acquaintance with your President and chief officers, we know them to be gentlemen of the highest integrity, and in whose hands we believe the interests of the members of the Mutual Reserve are perfectly safe.

Wishing your association continued success. Yours truly, W. D. MATTHEWS & CO.

FROM TORONTO "GLOBE"

Large Life Insurance Claim Paid. The letter from W. D. Matthews & Co., of this city, acknowledging payment by the Mutual Reserve Fund Life Association, of five thousand dollars, illustrates the advantages afforded by life insurance as a collateral security for moneys advanced. Both in England and the United States, life insurance securities are largely resorted to—and to our wholesale merchants and bankers the idea is worthy of consideration. The sudden death of a person with liabilities to meet, in a large number of instances, results in a pecuniary loss to his creditors, and there can be no easier or safer provision against loss than by securing a life policy, and the low rates of such an institution as the Mutual Reserve remove the objection hitherto urged as to the cost of this kind of security.

FROM "TORONTO WORLD."

Prompt Payment of Insurance Claims. There is nothing which adds so much to the popularity of a life insurance company as the prompt payment of its legitimate death claims. The day has passed when life insurance companies can afford to take advantage of technicalities in resisting the payment of losses, and we are glad to notice in the report of the Superintendent of Insurance that with the exception of one or two companies, all report "no claims resisted."

The advantages afforded by life insurance as collateral security is fully illustrated by the letter of W. D. Matthews & Co., grain merchants of this city, in acknowledgment of the prompt payment of a claim for the large sum of five thousand dollars, by the Mutual Reserve Fund Life Association. Up to the present time, we are informed by Mr. Wells, the Canadian General Manager, that already about one hundred thousand dollars have been paid by the Mutual Reserve for losses in Canada alone, although they have only been doing business here for a short time. With the small cost of insurance in this association and its prompt settlement of claims, it is no wonder that it again leads all the other companions in new business.

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MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Lynn, on Tuesday, July 5, at three p.m.
BRUCE.—At Chesley, on Monday, July 11, at seven p.m.
SALMER.—In Guthrie Church, Harrison, on the second Tuesday of July, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, July 19, at ten a.m.
QUINCY.—In Morris College, Quebec, on Tuesday, July 12, at ten a.m.
MIRAMICHI.—In Newcastle, on Tuesday July 19, at eleven a.m.
MONTREAL.—In the David Morrice Hall, on Tuesday, July 5, at ten a.m.
FRANKFORD.—In John Street Church, Belleville, on Monday, July 4, at half-past seven p.m.
MANTLAND.—In Knox Church, Kincardine, on July 12, at five p.m.
PATERBORO'GH.—In the hall of the First Church, Port Hope, on Tuesday, July 5, at ten a.m.
WHITBY.—At Bowmanville, on Tuesday, July 19, at half past ten a.m.
PARIS.—In Chalmers Church, Woodstock, on Tuesday, July 12, at eleven a.m.
BRANDON.—In the First Presbyterian Church, Brandon, on Friday, July 22
STRATFORD.—In Knox Church, Stratford, on Tuesday, July 12, at half-past ten a.m.
REGINA.—At Wolsley, on Tuesday, July 5
ORANORVILLE.—At Orangeville, on Tuesday July 12, at eleven a.m.
HURON.—At Goderich, on Tuesday, July 12, at eleven a.m.
GLINGARRY.—In St. John's Church, Cornwall, on Tuesday, July 12, at one p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of July, at half-past two p.m.
GUELPH.—In Knox Church, Guelph, on Tuesday, July 19, at half past ten a.m.
TORONTO.—In the usual place, on Tuesday, July 5, at ten a.m.
LINDSAY.—At Uxbridge, on Tuesday August 30, at half past ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, July 12, at half-past seven p.m.

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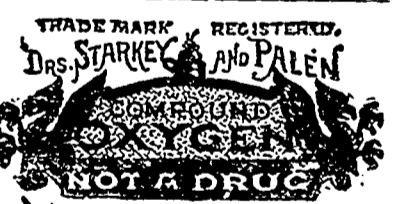
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