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Vol. 18.—No. 30.
Whole No. 911.

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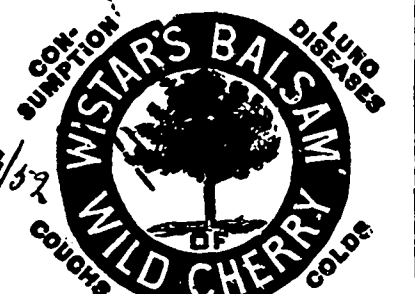
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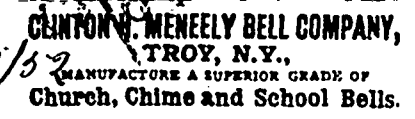
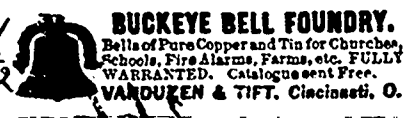
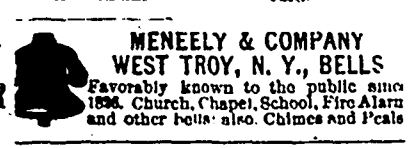
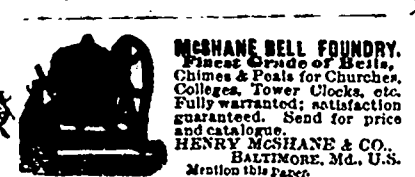
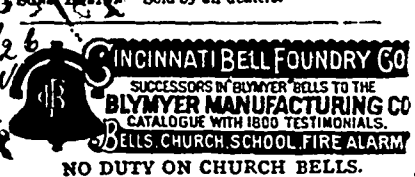
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THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, JULY 24th, 1889.

No. 30.

Notes of the Week.

AMONG the sitters in Belgrave Presbyterian Church, London, to which Mr. Paterson, of Ballater, was inducted some months ago, are two peers, Lords Blantyre and Kinnaird, and a baronet, Sir William Mackinnon. Mr. Paterson is that pastor of Warrender Church, Edinburgh, whose plain ways were the source of such great annoyance to the superfine wives and daughters of the *bourgeoisie* of the Scottish capital.

THE Archbishop of Canterbury, in his speech at the recent banquet in Stationers' Hall, London, happily contrasted the readiness and thankfulness shown by the Church to-day in availing itself of the printing press for the diffusion of truth, with its attitude in 1614, when the then Archbishop of Canterbury issued a precept to the Stationers' Company, authorising his "loving friends, the Master and Wardens," to suppress a book lately published by Sir Walter Raleigh.

DR. HERRICK, a missionary in Turkey, says: I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands.

THE Presbytery of New Brunswick, N. J., has answered the overture on Revision of the Confession of Faith as follows: The Presbytery of New Brunswick, having carefully considered the overture in relation to the Revision of the Confession of Faith proposed by the General Assembly, respectfully replies as follows: This Presbytery does not desire any revision of the Confession of Faith. A statement of reasons, offered by Professor Warfield, to accompany the answer was laid over till the October meeting. One of these reasons is: We have no hope of bettering the Confession either in the doctrines it states or in the manner in which they are stated.

AT the Sunday School Convention in London, the subject of organised Sunday school work was fully considered. Rev. Dr. Withrow, of Toronto, dealt with Sunday school work in this part of the British possessions, apologizing for any want of preparation by stating that he had hoped to have thought out his speech on the *Botnia*, but that during the voyage he had been "sicklied o'er by the pale cast of thought," a way of putting things that was intensely enjoyed by the audience. Their scholarship amounted to 467,000, and their teachers numbered 55,000. The leading men of their country were many of them Sunday school teachers, and in the prisons of Toronto Sunday schools were held.

A CABLE despatch says that the Czar has suppressed the Lutheran Church in Russia. This statement, says the *New York Independent*, is so surprising that we wait for confirmation. If the Lutheran Church is to be suppressed then nothing could hope to be allowed toleration except the Orthodox Church, of which the Czar is the head. The story is incredible, no matter what length of religious persecution of Jews and Stundists has prevailed hitherto. The marriages of the Imperial household have been with royal families connected with Churches of Lutheran name or descent. Judging, however, from recent dealings of the Russian Government with its Lutheran subjects in the Baltic Provinces, there is nothing so very surprising in the cable despatch after all.

SIX studious sons, says a United States contemporary, form the major part of the family of the eminent linguist, Prof. Francis A. March, LL.D., L. H.D. At the recent commencement of Lafayette College the oldest received the degree of Doctor of Philosophy in course; another graduated in the Classical Department; and his sixth and youngest son, entered the Freshman Class, also at the same time graduating with honour from the Easton High School. Two other sons are already in the upper

classes in the college, and his second, who is a graduate of both Lafayette and West Point, has a good position in the regular army at Washington. Professor March and most of his family are members and regular attendants of the Brainerd Presbyterian Church in Easton.

THE *British Weekly* says: The South Wales Liberal Federation has now met, and passed resolutions of a satisfactory character, and upon the whole there is no reason to doubt that Wales is fully alive alike to her opportunity and danger. Mr. Chamberlain has been moved to write one of those gratuitous and acrimonious letters which have done him all but irretrievable harm. In England, judging from the Church papers, there is an obvious inclination to leave the Scotch Establishment to its fate, to do what can be done for Wales, but to concentrate the defensive forces upon England itself. The High Church party have never looked cordially upon the defence of an Established Presbyterianism, and seem at present less disposed than ever to do so. In Scotland, the Unionists are evidently rallying to the defence of the Establishment, and are inclined to contemplate with equanimity the secession of prominent members of the Dissenting Churches at present within their camp.

THE *Interior* says: Pundita Kamabai is paying the penalty which attaches to efforts for the good of others. She is suffering insults from the very persons she seeks to help. Her American supporters, who gave her money to conduct a school for child wives and widows, in her native land in India, will take it as evidence of her faithfulness and devotion, when they hear how she was hissed and assailed with abusive speech, when she lectured in public at Poona. Queer people these, who smite the hand that is stretched out to benefit them. Women who have lived through the miseries that encompass a child wife, are unwilling that their own girls should be taught a better way of passing the earlier years of their existence. The chains of caste are stronger than the chains of mother love. Not knowing Christ, the women of India have no knowledge or appreciation of the graces and affections, which are commonly supposed to be natural characteristics of womanhood.

AN English contemporary states that at the annual meeting of the Western College the other day, Dr. Monro Gibson related a characteristic incident which occurred when he was in Montreal, in connection with the late Mr. Beecher. It was a good many years ago, when Herbert Spencer and several others, whose names are now well known, were just beginning to be talked about. Dr. (then Mr.) Chapman was delivering the inaugural address at the College of British North America, at which he was then lecturer on homiletics, and evidence of his thorough knowledge of Spencer and his school appeared as he proceeded. Dr. Gibson well remembered seeing the familiar form of Henry Ward Beecher enter as the address began. After listening intently for some time, he turned to Dr. Gibson and said, looking at the lecturer, "I must get him to tell me about these swells after." Dr. Gibson added that it might not have been a bad thing if he had got Dr. Chapman to tell him a good deal about "these swells" after.

THE *Christian Leader* says: The pious zeal of religious women has been devoted with great advantage to the vocation of nursing. All the hospitals in London are now served by staffs of trained nurses; but with only few exceptions these well organized staffs are close corporations, and no Nonconformist lady is eligible either as a learner or an adept. The governors give uncontrolled power to the sisterhoods who undertake the nursing, and do not hold themselves responsible for these restrictions. The practical result of such discipline is that Nonconformist ladies are sorely handicapped in their efforts to qualify as trained nurses, for private practice can never offer the same amount and variety of training as the hospitals. We notice some churches are appropriating their annual offerings to institutions where the nursing is open; this may be desirable as a temporary protest, but the matter needs to be constantly kept forward by publishing every case in which Nonconformity bars from such occupation.

IN an article on self-denial as exemplified by recent efforts on behalf of lepers the *Christian Leader* says: The enthusiasm of defined self-sacrifice is as contagious as leprosy itself. It is an active fermenting principle among men; and a little leaven leavens the whole lump. To be living for nothing is a lot that has no attractive charms for men; to die for some definite purpose seems infinitely preferable. And leper-settlements will not be left without clean residents who will brave the risks to smooth the path of the dying and relieve the pain of the diseased. It has always been so. Self-sacrifice creates admiration; then imitation. Though such imitation may take in some cases the spurious form of a fashion, in others it catches the spirit of the original and perpetuates the work. Thus Livingstone opened Central Africa, and the missionaries have poured in. Carey and his companions threw themselves into foreign missions; and created a trend of Christian enterprise that has grown ever since. John Pounds gathered but a few children about him in a West of England town; and now thousands have followed in his steps. Miss Nightingale and her colleagues carried refined nursing into the Crimea, and planted it in the army; Mrs. Gamp and Mrs. Harris have been rapidly vanishing; and women of refinement throng to be trained as nurses. So self-devotion is ever most fruitful. The Hawaiian lepers grieve over Damien's grave; London is stimulated to deal with leprosy; the churches will provide the men; while India and other lands will reap the advantage of lepers being fewer in numbers and of leprosy being relieved of some of its terrors. The grain of wheat that falls into the ground and dies bears much fruit. Every saint has his own Golgotha. Every Golgotha has its own glory. For if we suffer with Him, we shall also be glorified together.

THE eighth annual convention of the Young People's Societies of Christian Endeavour held at Philadelphia last week was the largest delegated religious gathering ever held in America, if not in the world. The First Regiment armoury, although a vast building, was unable to accommodate the 6,500 delegates who came from all over the States and Canada to attend its sessions. Addresses of welcome were delivered in the afternoon and responded to by the visitors. Rev. Geo. H. Wells, D.D., of Montreal, preached the convention sermon in the evening, on the theme: "Put on the whole armour of God," his impassioned eloquence moving the whole assembly and making it one of the grandest events of the week. A prayer meeting was held next morning at 6.30, when the large building was nearly full, making it one of the largest prayer meetings ever held in one place. Throughout the next two days the vast hall was taxed to its utmost to hold the eager and earnest young Christians, two-thirds of whom were ladies. A chorus of over two hundred voices led the singing, which was grand. Some of the best speakers in America gave addresses on the societies' position, growth and work. The President, Rev. E. F. Clark, D.D., of Boston, in his report said that the first convention was held seven years ago, filling about a quarter of a moderate-sized church and representing some 400 active members, but to-day they had there more than twenty-five times that number, representing at a moderate estimate 500,000 active members. Other addresses were full of practical and useful thoughts fitted to make the young people more helpful and useful in their particular church, emphasizing their motto "For Christ and the Church." Wednesday afternoon conferences were held in several churches on the duties and work of the various committees, and in the evening after the regular session several receptions were held. The Canadian delegates were invited to three of these, and were received with great enthusiasm and kindness. On Thursday an open air meeting was held in Fairmont Park, a large number were present and a very enjoyable time was spent. The convention closed with a consecration meeting, ending with the Christian Endeavour benediction, "The Lord watch between me and thee when we are absent one from another." The delegates from Toronto were Mr. Patterson, of Knox and Princeton College; A. C. Leslie, R. Glover, of St. James' Square Presbyterian Church; Wm. Pease, Beverley Street Baptist Church, and David J. Howell, of Zion Congregational Church, and secretary of the Toronto union.

Our Contributors.

CONCERNING TAFFY AND EPITAPHY.

BY KNOXONIAN.

A member of the General Assembly that met in New York a few weeks ago, when giving credit to the Secretary of one of the Boards for good work done, said:

"A POUND OF TAFFY IS WORTH A TON OF EPITAPHY."

What did the good man mean? He meant that if a secretary, or any other man, does good work it is better to give him credit for it while he lives than record it on his tombstone after he is gone. A kindly appreciative word may help him greatly when he is weary in his work, but it does him no good to write it on his gravestone after he is dead. It is not probable that dead men ever rise and read what people write on their gravestones. If they did, some of them would be surprised at the good and useful lives they had led. Tombstone literature is a puzzle. Why write on a man's gravestone what you would never say to him or of him when he was alive? Why wait until men are dead before you speak a kindly appreciative word of them? Is it because you are sure they can never be rivals after they are put under ground? A pastor, or elder, or deacon, or Sabbath school superintendent, or choir leader works for years and on the whole does good work. He is a useful man but nobody says anything about it. At times when he is weary a kind word of appreciation would act as a tonic on his whole system. It would nerve him to try and do still better things. But appreciative words are not forthcoming. Some day the man dies and then everybody says he was a useful man and will be greatly missed. The kind words come too late. The man is in his coffin and cannot hear them. Why not say something encouraging to him when he was alive and working?

A public man serves the community well in the Council, in Parliament or some other public position. On the whole he is a good public servant. He spends time and labour and money for the public good. Enemies abuse him; rivals belittle him and everything he does. His mistakes are magnified, his motives misrepresented and his character maligned. By-and-by he dies and everybody wakes up to the fact that he was a useful public servant. Why not give him a little credit for usefulness while he was alive? He might have done even better things had he known that the public valued his services highly. But the generous public took good care not to give him anything better than criticism or abuse until they carried him to his grave. A young student who signally failed in getting the public to attend an exhibition that he and his fellow-students got up, sorrowfully remarked: "The public is a curious animal." He was not far wrong. At all events the public is an animal that has some curious habits.

The religious public is just as peculiar as the general public. One never knows how many good habits a minister has until he dies or gets a call to another congregation. A call to the church above or to a church below, that offers \$500 of an increase in salary, always brings out a pastor's good qualities. If many a minister had been as kindly spoken of and to before he got his call as he was afterwards, he never would have put himself in the way of being called. Indeed it is not going too far to say that if some ministers, now in their graves, had heard during their lives, the good things spoken of them after they were dead, they might not have died. The help given them by a little kindness might have kept them alive and in good working condition a few years longer.

Perhaps one reason why many people are so economical in the matter of praise is because they cannot distinguish between praise and flattery. Praise is not flattery. The difference between the two things may be seen in a striking way if you substitute the one word for the other in an expression used every day in public worship. "Let us praise God by singing the hundredth Psalm." Put in the word flatter there instead of praise and you make the expression blasphemous. Praise is not flattery. Flattery is base, mean and insulting. Praise when deserved is an entirely different thing.

Some people never praise anything or anybody, because their natures are so small that they cannot say a generous thing. Nature never gave them the capacity to do a generous thing, or say a generous thing, or think a generous thing. It is a terrible calamity to be constructed on that small scale.

Others never say anything good about anybody or anything, because they are so jealous minded that they cannot speak anything but evil.

Some are so sour that all they say must be sour. Others are such chronic fault finders that anything but snarling is an impossibility.

Still it ought to be said that some worthy people abstain from speaking well of everything and everybody from the highest possible motives. They are afraid that it might make people vain or proud if they gave them credit for anything good. If they told an editor that he publishes a good paper the editor might become unduly inflated. To congratulate a lawyer on the manner in which he conducted a case would be dangerous to the lawyer as he might put on pompous airs that would hurt his business. It would never do to tell a doctor that he had done his work in a skilful way. Praise is bad for doctors. In fact business men of all kinds should never get a word of commendation, no matter how well they do their business. Praise is fatal to teachers. They should be snarled at all the time. Public servants of all grades should be humiliated in every possible way. Praise might hurt them.

Of all men in society praise is most hurtful to a clergyman.

That is no doubt the reason why some ministers never say that another minister ever makes a good speech or preaches a good sermon. They are afraid that their brethren might be injured spiritually if told that they did anything well. Tender solicitude for the spiritual welfare of their brethren is what makes some holy men belittle everything they hear and read!

DISCOVERY OF AN ASSYRIAN LIBRARY 3,500 YEARS OLD.

PROFESSOR SAYCE'S DESCRIPTION OF IT.

The Victoria Institute of London held its annual meeting at Adelphi Terrace on July 1. An immense audience crowded the hall in every part, the President, Sir George Stokes, Bart., President of the Royal Society, took the chair. The proceedings were commenced by mentioning that the Emperor of Brazil had sent a message expressing special interest in the Institute's journal, and desired to obtain it regularly for translation. The report for the past year was then read by Captain Francis Petrie, the honorary Secretary, by which it appeared that the number of home, foreign and colonial members had increased to over 1,300, and there had been an important advance in the practical work of the institute in investigating philosophical and scientific questions, especially any questions used by those who unhappily sought to attack religion in the name of science.

The adoption of the report was moved by Sir Henry Barkly, G.C.B., F.R.S., and seconded by Admiral Sir Leopold McClintock, F.R.S., after which it was announced that family matters, consequent on the death of his father, prevented Professor Sayce's presence, and he had chosen the Rev. G. Wright, author of "The Hittites," to read the address. It gave an historical description of what has become known in regard to the conquests of Amenophis III., as shown by the archives of his palace, which have only lately been discovered, and which the professor went last winter to investigate on the spot before writing the address for the Victoria Institute. Of the tablets and inscriptions he said: "From them we learn that in the fifteenth century before our era,—a century before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller States of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. This implies that, all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian appeared to have been as much the language of diplomacy and cultivated society as French has become in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labour and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine. Kirjath-Sepher, or "Book-town," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the West. Moses died on the summit of Mount Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain "of Sin," testifies to a worship of the Babylonian Moon-god, Sin, amid the solitudes of the desert. Moloch or Malik, was a Babylonian divinity like Rimmon, the Air-god, after whom more than one locality in Palestine was named, and Anat, the wife of Anu, the Sky-god, gave her name to the Palestinian Anah, as well as to Anathoth, the city of "the Anat-goddesses."

In a careful reading of the tablets Canon Sayce came upon many ancient names and incidents known up to the present only from their appearance in the Bible. All these he carefully described, as well as several references in the tablets to the Hittites.

In regard to another point, he said:—

"Ever since the progress of the Egyptology made it clear that Rameses II. was the Pharaoh of the oppression, it was difficult to understand how so long an interval of time as the whole period of the 18th Dynasty could lie between him and the 'new king' whose rise seems to have been followed almost immediately by the servitude and oppression of the Hebrews. The tablets of Tel el-Amarna now show that the difficulty does not exist. Up to the death of Khu-en-Aten, the Semite had greater influence than the native in the land of Mizraim."

Referring to those who have formed opinions as to the non-historical character of the Pentateuch, Professor Sayce said:—"The Tel el-Amarna tablets have already overthrown the primary foundation on which much of this criticism has been built."

Professor Sayce closed his paper with a peroration of passing eloquence as to the duty of searching for the rich libraries that must lie buried beneath the sands of Syria and Palestine, a matter the importance of which has been urged in the Victoria Institute's *Journal* more than once, especially in

the last volume, presented to all its supporters. A vote of thanks was passed to Professor Sayce for his splendid Address, and to Dr. Wright for reading it. This was moved by the Lord Chancellor in a speech of great interest, in which he said there was nothing more interesting in the literary history of mankind than such discoveries as those alluded to in the Address, which he considered a perfect mine of wealth. M. Naville, the Egyptian discoverer, having expressed his admiration of the labours of Professor Sayce, and declared the discovery the greatest one of the present century, a vote of thanks to the President was then moved by Sir Risdon Bennett, F.R.S., seconded by Admiral Sir Erasmus Ommanney, F.R.S., and conveyed to the President by Captain Creak, F.R.S. This closed the proceedings, and the members and their guests adjourned to the Museum, where refreshments were served.

WHAT A TESTAMENT FOUND IN THE WATER DID.

In the year 1854 an English fleet of war came into the harbour of Nagasaki. This was before any treaty with England, and such an event created great excitement. A large force of troops was gathered to watch the vessels and prevent any trade or intercourse with the people. The Commander-in-chief was named Wakasa, and he was accustomed to go out in a boat to see that all was right and that no secret communication was attempted.

BREAD ON THE WATERS.

On one of these excursions he discovered in the water a small pocket-Testament, which was quite unlike any book he had ever seen, and he was very anxious to know its contents. After considerable inquiry, he learned from some Dutch interpreter that it told about God and Jesus Christ. This only increased his curiosity to understand it all; and having heard there was a translation in China, he sent to Shanghai and procured a copy. Having returned to his home at Saga he began the study of the Testament, and induced four others to join him. One of these was a brother named Ayabe, and another a relative, named Motono.

AYABE.

In the autumn of 1862 Ayabe came to Nagasaki for further instruction, and was taught by Rev. Dr. Verbeck. During the following spring this man came to Dr. Verbeck at night and warned him of danger to himself and family if they did not leave at once. It is probable that this caution saved their lives, as they fled to China and remained there until the serious troubles which followed were ended.

MOTONO.

