

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

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

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

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

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

Bound with other material/
Relié avec d'autres documents

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

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

Additional comments: /
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

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

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

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

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

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

The Canada Presbyterian

Vol. 19.—No. 80.
Whole No. 962.

Toronto, Wednesday, July 23rd, 1890.

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

Books.

NEW BOOKS

1—Dogmatic Theology. By William Shedd, D.D., second edition, 2 vols. \$2.00
2—Supernatural Revelation. By C. M. Mead, D.D. 75c
3—The Unknown God, or Inspiration Among Pre-Christian Races. By C. Loring Brace. 50c
4—The Beginnings of Christianity. By Geo. P. Fisher, D.D. 50c
5—Alone With the Word. By G. Stringer Rowe. 25c
6—The Permanent Elements of Religion. By W. B. Carpenter, Bishop of Ripon (Hampton Lecture). 20c
7—Religious Thought in Britain During the Nineteenth Century. By John Tulloch, D.D. (St. Giles' Lecture.) 15c
8—Gospel Sermons. By James McCosh, D.D. 50c
9—Imago Christi, "The Example of Jesus Christ." By Rev. James Stalker, M.A. 50c
10—John G. Paton, Missionary to the New Hebrides; an Autobiography. 2 vols. Each 1.50

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

JUST PUBLISHED.
—13/52—
CANADIAN EDITION

WINNOWER SONGS.

FOR SUNDAY SCHOOLS.
BY IRA D. SANKEY

This is unquestionably the **Greatest Book** of all. It is filled from cover to cover with the very
CREAM OF SONG.
and is one of the largest and most useful collections of new and selected songs for Sunday Schools ever published in a single volume. This choice selection of religious songs has already been adopted for use by the Chautauqua Assembly.

294 Pages, **Half Board Illuminated Covers, Price 35 Cents.**
BY MAIL, 40 CENTS.

WILLIAM BRIGGS,
WESLEY BUILDING,
2933 RICHMOND STREET WEST,
TORONTO.
C. W. COATES, Montreal, Que.
S. F. HURDIS, Halifax, N.S.

PERFECT DAYS IN JUNE
Need Perfect Lays for June—and here they are! 3/6/52

IN SHEET MUSIC FORM.
ELAINE. A Love Song. Van der Water, soc.
MIZPAH. Song. Adam G. G. G.
SIGNAL BELLS AT SEA. Song. G. G. G.
OLD HOME DOWN ON THE FARM. Dubois, soc.
VISIONS OF REST WALTZES. F. T. Baker, soc.
DANSE ECOSSAISE. F. T. Baker, soc.
EDELWEISS. Glide Waltz. F. T. Baker, soc.
BATTLE WON. Triumphal March. E. Holst, soc.

IN BOOK FORM.
Nabuth Day Music. For Piano. Very beautiful music. More than 40 sacred airs. Arranged by Leon Keach.
Operatic Piano Collection. The best of the music of 19 Operas. Arr. for Piano.
Young Players' Popular Collection. A very easy and very good pieces.
Classic Four-Hand Collection. Nineteen Piano Duets. Highly praised by good players.
Piano Classics. Vol. 2. Marvellously good pieces, as are those of Vol. 1.
Song Classics. Vol. 2. Grand music.
Any book or piece mailed for retail price, which for any one of the superior books above mentioned is but \$1.00.
OLIVER DITSON Co., - BOSTON
C. H. Ditson & Co., 267 Broadway, New York

Books.

NEW AND IMPORTANT BOOKS

The Gospel of St. Matthew—By Rev. J. Monro Gibson, D.D., (being the new volume in Expositors' Bible). \$2.
Bible Illustrations from the New Hebrides—By Rev. John Inglis. \$1.75.
The Makers of Modern English—By Rev. W. F. Dawson. \$1.75.
The Psalter—By Rev. Joseph Parker (being volume twelve of "People's Bible"). \$1.75.
The Miracles of Our Lord—By Rev. Prof. Laidlaw. \$2.50.
Saints in the Epistles—By F. Goulet, D.D. \$2.50.
The Lyrics of the Psalms—By W. Pakenham Walsh, D.D. \$1.75.
Apples of Gold. Scripture Illustrations of the Shorter Catechism. By Rev. A. B. Mackay. 90 cents.
The Epistles of St. John—With Greek Text, Comparative Versions, and notes chiefly Exegetical. \$2.
TORONTO WILLARD TRACT DEPOSITORY.
Corner Yonge and Temperance streets
TORONTO.

Ought the Confession of Faith
TO BE REVISED:
18/52—30 CENTS.
ON THE REVISION OF THE
CONFESSION OF FAITH.
35 CENTS.

The Good and Evil of Calvinism
15 CENTS
JAMES BAIN & SON,
Presbyterian Book Room TORONTO.