When Dr. Verbeck returned, he found that Ayabe had received some government appointment which removed him from Nagasaki, and it seemed that all his labours and prayers were to be in vain. But not long after Wakasa sent Motono, (who had learned to read English) with instructions to read over and get explanations of such portions of the Scriptures as they could not understand, and he was also to procure any books that would be helpful in their efforts to know the Word of God. In this manner the Bible class was carried on for nearly three years, the faithful messenger making the two days' journey to Nagasaki and returning in due time with the desired knowledge.

AFTER MANY DAYS.

On the 14th of May, 1866, a messenger came to Dr. Verbeck and announced that some high officials from the province of Hizen had arrived, and desired him to appoint a day and hour for an interview. To his great joy and surprise, these men proved to be Wakasa, with his brother and Motono.

At the time appointed Wakasa and his train appeared. He was then one of the ministers of State, or governors of the province. In appearance he was tall and dignified, with a most pleasing expression. He said to Dr. Verbeck, "I have long known you in my mind, and desired to converse with you, and I am very happy that, in God's providence, I am at last permitted this privilege." Two of his sons were with him.

These men had evidently received the Word with all readiness of mind, and now sought only for some additional light in reference to Christian character and customs. In the course of their conversation Wakasa said: "Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life." He showed great familiarity with the Bible, made several pertinent quotations and was prepared to believe all that Jesus said and to do whatever He required.

WHAT DO THY HINDER ME?

After a long conversation on the power and love of Christ, Dr. Verbeck was taken quite by surprise by the request from Wakasa that he and his brother should be baptized. It was well known that such an act would be attended with great peril, as the law of the land strictly prohibited the Christian religion. Motono also wished for baptism. Dr. Verbeck warned them not to entertain any superstitious notions in regard to the efficacy and importance of baptism, and told them of the sacred obligations of those who received it. After explaining the form, they were asked to decide as in the presence of God. Without hesitation the request was repeated, with the simple provision that it should not be made public, as it would not only endanger their own lives but their families' also. Further examination showed that their experience had been thorough. They felt their sins to be great and realized the need of a Saviour. Recognizing the insufficiency of all other systems,

they joyfully received Christ as their hope for time and for eternity.

The following Sabbath evening was appointed for the ceremony, and at the appointed hour the three men appeared. Their retainers had been dismissed with orders to return in an hour. The shutters were closed, and after some words of exhortation they were baptized and partook of the sacrament. "Now," said Wakasa, "I have that which I have long been heartily wishing for." He then told the story of the book found twelve years before in the harbour of Nagasaki, and all that it had led to. Wakasa returned home (like the eunuch who had met Philip) rejoicing in the love of God and presence of the Holy Spirit. Dr. Verbeck removed to Tokio, and the account sent to America was carefully preserved and for a long time was known to but few.

UNLOOKED-FOR VISITORS.

In April, 1880, Rev. Mr. Booth, of Nagasaki, was surprised one Sabbath morning to see in his audience two strangers, one of whom was evidently a lady of rank, with an attendant. They sat in front, and not only gave the most strict attention, but often during the service would wipe the tears from their eyes. After preaching they were introduced as the daughter of Wakasa and her former nurse, who were anxious to have an interview at once, but were requested to wait until the next day. Early the next morning they appeared and told how faithfully they had been taught about the true God and Jesus Christ the Saviour. They had learned the Lord's prayer and a few portions of the Scripture, which Wakasa had written out in simple characters for their special use. Wakasa had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married and was now living with her family in Nagasaki. Since the removal of Dr. Verbeck she knew of no Christian or missionary to whom she could go for sympathy or instruction. As her husband was soon to remove to Osaka, she did not wish to leave until she had received baptism; so she sent to Saga for her old friend and nurse, and together they set out to find a missionary. At first they discovered a Catholic priest, who gave them a prayer-book, but upon examining it they decided that this must be a different kind of teaching from that which they had before received. They did not dare to make inquiries on the streets, as they would be suspected of being Christian, and would only be treated with insults. After wandering about for some days they chanced to find a store where Scriptures of the American Bible Society were kept for sale. They saw on the covers some familiar characters, and so they went in and began to examine the books. On opening the Gospel of Matthew they saw the Sermon on the Mount, and recognized it as the same as they had already learned, and their joy was unbounded. They purchased a full supply of Scriptures at once, and talked with the bookseller until midnight. This was on Saturday, and it was the next day they appeared at the service. Now they both desired baptism at once. Mr. Booth asked why they were so desirous of receiving this rite. They replied, "Whosoever believeth, and is baptized shall be saved." And when he said, "How can I know that you are a true believer?" the young woman replied, "It has been my custom for years to go into my husband's storehouse for private meditation and prayer to God, and the Father of Jesus Christ." To the question, "How do you know that this salvation is for you?" they replied, "It is written, Whosoever will, let him take the water of life freely." With tearful eyes they begged that they might not be denied the sacred ordinance.

REJOICING IN GOD.

A time was fixed for the ceremony, and the intervening days were spent in careful Christian instruction. At the appointed time the lady was accompanied by her husband, who listened with close attention to all the service, and at its close expressed a desire to know more of Christianity. "We can never," said Mr. Booth, "forget the expression of peaceful joy which shone in the faces of the two women as they went away." When I met them afterward they would talk of nothing but Christianity, and seemed to be very happy to be called Christians.

FRUITFUL IN GOOD WORKS.

The old woman returned to her home in Saga and resumed her work of teaching a small school of girls. She soon organized a class of women for the study of the Bible, and after a time began a Sabbath school with the Bible class as teachers. There are now upwards of thirty professing Christians in that town, and many of them have been brought to Christ through her efforts. Among the believers is a son of Wakasa. Although she has now gone to her reward in heaven the work has not ceased. A request was sent to Nagasaki for a regular preacher and the formation of a church, and this is to-day one of the brightest spots in Kiusiu.

AND THY HOUSE.

The daughter of Wakasa went with her husband and family to Osaka, where she was and is one of the leaders in Christian activity and benevolence. Her distinguished rank and earnest devotion gave her great influence. When her husband returned from a trip to some island, and reported that he had found a people who were without any religion, she went to the pastor and begged that some one should go and teach them, and offered to pay one-half the salary and expenses. She has removed to Tokio and is a member of the Sukiwabashi Church. Her husband has recently professed his faith in Christ and both are active and useful Christians. A daughter has also made a profession of religion and is the wife of a telegraph operator in Northern Japan.

AYABE, AGAIN.

About five years ago Dr. Verbeck was acting as an interpreter at a meeting in Tokio, and at the close a man stepped

forward and said to him, "I am Ayabe, the brother of Wakasa. Since my baptism I have been in the army, and also employed in surveying. During all these years I have always carried the Bible with me, and I have been accustomed to read it daily." The next day he came with his only child, a daughter, and asked that she should be baptized at once. The young girl was fifteen years of age. Dr. Verbeck did not consent to do so then, but asked that she should be suitably instructed, and then he would be very glad to administer the ordinance.

Ayabe has called at the Bible house and confirmed the above narrative. He now lives in Tokio and was for some time employed as a local preacher of the Methodist Church and has thus become an active and useful worker in the extension of Christ's kingdom in Japan.

Yokohama, March, 1889.

H. LOOMIS,
Agent A.B.S.

"UNCONSCIOUS SANCTIFICATION."

MR. EDITOR,—In the *Sword and Trowel* for June, there is an article on this subject. As the question of sanctification has, for some time past, in connection with the Galt case, engaged so much of the attention of our Church courts, and of the Church at large, a few extracts from the aforementioned article may not be unsuited to the columns of the *PRESBYTERIAN* at the present time. The whole article is a most excellent one.

"True holiness, like every true greatness, is unconscious of itself. The endeavour to increase sanctification is confused with the desire to increase the consciousness of sanctification, which is a very different thing." "While, at one time, we did certain actions consciously for Christ, we fear lest now we are led by mere force of habit. But may we not have formed the habit of serving Christ? If so, the ease and persistency of our actions indicate a real advance." "Is he, however, less holy because the struggle is less? Unquestionably the reverse. But here, again, if at first you said, 'What a consecrated man you are!' he would accept your praise, and he might, perhaps, go to the next Holiness Convention, tell of his difficulties in putting his earthly prospects on the altar, and declare he was now fully consecrated. But afterwards, he would disclaim all title to commendation." "He who, in this life, has come to complete repose, is drifting down the stream." "There is nothing to test or compare the growth of the spirit. A man may be exulting in progress when there has really been decline; or he may be bemoaning his dissimilarity to Christ when he has been increasing in his likeness." "When we rejoice in our attainments, it is questionable if we have really made them." "When a man declares he is fully consecrated, that his all is on the altar, and he is waiting for the fire, he may be perfectly sincere; but I fear his consecration is a little precarious, he is not so thoroughly devoted as he thinks, or he would not remark it so much." "When a man says, 'I have been three months without a conscious transgression,' we are glad to hear it; but it is evidently a new experience." "While in the valley below you see the mountain is high, but clouds limit your vision, and you cannot tell how high it really is. As you ascend, the air becomes clearer, and you realize more and more how far you are from your destination." "The man who knows he is humble has lost his humility. The man who thinks of himself as kind, loving, gentle, moral, honest, has these graces in the smallest degree. They are not fully attained until they have become natural and unobserved." "We should be so accustomed to serve Christ as not to notice it in every particular action." "Unconsciousness of purity is the highest holiness." "In proportion as we attain to likeness to Christ, we cease to observe that likeness." "A third, and higher, blessing Job received when he was made to say, 'I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore, I abhor myself, and repent in dust and ashes.'" "Rather would we have a sense of inward impurity wherever it exists, and feel more keenly when we fail to resemble our Master." "Beholding the Lord not only makes us abhor ourselves, but transforms us into His image from glory to glory; and this is real sanctification." "Am I really wishful, not for a sense of superiority over others, not for a comfortable feeling of having made progress, but for a complete likeness to Christ?" "Sanctification is the essential thing, not consciousness of it. Let us be careful to discern what it is we are really desiring, lest, grasping at the shadow, we risk the loss of the substance."

Elders Mills, Ont.

T. F.

OUR WATCH TOWER.

In the issue of July 10 of this paper "Justice" takes exception to the correctness of our statement regarding degrees from "The Correspondence University," and "The Chicago College of Science," intimating that it was "misleading and mistaken." This time at least "Justice" is injustice, and assumed knowledge is ignorance.

As to the gentlemen whose names are connected with "The Chicago College of Science," we have nothing to say. It is only in respect to the way in which the highest degrees are bestowed on the man who has \$25 to spare and an essay at hand. "Justice" makes this solemn affirmation, "As to degrees, Ph.D., Sc.D., etc., are granted only to graduates of reputable institutions who pass satisfactory examinations in long and thorough courses of post graduate work and present satisfactory theses."

Now what are the facts of the case as set forth in the announcement of the college? This is from that of 1889: "Ph.D. A person having a Master's degree from a reputable

institution is requested to present a thesis on a subject chosen by himself. If the thesis is approved the degree is conferred. Sc.D. is conferred on the same conditions as the Ph.D."

That is the College announcement. There are no "theses," only a "thesis." There are no "satisfactory examinations in long and thorough courses of post-graduate work." There is no examination whatever. It is, Send along your money and an essay, and you will be doctored without delay. Does this course do anything for learning? Does it not make the C. C. of S. just what "Justice" declares it "in no sense to be"—"a degree factory" or "diploma mill." We verily believe that such an announcement was never printed and circulated before, as that we copied in "Our Watch Tower" on June 26th. It makes a mock of college life and university degrees in such a way that men who have earned them by hard work and successful examinations blush for shame that men are found who are so poor as to accept the highest college honours on such conditions. The thing is utterly indefensible. It laughs to scorn the very men it decorates with honours. It seems to say, "Poor fool, we know your emptiness, your vanity, your desire to be other than you are, so we put on you the fool's cap and send you forth, you'll do no honour—but we care nothing for the figure you'll cut. We have got your gold. Go, Dr. East or West. Let others know we want more money. You are in a large company." Every sensible man must not only deprecate but strongly denounce this way of making men learned. "Justice" must endeavour to be better informed in these matters.

He makes a great "mistake" and seriously "misleads" others when he speaks of "degrees obtained by honest work, covering from one to four years' study in the Chicago College of Science," as applying to the degrees of which we speak. No work is required. Neither one nor four years. All the highest degrees are sold at \$25 each with a thesis or essay cast in.

We know that in the announcement of the C. C. of S. there are courses of study laid down leading to B.S. and Ph.B. and B.A., which may be completed "with the individual ability of the student in from one to five years." Of these we say nothing. Only this, that since the degrees that usually mark some measure of scholarship are so easily procured, we would fear for the value of the lower ones.

A college that would stand well as an educational institution does not make its degrees cheap. Nor does it so lower the standard that they mean nothing. It keeps them high.

"Degrees," as "Justice" observes, "obtained by honest work, etc., are fully as valuable—aye, more, far more, we add—as those obtained through some influential friends importuning some board of trustees, especially when said importunity is backed by a 'donation,' as is often the case."

But the doctorates of the Chicago College of Science are not wrought for by any kind of work beyond the essay, as we have shown. And as to the importunity being backed by donations, we know of no such cases. But could we hear of any, we would be delighted to hear that the donations were very large, somewhat exceeding the small sum of \$25! which is just half the usual cost of a doctor's sheepskin.

There is to-day abroad among men a thirst for distinctions, and no doubt colleges are often tempted to bestow them where they may discern a good or a strong supporter. And what man of the world will find any fault with that? It is pure worldly policy. These cases are usually easily distinguished from others. But there are honours conferred, most worthily, on men who have been faithful servants of the Church either in missionary enterprise, in successful pastoral work, in executive offices, in scholarship, or in other departments of service. No lover of learning would have it otherwise. Let honorary degrees be clearly seen as honorary, as they are in all our Canadian colleges. But let us be careful not to regard as a mark of learning any degree that can be got in such a way as the higher degrees of the Chicago College of Science are reached. We would hope that men would not condone this offence against truth and honour and uprightness. We cannot but regard it as a very serious affair. It is likely to debase degrees and degrade men.

We are very glad to see others working along the line. Here is a clipping from the *Philadelphia Presbyterian* of July 13, 1889:

The *Herald and Presbyter* has been very worthily engaged during the past few weeks in exposing the devices of an institution which has been lately set up in Chicago for the cheapening of literary and professional degrees. It bears the title of "Correspondence University," or may figure in some circulars as a "College of Science," or possibly there may be two companies pursuing the same end. The presentation of a thesis and the payment of twenty-five dollars secures a title—either Doctor of Philosophy, Doctor of Divinity, Doctor of Laws, etc. The *Herald and Presbyter* says of the list already given: "We do not recognize it in the name of a Presbyterian. There may be among our ministers some who would be glad to write D.D. or LL.D. after their names, but they know that the purchase of an honorary degree is a dishonorable transaction. In case any man whose name is on our Assembly Minutes should so lose his self-respect or his reason as to send on twenty-five dollars to this or a similar degree factory, we trust he will imitate the Irish immigrant who asked for his mail, and when the postmaster impudently, as he thought, asked his name, fooled him with that of his mother's uncle."

THE Professorship of Arabic at Cambridge has been offered to William Robertson Smith, University Librarian. Mr. Robertson Smith succeeded the late Professor Palmer as the Lord Almoner's Professor of Arabic in 1883, and the degree of Master of Arts *honoris causa* was conferred upon him, while shortly afterwards he was elected fellow of Christ's College. At the death of Mr. Henry Bradshaw in 1886 he was appointed University Librarian, and he has acted as examiner for the Semetic languages tripos, and is an LL.D. of Aberdeen.

Pastor and People.

PRAYER FOR OUR CHILDREN.

Father, our children keep !
We know not what is coming on the earth,
Beneath the shadow of Thy heavenly wing,
O, keep them, keep them, Thou who gav'st them birth.

Father, draw nearer us !
Draw firmer round us Thy protecting arm ;
O, clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.

Them in Thy chambers hide !
O, hide them and preserve them calm and safe,
When sin abounds, and error flows abroad,
And Satan tempts, and human passions chafe.

O, keep them undefiled !
Unspotted from a tempting world of sin ;
That, clothed in white, through the bright city gates,
They may with us in triumph enter in. —H. Bonar.

CHRIST AND HYPOCRISY.

The sternness of Christ was elicited in its highest degree by spiritual double dealing, what we ordinarily call hypocrisy; next, though not in such uncompromising terms, by that open covetousness which is the obvious antagonist of all spiritual life, and especially by that deadness to his own personal influence which indicated the supremacy of unspiritual desires over the hearts of the people; and last, with the most passionate emphasis, wherever Christ saw the spirit of the world creeping into a heart that had ardently owned his own spiritual authority, and that was in reality at his own disposal. In other words, Christ was most stern with those who made a pretence of being religious; stern, but not so stern, with those who did not even make a pretence of it, who simply passed him by as if he had touched no spring of their hearts; but he was most disposed to wound deeply—because he saw in this case that a wound would be most spiritually effectual where a noble nature was in danger of admitting into its most spiritual motives worldly alloys. Where Christ could win by tenderness, he showed it, even amidst the agonies of the cross. When tenderness was a revelation, he was tender no matter how great the force of conflicting motives might be. It was only when it became necessary to characterize justly the monopoly claimed by the world over the heart of man, that his words became instinct with the fire of divine denunciation.—*Spectator.*

MIRACLES OF GRACE.

We are indebted to "Brazilian Missions" for numerous incidents illustrating the power of the printed Bible to arouse, convict and enlighten men. Among other things it tells of a blessing that came to a family in Santa Cruz do Rio Pardo. Years ago Senhor Francisco was a municipal and political chief in that town, and Donna Emilia, his wife, a devout daughter of the Romish Church, was a leader among the women and beloved by all. She was devout, but the fact that his life was not pure gave her life-long sorrow. It was the Bible that eventually brought joy to their household, and this is the story she told about the change.

One day a young man came to our house to sell Protestant books. I had always supposed that the Protestants did not believe in God or anything holy; but I looked at the books spread out on the table and opened a pretty one with a clasp and gilt edges. When I read the title "Holy Gospel of our Lord Jesus Christ," I said to myself that it must be a good book, and when I heard that the price was only fifty cents, I wanted to buy it.

But I never did anything without consulting Sr. Francisco, and so I asked him first. I had money of my own, and when he said he had no objection, I bought it at once. And I never spent fifty cents better!

Well, sir, I could do nothing else but read that book. At first there was a great deal that I did not understand; but I came to the chapter that has the Lord's prayer, and says that God gives His Holy Spirit to them that ask Him, and I asked Him to give me His Spirit to understand better what I read; and He did.

And then I wanted Sr. Francisco to hear the book. He never had liked to read, and even his law books he used to have me read to him. So I asked him to listen, while I read; after a little I looked up, and he was fast asleep. So I waited till another day, and found a place that I thought would be sure to interest him; but he went to sleep again, and I saw that he did not care to hear.

But one day I was sitting in the hammock reading, when he came in and sat down beside me, and I read him two or three verses. Something told me to get up, and I handed him the book; and asked him to go on reading till I came back. I went out of doors and prayed with all my heart that God would send His Spirit, so that my husband might read the book.

When I came back he would not let me have the Testament, and for six days and nights he did nothing but read it. One night he read the sixth chapter of 1 Corinthians; and he came to me and asked me to forgive him all the wrong he had done me, and from that day he was a changed man. Soon after Mr. Landez came, and the first Gospel sermon in Santa Cruz was preached in our house, and in due time my husband and I and our two sons professed our faith in Christ.

This happened five or six years ago. Francisco became a most earnest Christian worker, and died in the faith, and his widow continues to live and labour in a community where there are now sixty communicants. How many such cases attest the value of the Bible!

INVERTING THE DIVINE ORDER.

Again we say, the field of Divine appointment is not Scotland or England, but the world—the world of "all nations." The prayer of Divine inspiration is, "God bless and pity us," not that Thy way may be known in all Britain, and Thy saving health among all its destitute families, but "that Thy way may be known in all the earth, and Thy saving health among all nations." The command of Divine obligation is not, "Go to the people of Scotland or of England," but "Go into all the world and preach the Gospel to every creature." And if we take our counsel from those blind and deluded guides who would, in spite of the Almighty's appointment and in derision of our own prayers, persuade us altogether, or for an indefinite period onward, to abandon the real proper Bible field, and direct the whole of our time and strength and resources to home; if, at their anti-Scriptural suggestions, we do thus dislocate the Divine order of proportion; if we do thus invert the Divine order of magnitude; if we daringly presume to put that last which God hath put first; to reckon that least which God hath pronounced greatest; what can we expect but that He shall be provoked, in sore displeasure, to deprive us of the precious deposit of misappropriated grace, and inscribe "Ichabod" on all our towers, bulwarks and palaces? And if he do, then, like being smitten with judicial blindness, we may hold hundreds of meetings, deliver thousands of speeches, and publish tens of thousands of tracts and pamphlets and volumes in defence of our chartered rights and birth-right liberties, and all this we may hail as religious zeal and applaud as patriotic spirit. But if such prodigious activities be designed solely, or even chiefly, to concentrate all hearts, affections and energies on the limited interests of our own lands; if such prodigious activities recognize and aim at no higher terminating object than the simple maintenance and extension of our home institutions—and that, too, for the exclusive benefit of our people—while, in contempt of the counsels of the Eternal, the hundreds of millions of a guilty world are coolly abandoned to perish—O, how can all this appear in the sight of heaven as anything better than a national outburst of monopolizing selfishness? And how can such criminal disregard of the Divine ordinance as respects the evangelization of a lost world fail, sooner or later, to draw down upon us the most dreadful visitation of retributive vengeance?—*Dr. Duff.*

THE CHRISTIAN IDEAL.

The ideal of manhood formed in a young mind is often the determination of a life. A boy's idea of what makes a man, is what the boy is likely to become. For the ideal is the favourite plan upon which the architect builds his edifice. There are in general two definitions of a man, founded the one upon the exaltation of the physical or brutal, the other upon the elevation of the intellectual and spiritual natures. The one ends in the instalment of the brute instinct in the place of government in a life. The other tends to exalt and ennoble its possessor, until it lifts to the stature of perfect manhood. Between these two extremes there are many varying conceptions as to what makes a true man.

Thus it is with the conception of the Christian manhood in the mind of the convert. There is a higher Christian life that leads upward and a lower Christian life leading back to the world. There is half surrender to Jesus Christ and a half holding on to the ways of evil. There is a small and nominal subjection to the Master and a large adherence to pleasure and sin. And there is a full hearty subjection of heart and will to the Master. The life is apt to be largely the outcome of the idea formed in the mind as to the nature of union and walk with Christ.

That early ideal may be changed by experience, by larger knowledge, by discipline and by other means. Often weak Christians are lifted up to more earnest activity and communion with Christ as a result of God's ways with a soul. And the early ideal is then seen to have been unworthy and incomplete. It is of utmost importance when the young convert is started out on his new path that a lofty, pure, devoted character should be held up before him as the model to be copied in his career. No more dangerous step for the Church and for the novitiate can be taken than to let down the claims of Christ upon the heart, to compromise with the world, to consent to lessen the strictness of requirement, with any one, high or low, in order to draw that one into the Church. Such a barter and bargain by which any love or loyalty, duty or devotion, to the Master is surrendered, or represented as possible to be surrendered, endangers the soul by starting it out with half-heartedness and doubt. The Church gains nothing by the mere accession of numbers at the expense of piety. When an inquirer asks, "How much will I have to give up if I come to Christ?" the answer should be plain, honest, unequivocal: "You will have to give up everything." If any man will come after Me let him deny himself and take up his cross and come, follow Me. We have no right to agree to any compromises that the Master does not warrant. —*Mid-Continent.*

SUNDAY LABOUR IN GERMANY.

Many thousands of the working classes of Germany have been deprived of their rest day by the hard conditions of life in that country, and it would be well if the Germans in America who are clamouring for the abolition of our Sunday laws would consider that these laws are the only protection which many of them have from a similar fate in this country. The following facts and statistics, as given by the *Springfield Republican*, are really startling:

Industrial Germany has reached such a pass in the pro-

secution of its enterprises that the practice of dividing the Sunday from the rest of the week has become the exception rather than the rule. So prevalent is this disregard of the day of rest that the Imperial Government has been making an inquiry all over the empire with a view to considering the propriety of regulating Sunday labour by legislation, and the results of the investigation have been forwarded to Washington by the United States Consul at Leipsic. The most complete statistics were gathered in Prussia, and these will afford doubtless a fairly accurate view of the subject. Some 500,156 establishments of all kinds in the thirty Prussian administrative districts, employing 1,580,000 hands, made detailed statements, from which it appears that 288,939 establishments, or 57.7 per cent. employ 668,000 hands, or 42.2 per cent., work on Sundays, while the remainder do not. The larger establishments, as a general rule, do less Sunday work than the smaller ones. In trade and transportation the practice of labouring seven days in a week is even more prevalent. Here 77.6 per cent. of the establishments and 57.8 of the labourers are so employed. Such is the condition of things in Prussia, by far the most important state of the empire. Saxony, on the other hand, prohibits Sunday labour in the manufacturing and farming industries. But this is an exception to the general practice over the empire. The figures are certainly startling, doubly so when we consider that the German labourer works more hours a day by three and five than does the Englishman. The whole tendency of the times in the empire seems to be in the direction of harder work and longer days and weeks and to what end? The German labourer is more poorly paid than the English labourer. In the toil of fourteen hours a day and seven days a week, he reaps less reward than does the latter in nine hours of work a day and less than six a week. And how much richer materially is the nation because of it all?

PERSONAL OBLIGATION.

I recently heard a very intelligent lady say that she would not unite with the Church because she would not dare to take solemn vows upon herself for fear she might break them. She failed to realize apparently that her own personal obligation to serve her Lord remained the same even though she "were out of the Church." Obligation was born long before the Church was. The Lord was "King," and all people His subjects before Church organization was thought of. Right is right, and wrong is wrong to all people under the sun. It is a deplorable mistake to think that "belonging to a church" makes our obligations to God, but it is a happy fact, nevertheless, that it is a most delightful and satisfying help in performing them.

It is Henry Ward Beecher, I think, who said, "Sink the Bible to the bottom of the ocean, and man's obligation to God would be unchanged. He would have the same path to tread, only his lamp and his guide would be gone; he would have the same voyage to make, only his compass and chart would be overboard."

In 1 Cor. iv. 1, it reads, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." In Matt. xxiii. 8, we have this verse, "But be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren." In 1 Peter iv. 10, we find this rule, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Dr. Cumming, in speaking of personal obligation, says "It is by each soldier feeling his obligation in doing his part that the army conquers; it is by each bee doing its work that the hive is stored with honey; it is by each insect putting forth all its might that the coral reef becomes an island, and cities rise upon the bosom of the main."

Personal obligation has its source back of consciousness. Whether Christians or not we are the Lord's, for we have been bought with a price. Therefore our personal obligation demands that we serve our Saviour, that we surrender ourselves to Him soul and body.

Spencer relates a story of a beggar who asked something of a lady. She gave him sixpence, saying: "This is more than ever God gave me." "O, madam!" says the beggar, "Madam! you have abundance, and God hath given all that you have; say not so, good madam." "Well," says she, "I speak the truth, for God hath not given but lent unto me what I have, that I may bestow it upon such as thou art."

There are few sights as lovely in this world as a person who deeply feels his or her obligation to the Lord (and the world which of course is necessarily included), and resolutely and earnestly and unswervingly performs it no matter what discouragements are in the way.—*Christian-at-Work.*

ACCORDING TO YOUR ABILITY.

"Every man according to his ability" is the Christian rule of giving and of working. It is not very faithfully obeyed. There are many persons who have great ability, yet do but little work; who have ample leisure, yet give but little time; who have large possessions, yet make small contributions. This is an evil that we have all seen under the sun. And there is another that is like unto it. There are a great many people who have some ability, but who do nothing; who have not much leisure, but who give no time to the Lord's work, who have a little money, but put none at all into His treasury. Those who have a little and give nothing violate the Christian law just as truly as do those who have much and give a little. There are a great many persons, young and old, in all our churches, whose means and opportunities are limited; from whom not much ought to be expected; but they are able to do something, and they do nothing. They ought to repent, and do works meet for repentance.

Our Young Folks.

THE LITTLE MAID'S AMEN.

A rustle of robes as the an'hem
Soared gently away on the air—
The Sabbath morn's service was over,
And briskly I stepped down the stair,
When close, in a half-lighted corner
Where the tall pulpit-stairway came down
Asleep crouched a tender wee maiden,
With hair like a shadowy crown.

Quite puzzled was I by the vision,
But gently to wake her I spoke,
When, at the first word, the small damsel
With one little gasp straight awoke.
"What brought you, here, fair little angel?"
She answered with voice like a bell:
"I tum 'tos I've got a sick mamma,
And want 'oo to please pray her well."

"Who told you—" began I; she stopped me:
"Don't nobody told me at all:
And papa can't see, 'tos he's cryin',
And, 'sides, sir, I isn't so small;
I've been here before with my mamma—
We tummed when you ringed the big bell—
And every time I've heard you prayin'
For lets o' sick folks to dit well."

Together we knelt on the stairway
As humbly I asked the great Power
To give back the health to the mother
And banish bereavement's dark hour.
I finished the simple petition
And paused for a moment, and then
A sweet little voice at my elbow
Lisp'd softly and gently, "Amen."

Hand in hand we turned our steps homeward;
The little maid's tongue knew no rest;
She prattled and mimicked and caroled—
The shadow had gone from her breast;
And lo! when we reached the fair dwelling—
The nest of my golden-haired waif—
We found that the dearly-loved mother
Was past the dread crisis and safe.

They listened amazed at my story,
And wept o'er their darling's strange quest,
While the arms of the pale, loving mother
Drew the brave little head to her breast;
With eyes that were brimming and grateful
They thanked me again and again;
Yet I know in my heart that the blessing
Was won by that gentle "Amen."

WHAT SHE COULD DO!

Susan Bolles was the plain, quiet sister of a beautiful, brilliant girl.

At school, Lena, at the head of the class, rattled over French verbs or Roman history which she had committed to memory in an hour, while Susan had pored over them in vain. It is true that Lena forgot her lessons as quickly as she learned them, but she had a faculty of displaying every scrap of knowledge in a way which won her notice and applause.

The whole school regarded her as a genius, and was proud of her poems and essays. She was the coming George Eliot, or Tennyson, they boasted. They were not aware, what was nevertheless the fact, that there was a close resemblance in the ideas and words to those of the last book which she had read.

Susan also at first laboured over poems and stories of Italian brigands, but failed utterly, and finally acquiesced in the opinion of the school-girls that she was a dunce. "Susan," said her teacher, "is no linguist, no musician, no mathematician. It is difficult to determine in what her talent lies."

But Susan's keenness of observation and her warm heart made her a helpful child. It was Susan who saw that her father's gloves needed mending, and who darned them so neatly; it was Susan only who knew how to make dry crisp toast for her mother when she was ill; it was Susan who handled the baby more skilfully and tenderly than anybody else. No scrap of knowledge about the ordinary affairs of life was too trifling for her to learn.

"Susan," said Lena, contemptuously, "will be an admirable cook, seamstress and nurse." She felt that she herself was born for something higher. But when one of the school girls cut an artery one day, it was Susan who quietly made a tourniquet, and stopped the bleeding until the doctor came.

"You have saved her life, child," he said. "Where did you learn to do it?"

"I saw it in a book," she said, modestly. She pored over books which taught the care of the house, children, or the sick. These things she could remember. "I am a dunce, but I may be of some little use," she thought.

As time passed, her quick observation, her tact and kindly sympathy made Susan a practical, useful woman, and gave her a charm of manner which gathered about her hosts of friends. Lena was always showy, superficial and helpless. As she grew older she missed the applause which had followed her in youth, and grew bitter and ill-tempered.

We give this sketch of two real characters for the benefit of girl readers, who, because they have mediocre abilities as scholars, begin to fear that they have but a low, mean part to play in life.

The alert, tender, domestic woman, full of the homely wisdom which enables her to be helpful to the bodies and souls of all who come near her, is one of the most useful of God's ministers in the world.

SEARCH THE SCRIPTURES.

The Bible is the most wonderful book in the world. It is God's book, for He told good men what to write in it. It tells us about God—what He is, and what He loves, and what He hates.

It tells us how to live so as to please God. If you want to please Him and be saved you must study the Bible.

It was Jesus who said, "Search the Scriptures." He did not say "read," but "search" the Scriptures. To "search" means to read slowly and carefully, to think about the words.

It means that we should study all parts of the Bible, because in all parts of it there are good words.

We should search the Bible as men search in the mines for gold, looking even for the little shining grains.

We ought to read a portion of it every day—not on Sabbath only, but every day of the week.

The best time to read it is early in the morning, at the beginning of the day, and then again in the evening.

Read a chapter at a time, or, if you cannot read so much, read a few verses.

When you read the Bible offer a little whisper of prayer to God to make it plain to you.

Read slowly, thinking about each word till you know what it means.

Ask yourself what each verse has to say to you—what duty it tells you to do, what beauty of conduct or temper it shows you for a copy.

Resolve to try to do or be what the Bible says God wants you to do or be.

After you read the Bible kneel down and pray God to help you to do what he has told you in His book to do.

Often during the day think of what you have read in the morning, and keep it in your heart.

Every young person should memorize that is "learn by heart"—many passages of the Bible.

If you learn chapters or verses now in this way, you will always remember them, and they will do you good all your life.

The writer of one of the Psalms said that he hid the Word of God in his heart that he might not sin.

A lady opened a drawer full of garments, and a strong odour filled the whole drawer. A little grain of musk hid in the corner had gone through every garment.

Get God's Word hid in your heart, and it will fill all your life and change it all into good and beautiful ways.

"Search the Scriptures."

GOD'S PATERNAL CARE.

In front of a window where I worked last summer was a butternut tree. A humming bird built her nest on a limb that grew near the window, and we had an opportunity to watch her closely, as we could look right into the nest from the window. One day there was a very heavy shower coming up, and we thought we would see if she covered her young during the storm; but when the first drops fell she came and took in her bill one of the three large leaves growing close to the nest, and laid this leaf over so it completely covered the nest. Then she flew away. On looking at the leaf we found a hole in it; and in the side of the nest was a small stick that the leaf was fastened to or hooked on. After the storm was over the old bird came back and unhooked the leaf, and the nest was perfectly dry.

A SERMON ON PLAY.

Now that we are in the midst of the bright vacation-days, it may do us all good to read these helpful words which are quoted by an exchange from a sermon written by a wise and good man on the subject of play and its use. He says:

"Play is neither idleness nor folly. It is one of the many good things which have come into your life from Heaven. It is a gift from God; it is one of his wonderful works. When He made the beautiful earth and the sky, and the body and soul of man, he made the happy play of childhood. It is a part of your life as truly as prayer is, as truly as the soul itself is; and it is a part of the life of children all the world over. If it were possible to journey with the sunlight and see all that it sees, and go round and round the globe with it, we would everywhere see children at play.

"Now, the first thing I want you to see is, that this playing of you boys and girls in the streets or anywhere else is a pleasure to God. He is a God so kind and loving that he delights in everything innocent that is a delight to you. Just as He delights in the songs of birds and the colour and fragrance of flowers, He delights in the play of childhood. It was because He was thinking of it as a pleasure that he sent Zechariah to tell the builders of Jerusalem the good news that children would soon be playing in the streets.

"I know a poet who made a song on the happiness of poor children at their first day of play in spring. All the winter they were shut up in their homes for want of shoes, but now the winter was past and the sun shining and the air warm; and 'the bairnies,' barefooted and happy, 'went out on the pavement again.'

Their wee shoeless feet have forgotten their pain,
As they walk in the sun on the pavement again.

"Something like this must be the joy of God as he looks down on the same sight.

"God has made play a part of your life because he wants you to be strong. He has work waiting in the years to come for every boy and girl on the earth, and, although it is not all the same kind of work, all of it is work which will want strength for its doing; therefore He will not always have you at tasks. He has divided the time for tasks with the time for play. He will have you out in the open air. By your games He will have your body in endless motion. You shall run and not be weary; you shall leap and dance and race and climb, so that every part of you may be made strong for the work that lies before you in life.

"For another thing, God wants you to have a happy gateway into life. Nobody can tell beforehand whether your after-life will be happy. But God in his love has secured that the time of play shall be happy. In games you are joined together just as we who are old are in our toils. The playground is a little world. You cannot have any pleasure in any of its games unless you try to have the others playing with you as happy as yourself. To be unkind, unjust, unfair, or ungenerous in a game is to spoil it or bring it to an end.

"Surely this is a new, rich addition to our knowledge of God, when we discover that the same kind Father who gave His Son to die for us, that he might deliver us from sin and death, made the joy and play of boys and girls in the streets and in the house. May you carry something of the joy of it all through life with you, and may you remember that God has been so good to you that He has set your life between two worlds of joy—the world of your happy childhood and the world that awaits you in Heaven!"

NEVER FORGET ANYTHING.

Charge your mind with your duty. That is largely the true definition of faithfulness. But memory and mistakes are used as apologies a great deal oftener than necessary. A boy beginning business life will generally lose his place who pleads such an excuse more than once or twice.

A successful business man says there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely, "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it; what shall I do then?"

The answer was, with the utmost emphasis, "You must not lose it."

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for any such occurrence. You must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there and made it stay.

SISTER DORA.

Some time ago a statue was raised in the town of Walsall, in the Black Country, the first ever erected in England to a woman with the exception of Queen Anne and Queen Victoria.

A singular story lies behind this event. Walsall, a large manufacturing town, was filled, twenty years ago, with a rough, drunken community of labouring people. The drainage and streets were in a deplorable condition, and every year small-pox and low fever raged unchecked.

In 1864 Dorothy Pattison, better known as "Sister Dora," went to Walsall during a fearful outbreak of smallpox, nursed the sick and dying, and even with her own hands laid out and buried the dead when no man would dare to perform the last friendly office. So violent was the antipathy to the gray gown of the sister, that she was stoned and driven through the streets of Walsall with vile obscenity and abuse.

Once a stone thrown by a boy cut her in the forehead and felled her to the earth. She went on with her work quietly, but with indomitable resolution, treating her rough enemies, when they became her patients, with infinite tenderness, mixed with a shrewd, joking humour, which caught their fancy. One of the very men who had stoned her was brought in, crushed almost beyond recognition in a coal-pit, for her to nurse. He became her most devoted friend.

Slowly she won over the multitudes of ruffianly men and women. She became "Our Sister Dora" to the ignorant, faithful souls.

On one occasion, when the hospital was filled with cases of virulent smallpox, she closed the doors to prevent the spread of infection, and with one man's help nursed, cooked, washed and scrubbed for them all. One patient, when in the last agony, raised himself with a terrible effort, and cried out, "Kiss me once, sister, before I die!" which she did instantly.

When she fell a victim to her work at last, the people mourned for her as if each man had lost his nearest friend. One of the eighteen labouring men who carried her to the grave, said:

"We want her cut in marble, with her cap an' goon and blessed face. It's not that we'll forget her; no danger o' that; but we want her to be there so that when strangers come and see her standing up there, they'll say, 'Who's that?' An' we'll say, 'Who's that? That's our Sister Dora.'"

The statue just erected was built by countless small contributions from the poor, and stands in the very square where she was stoned, to show one triumph of pure womanly goodness in the world.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 24th, 1889.

THE *Christian Guardian* says

There is no doubt that the anti-Jesuit agitation has greatly strengthened Orangism, and if the members of the Order rise above all political partizanship in future, their influence will be greatly increased.

And supposing they don't rise above all political partizanship, but fall back into the party ranks and vote the party ticket as formerly, what effect will the agitation have upon the Order?

THE *Christian-at-Work* is of the opinion that the writings of Hæckel, Strauss, Bauer, Renan and Volkmar do incalculable evil in the way of keeping churches empty. We don't know how it may be on the other side, but over here in Canada whiskey and late shopping on Saturday night keep several thousands out of church for every one that is kept at home by the distinguished writers named. We doubt very much if there are a dozen copies of the works of these sceptics in Ontario outside of ministers' and public libraries. But there are thousands of men in Ontario that never darken a church door. Not one in a thousand of them ever heard of Hæckel, or Strauss, or Bauer, or Renan, or Volkmar. For anything they know these men may be members of the United States Congress.

AN Episcopal journal complains that there is no provision in the Prayer Book for calamities like the Johnstown disaster:

Many a parish priest searched in vain for some form of words suitable for the occasion, and adequate to express the feeling of himself and congregation. There is absolutely nothing in the book which answers for such a time and circumstance as this, when it is most fitting that with the people's offerings should go their prayers. We commend this matter to the attention of our Liturgical Committee, and trust that they will formulate a prayer for special and sudden afflictions.