Presbyterian Headquarters.
S. S. LIBRARIES. 38/52
Schools desiring to replenish their Libraries cannot do better than send to
W. DRYSDALE & CO.,
232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.
W. DRYSDALE & CO.,
Agents Presbyterian Board of Publication,
232 St. James Street Montreal.

DOMINION LINE-ROYAL MAIL STEAMSHIPS
1890. SUMMER SEASON. 1890.

LIVERPOOL SERVICE—SAILING DATES.
From Montreal. From Quebec.
Sarnia July 17
Oregon July 21
Dominion July 31
Vancouver Aug. 6
Toronto Aug. 14
RATES OF PASSENGER—Per S.S. Vancouver, Cabin, \$60 to \$80; return, \$110 to \$150, according to accommodation. By all other steamers, \$40 and \$50, according to steamer and accommodation. In three and two berth rooms, return, \$80 and \$50. Intermediate, \$30; return, \$60. Steerage, \$20; return, \$40.

Bristol Service—Avonmouth Dock.
From Montreal
Idaho about July 19
Ontario July 31
Cabin, \$40; Return, \$80.

For particulars apply in Toronto to **GEO. W. TORRANCE**, 18 Front Street West; or **C. S. GZOWSKI, JUN.**, 24 King Street East; or in Montreal to **DAVID TORRANCE & CO.**, General Agents.

CANADA SHIPPING COMPANY
BEAVER LINE STEAMSHIPS.
SAILING BETWEEN
MONTREAL & LIVERPOOL.

1890. SAILING SEASON. 3/18/890.
FROM MONTREAL.—Lake Huron, July 1, Lake Nipigon, July 8; Lake Ontario, July 15; Lake Winnipeg, July 22; Lake Superior, July 29. Lake Huron, August 5; Lake Nipigon, August 12; Lake Ontario, August 19; Lake Winnipeg, August 26; Lake Superior, September 2; Lake Huron, September 9; Lake Nipigon, September 16; Lake Ontario, September 23; Lake Winnipeg, September 30; Lake Superior, October 7; Lake Huron, October 14; Lake Nipigon, October 21; Lake Ontario, October 28.
For further information apply to
H. C. HOLT & CO., Gen. Mgrs.,
4 CUSTOM HOUSE SQUARE, MONTREAL.

Miscellaneous.

ANNOUNCEMENT.

After conducting the Morvyn House School fifteen years, I am about to retire, to be succeeded by my niece, Miss LAY. She has been connected with the School over ten years, and I have the fullest confidence in her ability to carry it on successfully, according to the same general principles on which it has hitherto been conducted. I have no doubt that under her management the School will enter upon a fresh career of usefulness and prosperity.
S. E. HAIGHT.
Morvyn House, June 1, 1890.

MORVYN HOUSE, 350 JARVIS ST., TORONTO
Girls' School for Resident and Day Pupils.
MISS LAY, PRINCIPAL.
(Successor to Miss HAIGHT).
This School will re-open under the new management on **TUESDAY, SEPTEMBER 9TH**. While Miss LAY will conduct it on the same general principles, which have made it so successful in the past, she will introduce some improvements, which will keep in line with the best Schools of the kind. The PRINCIPAL will be assisted by accomplished Professors and TEACHERS in every department. The COURSE OF STUDY is arranged with reference to UNIVERSITY MATRICULATION. Attention is called to the PRIMARY Department, which furnishes the best preparation for the more advanced grades of the School. Special advantages are offered in MUSIC, ART and the MODERN LANGUAGES. After the 30th of AUGUST, MISS LAY will be at home to receive visitors on school business. After that date, letters directed to the above address will be forwarded to her.

Presbyterian Ladies' College,
TORONTO.
WILL RE-OPEN SEPTEMBER 4
A new building, doubling the present accommodation, is in course of erection, providing additional Class Rooms, Art Rooms, and Residence for a number of New Students.
Rooms given in order of application.
MUSIC in connection with the Toronto Conservatory of Music. ART under the able direction of T. MOWER MARTIN, R.C.A.
Specimens of pupils' work may be seen at Presbyterian Book Room, opposite Post Office.
Preparatory Class will be opened in September. Send for calendar and forms of application.
T. M. MACINTYRE, M.A., Ph.D.,
Principal.

FRAULEIN GAISER
Mlle. EUGENIE E. SIROIS.
Room 11.
2 Yonge Street Arcade, Toronto.

FRENCH AND GERMAN
AFTER THE "BERLITZ METHOD."
BRITISH AMERICAN
BUSINESS COLLEGE.
ARCADE, YONGE ST., TORONTO.

FRANCOIS
This Institution offers superior facilities for imparting thorough Business Training. Book-keeping, Penmanship, Arithmetic, Shorthand, Typewriting practically taught.
Send for circular.
C. O'DEA, Secretary.