The Liturgical Committee will have its hands full if it tries to formulate a prayer for every kind of disaster. Railroad accidents, dynamite explosions, shipwrecks, fires and floods are alarmingly frequent in these days. How would it do for the "parish priest" to try to offer suitable petitions when a disaster occurs without any aid from a Liturgical Committee?

IS there much difference between the taste that reads with interest the details of the fight between the "anthropoid brutes" in Mississippi, and the taste that gloats over a church quarrel or clerical scandal? If there is we should like to see some person point it out. Is the reporter who hangs around a room trying to get the unsavoury details of a "church row" for his readers doing work much different from that done by the reporters who followed up the sluggers so that they might be able to tell their waiting readers how the "anthropoid brutes" battered each other? It seems to us that the work is substantially the same, and is done for exactly the same purpose—to get people the kind of reading matter they want. There is something very inconsistent in the conduct of the man who holds up his hands in affected horror at the Sullivan-Kilrain fight and then reads without any regret about a church quarrel, or perhaps raises one. A war of words may be a worse thing morally than a fistic encounter. If Sullivan and Kilrain had killed each other the world would have gained by the transaction. Nothing better than brutality can be expected from such creatures. Their taste is the most natural thing imaginable. But a man who calls himself a Christian should have a taste that makes him deplore strife of any kind.

A SABBATH School Convention that met at Portage la Prairie the other day felt called upon to censure the press for giving so much space to the fight that recently took place near New Orleans. The *Manitoba Free Press*, while deeply regretting that it is necessary to publish such matter, stoutly defends itself on business grounds. Our contemporary declares that it gave much more space, at a much greater expense, to the proceedings of the Convention than to the fight, but that three persons wanted to read about the fight for every one that wanted to read about the Convention. Exactly so. People want to read about crimes, scandals and pugilistic encounters, and newspapers supply them with the filth because printing filth always pays. The *Free Press* says it could not live a week on Sabbath School support, but could make money on "sports" because in its constituency the votaries of "sports" "are far more numerous and much more liberal as patrons." We have heard of people "stopping their paper" for an almost infinite variety of reasons, many of which were highly credible to the paper, but we have yet to hear of one man who stopped his paper because it published too much matter about crimes and sports, or too many columns of base-ball drivel—drivel that would be considered senseless by the inmates of an idiot asylum.

THE General Assembly of the American Presbyterian Church at its late meeting instructed its Clerk to inform the President of the United States that it views with horror the slave traffic at present carried on in Africa and to ask him if the government of the United States cannot co-operate with European powers in stamping out the infamous business. The trade as it exists is thus described by the *New York Evangelist*:

This horrible trade extends over an African area of 3,000 miles in length and about 1,000 miles in breadth—an area extending from Morocco in the north to the borders of the British colonies in the south, and covering the whole of Central Africa. Its barbarities were never so horribly and infamously cruel. Enslaving every year not less than 400,000 negroes, and destroying in the capture of these and on the long marches to the markets, at least one and a half million more, the infamous traffic has depopulated the once prosperous and flourishing regions of Central Africa and converted them into deserts, and its work has never been prosecuted with the vigour and cruelty that it is to day, aided as it is by adulterated and poisonous liquors, gunpowder, and by vices unknown to the negro population until they are taught by outsiders.

With thousands of men in Canada, the United States, Scotland, England and every Christian country who never darken a church door; with thousands falling victims to intemperance; with untold millions of heathen who have never heard of the Gospel, and a slave trade that destroys two millions of human beings every year does it seem wise for Presbyterian Churches to spend much time and labour on revising Standards that have stood the test of 250 years? Is there not more urgent work?

THE veteran editor of the *Interior* says he keeps himself young and happy in this way:

A happy life is to be had by making rational enjoyment one of the objects of life. And that is not in money-getting. It is not in fashion or display. It is in trying to make one's self and others happy. I go fishing and camping and strolling and do not care a continental either for wealth, or for wealthy people because they are wealthy. I wear loose and comfortable clothes, take plenty of exercise, refuse to let my mind dwell on unpleasant things, never worry about lost opportunities or money losses, keep out of the way of cranks and quarrelsome people, and try to see the bright or the humorous side of things, cultivate love for my kindred, and crack my little chestnut of a joke. I never read any of the crimes or scandal columns of the dailies, choose cheerful books, and get out of the way of whiners and growlers and scandal-mongers. One can have a happy life—happy as the day is long, by making happiness one of the main purposes of living. The foundation of this is good health—and anybody can have good health by starting out in time for it. It is to be had by the moderate eating of simple and wholesome food, which soon becomes a luxury to the palate, a clean skin, out-door exercise every day, without regard to the weather, except in the way of warm and dry clothing; keeping the mind cheerful; keeping the heart kindly; avoiding anxiety and longing about business affairs; contentment with one's lot.

That is all very well, but the happy old man forgets to say that in order to get away from whiners, growlers, scandal-mongers, cranks and quarrelsome people, he has to travel several hundred miles north of Chicago, and camp out on an island where nobody lives but himself. Still there is a great deal that is worth thinking about in this recipe for keeping young and happy. We ask the special attention of our readers to that line about reading the crimes and scandals of the daily newspapers. There is a grave reason to doubt whether any mind can be kept happy and clean that is dosed every morning with the filth that passes for news in these days.

THE SUNDAY SCHOOL CONVENTION.

AS yet only meagre accounts of the great Sunday School Convention held in London have been received on this side the Atlantic. The British newspapers, for reasons best known to themselves, do not devote much space to gatherings of this kind, their enterprise takes a different direction. It was remarked at the time of the Missionary Convention and the meeting of the Presbyterian Alliance, that the London dailies almost ignored these most important representative gatherings. Sporting events can command a measure of journalistic attention denied to movements that are eminently fitted to advance the highest interests of mankind. Why such should be the case it is difficult to explain.

Such assemblages are signs of the times. Their frequent recurrence is an evidence of the fact that the union of Christian effort is gaining ground rapidly. Geographical and national boundary lines are no longer the barriers they have been in the past. Christians of different race, language and creed are finding out that they have a common bond of union, and that co-operation in common Christian work serves to bring out more clearly the unity of the Christian faith that underlies all accidental differences. Apart from the immediate and important practical benefits derived from these conventions—the study of the best methods, the light cast on them by workers of eminence and lengthened experience, the encouragement and enthusiasm that common sympathies bring out—there is produced in the minds of all present a deepened conviction that practical and helpful Christian work affords to many minds one of the most valuable solvents of doubts and difficulties that perplex not a few who are content with the position of mere onlookers. Active effort in seeking to raise others and to commend the Gospel of Christ to them is a more healthful occupation spiritually than an indolent brooding over the mysteries and perplexities of life can possibly be. These assemblages of Christian workers from time to time, afford an excellent comment on our Lord's saying, "If any man will do His will, he shall know of the doctrine, whether it be of God."

The delegates appointed to attend the convention numbered about one thousand. Australia, New Zealand, Italy, Sweden, Germany, France, India and China were represented. Half the number of delegates belonged to Great Britain, the United States sent nearly three hundred, and Canada had forty representatives. The *Bothnia* carried two hundred and thirty-two of the members of the American delegation, of whom forty-one were Presbyterian, fifty seven Methodist, forty-five Congregationalist, seventy-two Baptist, and seventeen belonging to other denominations. When these arrived at Queenstown, there was a letter of welcome from Mr Spurgeon awaiting them, in which, among other things, he said: "Sunday-School work is the hope of London, and so I think it must be of every place." The delegates were most cordially welcomed and entertained by hospitable Londoners. The Mayor of the City and Lord Kinnaird embraced the opportunity of saying a few encouraging words to the assembled Sabbath School workers.

At the opening session in Memorial Hall, Farringdon Street, Lord Kinnaird presided and delivered the address of welcome. Among those who spoke in response were Drs. John Hall and Theodore Cuyler, Count Bernstorff, Berlin, and Mr. King, Q.C., Nova Scotia. In replying for the United States, Dr. Cuyler referred to the important questions pressing themselves on the earnest attention of all thoughtful Christians. He asked: "Who shall have the great cities: Christ or Satan? The Christian who shut his eyes to the tremendous perils of the hour was a fool, while the Christian that was unwilling to face them on behalf of his Master was a coward." By saving the children the world could be saved. He expressed the opinion that it would be an excellent thing if American dash could be associated with English system. This he illustrated by saying that when a movement was begun in America the motto was "Go a-head," while the English watchword was "All right." "America's go a-head and England's all right would give them a principle with which to conquer the world for Christ."

As a fine illustration of the unifying influence of association in Christian work, an incident that occurred at this meeting might be mentioned. There is, of course, such a thing as speaking for effect, and making scenic displays for the same reason. It is just possible that the incident referred to may be attributable to momentary impulse, but the impulse was certainly a good one as well as significant. Among those who responded to the addresses of welcome were Count Bernstorff, of Berlin, and M.

Sautier, a Frenchman. While the former was beginning his speech, the thought occurred to the chairman that it would be a good thing if these representatives of antagonistic nationalities should make a demonstration of their personal friendliness. He threw out the suggestion, with which the Teuton and the Gaul readily fell in. It is true they did not fall on each other's neck, but they shook hands cordially and the audience signified their pleasure by an enthusiastic outburst of applause.

On settling down to work, the convention met in the City Temple, which Dr. Parker and his people had freely placed at their disposal, and the first topic that engaged their attention was "Organized Sunday School Work." From papers read and subsequent discussions it comes out distinctly that the Sabbath school organization has been a progressive work. It has gone on year by year steadily increasing till now it occupies a higher and more important place than ever before. Five years after Robert Raikes had started the first Sunday school in Gloucester there were 250,000 scholars in England and Wales. In England and the Principality they now numbered 5,733,000, and in the United Kingdom the number was 6,695,399, a million more than are in attendance on day schools. In the United States the numbers given were 101,824 schools; 8,345,431 scholars, and 1,100,104 teachers. The Dominion of Canada returns 6,636 schools; 467,292 scholars, and 55,050 teachers. In India there are 217,000 pupils in missionary day schools and 100,000 in Sunday schools.

The International Lesson scheme came under discussion at the convention. While its obvious advantages were fully recognized it did not escape some animadversion. Dr. Munro Gibson gave voice to some of the objections which are occasionally urged against a uniform plan. There were some who did not see any important end served by having a uniform lesson plan. They see in it only a sacrifice of utility to mere sentiment. Nevertheless it would require strong arguments indeed to persuade the Christian workers of all lands to induce them to snap the chain that binds all Christendom together in a common work of faith and labour of love. When fuller and more complete accounts are received there will doubtless be interesting and valuable hints for all interested in one of the most important and hopeful departments of effort in which the Christian Church is engaged.

THE WESTMINSTER CONFSSION.

IN the two larger of the Scottish Presbyterian Churches at the present moment revision of the doctrinal Standards is a live question. The United Presbyterian Church is mainly exempt from the discussion for the reason that a few years ago it adopted a statement declaratory of the sense in which this venerable document is to be accepted by the people of this generation. The adoption of this declaratory statement has not so far as is apparent been productive of evil effects in that branch of the Presbyterian family. There has been no diminution of its active work in which it is engaged. Its Foreign Mission operations are prosecuted with undiminished earnestness and liberality. The relaxation which the consciences of many demanded has given rise to no erroneous teaching so far at least as the people are aware. There are no distractions occasioned by heated discussions over doctrinal questions anywhere discernible. Perhaps after careful effort, protracted inquiry and discussion the adoption of a similar method might be found the best and safest solution of a question that is bound to occupy the attention of Presbyterian Churches throughout the world at no distant date.

The English Presbyterian Church has been for years engaged in the construction of a present day creed which is at last completed. There is no haste in seeking its adoption, though to all appearance the document submitted by the revision committee to the Synod will in due time be accepted by the Church. For the present at least it has been again remitted to Presbyteries for their careful consideration. From the general reception accorded it there is not much likelihood, even after subjection to a renewed critical fire, of any substantial modification of the doctrinal statement drawn up by the committee. Its reception will end controversy and attention will be directed to questions of practical import. Burdened consciences will be relieved and people will be free to engage in various forms of good-doing that will enable them to show their faith by their works.

In the Church of Scotland and in the Free Church the question of revision has more significance and is there of more vital importance than it is elsewhere at present. Theological speculation and discussion of fundamental principles have taken a

deeper hold of the popular mind. In both Churches there have of late years been Broad Church tendencies clearly discernible. The publication of the "Scotch Sermons," as well as other occurrences, indicated a trend of thought that subsequent events showed had numerous sympathizers. The Free Church was stirred a few years ago by the contributions of Dr. Robertson Smith to the latest edition of the "Encyclopaedia Britannica;" as a result of proceedings taken subsequently he felt compelled to resign his chair in the theological college in which he was a most popular and efficient professor. At the time he met with a degree of sympathy that surprised many and after what has recently taken place, so swift has been the progress of opinion, that it has been asserted not without probability that were he to be tried over again by the Free Church General Assembly there would be no occasion for him to relinquish his professorship in a Free Church College. The appointment of Dr. Marcus Dods by so decided a majority to fill the chair in the New College, Edinburgh, left vacant by the death of Professor Smeaton, has shown that the progressive party can command an extensive support throughout the Church. Once the Westminster Standards are thrown into the revision crucible, he would be rash who would presume to predict in what shape they might emerge. So sensible are even some of the most conservative of Free Church theologians that revision of the Standards is inevitable, that they are to be found among its advocates for the reason that stubborn resistance to change would only accelerate the movement and broaden its sweep.

Our brethren in the United States (North) are entering on the question of Confessional Revision, as yet only with what appears to be a languid interest. There is no doubt that as the discussion continues it will become more and more keen, when once the theological giants have buckled on their armour and entered the arena. One of the keenest critics of the doctrinal statement formulated by the committee appointed by the English Presbyterian Church was Dr. Warfield, Professor of Didactic and Polemic Theology in Princeton Seminary. He not only teaches polemics, but is himself a keen and skilled though an eminently fair doctrinal dialectician. He shows in this week's New York *Independent* that in the American Church the desire for revision is not so much spontaneous as it is sympathetic. The movement in the Scottish Churches is the chief stimulant of the revision proposals on this side the Atlantic. He even goes the length of saying:

Instead of being disturbed or infected by the restlessness of these Churches, bound to a Confession that must wound every tender conscience which finds any phraseology in the document to which it can raise any exception, we should pity them as brethren still in durance, and point out to them the safe pathway through which we had escaped more than half a century ago. Certainly, so far as there are those among us who are led to believe that the Confession of Faith needs revision, because all the foreign Churches are more or less restless under their relation to it, the movement is not only not a spontaneous one among us, but even a spurious one.

Dr. Warfield shows that the American Church enjoys much greater liberty than at present possessed by the Scottish Churches. He adds:

The adduction of the example of these foreign Churches—and much more any attempt to imitate it—is, however, the fruit of a misapprehension. Their struggles now are simply efforts to attain some such free and yet safe relation to the Confession of Faith, as the American Church has enjoyed ever since it adapted the Westminster Symbols in 1729. From the very beginning the American Church, which asks of its office-bearers acceptance of the Westminster Standards, only as containing "the system of doctrine" which they believe to be true and scriptural, has possessed all the liberty which the Free and Established Churches of Scotland, for example, are now seeking. Up to to-day those Churches have required confession of sincere belief of the whole doctrine contained in the Confession of Faith . . . to be the truths of God," and the confession of the signers' personal faith.

So far as the movement in the American Church has gone, Dr. Warfield maintains it does not contemplate change of doctrine, and as yet does not even propose change in the statement of doctrine. All that is at present designed is to ascertain whether there is desire for revision and in what that revision should consist. Dr. Warfield maintains that should alterations be decided upon they will be few and unimportant. He holds that "so long as the Church remains as heartily convinced, as she at present undoubtedly is, that that which is known as the Augustinian system of doctrine is the truth of God as delivered through the prophets and apostles, she is without grievance in relation to her Standards." His next point is, "So long as we are Calvinists our whole situation with reference to our creeds is one that is incapable of improvement." Again he says, "So long as we are Calvinists it seems hopeless to dream of improving upon the Westminster Confession in stating the system which we believe."

Another point is, "The historical integrity of so venerable and noble a document will appeal to the Church as worth preserving." The Doctor's last point is that "in learning to appreciate anew, as the year's study will enable it to do, the true breadth and catholicity of the Westminster Confession, the Church is apt to remember, too, its value as a rallying-point for Christian unity." Dr. Warfield succeeds in showing that the preponderance of argument is not entirely on the side of those who plead for revision.

Books and Magazines.

THE Rev. R. F. Burns, D.D., Fort Massey Church Halifax, has made two valuable contributions to current controversial literature. "The Sabbath Question" is treated in a broad and comprehensive spirit, and "The Jesuit Question" is handled in a manner at once forcible and convincing. Dr. Burns is no fierce polemic panting for dialectic victory but a calm, earnest and eloquent reasoner on behalf of the truth.

THE BIBLE DOCTRINE OF INSPIRATION. By Dr. Manly of Louisville Theological Seminary. (New York: A. C. Armstrong & Son.)—Dr. Manly in this little work discusses the subject of inspiration from a biblical standpoint. Having been engaged as a theological teacher in giving instruction on the subject for a quarter of a century, he has examined all sides of the question, resolved neither to cling slavishly to confessional or traditional statements, nor to search for original and startling ideas. His work is written in a clear and lucid style, and forms an admirable handbook for those who may not have leisure or opportunity to study the subject in more elaborate treatises, and who yet desire to get a general and comprehensive view of the subject. In the first part of his work he defines inspiration, and sets forth the various theories that have been held with respect to the subject. In the second and main part of his work he gives direct proofs of inspiration furnished by God's word, and in the third part he answers the objections brought against the doctrine on account of alleged discrepancies and difficulties, as well as on moral, scientific and critical grounds. The writer holds firmly to the orthodox view of the plenary inspiration of Holy Scripture, and his faith is summed up in these three statements: 1. The Bible is truly the word of God, having both infallible truth and divine authority in all that it affirms or enjoins. 2. The Bible is truly the production of men, marked by all the evidences of human authorship as certainly as any other book that was ever written by man. 3. This twofold authorship extends to every part of Scripture, and to the language as well as to the general ideas expressed. The position which he assumes is very much that as in Christ, the Incarnate Word, two whole perfect and entire natures were inseparably joined together in one person, so that He was at once the Son of God, and the Son of man; so, in scripture the two elements co-exist in such fulness that the whole book is God's word, and the whole book is man's word. We are disposed to think that it would have been better if in furnishing proofs of inspiration Dr. Manly had borne this analogy more constantly in mind. Just, as in establishing the divinity of the Incarnate Word, the proofs that have most power to carry conviction to the doubter are those furnished, not merely by express declarations of scripture, but by the unique personality and the supreme excellences of the Saviour himself, and the divine power which He exercises on those who come to Him in faith—so the written word manifests its divine origin most powerfully by what it is in itself, and the mighty transforming power which it exerts over those who come under its influence. The Bible stands alone. There is nothing else like it in all literature. No other book has so touched the human heart, or so affected the character and history of men. The words of scripture are not mere dead letters on a printed page. "They are spirit and they are life." "The law of the Lord is perfect, converting the soul." It is "the power of God into salvation." It is "quick" (i.e. living) "and powerful, and sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit." It is to be regretted also that, in the third part of his work, Dr. Manly could not enter more fully into the consideration of the objections noted. The limits of his work however prevented such exhaustive treatment. We commend the book as a safe guide to those who desire clear solid and scriptural instruction on the subject of inspiration, as well as to those who in these days of unbelief have been led to entertain doubts on the subject.

Choice Literature.

A DESECRATED MEMORY.

A Story in Two Parts.

BY GRACE DENIO LITCHFIELD.

"Never mind," answered Reginald, smiling; "I must have you younger than that or the story won't go down. Why, a woman is already an old maid at twenty-seven. Nobody would believe Lancelot could have fallen in love with you at that age. I'll wager anything that the real Lancelot never guessed you to be half so old, or it would have taken all the romance out of him on the spot."

"Quite right—quite right," interposed Miss Araminta, decisively. "Juliet was but fourteen."

"I have called you Nanette," continued Reginald, still smiling at Miss Ann with condescending exuberance of affection. "Pretty, isn't it? I don't doubt your Lancelot found some such softened pet name for you too. The tender passion is altogether unreconcilable with anything so hideously uncompromising up and down as Ann."

"But I was always called Ann—just Ann," Miss Ann murmured, shrinking back a little. "My parents said there was no more sense in giving a child a nickname, than in calling a table a tub, or a house a horse, and they chose a good easy name for me, so that everybody could spell it. Father's name was Elphalet, and it had gone hard with it. I should not know myself as Nanette."

And she sighed softly to herself, listening with pained attention to the detailed fascinations of this dark-browed, velvet-eyed maiden whom Reginald was so boldly putting in her lawful place. He glanced up once at Miss Araminta.

"I had to make Cousin Ann, dark, you know," he explained, in an easy undertone. "You understand the exigencies of the case. Love follows a natural law of contrasts. I, for instance, when I love, from the very nature of things, can only lose my heart to a blonde—a blonde of the fairest type."

He tossed back his waving black locks with a conceited gesture. Miss Araminta said "Shucks!" but with a strikingly indulgent intonation, and all the other little old ladies, sitting bold-upright in stiff discomfort on the edges of their chairs, with their cloth gaiters tucked up on the rungs, out of the way of any possible damp, smiled knowingly around on each other, as much as to say that this was a subject they could perfectly well understand, even without personal experience of it; and Miss Ann, leaning back more and more out of sight, listened silently while Reginald proceeded with an account of the courtship. It gave her a dull pain at her heart that any one could think she ought to have been so radically different from what she was, before Hiram could have loved her.

So Reginald's story went on to tell how Nanette was suddenly summoned home to her father's deathbed, and how Lancelot, as he lifted the weeping girl into the magnificent equipage that was now to bear her away, had but time to whisper in her ear a promise couched in the utmost eloquence of passion, to the effect that he would follow her to the very ends of the earth, if need be, to win her for his own; and then as she was whirled away, giving him one all-revering look as she went, he retired to pace the secluded avenues of the extensive park wherewith Reginald, in fine disregard of town taxes, had endowed the Prendergast mansion, dwelling with love's enraptured fancy upon the memory of his beloved's graces, and picturing to himself over and again the romantic little sylvan nest in which so fair a flower must dwell, and where, as soon as decency would allow, he should follow to find and claim her.

The scene then changed abruptly from Ithaca to Meadowville, beginning with Lancelot's sensations, when, stepping out of the lumbering old stage, he found himself in the heart of the little village, and walked up its one street to the small, square, log-like house of his beloved. No, surely this was not Meadowville that Reginald was describing now—this dull, dismal, stagnating, hideous little spot, repellantly primitive and out-of-date, bare of all that makes the charm of lesser places, denuded of every grace, every embellishment, every extenuating or palliative accessory! Surely this—this was not Meadowville their dear, quiet, home-like, reposeful Meadowville!

A gasp of astonishment went round the circle. What on earth did Reginald mean?

He looked about him, brightly, quite unconscious of the unresponsiveness of their faces. "My Lancelot is a New Yorker, you know, one of the high-stepping, old Dutch families. One can just fancy how it would strike a swell like that, accustomed to the top-cream in everything, to be suddenly let down without warning into skim-milk Meadowville!"

There was no reply, not even from Miss Araminta. The light had suddenly gone out of every face. Each little old lady sat more painfully erect than ever, with eyes carefully averted from Reginald and her neighbours. Some looked at the trees. Some studied the ground. Others gazed steadily off at the horizon, but no one looked at any one else. Miss Araminta grew a dark rebellious red, but compressed her lips sternly. As critic, was she not bound to disregard the misleading voices of any purely personal emotion?

Reginald, however, was too much absorbed to notice anything unusual in the silence, and he went on to describe Nanette's house as it first struck the lover's bewildered vision, the hopeless commonplaceness of its exterior, the oppressive, annihilating ugliness of the pitiful little parlour into which the lordly young aristocrat, clad like a prince, was ruthlessly ushered by a loud-voiced, coarse-featured, red-armed, familiar-mannered and altogether intolerable waiting-maid. Miss Ann grew gray about the lips as she listened. And now in came Nanette to receive her lover—Nanette in her every-day dress, the low-necked, long-sleeved, sunflower-patterned frock of daguerrotype memory. Was Reginald only portraying what he had seen in the picture, or was he drawing upon his imagination when he told how miraculously the girl's every charm seemed to have vanished in these new and disillusionizing surroundings, and how Lancelot, shocked, dismayed, utterly unprepared for the swift and utter revolution of feeling that swept over him at sight of her, could but stammer out some faint half sentences, which Nanette in her glad security mistook for words he had himself led her to expect, and to which she responded with all the frankness

and fervour of her nature, scarcely waiting till she had heard him through!

Poor old Miss Ann, listening with beating heart and crimson cheeks, could find no word wherewith to interrupt the fluent reader, who, quite lost now in the interest of his tale, had wholly forgotten her and her share in it.

And so the cruel story went on, each syllable a stab in an innocent, faithful old heart, as Reginald told how Lancelot, sick at soul, and anxious only to get away from this unbearable place, and think out some plan of escape from the predicament in which his own precipitancy had placed him, tore himself from his newly-betrothed, under pretence of catching a train at Newtown, although he well knew that this did not start till late that night, and that he would have had several hours to spare with her had he so desired.

Poor, poor old Miss Ann! Somehow she felt herself completely back in the story again as Reginald went on describing the happy young girl left standing on the ugly, shelterless platform of the inn, watching her lover away. Yes, she had felt just as radiantly and unsuspectingly happy, just as confident of their mutual blessedness, just as free from all possible doubt and fear as was this little, dark-eyed Nanette. And that note that Hiram had sent her back by the stage-driver—her one love relic—that note of scant words, but of such intense, suppressed passion—no Reginald had not forgotten that either; but how differently this one sounded—so halting, so half-expressed, so constrained, so unlike what it should have been!

She gave a quick, gulping sound that might have been a sob, and drew altogether back behind the circle of her friends. Oh, what were they all thinking of her now, they among whom she had been accounted as a very queen of heroines for so many, many years! Could they believe that this had indeed been her shameful lot? that Hiram, all through those hours of waiting in Newtown, had walked up and down the cheerless station, pondering how he might best free himself from this humiliating entanglement with a girl whom he no longer loved! Yet how plausible, how natural it all sounded!

Now Reginald had his hero safely on the train. Now he was speeding fast, fast away from her through the darkness, his faithless heart lightening with every tation passed. And now—ah now! came the shock, the crash, the awful, agonizing moment of the collision. Miss Ann forgot that Reginald had not been an actual eye-witness of it all, as his pitiless words retailed one horror of it after another with minute ecstatic relish, reveling in every ghastly and blood-curdling possibility of the scene. She put her hands up over her ears with a moan, then tore them down again to listen, not to lose one word. Those poor, mangled, unrecognizable bodies—no Doré could have pictured them more vividly with his pencil than did Reginald with his pen. Miss Ann shuddered from head to foot. Was he going to tell which one of them was Hiram, and in which corner of the nameless grave her dead lover actually lay? She could forgive him much—much—if but he would do that! But no, Hiram—oh, was it possible?—Reginald was telling them that Hiram—Lancelot—was not harmed at all—that he had not so much as a bruise on face or figure—that he stood up, safe, sound, handsome as ever amid the general ruin, and looked about him at it all. But oh, what—what was he saying now? That a wicked—a demoniacal thought seized him as he stood there in the midst of the dead and dying—a way to turn the very horrors before him to his own personal advantage—that with one swift, exultant look at those unfortunates in whose mangled forms not even love's quick eye could ever again distinguish a familiar feature, he flung down his portmanteau there beside them in the very heart of the wreckage, and, turning, plunged away into the screening darkness of the night without a word or sign to any, hurrying on, on, on, all the long night through, until he came at last, afoot, to some far-off wayside station, and there, with a satanic smile to himself, once more took a train for New York City.

Miss Ann lifted her head with a stifled cry and stared at Reginald with wide-open, amazed eyes. What could he have meant! She could not trust her ears. Did he really say that? Yes. He said that as the days wore by, bringing no further news, no single message, no tiniest word from him, poor little heart-broken Nanette, all alone in her dreary wee parlour, sat white and rigid on the unaccommodating, slippery, unsympathetic horse-hair sofa, telling herself with great, tearful sobs that her beautiful lover was dead, and that he might never, never, never come back to her again. And all the time, while she was calling on God and all heaven to help her to bear the agony of it, Lancelot Stuyvesant, unscathed and free, safe-hidden in that mysterious New York, that to poor ignorant little Nanette in Meadowville was as hopelessly remote as St. Petersburg or Manila, was the gay, petted leader of many a bright midnight ball, wooing and winning and betrothing himself again and again ere many more weeks had passed to some fairer and happier and less unsuited belle.

There was a pause as Reginald folded his manuscript and laid it down, looking triumphantly around upon his hearers, who, with one accord decorously waited for Miss Araminta to speak, looking dubiously at each other with very mixed feelings. Miss Araminta felt the full solemnity of the occasion, and after a moment's further struggle she rose to meet it. She had succeeded in thrusting self quite aside. She was first and foremost the critic—only secondarily an inhabitant of outraged Meadowville. She could be just, even though she was a woman.

"Reginald Paine," she said, with intense gravity, giving every syllable its full judicial weight, "posterity will have but one verdict upon your story. It will be called an unparalleled stroke of genius. Simply that. An unparalleled stroke of genius."

But before Reginald had time to do more than make her a splendid acquiescent bow, while the rest immediately took up Miss Araminta's words and rang a sort of anthem out of them, there came an unlooked-for interruption from Ann. She had left her seat and stood before Reginald, her cheeks dyed with scarlet, unbearable shame, her gray eyes kindled to anger, her whole frame trembling visibly like a leaf in an autumnal gale.

"How dared you, Regie—oh, how dared you!" she cried, hoarsely. "You know it was not—oh, it could not have been so! He died! Hiram died! He was killed that night in that collision! Oh, there was not any doubt—not any!—not any! There were ten people killed, and he was one of the ten—one of those who could not be recognized, or he would have come back to me, oh he would, he would have come back! For he loved me—he did love me—he loved me with

all his heart, and I know it was not as you have said! Oh, never, never! You did not know him, Regie! it could never, never have been as you said, for he loved me with all his heart!"

"Oh, but dear Cousin Ann," returned Reginald brightly, not a little surprised at her outburst, yet secretly gratified by it as a testimony of his skill; "you know I am only saying what might have been, that is all. A writer must show some imagination, some invention, you know. He cannot present just bare, every-day facts. Of course I am not saying that it was all really so, only that it could have been so. Don't feel so distressed. Don't look at me like that! Why I had to make a story out of it—you told me I might—and it was no story at all just as you told it to me."

Miss Ann stood motionless, looking at him with straining gaze and quivering lips; then her look passed from him round the circle of startled dames, mutely appealing, questioning, imploring, expostulating with each in turn in rapid, passionate succession, and then, putting out her hands before her to ward them all off from her, she turned and went down over the uneven broken hill with hurrying, stumbling feet, and blindly found her way out of the place, and along the rough walk to her own fence, her own gate, her own porch, her own dingy, worn-out, old-fashioned, ugly little parlour, and shut and locked the door behind her, and stood looking around it with eyes full of a new and terrible doubt. This room had been a very holy of holies to her ever since that day when within it the only words of love that she had ever heard, had breathed their consecration upon her life; and it was there, by that great high-backed arm-chair, as she sat listening to him so shame-facedly, so rapturously, so silently, that he had suddenly snatched her up out of it to his heart, and kissed her with a kiss that had lain warm on her lips ever since as the seal of an eternal pledge. She had not told Reginald of that kiss. She could not. That was something between her and her love alone. No one but God might know of that.

And there she fell down by the big, awkward, uncouth old chair, and laid her arms across it, and bent her poor gray old head upon them, and rocked to and fro and moaned. At one careless blow Reginald had spoiled all her sweet, sad past forever. Over the one lovely memory of her life he had flung the poison of a horrible suspicion. He had stolen into the temple of her heart to rob its altar of the object of her secret worship, and hold it up before the world as a thing of shame and scorn. Whether it was so, or whether it was not so, who could ever tell her now? Even could she know that her young lover had really died on that fatal July night so long ago, who could assure her now, even so, that he had died in changeless faithfulness to her, his love unstained by any of those unknighly thoughts of Reginald's tale? No, she would not—she would not doubt him! And yet it might—oh it might all have been just as Reginald had said. And now she could never know. Reginald's unparalleled stroke of genius had planted a life-long thorn in her very heart of hearts.

THE END.

THUNDER.

How silence grasps the warm and pulsing air!
Silence, which takes the blackbird by the throat,
And stays the throbbing of each warbled note,
Now stills the new-born leaves, which, trembling there,
Hang motionless; as suddenly appear
Huge crawling clouds, like castles set afloat,
With frowning battlements and liquid moat,
Lit by lithe lightning's eager flame and flare.
Then springs to sudden birth with sullen roar
The wild storm-king, full-armed and fiercely strong;
And, echoing round the hill tops o'er and o'er,
His war cry sounds which Echo doth prolong,
Till through the storm-rent space the sad rains pour,
The sun gleams forth, and earth is filled with song.
London World.

THE CURFEW TOWER, WINDSOR.

Quaint old Curfew tower! The very name calls up visions of William the Conqueror, and of the days when the poor Saxon churls withered under the heel of the Norman barons. Surely this is one of the most interesting features of Windsor, and yet the ordinary tourist wholly ignores it, not condescending to visit it or say anything about it. I have often wondered when reading accounts of Windsor Castle, why it is so seldom that any mention is made of this curious old tower. Why is it that one of the most interesting features of the place is so often passed unnoticed? Indeed, the day we were there the *genius loci*, the keeper of the tower, exclaimed at our appearance, saying we were the first visitors he had had for a month, adding, sadly, that "tourists seldom came to visit his old tower." I have ventured, therefore, to write a few words about that portion of the place and of our day at Windsor for the sake of the Curfew tower and all its interesting associations, not forgetting to include the loquacious belfry keeper among the list of attractions.

It will be quite unnecessary for me to go over in detail the first part of our day's sight-seeing. Windsor Castle and most of its surroundings are so much and so often written about that the subject is well nigh worn threadbare. Suffice it to say that we really saw the whole place thoroughly, for had we not come from far off lands to see all that was to be seen? The party consisted of a pretty bright young Russian girl and two Canadian maidens, all full of life, spirits and energy, and not likely to leave any stone unturned, where there was so much that was fraught with interest. We explored every nook, walked "in and out and all about," till at last turning to our guide book for a hint where to seek "fresh woods and pastures new," we read the following sentence, which we had overlooked before: "Curfew Tower to be seen any day on applying to the Belfry Keeper of the Tower." Then a little further on: "The Curfew Tower, the oldest

part of the castle, stands near the centre of the Horseshoe cloisters. It contains a peal of eight bells, the chimes of which play every three hours, at three, six, nine and twelve o'clock. The tower, with its interesting crypt or dungeon, can be inspected on applying to the Belfry Keeper, who lives in the Tower." Evidently these sentences do not, as a rule, strike the everyday tourist as anything interesting or likely to lead to anything worth seeing. For of the crowds who had surrounded us at every other part of the castle none were to be seen wending their way in the direction indicated. However, when Canadians and Russians go sight-seeing, they are bound to see all or perish in the attempt. So we turned our steps to the Horseshoe Cloisters, and presently found ourselves in a quiet and pretty green quadrangle, surrounded by low picturesque red houses with latticed windows. A noticeable hush was all around, a relief after the buzz and hum by which we had been somewhat overwhelmed during the previous part of the day. On the broad verandah which ran in front of these houses we saw an elderly gentleman sitting at ease in his armchair reading and smoking. He looked surprised at our advent, but in answer to our apologies for having taken the wrong road, and thus trespassed on his domain, politely showed us the narrow path way which led us in the right direction. And now we stand in front of the Curfew Tower. No one is in sight. We climb the stone steps that lead up to the entrance, and find ourselves in a sort of hall, with doors on either side and some very dilapidated ladder-like stairs before us that seem to stretch up into the roof. We hear voices above, but wait patiently; presently an old man comes slowly down the stairs. Such an old man: slight, short, white-haired and bright-faced. His stoop, the too-usual attendant on age, made him look shorter than he really was. His attire was not striking: no fine uniform nor gorgeous livery.

His oft-washed blueshirt, open loose collar, and well-worn grey trousers did not make him look much like one of the retainers of the Queen of England. Yet this was the keeper of the Belfry. We said we wanted to find the keeper of the Tower and to be shown over the place. "I am he," said he cheerfully, "I'm the keeper, and I'll show you all over in a minute or two, but there is a young officer up there now, with a friend, just wait till they are gone, and I'll show you everything. He often comes to see the old place, but he is going soon. Come and sit in my little room for a minute," and he opened the door to the left and ushered us into a tiny apartment. "What a dear quaint room, and how tiny!" we exclaimed. "Yes," said he proudly, "it's mine: here I have lived for over fifty years, here I was when King William was on the throne, here I was when he died, and here I am still, and I always take care of my own rooms myself," he added, triumphantly, as though the labour of looking after these apartments would require the strength of a Hercules.

We chatted away and looked at all his curiosities, pictures, etc., and found him so merry and the repose so agreeable, that we were quite sorry when we heard the young men come down the stairs and call "John," no doubt to give him a parting tip. "Yes," said he, coming back and resuming his conversation, "I'm old John Halliday and here I've been for more than fifty years, and now if you will come I'll show the old place," and, with his stick in hand, he started in front of us, up the steep stairway, pausing half way up to warn us that one step was very long, another very short, and that a person might easily fall if not accustomed to the queer uneven way. At the first landing we found ourselves in a large room, the whole size of the Tower, lighted by those slits in the wall that were in vogue in olden days and took the place of our modern windows. These ruin-framed peeps at the outer world always delight me, and I go from one to another and take in the different views as if I were in a gallery of *chefs d'œuvre*. At one of these windows stands an old cannon, a curious looking implement of war, captured by Cromwell and placed there by him to help to guard the Tower from its rightful owners. There is also a very old clock, with a long inscription underneath it giving its history, which is most interesting. I wished to copy this to keep as a memento of the place; but time will not stand still even for such a purpose as this, and perforce I give it up. As old John was impatient for us to climb higher, we hastened after him to the top of the Tower. Here he had many anecdotes to relate, and as we stood on the roof and looked down on the narrow streets of Windsor, he told how once, when Henry VIII. was king, a butcher had his stall "just down there," pointing to the buildings below us, and the poor man, too outspoken for the times he lived in or his own safety, was heard declaiming against the king for marrying Anne Boleyn. He was seized, condemned to death and lodged up in this part of the Tower; and our guide showed us a little alcove where he was chained fast to the stone wall. A young nobleman determined to save him from his impending fate, and managed to elude the jailers and get in through a trap door, which the guide showed us; before however he could accomplish his humane purpose, the king appeared on the scene, and the young lord only saved his own life, by disappearing through the trap door, and leaving his humble friend to his fate. The butcher was ultimately hung, and our old friend showed us where the king and queen are said to have stood and watched the murder from one of the other towers. So graphic was old Halliday's description that we almost feared if we turned round, we should see the form of the wretched man dangling from the parapet. With the grim cruelty of the times they hung him from the side of the wall that overlooked his own little home, to add, if pos-

sible, one more touch of bitterness to his end. Looking down from the spot on the busy, bright street below, it is hard to realize that not so long ago such things could be. Truly "Man's inhumanity to man, makes countless thousands mourn." When we left the upper part of the Tower and were led down underneath to the crypt or dungeon, then indeed we felt more inclined to wonder that the earth did not open and swallow up the perpetrators of the cruelties we heard about.

When man first pent his fellow-men
Like brutes within an iron den.

We saw little tiny niches in the wall, with hardly room to kneel in, where the condemned criminals spent the last sad night of their lives. There was the spot where the tortures were used: the thumbscrew, the rack and that most agonizing of all, the drop of water, when the unfortunate victim was compelled to stand for hours, with the water, drop by drop, falling on his head, till it seemed to burn into his very soul. Now, the crypt looks harmless enough, but one can imagine the horrors of the "good old days," when chained fast to the wall, in darkness, dampness, torture, and starvation, a high-born Lord or humble peasant dragged out his days, thanking God for the death that was the only end of his misery. We were not sorry to ascend once more to the bright light of day. Our tour of the place was ended, and we bid farewell to our garrulous old guide, pressed some shillings into his not unready hand and turned away. He followed us to the gateway to say, "Good-bye," and, "Young ladies, when you go back to Russia and to Canada, don't forget old John Halliday, and when you come back again, be sure and look for the old man." It had pleased him greatly to think we had come from such distant lands to visit his dear old Tower.

Yes, old John, you may have had visitors since that bright August day, but I venture to say none more enthusiastic than we were. To use a quaint phrase, "We think long of that day."