A Boy or Girl
Who has reached the higher form of Public or High School would be greatly benefited by a change of study, taking a course in actual business, or in shorthand and typewriting. We are always pleased to give parents the benefit of our long experience in teaching and placing young people. Call and see us when downtown, or telephone us—No. 1255.

BENGOUGH & WARRINER.
Canadian Business University
Public Library Building, Toronto.

TEACHERS
And others having leisure during the Summer will find
BELLEVILLE 13/52
BUSINESS
COLLEGE.
A good place at which to spend the time. Subjects—Book-keeping, Penmanship, Arithmetic, Correspondence, Business Forms, Shorthand and Type-writing. Terms moderate. This is the leading institution of the kind in Canada.
BOX 1021,
BELLEVILLE, ONT.

Miscellaneous.

Castle & Son 3/52
Stained Glass 1/52
360 BUREAU ST.
MONTREAL

M. J. CROTTIE,
THE HEAVEN MAN,
518 814 YONGE STREET,
Carries a Choice Stock of
FANCY DRY GOODS 1/3
Gents' Furnishings, Carpets, Oilcloths, Hats and Caps, etc., and sell as Cheap as any house in the city, often times Cheaper. Call solicited. Square dealing is our motto.
M. J. CROTTIE, 244 YONGE STREET

EDY BROTHERS, 2/52
92 YONGE STREET, TORONTO,
114 DUNDAS STREET, LONDON,
X X THE PHOTOGRAPHERS X X
Large Photos and Family Groups a specialty. Grand New Studio, 92 Yonge Street. Call and see us.
EDY BROS.

BOY'S CLOTHING 33/52
Cut and Made to Order. Also Suits Made over. DRESSMAKING done in the Latest Style.
M. E. FINNIGAN,
357 Church Street.

R. J. LLOYD, 41/52
CATERER AND CONFECTIONER,
247 YONGE STREET,
TORONTO.
TELEPHONE No. 295.

JOHNSTON & LARMOUR,
—TORONTO.— 2/52
Clerical and Legal Robes and Gowns,
2 ROMAIN BLOCK, TORONTO.

W. STOTT, 10/52
MANUFACTURER OF
DRAWING ROOM SUITES,
Couches, Lounges, Easy Chairs, and Fancy Rockers.

ROBERT HOME 42/52
MERCHANT TAILOR,
REMOVED TO 411 YONGE STREET,
ASSOCIATION HALL,
TORONTO.

KILGOUR BROTHERS, 48/52
Manufacturers and Printers.
PAPER, PAPER BAGS, FLOUR SACKS,
PAPER BOXES, FOLDING BOXES,
TEA CADDIES, TWINES, ETC.
21 and 23 Wellington Street W., Toronto.

T. J. JOHNSTON, 29/52
Watches, Jewelry & Silverware
At Lowest honest Figures.
Solid Gold Jewelry made to order. Repairing carefully attended to.
Queen Street. Few doors east of Bathurst.

LEONARD A. INWOOD, 38/52
(Late of Jas. Park & Son, St. Lawrence Market.)
PROVISION MERCHANT
Hams, Bacon, Butter, Cheese, Etc.
Choice Stock always on hand.

DALE'S BAKERY,
579 QUEEN ST. WEST, COR. PORTLAND.
Celebrated Pure White Bread.
Dutch Buns. 2/6/52
Best Family Bc. — Made Bread

TRY DALE'S BREAD.
IT IS A WELL KNOWN FACT THAT
MCCOLL'S
"LARDINE" 1/3/24
Is the best known and most reliable Machine Oil in the Dominion. Farmers, Threshers, and Mill Owners will find it decidedly to their advantage to insist upon getting the "Genuine Lardine" when they ask for it, owing to so much inferior oil being sold under the same name by unscrupulous dealers. We are the sole manufacturers of the "Genuine Lardine." Every barrel branded.

McCOLL BROS. & Co.,
TORONTO.

Professional

GORDON & HELLIWELL,
ARCHITECTS, 2/52
66 KING STREET EAST. TORONTO

W. R. GREGG, 2/20/52
—ARCHITECT—
9 VICTORIA ST., TORONTO.

C. V. SNELGROVE, 39/52
DENTAL SURGEON,
97 CARLETON ST., TORONTO.
Bridgework, Gold and Porcelain Crown-specialty. Telephone No. 3031. 753

HENRI DE BESSE, 39/52
Formerly Professor at New York Conservatory of Music, will receive

Pupils for Violin or Pianoforte.
Paris and Stuttgart Conservatory Methods.
No. 10 HATYER STREET.