Poor old man, I wonder if he is still there; he was hale and hearty, and, though ancient, like the Tower of which he was the loving guardian, seemed to think he would be there for ever, ready at any time to welcome us back. Regretfully we turned away from Windsor Castle, took a short walk through the town, a hasty little refreshment at a confectioner's shop, from the windows of which we could still see our friend, the Curfew Tower. Then we had to run for the train, and so away from Windsor, with a glimpse at Eton as we whirled by in the train to London.

But as one of our party said: "It had been a day without a flaw," and will be always a specially bright bit in our recollections of our English trip. Perhaps this little sketch of the Curfew Tower with its crowd of historic memories may induce some visitor to turn his steps towards it when he goes to Windsor Castle. He will, no doubt, be as pleased as we were. I only hope he may still find the same dear old man to act as his guide, philosopher and friend.—*M., in The Week.*

THE VELOCITY OF LIGHT.

Light moves with the amazing velocity of 185,000 miles a second, a speed a million times as great as that of a rifle-bullet. It would make the circuit of the earth's circumference, at the equator, seven times in one beat of the pendulum. For a long time light was thought to be instantaneous, but it is now known to have a measurable velocity. The discovery was first made by means of the eclipses of Jupiter's satellites. Jupiter, like the earth, casts a shadow, and when his moons pass through it, they are eclipsed, just as our moon is eclipsed when passing through the earth's shadow. Jupiter's shadow far surpasses in magnitude that of the earth. His moons revolve around him much more rapidly than our moon revolves around the earth, and their orbits are nearly in the plane of the planet's orbit. Consequently they all, with the exception of the fourth and most distant satellite, pass through the planet's shadow, and are eclipsed at every revolution. Roemer, a Danish astronomer, made in 1675 some curious observations in regard to the times of the occurrence of these eclipses. When Jupiter is nearest the earth, the eclipses occur about sixteen minutes earlier than when he is most distant from the earth. The difference in distance between the two points is about 185,000,000 miles, the diameter of the earth's orbit, or twice her distance from the sun. It takes light, therefore, sixteen minutes to traverse the diameter of the earth's orbit, and half that time to span the distance between the sun and the earth. Light is thus shown to travel 185,000 miles in a second, and to take eight minutes,—or more exactly, 500 seconds,—in coming from the sun to the earth. It follows that we do not see the sun until eight minutes after sunrise, and that we do see him eight minutes after sunset. When we look at a star we do not see the star as it now is, but the star as it was several years ago. It takes light three years to come to us from the nearest star, and were it suddenly blotted from the sky, we should see it shining there for three years to come. There are other methods of finding the velocity of light, but the satellites of Jupiter first revealed its progressive movement.—*Youth's Companion.*

LADY ABERDEEN opened a great bazaar in Holborn to provide funds for the development of the continental mission and other schemes of the Sunday School Union. Stalls were furnished from every quarter of London, by several provincial towns, and also by Germany, Holland, Sweden and Switzerland.

British and Foreign.

THE converts in some parts of India are doubling every five years.

CANON COOK, of Exeter, the editor of the "Speaker's Commentary," is dead.

A PROJECT is on foot to erect a new Free Church in the Barnhill district of Inverness.

THE Rev. Wm. Robertson, B.D., of Sprouston, is a candidate for the chair of Church History at Aberdeen.

THE copy of the Confession of Faith that was signed by Charles II. on his coronation at Scone brought \$675 at a sale in London.

THE Rev. R. Lawson, of Maybole, is endeavouring to rent a grass field near that town to serve as a recreation ground for the townsfolk.

THE Rev. D. Macdonald, of the New Hebrides, has published an interesting volume entitled "Oceania. Linguistic and Anthropological."

MR. ALEXANDER SCOTT, an active elder of the Auchterless Free Church congregation, has died in his sixty-third year; he amassed a fortune in Nova Scotia.

THE Rev. J. Duncan, of Abdie, was entertained to dinner and presented with an illuminated address by Cupar Presbytery on attaining his ministerial jubilee.

It is a curious fact that the number of relics of Mary, Queen of Scots, known or said to exist, exceed ten times over those attributed to her grandson, Charles I.

LUZZATTI, a Jew and member of Parliament at Rome, is one of the best social economists of Italy. He has founded saving banks and co-operative associations.

THE Rev. Ewen MacEwen has passed peacefully away at the age of sixty-eight in the manse at Edderton, of which parish he has been minister for twenty-two years.

AN organ, the first in any Free Church in Aberdeen, was opened recently by Dr. Peace, of Glasgow, in Queen's-cross Church, of which Rev. George A. Smith is pastor.

DR. ROBERTSON SMITH is said to be threatening legal proceedings against the *Scots Observer* for its adverse comments on the editing of the "Encyclopædia Britannica."

THIRTEEN legislatures were represented at a conference of members of parliament, held in Paris on 29th and 30th ult., to discuss questions of international arbitration and disarmament.

PRINCIPAL RAINY and his wife enjoyed excellent health on their voyage to Australia. During the passage he conducted service on board, and at Colombo visited Mr. Burne.

AT Herrnhut in the Moravian Church the women occupy the area, while the men are in the gallery. This is exactly reversed in the Greek Church, from which the Moravians profess to be descended.

AT a meeting at Lord Aberdeen's residence in Grosvenor-Square a large sum was promised in support of the movement for conducting Sunday services in music halls and other places of entertainment.

SIR WILFRED LAWSON describes the commission on Sunday closing in Wales very neatly: None of the commissioners speak Welsh. It is composed of two lords, two legal men, and a Christian at large.

ON Nguna, in the New Hebrides, where Mr. Milne laboured seven or eight years without the least encouragement, there are now 360 members in full communion. Last year 120 adults and fifty seven infants were baptized.

SIR JOSEPH BOEHM, the first sculptor ever made a baronet in Great Britain is a Hungarian, not a German, and has resided in London for about thirty years. He enjoyed the intimate friendship of Carlyle, who held him in the highest regard both as an artist and as a man.

THE ever-widening breach between Italy and the Papacy is the subject of a striking paper in the *Nuova Antologia* by Raphael De Cesare, one of the ablest writers on politico-ecclesiastical questions in Italy. He thinks it probable that in the event of war the Pope would leave Rome.

THE late Professor John Christie, while minister at Kildrummy, printed leaflets containing skeletons of the sermons which he preached. These were distributed fortnightly in the pews, each leaflet containing the outline for the day on which it was issued, and for the following Sunday.

THERE are ninety-one students in the London School of Medicine for Women; and thirty-five of these are reading for a London University degree, one of the stiffest ordeals in the profession. Lady Dufferin hopes to have many recruits from this school for India, while Mrs. Garrett-Anderson takes the interest of a pioneer in its progress.

THE Pope at his last consistory gave the red cap to three new cardinals. Two of these were Italians, as Leo insists on keeping the number of Italians in the sacred college equal to that of all other nations taken together. The practice is still continued of always leaving two places vacant from a superstition that if the number were complete the actual pontiff would immediately die.

MR. MACASKILL, in Dingwall Presbytery, while approving of the vote given by the representatives of the Presbytery against the appointment of Dr. Marcus Dods, found fault with them for raising no formal protest. On his suggestion it was unanimously resolved to appoint a committee to take action as shall enable the people to express their views and feelings on the subject in some competent form.

THE Rev. Robert Hill, M.A., of Free St. Luke's, Glasgow, has received a call from the Foreign Mission Committee to the South African Mission, and to the vacancy in Lovedale institution. The Committee express the belief that Mr. Hill is specially fitted for the appointment by missionary zeal, spiritual success, literary and educational qualifications, administrative experience and business habits.

MR. GEORGE CADENHEAD, advocate, Aberdeen, a few years ago was appointed to prepare a report on the action brought by Rev. Joseph Henderson and others, against Aberdeen town council to have it declared that the ministers of Greyfriars and St. Clement's are beneficiaries under certain mortifications, and that funds which ought to have been devoted to the endowment of these churches have been diverted to municipal purposes. Mr. Cadenhead now submits his report in ten columns, along with an account of \$12,500, of which about \$2,500 is for outlays: Neither of the parties, it seems, care to touch the report.

Ministers and Churches.

THE Rev. Dr. Thompson, of Sarnia, and family have gone to Quebec on a visit.

THE Rev. J. B. McLaren, Cannington, is called to Aylmer and Springfield, London Presbytery.

THE Rev. K. Halsall preached his farewell sermon last Sabbath, at Wolsley, and has gone to Grenfell.

THE Rev. W. G. Hanna, B.A., will be inducted to the charge of Uxbridge congregation on 1st August.

THE Rev. J. McL. Gardiner, of the Eramosa Presbyterian Church, is visiting Meaford and vicinity.

THE Rev. Robert Johnson was ordained and inducted into St. Andrew's congregation Lindsay, 11th July.

THE Rev. J. W. Mitchell has tendered his resignation of the pastorate of the First Presbyterian Church, Port Hope.

THE Rev. David Junor, of Brooklyn, preached a very instructive discourse in Bank Street Church, Ottawa, on Sabbath week.

THE Rev. Mr. Fleming has been ordained and inducted into the pastoral charge of the Presbyterian Church at Farmersville.

THE Rev. J. A. Ross, formerly pastor of Friskine Church, Dundalk, was inducted to the pastorate of Meaford Presbyterian Church on Thursday week.

THE Rev. A. T. Wolf, D.D., of Alton, Illinois, is supplying the pulpit of St. Gabriel Church, Montreal, during the absence of the pastor, Dr. Campbell.

THE Presbyterians of Cobourg have extended a call to Rev. J. Hay, B.A., of Campbellford. Mr. Hay has accepted and will be inducted into his new charge on the 30th inst.

At Sunday morning's service in the Presbyterian Church, Woodstock, N. B., Mr. A. McLane was ordained an elder. Rev. Mr. Ross preached and conducted the ordination service. Rev. Jas. Blair addressed the people. Mr. L. W. Johnson was one of the session in the laying on of hands.

THE Rev. D. M. Gordon, of Halifax, has been obliged to give up preaching for the present and is now in Scotland, where he is travelling for the benefit of his health. He has been troubled with a throat affection and the doctors advised him to take the trip in order to preserve his voice.

THE Rev. Charles B. Ross, B.D., of St. Andrew's Church, Lachine, sailed on Tuesday the 16th inst., by the steamer Lake Superior to Liverpool, from whence he intends to proceed to Scotland. Before leaving Mr. Ross received the sum of \$120 from his congregation as a token of their esteem.

THE St. John Telegraph says: The Rev. L. G. Macneill, pastor of St. Andrew's church, and family, have left for a month's vacation at Cavendish, north shore of P. F. Island. During Mr. Macneill's absence, the pulpit of St. Andrew's will be filled by Rev. F. R. Farries, M.A., of Knox Church, Ottawa.

At the quarterly communion held in Knox Church, Owen Sound, on the 14th July, twenty seven new members were added to the roll. The Kirk Session appointed Mr. Edward Jacklin organist at a salary of \$400 per annum; his duties to commence with the introduction of the new pipe organ which is expected to be ready about the first of August.

THE Rev. W. G. Mills, of Sunderland, is taking a well-earned holiday in the shape of a trip to the old country. A large number of the Presbyterian congregation met at the residence of Mr. James Tocher, and presented Mr. Mills with a highly complimentary address and a purse of \$64. Mr. Mills is greatly liked in Sunderland by all classes.

ON Sabbath evening week the Rev. Peter Wright preached his farewell sermon as pastor of Knox Church, Stratford, taking for his text the apostolic benediction, Rom. vi. 24. The discourse was earnest, powerful, comprehensive and telling. Mr. Wright carries with him many well wishes for his usefulness, happiness and success in his new field of labour in the great west.

THE Rev. Dr. Wells, of Montreal, and Rev. A. H. Scott, of Perth, have been representing Quebec and Ontario at the great Christian Endeavour Convention in Philadelphia. Mr. Scott has been spending some time in New York and at Nantasket Beach. The people of Boston, who have had Mr. Scott in their pulpits before, have laid claim to him again for a Sunday during his holiday season.

THE Hamilton Times says: Dr. Ormiston's ministry begins immediately upon his arrival at Pasadena, and by the terms of his agreement extends until October 1st, 1890. The church over which he will preside is said to have a very handsome house of worship and a wealthy congregation, among whom are many Scotch and French Calvinists who have settled in the San Gabriel Valley. All of Dr. Ormiston's friends wish him the greatest success in his new field of labour.

THE anniversary service, of Huntsville and Allansville were conducted by the Rev. J. C. Smith, B.D., of Guelph, who preached appropriate and eloquent sermons on 7th July. Despite the sultry weather the buildings at all the services were crowded. The Orangemen attended the forenoon service, and were ably addressed on the duties of the Order. On Monday and Tuesday successful entertainments were held. Huntsville proceeds \$50; Allansville \$118, including a donation from Mr. James McNichol of \$100.

THE Guelph Mercury says: The Rev. J. C. Smith, M.A., B.D., has arrived home from a three weeks' holiday to the N. W. Territory, and occupied his pulpit yesterday. In one of his sermons he made reference to the fact that he had entered on his 13th year's ministry as pastor of St. Andrew's Church. He also spoke of the work which had been done during that period, showing the increase of the congregation, and adverted to the changes that had taken place through death and removal. The congregation is now in a flourishing condition.

THE Presbyterians of Port Elgin have let the contract for building an extension of twenty feet to their already commodious church and also for giving the present building a thorough overhauling in the way of painting, papering and kalsomining. The congregation for the next three months will worship in the town hall. The pastor, Rev. James Gourlay, M.A., will likely take a few weeks' vacation during the time required for the postponed improvements. He has fully earned a holiday by his faithful attention to pastoral duties and his careful and scholarly preparation for all his public ministrations.

ON the afternoon of the 16th inst., Robert, the eldest son of Rev. W. McAlpine, of Chatsworth, aged about twenty-three, was out shooting with some companions about three miles from the village. He sat down on a board to rest and while in the act of shoving the rifle from him along the board it went off, the ball entering the body at about the sixth or seventh rib and, taking a downward course through the liver. Medical attendance was summoned, but efforts were unavailing to save his life, and he died early the following morning. The bereaved family have the sympathy of all who know them.

ON Tuesday last, the Presbytery of Peterborough moderated in the call from the Cobourg Presbyterian Church to the Rev. John Hay, B.A., of Campbellford. The following commissioners appeared to promote the call: Messrs. Jas. Russell, E. A. Macnachten, P. McCallum, Jr., H. Carruthers, Neil Macnachten and R. Mulholland. They were strongly opposed on behalf of the Campbellford congregation by Messrs. Hume, Manning, Poite and Owens. After hearing both parties the Rev. Mr. Hay accepted the call. He will be inducted at Cobourg on the 30th inst.

THE Vancouver World thus refers to an able and eloquent sermon on "National Greatness," preached the Sabbath before Dominion Day: "We devote much space to-day to a sermon delivered by Rev. E. D. McLaren, B.A., pastor of the First Presbyterian Church in this city on 'National Greatness.' The World does not know, in publishing it, how it could please its readers better, because it has always been, like themselves, an earnest advocate for the material and social upholding of this young country. Glorifying in its past history and full of faith in its future, we are always glad to scatter broadcast such patriotic utterances as those to which Mr. McLaren gave utterance last Sabbath. The broad minded views which he takes of all subjects with which he deals, and the high standard of morality which he inculcates, commend his ideas to the attention of all Canadians, and more especially to our young men the hope of the Dominion."

THE meeting held in the class room of the Presbyterian Church last Friday evening for the purpose of organizing a Young Men's Christian Association in Ixonsburg was well attended and a hearty interest manifested. Rev. Mr. McGregor opened the meeting, and was followed by T. S. Cole, travelling secretary of the Association, who gave an interesting address. R. R. Gunning, of Stratford, formerly of this place, also spoke encouragingly of the work being done in Stratford by the branch recently organized there. The officers elected were: President, Hugh Connolly; Vice President, E. L. Brown; Secretary, J. A. Caverhill; Assistant Secretary, Jno S. Leighton; Treasurer, A. W. Reavley; Chas. Law, W. Buckborough, and Geo. Geddes were appointed a committee to assist the officers. The hearty sympathy and co-operation of all who are interested in the welfare of the young men of the town should be accorded to this movement.

THE Ottawa Free Press says: The Rev. Prof. McLaren, who formerly occupied the pulpit in St. Paul's Presbyterian Church, Daly Avenue, preached in that edifice at the evening service yesterday. He took his text from chapter ix of the Acts of the Apostles, 15th and 16th verses. "But the Lord said unto him, Go thy way for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel. For I will show him how great things he must suffer for my name's sake." The speaker sketched out a few examples of God's people who went out into the uttermost parts of the earth to preach the Gospel. God selected Saul because he was particularly adapted and fitted for the work. He had natural talents of a high order and was distinguished for his penetrating mind, strong sympathies and dauntless activity. His habits and teachings gave him a special fitness for his work. Although we could not all be Sauls, still we should consecrate ourselves to that cause to which Saul lent himself. We should be fellow workers with Saul and be able to partake with him of the crowning reward which awaited him from his heavenly Master.

THE last of the meetings held in connection with the opening of the new Presbyterian Church, Orillia, were as successful as those that preceded. After refreshments had been partaken of in the lecture hall, the large audience entered the church to hear the addresses of several reverend speakers, and to witness the leading feature of the occasion, viz: the presentation of the keys of the church to the Rev. R. N. Grant, pastor. This was done by the chairman of the building committee, Dr. Beaton. The church was lighted by electricity and presented a handsome appearance. On the platform were the Revs. Mr. Campbell, Collingwood; Dr. Cochrane, Brantford; and local ministers. Dr. Beaton occupied the chair. The pastor, Rev. Mr. Grant, and the chairman made short opening addresses. Prof. Carl Martens then favoured the audience with an organ voluntary, which to say the least, was excellently rendered. Rev. R. W. E. Greene, of St. James' Church, then addressed the meeting, after which the choir gave a choice selection, and Rev. T. Manning was called upon. A short and appropriate address from this gentleman was well received by the audience, and then Dr. Beaton formally presented Mr. Grant with a silver key, signifying that the building committee had completed its labour and passed the edifice over to the care of the Session, of which the pastor is the Moderator. In performing this duty Dr. Beaton made an appropriate speech, to which the pastor feelingly replied. After another musical selection by the choir, the Rev. J. Jones, of Medonte, said a few words, and was in due time followed by Prof. Martens in a second organ selection. Revs. Mr. Campbell and Dr. Cochrane made concluding addresses, the latter speaking for about half an hour, and giving the audience some wholesome truths, profitable as well as timely. The meeting closed with the benediction. The total receipts of the different services were over \$500.

THE following resolution, signed by N. W. Campbell, chairman, and John Cameron, secretary, of the Board of Managers of the Presbyterian Church, Durham, was adopted recently: The Board of Managers of the Presbyterian Church, Durham, would with sad hearts place on record the sore breach made in it in the removal by death of the late James Burnet, their worthy chairman. His sound judgment, wise counsels, long experience rendered his services invaluable in every department of business coming before the Board. The Board is deeply sensible of the loss it has sustained by his death. Mr. Burnet took great interest in every department of Christian work. He was the superintendent of our Sabbath school for a number of years, which office he efficiently and with acceptance filled. Because of his courteous and kindly bearing, his sweet and earnest words addressed to the children, he was greatly loved by them in return. He will be missed much in the Sabbath school, which prospered so well under him. The board sincerely sympathize with the widow and family in their sore bereavement. His relation with them was of the happiest kind. May the Lord who sets the solitary in families be a father to the fatherless and a husband to the widow. Mr. Burnet was of the good old Presbyterian school, extremely unassuming and modest, on account of which he refused to become an elder in the Church, though more than once solicited to accept the office. Not only have the Board of Managers, his family and Sabbath school sustained a loss, but now the influence of his consistent character and charitable deeds are with us no more, the country and poor sustain a loss, but we hope our loss is his gain. "Mark the perfect man and behold the upright, for the end of that man is peace."

PRESBYTERY OF STRATFORD.—The following are the Conveners of the standing committees in this Presbytery for the current year, and it is hoped the Conveners of the Assembly's committees will preserve the list for their use and convenience: 1. Statistics, Rev. George Chrystal, Avonton; 2. Foreign Missions, Rev. R. Scott, Brookdale; 3. French Evangelization, Rev. J. A. Turnbull, L.L.B., St. Marys; 4. Sabbath Observance, Rev. W. Cameron, Carthage; 5. Sabbath Schools, Rev. W. M. McKibbin, M.A., Millbank; 6. State of Religion, Rev. E. W. Panton, Stratford; 7. Home Missions, Rev. R. Hamilton, Mothevel; 8. Aged and Infirm Ministers' Fund, Rev. A. Stewart, Shakespeare; 9. Widows' and Orphans' Fund, Rev. R. Henderson, M.A., Atwood; 10. Temperance, Rev. A. F. Tully Mitchell.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF HAMILTON.—Rev. W. M. Cruickshank was received as a minister. A proposal to erect a new presbytery was laid over till next ordinary meeting. Two calls had been transmitted from Presbytery of London for Rev. R. McIntyre. The congregations are to be cited for their interests at Hamilton on the 7th of August. A call from Cayuga and Mount Healey to Rev. W. M. Cruickshank was sustained. Mr. Cruickshank asked for time to consider. A second from Haynes Avenue, St. Catharines, and St. David's to Mr. E. B. Chestnut was laid over until he is received by the Presbytery of Toronto. A third from Port Dover and Victoria to Mr. John Robertson was sustained and accepted. The ordination takes place on Tuesday the 30th inst., at 2 p.m. Port Colborne is placed on the

supplemental list and application is to be made for a \$300 grant. The reception of Mr. J. L. Robertson was, owing to his absence, postponed.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF QUEBEC.—This Presbytery met in Richmond on the 9th and 10th of July. Dr. Lamont was elected Moderator for the ensuing year. An elder's commission in favour of Mr. William Davie, Lewis, was accepted. A call from Chalmers Church, Quebec, in favour of Rev. Donald Tait, Berlin, Ont., was sustained. Stipend \$1,800 in quarterly payments. Revs. J. R. MacLeod, John MacLeod and Mr. Robert Brodie, elders, commissioners to the last General Assembly, reported their diligence. Mr. John Allan, B.A., was licensed to preach the Gospel. Arrangements were made for the ordination of Mr. James M. Whitelaw, B.A., a student of Marjolin College. Standing committees were appointed, of which the following are the Conveners: Home Missions, Mr. A. Lee; Sabbath Observance, Mr. A. T. Love; Temperance, Mr. T. Z. Lefebvre; Sabbath Schools, Mr. James Sutherland; State of Religion, Mr. John MacLeod; French Evangelization, Mr. Charles A. Tanner; Education, Dr. Weir; Statistics, Mr. J. R. MacLeod. A call from the congregation of Winslow in favour of the Rev. Angus MacLeod, probationer, was sustained. The congregation of Lingwick, in response to a petition, was granted leave to elect elders to form a new Session. Rev. D. L. Dewar was appointed Moderator of Sawyerville, and Rev. T. D. Fergusson that of Massawippi. Rev. C. A. Tanner presented the report on French work within the bounds. The Presbytery's committee on French Work were granted permission to collect funds for the erection of a French mission boarding school in Quebec or vicinity. The next meeting will be held in Chalmers Church, Quebec, on Sept. 24, at three p.m.—J. R. MACLEOD, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery met in Goderich on the 9th of July. Mr. Stewart was elected Moderator for the ensuing six months. Elders' Commissions were received and roll made up. Commissioners to Assembly reported in due order. The report on vacancies showed that there is one vacancy and one mission station within the bounds. Standing Committees were appointed of which the following are Conveners: Home Missions, Mr. McCoy; State of Religion, Mr. Musgrave; Finance, Mr. Anderson; Sabbath Schools, Mr. James Scott; Temperance, Mr. McMillan; Sabbath Observance, Mr. Henderson; Superintendence, Mr. Martin; Systematic Benevolence remitted to Finance Committee. The committee on re-arrangement of a certain part of the field was re-appointed. The subjects of "Prison Reform" and "Legislation on Regulating Vice," were committed to a committee to report upon at next meeting. The following young men were ordered to be certified to the College authorities in the usual way, viz, Messrs. James Wilson, Ewen Mackenzie, Albert Mahaffy, Gilbert Scott and John Muldrew. Mr. A. J. Moore read a discourse on the 23rd Psalm which was cordially sustained. The following minute was recorded respecting the translation of Mr. Forrest to the Presbytery of Maitland: The Presbytery in consenting to the translation of Rev. David Forrest, for several years minister of the congregations of Bayfield and Bethany, desires to place on record its sense of the fidelity with which he has discharged the duties of his office, and its admiration of the many personal qualities which have endeared him to us all. We would also take the opportunity to express our hope for his continued success in the Master's work. The next meeting of Presbytery is to be held in Egmondville, on the second Tuesday of September, at half-past ten a. m.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF SAUGEN.—This Presbytery met in Guthrie Church, Harrison on the 9th July. Mr. Morrison's term of office having expired, Mr. Baikie was appointed Moderator for the next six months and took the chair. Dr. Moffat, formerly a member of Presbytery, being present, was asked to sit and deliberate. Dr. Moffat, in response, gave a short address on his present work, when it was moved, and unanimously agreed to: That having heard Dr. Moffat, Secretary of the Upper Canada Tract Society, we heartily endorse the work of the Society in spreading religious literature, and we commend the Society and the labourers, colporteurs, etc., of the Society to our people. An extract minute of the General Assembly was read and the transference of Fordwich and Gorrie to the Presbytery. A motion, expressing gratification at the transference, and heartily welcoming Mr. Muir and his elder to the Presbytery was unanimously agreed to. A circular on Prison Reform was read. Messrs. Straub, Bickell, Martin and Paul were appointed a committee to bring in a report on the subject at next meeting. Petitions from the mission stations, Gordonville and St. Andrew's Church congregation, Arthur, were presented and read, praying the Presbytery to unite them into one pastoral charge. The prayer of the petitioners was granted, and Mr. Straub was appointed to preach in these places and intimate the action of the Presbytery. The following are the committees for the current year: 1. State of Religion, Messrs. Bickell and Martin; 2. Temperance, Messrs. Cameron and Kean; 3. Sabbath Schools, Messrs. Aull and Borthwick; 4. Statistics, Messrs. Muir and Stewart; 5. Home Missions, Messrs. Straub, McNair and Johnston; 6. Sabbath Observance, Messrs. Baikie and Connell. It was agreed to have an evening meeting for the public at next ordinary meeting. Messrs. Aull and Cameron were appointed to speak on given subjects. The Presbytery adjourned to meet in Durham on September 10 next, at ten a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF CHATHAM.—This Presbytery met in St. Andrew's Church, Windsor, on 9th July. Mr. Farquharson reported that he had preached in First Church, Chatham, and declared the pulpit vacant. In the absence of its Convener, the committee appointed to prepare a minute regarding the retirement of Messrs. McColl and Walker from the active work of the ministry was given to the next regular meeting to report. A minute was adopted in reference to the resignation of Mr. Paradis, expressive of regret for his departure and of prayer for his happiness and success in his new field of labour. Messrs. Gray and Fleming, ministers, and Mr. Bartlet, elder, were appointed to visit Amherstberg and Colchester and to make arrangements for the supply of ordinances to these congregations. A request from the elders and managers of First Church, Chatham, to have the supply of the pulpit entirely in their own hands was laid on the table till next regular meeting of Presbytery. The Clerk reported that the Buxton mission was \$52 in arrears. The matter was left in his hands. It was reported that the negotiations for the sale of the church edifice at Belle River, commenced at the late regular meeting of Presbytery, were not yet completed, but were still in progress. Rev. H. Sinclair applied to have his name put upon the list of probationers. On motion of Dr. Battisby, seconded by Mr. Gray, it was agreed to ask the Committee of Distribution to put his name on said list. A letter was read from Mr. Tallach in reference to his dispensing the ordinance of the Lord's Supper to an invalid in the invalid's own house. On motion of Dr. Battisby, the Presbytery declined to give any opinion on the subject, and left the matter in the hands of the Session. Dr. Battisby and the Clerk were appointed to draw up a minute in reference to the death of Mr. Neil McDiarmid, formerly minister of Elmira, Illinois. It was agreed that the next regular meeting of Presbytery should be held in St. Andrew's Church, Chatham, on the second Tuesday of September, at 10 a.m. WM. WALKER, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met July 9th, in Orangeville. Mr. McLeod's term as Moderator having expired, Rev. A. Wilson, of Caledon, was appointed in his place for the next six months. The managers of Knox Church, Caledon, were granted liberty to mortgage their manse property to the amount of \$1,000; and the managers of Ospringe congregation to mortgage their church property to the amount of \$700. Rev. D. McRae, of Columbia Presbytery, being present, was asked to sit with the Presbytery. Mr.

McLeod reported that he had moderated in a call at Markdale and Flesherton in favour of Rev. L. C. Emes. The call was signed by 199 members and 175 adherents, and a guarantee for \$800 stipend and free manse. The call was sustained, and accepted by Mr. Emes, and his ordination and induction appointed to take place at Flesherton, on Tuesday, 23rd inst., at 2 p.m., Mr. Wilson to preside, Mr. Hossack to preach, Mr. McLeod to address the minister, and Mr. McColl the people. The following are the conveners of the various standing committees: Home Missions, Mr. McLellan; Foreign Missions, Mr. Fowle; Augmentation, Mr. Hossack; Temperance, Mr. Craig; Finance, Mr. A. Steele; Colleges, Mr. Orr; Women and Orphans' Fund, Mr. McColl; Aged and Infirm Ministers' Fund, Mr. Ballantyne; French Evangelization, Mr. Wallace; Sabbath Schools, Mr. Wilson; Sabbath Observance, Mr. Smith; State of Religion, Mr. Campbell. The call to the Rev. D. McLeod, of Priceville, from the congregation of Kenyon in the Presbytery of Glenferry, was considered. Rev. Charles Cameron, who was appointed by the Presbytery of Glenferry to prosecute the call, being unable to attend through illness, asked Mr. McColl of Proton, to take his place. Mr. McColl was heard, also Messrs. D. McLean and D. McCormick, commissioners from Priceville, who pled for the retention of Mr. McLeod in his old charge. Mr. McLeod expressed his strong attachment to the people but thought that as he had been eleven years in Priceville a change would be beneficial both to himself and the congregation. The Presbytery accordingly agreed to his translation to take effect on the 31st inst. Mr. McColl was appointed interim moderator of Priceville Session and to declare the pulpit vacant on the first Sabbath of August. The next regular meeting will be in Orangeville on September 10th, at 10.30 a.m.—H. CROZIER, Pres. Clerk.

PRESBYTERY OF MONTREAL.—This Presbytery met at Wingham, July 9th, Rev. A. Stevenson, Moderator. Rev. Mr. Forrest, of Tilbury, being present, was invited to correspond. An extract minute of Huron Presbytery regarding the translation of Rev. David Forrest was read. A call from White Church and Calvin Church, East Wawanosh, in favour of Rev. W. H. Geddes was sustained as a regular Gospel call. Stipend promised \$850 per annum and manse and glebe. The stipend to be paid half-yearly. The clerk read a letter from Rev. Mr. Geddes intimating his acceptance of the call. The Presbytery will hold an adjourned meeting at Whitechurch, on Thursday the 25th inst., at two o'clock p.m., for the induction of Rev. Mr. Geddes, &c. Rev. Mr. Forrest was appointed to preach; Rev. Mr. Cameron to preside; Rev. Mr. McQueen to address the minister; and Rev. Mr. McKee the congregation. There was also sustained a call from Chalmers' Church, Kincardine Township, and Knox Church, Barrie, in favour of Rev. D. A. McLellan, of Kemble, Owen Sound Presbytery. Stipend promised \$800 per annum and manse and glebe. The stipend is to be paid quarterly. Reasons for translation were read and approved. By a resolution of the congregation, Messrs. R. B. Campbell, W. Henderson, and J. MacNabb were appointed to represent the congregations before the Owen Sound Presbytery. Mr. MacNabb was appointed to represent this Presbytery before the Owen Sound Presbytery. Mr. Stevenson was appointed alternate. Mr. Stevenson reported that trustees had been appointed for the Trowbridge Church property. Standing Committees for the year were appointed, the Conveners of which are as follows: State of Religion, Rev. A. Sutherland, Ripley; Sabbath Schools, Rev. D. G. Cameron, Dungannon; Temperance, Rev. A. Y. Hartley, Bluevale; Home Mission, Rev. John Ross, B. A., Brussels; Finance, Rev. F. A. McLennan, Lucknow; Sabbath Observance, Rev. J. L. Murray, M. A., Kincardine. There was read an extract minute of the General Assembly intimating that the General Assembly had granted leave to Rev. Charles Cameron to retire from the active duties of the ministry, and to have his name placed on the roll of the Aged and Infirm Ministers' Fund. The Clerk was instructed to furnish Rev. Mr. Cameron with his ministerial certificate. An extract minute of the General Assembly read showed that the General Assembly granted the transference of the congregations of Fordwich and Gouin to the Presbytery of Sauguen in the synod of Toronto and Kingston. The Presbytery adjourned to meet at Whitechurch, on Thursday, 25th July, at two o'clock p.m.—JOHN MACNABB, Pres. Clerk.

THE PRESBYTERY OF REGINA.—This Presbytery met at White wood on the 10th of July inst. There was a good attendance, and at several of the sessions there were a number of the general public present. Mr. Campbell, of Elk Hills, was appointed Moderator for the ensuing year. The name of Rev. C. W. Bryden, who is under appointment to Battleford, was ordered to be enrolled as soon as his papers are received. A call from Indian Head in favour of the Rev. John Ferry, was presented by Mr. Robson, and Mr. Angus McKay and Mr. George P. Murray, commissioners from the congregation, were heard. The conduct of Mr. Robson in moderating was approved. He was thanked for his diligence and the call sustained, and on being placed in Mr. Ferry's hands was accepted. Thereupon it was decided that the induction of Mr. Ferry should take place on Wednesday, the 24th inst., at 5 o'clock in the afternoon, at Indian Head, the Moderator to preside, Mr. Robson to preach, Dr. Robertson to address the minister and Mr. Taylor the people. Mr. Ferry was appointed to moderate in a call at Moose Jaw as soon as can be arranged. Messrs. W. J. Hall and Isaac McDonald were licensed to preach the gospel, their examination being sustained and their trials being regarded as satisfactory. Mr. Taylor was appointed to meet with parties at Pense wishing to be formed into a congregation. The report of the Committee appointed to strike standing Committees for the year was adopted as follows: Foreign Mission Committee, Mr. Hugh McKay (Convener), Messrs. Campbell, Moore, A. Matheson and A. McDonald; Home Mission Committee, Mr. S. I. Taylor (Convener), Messrs. Hamilton, Nicholl, and Mr. John McCaul; Committee on Sabbath Schools, Mr. J. Ferry (Convener), Messrs. Hall, Taylor, C. J. Atkinson and R. Crawford; Committee on Sabbath Observance, Mr. D. McMillan (Convener), Messrs. Geddes, Dr. Jardine and John Mitchell; Committee on Temperance, Mr. Robson (Convener), Messrs. Hamilton, Moore, and Robinson Thompson; Committee on Examination of Students, Mr. A. Campbell (Convener), Messrs. Bryden, Robson, Taylor and Hamilton; Committee on State of Religion, Mr. James Douglas (Convener), Messrs. Nicholl, Ferry and A. T. Fotheringham; Statistics and Finance, Mr. A. Hamilton (Convener), Messrs. Robson and Angus McKay; Systematic Beneficence, Mr. W. Nicholl (Convener), Messrs. Hamilton, Dr. Jardine and D. W. Bole; Manitoba College, Mr. Hall (Convener), Messrs. Hamilton and R. Crawford. The following appointments were made for the dispensing of ordinances this summer in the several mission fields: Mr. Ferry at Qu' Appelle Station; Dr. Jardine at Colleston and Kinitino; Mr. Robson at Jumping Creek, Mr. Hall at Wolseley; Mr. Nicholl at Grenfell; Mr. Hamilton at Lansdowne; Mr. McMillan at Cut Arm Creek; Mr. Taylor at Buffalo Lake; Mr. Campbell at Touchwood; Mr. Moore at Lone Lake; Dr. Robertson at Alameda and Winlaw; Mr. Douglas at Green Valley. On Thursday evening the routine of business was pleasantly varied by a special meeting held in the manse when a programme consisting of readings, vocal and instrumental music and addresses was rendered to the evident pleasure of all present.—ALEX. HAMILTON, Pres. Clerk.

PRESBYTERY OF SARNIA.—This Presbytery met in St. Andrew's Church, Sarnia, on the 10th inst. There was a small attendance. Rev. Mr. Hume, Moderator. Rev. Mr. Beamer was appointed Moderator for the next six months. Information was received from the Presbytery of Orangeville of the deposition of Mr. Dobbins, and from the Presbytery of Brandon, intimating the suspension of Mr. Duncan. In terms of a petition from Mr. Joseph Cowan, formerly Sabbath School superintendent in Wyoming, but now

residing in the Northwest, it was agreed to appoint him as a Catechist of the Church, intimating the same to the Assembly Home Mission Committee, and transfer him with every expression of confidence to the care of any Presbytery where his lot may be cast, recommending them to him give such employment as may be in their power. Mr. Cuthbertson called the attention of the Court to the sad affliction of their co-Presbyter, Rev. Mr. McLintock, by the sudden death of Mrs. McLintock in March last; and moved that the Presbytery record their sincere sympathy with their brother in his sorrow, and pray that the Great Healer may bind up the hearts He hath torn, and that the whole family may be comforted with the consolation of God. The Presbytery further desire by these frequent startling providences to be stirred up to renewed watchfulness and diligence so as to be found watching when He comes. The motion was agreed to. Standing committees for the year were appointed as follows: Home Missions, Messrs. Currie and Anderson with the elders of their respective congregations; College, Dr. Thompson, Messrs. Hume, Nisbet and Graham; Temperance, Messrs. Johnston, McKinnon, McDonald and elders, Finance, Messrs. Cuthbertson, Lays and Mackenzie; Statistics, Messrs. Anderson, MacAdam and Gordon; State of Religion, Messrs. MacLellan, Leitch, and Vidal; Sabbath School, Messrs. Tibb, Beamer and Neil; Business, The Clerk and Dr. Thompson; Schemes of the Church, Messrs. Macdonald, Lochead, and elders; Examination of Students, Dr. Thompson, Messrs. Gibb, McKutcheon, Currie, Beamer, Gordon, McDermid and Vidal. There was laid on the table and read an application from Mr. Rogers, teacher of Parkhill, asking to be received as a student in preparation for the gospel ministry. It was agreed to receive the petition and appoint Messrs. MacAdam and Anderson, ministers, and Mr. Gordon, elder, to confer with Mr. Rogers and report in September next. Messrs. Hoag and David Cuthbertson appeared on behalf of Weidmann and vicinity asking leave to erect a place of worship there. The Presbytery expressed its gratification at the progress of the cause there, granted the prayer of the petition, and intimated any further help the Presbytery may be able to give them in the future. Mr. McLintock was authorized to take the necessary steps to have elders elected and ordained at Marthaville. Rev. Mr. Johnston, of Alvington, intimated that he had dispensed the Lord's Supper at 10th Line, Brooke. There were fifty-three communicants from Brooke and Inwood. Mr. Johnston also intimated that he was taking steps to have elders elected and ordained there. The Presbytery commended Mr. Johnston for his diligence. The next meeting of the Presbytery was appointed to be held in Strathroy, and in St. Andrew's Church there, on the third Tuesday of September at two o'clock p.m. Leave was granted to have a call moderated in at Guthrie Church and stations, if necessary, before the next ordinary meeting. Rev. Mr. Tibb was instructed to attend to that duty. In terms of a request, leave was granted to the people at Inwood to mortgage the church property to the amount of \$1,000. Rev. Mr. MacAdam, on behalf of a deputation appointed to deal with matters at Arkona, reported in regard to their visit there. Report received and adopted, and the thanks of the Presbytery tendered to the deputation for their diligence and prudence in the matter, and the Session Clerk was instructed not to enter on the permanent record a minute of Session declared to be *ultra vires*. Such of the delegates to the General Assembly as were present, reported in regard to the fulfilment of their duty in attending at that Court.—GEORGE CUTHBERTSON, Pres. Clerk.

CHRISTIAN ENDEAVOUR CONVENTION.

Seldom, if ever, has there been so vast and enthusiastic a gathering of young people as that which met at Philadelphia last week, to hold the Eighth Annual Convention of the Young People's Society of Christian Endeavour.

The Convention was held in the 1st Regiment Armoury Hall, and lasted three days, from the 9th to the 11th inclusive. During the whole of Monday and Tuesday delegates swarmed into the city, until the number swelled to over 6,500. Nearly every State and Territory of the United States was represented; there were in addition twenty delegates from Canada, one from Turkey, and one from Germany.

The organization thus represented was designed and founded in 1881, by the Rev. Francis E. Clark, D.D., its object being to promote earnest and systematic Christian work by young people. It is purely inter-denominational, and while it strives to promote unity and fellowship among those of all Christian denominations, one of the first duties of its members is loyalty and obedience to their own Church.

During Tuesday afternoon addresses of welcome were delivered, and were responded to by the visitors.

In the evening the Convention sermon was preached by Rev. Geo. H. Wells, D.D., of Montreal, who took as his text, "Put on the whole armour of God," and by his eloquence stirred up the whole assembly.

On each of the following two days four sessions were held, commencing with an early morning prayer meeting at 6.30. These prayer meetings were among the most memorable features of the Convention, and the one held on Wednesday morning was probably one of the largest ever held in one place.

The business of the Society was dealt with as summarily as possible, and the time was mainly devoted to sermons and addresses by some of the most eminent ministers and laymen of the land, conferences upon the several branches of the work of the Society and its committees, reports from the different States and countries, and other items.

Dr. Clark, the originator of the movement, and President of the United Society, gave an eloquent address, in which he traced the hand of God in the progress and success of the Society during the past years. He contrasted the one Society of 1881 with the 7,560 of 1889; and the 400 members represented at the First Annual Convention with the 500,000, the present membership in the United States and Canada. In closing he gave to the members the appropriate motto, "We are labourers together with God," to carry with them during the coming year.

Among those who delivered addresses to the assembly were Rev. A. T. Pierson, D.D., and Rev. W. Hoyt, D.D., of Philadelphia; Rev. O. P. Gifford, D.D., Boston; Rev. J. W. Chapman, D.D., Albany; Rev. C. F. Deems, D.D., New York City; Rev. L. T. Chamberlain, D.D., Brooklyn; Maj. Gen. O. O. Howard, a gallant one-armed veteran of the late American war; and Miss Emily Wheeler, a Missionary from Harpoot, Turkey.

Sociality was given its due place, and was promoted by several re-unions and receptions by the various State delegations. In all these, as throughout the Convention, the Canadian delegates were warmly and enthusiastically received, and every kindness and honour was bestowed on them.

On Thursday afternoon an open air meeting was held in the beautiful Fairmount Park, and in spite of the unsettled state of the weather and the threatening showers a large number were present. The Convention closed on Thursday evening with a solemn consecration service, which was ended by the repeating in concert of the Christian Endeavour Benediction, "The Lord watch between me and thee when we are absent one from the other."

The grandest feature of this Convention was the perfect harmony and good fellowship which accompanied the enthusiastic and consecrated energy of so vast an assembly of young Christians, and the entire absence of all sectional or sectarian rivalry, although the delegates represented seventeen religious denominations.

The delegates from Toronto were: Mr. Patterson of Knox and Princeton Colleges; David J. Howell of Zion Congregational Church, Y.P.S.C.E., and Secretary of the Toronto Union; Wm. H. Pease of Beverley Street Baptist Church, Y.P.S.C.E.; and W. S. Leslie and R. H. Glover of St. James Square Presbyterian Church, Y.P.S.C.E.

Sabbath School Teacher

INTERNATIONAL LESSONS.

SAMUEL CHOSEN OF THE LORD.

GOLDEN TEXT.—By me kings reign and princes decree justice.—Prov. viii. 15.

SHORTER CATECHISM.

Question 31.—There are certain influences of the Holy Spirit which in a greater or less degree extend to all men. These influences are simply moral, acting on the soul through the truth and exciting its natural affections and powers. They are more or less influential in modifying conduct, but they are habitually resisted by the souls of men as long as they remain unregenerate. This is proved (a) from the fact that the Scriptures affirm that they are resisted; (b) from the fact that anterior to regeneration every Christian is conscious of having resisted such spiritual influences. The same we observe to be true in the history of many unregenerate men. But the power used by the Holy Ghost in our effectual calling is always efficacious. Its effect is called Regeneration or the New Birth. It is the exercise of the mighty power of God directly upon the soul, quickening it to a new spiritual life. It is a single act of God the Holy Ghost. The effect, once produced, is preserved forever by the continued indwelling of the Holy Ghost in our hearts. The change wrought affects the whole soul, the intellect, the affections, and will, and all their faculties (John xvii. 3; 1 Cor. ii. 12, 13; iv. 5; 2 Cor. iv. 6; Eph. i. 18; 1 John iv. 7; v. 20. Heb. iv. 12). Regeneration is the work of God. It changes the character of the soul. It is below consciousness. Conversion is the act of the soul itself—the first act of the soul is turning from sin unto God, immediately consequent upon regeneration. It is always a matter of consciousness, and is the commencement of a course of progressive growth in the divine life, which goes on until we obtain the complete stature of perfect manhood in Christ. Regeneration is the act of God, who begets. Conversion is the first vital act of the newly-begotten soul. Sanctification is the growth of the soul toward maturity.—A. A. Hodge, D.D.

INTRODUCTORY.

The request of the Israelites for a king having been granted, the next step was the selection of one to fill the office. God communicates to Samuel how he may recognize the person He has selected to occupy the throne, as the first of Israel's line of kings.

1. **Saul Chosen.**—Saul did not at this time entertain ambitious desires, as appears from his answer to Samuel's statement. He was not put forth by a party in the nation. The people had not apparently thought of any particular individual for their king, they only expressed their desire to have one appointed. Samuel did not seek to appoint one of his own motion. Seeking only to fulfil God's will, he waited for directions, and God makes known to him the person who has been selected for the high position now to be filled. Saul belonged to a humble family in the tribe of Benjamin. Three asses had been let out to graze, and had strayed. Saul accompanied by a servant, had been sent forth to find them. Failing in their search they approached Ramah, where Samuel lived, prosecuting their inquiries concerning the missing animals. Saul, it has been remarked, went forth in search of his asses and found a kingdom. While wandering about, his steps were directed by God to Samuel who would be the revealer of God's will concerning him, and Samuel was divinely instructed to apprise Saul of the responsibilities that awaited him. He was to be the leader of the Hebrew forces in their conflict with the Philistines who were again threatening aggression. God was ready to deliver his people. He was compassionate. He says, "I have looked upon my people because their cry has come unto Me." Saul was a man of imposing appearance. He was very tall and impressed people favourably. Samuel, beholding him, no doubt inquired if this was God's choice. The answer came, removing all possibility of mistake, "Behold the man whom I spake to thee of! This same shall reign over my people." Saul approaches Samuel with the deference and respect that youth accords to honourable old age, and to one occupying so distinguished an office as Samuel did as the judge of Israel and the prophet of the Lord. Knowing the high position to which Saul was destined God's prophet shows him singular honour. He is about to proceed to a religious observance on a high eminence, and tells the young man to go up before him to partake of his hospitality, and intimates to him that he will tell his secret thoughts, assuring him at the same time that the asses he had been searching for had been found. The first intimation of his coming greatness is conveyed in the prophet's words, "And on whom is all the desire of Israel? is it not on thee and all thy father's house?"

2. **The Chosen King Samuel's Guest.** Having ascended the height, and after the sacrifice had been offered, Samuel brought Saul into the chamber, here called the parlour, where the invited guests, about thirty persons, were assembled. The chief place was given to Saul. The special portion of the sacrifice, reserved for Samuel's use, is placed before Saul and mention made of the cook in the narrative to show that Samuel had tried in everything down to the minutest detail to comply with what God had revealed to him concerning Saul's coming. After the sacrificial offering and the repast that followed, Samuel with his guest descended to his house. They went up to the flat roof where they could most comfortably enjoy uninterrupted conversation. Much of the business in Eastern lands is discussed on the level housetops. There the people enjoy their morning and evening quiet, and often sleep on the roof. What was said by the aged judge to the newly chosen king has not been recorded. There is every reason to believe that Samuel addressed to him wise words of counsel, and exhorted him to carry out faithfully the divine purpose in his selection to the kingly dignity and responsibility. At the dawn of day next morning Samuel called Saul, and went out with him as far as the confines of the town. That the two might be alone Saul's servant is sent on his way. All that Samuel said and did in this respect was by divine direction. Saul is told to "stand still a while, that I may show thee the word of God." Saul was now fully informed of the high honour that awaited him and the important sphere he was to fill. With the holy oil the Prophet anointed him, setting him apart to the work for which he had been selected. Kings and priests were anointed to their respective offices. Saul, in order to confirm the announcements made to him, was informed that several events would take place after Samuel and he had parted company. The first, that he would meet servants of his father who had gone in search of him after the missing asses had been found, as Samuel had already told him; next, he should meet three men who would offer him a present, and then a company of prophets whom he should join, as God's spirit would descend upon him. All these things took place exactly as Samuel foretold, thus confirming Saul in the belief that he had been chosen of God as the king of his people Israel.

PRACTICAL SUGGESTIONS.

God's kingdom is over all. He guides individual lives as well as the destinies of nations.

It is still as true in our days as in Samuel's, "God reigneth; let the earth be glad."

Samuel's exalted character is seen in the way he treats Saul. There is no jealousy, no selfish ends to serve. He acts towards Saul in the most generous manner throughout.

For all who seek reverently and lovingly to serve God's purposes, there is the anointing of God's Spirit.

THE MISSIONARY WORLD.

LETTER FROM MHOW.

The following letter from Miss Stockbridge, Mhow, to a friend in Toronto has been forwarded for publication:

Now I must try and tell you a little news about all our mission folk. Gunga bai must come first, as I know she has a very warm corner in your heart. She is well, and seems to be very happy with Bhagajee. He is the man Mr. Murray had out in Dhar, a very stout man, who afterwards went to Ujjain, his wife died about two years ago, and left five children. He has four here with him, and one his parents in Naggar are taking care of. His children are very fond of Gunga, she makes some very pretty pieces of crochet for sale, and baby jackets. Gunga is not engaged in direct mission work, but attends the meetings regularly, and teaches a class in the Sabbath school, and, I believe, she tries to do the women good who live near her, often getting them in her own home to sing and talk to them. Her sister, Jennie, married a widower, who has two children. His name is Kaluram, and he was a book-seller when you were here. They are very happy together.

We have been very much encouraged by having some baptisms lately, a widow and her four children, with Kaluram's mother and a little orphan boy, who came to me some months ago, and who has been in Herbert's care ever since. He is a very bright little fellow. We have named him Kalin Paul. Herbert is a good boy, and is studying hard. He goes very often to the villages to preach, and distributes a great number of tracts, not solely to the natives, but to Europeans also, especially the soldiers, with whom he is a general favourite. A soldier asked Mr. Herron who the lame boy was, for he had seen him tract-distributing in the hospitals and barracks. He has such a good-natured face, and tries hard to speak English. I believe he often sings to them the Hindi Bhajans, which are set to English tunes, and this pleases them very much. He has been offered money, and this he spends in buying more tracts. He often takes all the Christian boys with him to the market, and has some good singing while crowds of people flock to hear the children sing, hymn after hymn, without a mistake, and without books. The proud and haughty Mohammedans, who would gladly stop street preaching by causing disturbances, are quite ashamed to say anything to the little band of singers with a lame boy as band-master.

Herbert has a good answer to give all who would come to argue with him. As soon as a jeering question is asked, he answers by asking them one. It is this: "Are you not ashamed of yourself coming to ask such things from a poor lame boy? Go to the missionary Sahib, and he will be able to answer all your questions."

We gave a khana, or dinner, to all the Christian last Thursday evening. How we wished you could have been present. We had dinner on the floor. All had to sit down in real native style, after which we had some good singing, and closed the evening with family prayer. They were all so good; not one went away unhappy, and all seemed so full of love and were so pleased to welcome the new members into our midst. There are several more enquirers. We are praying for them. Some of us try to visit them often. Three families have expressed a desire to become Christians.

We have a prayer meeting every Tuesday morning for the Christian women. Last Tuesday I took the meeting, and eleven women prayed. They are all so happy, and seem so ready to help each other.

I had eighteen women in my Sabbath school class last Sabbath, and only five of the number were Christians; the remainder were heathen women. Don't you think this a great improvement?

They all learn a text of Scripture to repeat as soon as we meet in class, after which they answer questions on the previous week's lesson. We wish you to please convey our very best thanks to the ladies of Hamilton for the box sent out for our schools. They were indeed such a help. I do not know what we would have done had they not sent us so many useful things, as we had 400 to provide presents for. Scripture and lesson prizes, besides regular attendance, cleanliness, good conduct and needlework prizes. Three girls' schools, three

boys' schools and three Sabbath schools. I shall not say anything about the women's meetings, but as Annie will be writing soon she will tell you all about them.

I visit the villages still, and have some happy hours singing and speaking to people. Sometimes, too, crowds of men, women and children, numbering from one to two hundred gather around us. Mrs. Campbell gave me a little harmoniflute, and it is such a help in my village work; it saves my throat very much. The last visit I paid to a village we had great difficulty in getting away. They wanted us to stay the day, but it was then past nine o'clock, and we had a return journey of about four miles. On one occasion I went out with only one Bible woman and one heathen helper, and a very cross old man ordered us out of the village, and told me to go and preach to my own people, meaning the soldiers, who sometimes disgrace themselves by drinking and ill-treating the poor native farmers. After he had spoken a few words I asked him to listen to me. He would not, but began to abuse us, and rose to give vent to his anger. By this time quite a large crowd had gathered, and before I could answer three men laid hold of him and took him a distance off, and then some others brought out a small wooden char-boy (cot), and asked us most kindly not to mind the grumbler, but to tell them about Jesus and sing to them. We took our seats, and had such a good time. My heart beat at first, for I knew we had no help near if they had turned on us, but God defends the defenceless, and on leaving I was asked again and again to come and see them more often. I have been since, and been warmly welcomed. Mr. McKelvie accompanied us to a village last week. The people were very anxious to have a school, and were willing to pay 3 shillings towards the support of a teacher. This also is encouraging, for the man they asked us to place there was a Christian.

In almost every village we go, we are invited to take our seats on the steps of their temples, as there is generally a large open space before these. A crowd can easily be spoken to, as not only are we on an elevation, but always under the shade of a very large tree.

POINTE AUX TREMBLES.

The last two letters having been devoted to the early history of Pointe-aux-Trembles School, we would now take up the period during which it has been altogether in the hands of the Presbyterians.

In 1880 the Society under whose care the schools had been so ably conducted, finding themselves in financial difficulties, were obliged to disband, when they passed into the hands of the Presbyterians. The success of the past forty years, during which time over 2,000 pupils had passed through the institution, many of whom had gained positions of trust and influence, while some of the young women had become the teachers in the school in which they had received their training, was a clear indication that this was the Lord's work.

The Ladies' French Evangelization Society (Presbyterian), in reality the mother of our present Society, felt, as we do now, that the education of the French-Canadian girls was essentially woman's work. They therefore agreed to meet the expenses of the girls' school, and to aid them in obtaining the necessary funds they established auxiliary societies in some of the congregations of the Church.

The session opened under the new regime with ninety-five pupils; 200 applied for admittance, but the Committee did not feel justified in admitting more till the contributions would be forthcoming to meet the additional expense.

Much of the success of the following years was owing to the devotion and consecration of the principal and lady principal of the School. We feel impelled to tell something of the constant self-sacrifice of these two missionaries. No stouter or nobler hearts have gone to the foreign field. They have, in truth, been our foreign missionaries at home. For over twelve years, for the Master's sake, they laboured together in the quiet schools of Pointe-aux-Trembles while they might have filled more lucrative positions.

It was with a feeling of sincere regret that we learned last year that it was an absolute necessity that Miss Cairns, the lady principal, should give up her work, for a season at least. However, we are grateful to God that another

has been provided who we feel is well fitted for the position, being a daughter of one of our missionaries.

The good work has gone steadily on, the number of applications for admittance yearly increasing. Last spring the Board of French Evangelization decided to enlarge the boys' building, while we as a society undertook to provide for the enlargement of the girls' building, the cost of which was estimated at \$5,000. In order to raise the amount meetings were held in Montreal and where we had auxiliaries, and a leaflet telling of our effort circulated throughout Canada; but by the end of April, when it was necessary to give out the contract, we only had \$3,000 of the required \$5,000. This necessitated the Board enlarging the boys' school only, in doing which they found the estimate they had given us much below the mark, labour being higher and so much more needed to be done than they anticipated; thus we found ourselves burdened with \$8,000.

Another spring has passed and we have but \$4,950, which means another year of work in the present building. We feel confident that the Lord is leading us in this effort and there is good reason for this disappointment; if this test to our faith is the means of making it stronger, surely it is a blessing in disguise, and we may be rewarded by seeing the girls received into their new quarters by a year from next autumn.

The few facts we have been able to collect show us that this is especially Canadian Wo-

man's work for women, and the prompt manner in which many of you are responding to the call for help shows that you still feel the responsibility.

We take this opportunity of thanking you for what you have done, and our prayer is that in blessing others you yourselves may be blessed.

Our President, Mrs. Robert Campbell, will be pleased to give you any further information about the work. She cordially invites any one desiring such to write her to her address, 68 St. Famille Street, Montreal.

Montreal.

M. M. D.

In behalf of the M. W. M. S.

CONSUMPTION CURED.

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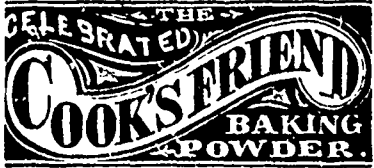
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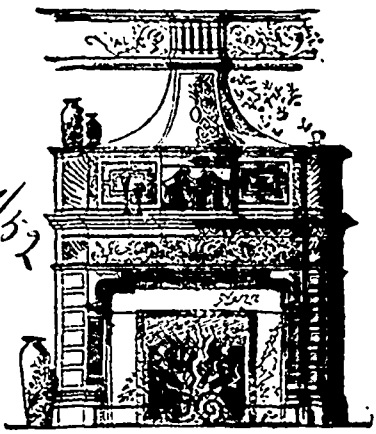
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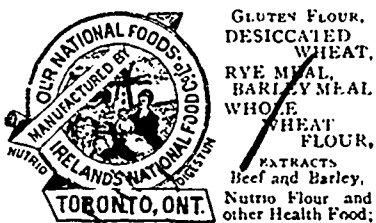
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At the residence of the bride's father, in Campbellford, on the 18th inst., by the Rev. John Hay, the Rev. J. Steele, B.D., of St. Andrew's Church, Seymour, to Aggie C., third daughter of the Rev. Dr. Mill, formerly of Seymour.

MEETINGS OF PRESBYTERY.

BARRIE.—On Tuesday, July 23, at eleven a.m. Ottawa.—In Knox Church, Ottawa, August 5, at ten a.m.

LINDSAY.—At Woodville, Tuesday, August 7, at eleven a.m.

TORONTO.—In the usual place on Tuesday, August 5, at ten a.m.

QUEBEC.—In Chalmers Church, Quebec, on September 24, at three p.m.

MARLBOROUGH.—At Wingham, on Tuesday, July 23, at fifteen minutes past eleven a.m.

KINGSTON.—In Cook's Church, Kingston on Sept. 12, at three o'clock p.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, July 23, at half-past seven p.m.

OWEN SOUND.—In Division St. Hall, Owen Sound September 16, at half-past seven p.m.

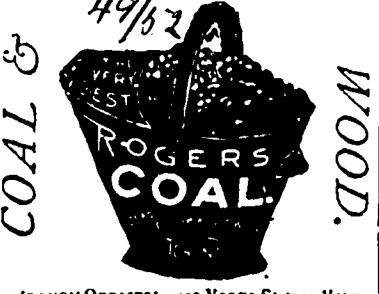
MONTREAL.—In Convocation Hall, Montreal Presbyterian College, on Tuesday, October 1, at ten a.m.

HAMILTON.—An adjourned meeting will be held in St. Paul's Church, Hamilton on Wednesday, August 7, at half-past nine a.m.

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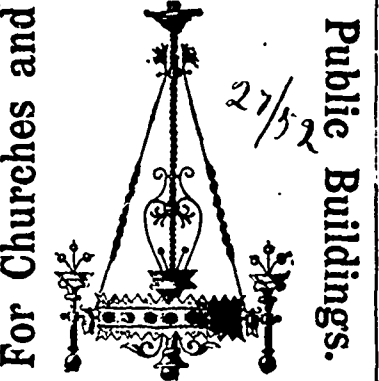


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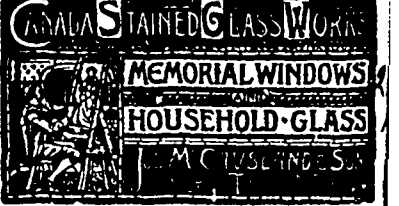
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