C. P. LENNOX, DENTIST, 6/52
Rooms A & B,
YONGE ST. ARCADE, TORONTO.
The new system of teeth without plates can be had at my office. Gold Filling and Crown warranted to stand. Artificial Teeth on all the known bases, varying in price from \$5 per set Vitalized Air for painless extraction. Residence, 40 Beaconsfield Avenue. Night calls attended to at residence.

Miscellaneous.
DESKS 13/26
Office, Library, Church
and School Furniture
JOHN M. BLACKBURN & Co.
11 Colborne St., Toronto
And 192 St. James St., Montreal.

EMBRO: OATMEAL: MILLS.
ROLLED OATS.
Standard and Granulated Oatmeal
OF THE BEST QUALITY. 21/52
Selected White Oats only used. Shipping via C.P.R. or G.T.R. Quotations and Samples sent promptly on application.
D. R. ROSS, EMBRO.

RATES REDUCED. 23/52
The Standard Life Assurance Co.
ESTABLISHED 1825.
Head Offices—Edinburgh, Scotland; and Montreal, Canada.
Total Risk, about \$100,000,000; Invested Funds, over \$1,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$352,000.
W. M. RAMSAY, Manager.
THOMAS KERR,
240 Gerrard Street, Toronto,
Inspector.

THE ROYAL CANADIAN
Fire and Marine Insurance Co., 20/26
57 ST. JAMES STREET, MONTREAL
Capital \$500,000
Assets 708,828
Income, 1885 317,378
ANDREW ROBERTSON, Esq., President.
HON. J. R. THIBAULT, Vice-President.
HARRY CURT, ARCHD. NICOLL,
Secretary. Marine Underwriter
Geo. H. McHENRY, Manager.
GEORGE McMURRICH,
General Agent for Toronto and vicinity

WESTERN ASSURANCE COMPANY.
FIRE AND MARINE.
Capital and Assets over - \$1,600,000.00
Annual Income over - 1,600,000.00
12/26
HEAD OFFICE:
Cor. Scott and Wellington Sts.
Toronto.
G. O. W.
Insurances effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms. Losses Promptly and Liberally Settled.

GRATEFUL—COMFORTING
EPPS'S
(BREAKFAST) 24/52
COCOA
Needs only Boiling Water or Milk.

PELEE ISLAND WINE
 PELEE ISLAND VINEYARDS CO. LIMITED
BRANTFORD & PELEE ISLAND
 J. S. Hamilton, President.
 OUR COMMUNION WINE
 "ST. AUGUSTINE,"

Is a perfectly PURE WINE and guaranteed pure juice of the grape. Now used with entire satisfaction by hundreds of congregations in Canada.

PRICES

In Cases, 12 qts.	\$4 50
In Wood, per gal., 5 gal. lots.	1 50
" " 10 " "	1 40
" " 20 " "	1 30
In Barrels of 40 gals.	1 25

Prompt attention to letter orders. Satisfaction and the best value in the market guaranteed. Catalogues on application. Address

J. S. HAMILTON & CO.,
 BRANTFORD,

SOLE AGENTS FOR CANADA for the Pelee Island Wine and Vineyards Co., Ltd.

MARBLE & GRANITE
 MONUMENTS & TABLETS
D. MCINTOSH & SON
 SCULPTORS
 510 YONGE ST. TORONTO

26/6
 Photography is the desideratum of our day and the necessity of the age."
BARKER'S SHORT-HAND SCHOOL,
 45 KING STREET EAST, TORONTO.
 Circulars free.

incorporated 1886. HON. G. W. ALLAN, President.
TORONTO CONSERVATORY OF MUSIC
 10/30
 OVER 1000 PUPILS LAST TWO YEARS
 SPECIAL - SUMMER - NORMAL - SESSION
 BEGINS
 JULY 7TH AND ENDS AUGUST 9TH
 Calendar mailed free to any address on application to
EDWARD FISHER, DIRECTOR
 Cor. Yonge St. and Wilton Ave.



TORONTO COLLEGE OF MUSIC
 (LIMITED)
 Thorough musical education in all branches. Only the most competent teachers employed. Send for prospectus.
F. H. TORRINGTON, Director,
 12 and 14 Pembroke St.
 WEST END BRANCH—Stewart's Building, Cor. Spadina Ave. and College St.

HIRST'S PAIN EXTERMINATOR
 WILL POSITIVELY CURE
 GRAMPS, PAINS IN THE STOMACH
 Bowel Complaints, Diarrhoea
 —AND ALL—
SUMMER COMPLAINTS
 KEEP A BOTTLE IN THE HOUSE.
 SOLD BY ALL DEALERS.

THE SPENCE
 "DAISY" HOT WATER BOILER
 Has the least number of Joints.
 Is not Overrated.
 5/32 Is still without an Equal.
WARDEN, KING & SON,
 637 CRAIG ST. MONTREAL.
 HOTEL DEL MONTE, PRESTON ONT.



Has in connection the Celebrated
SPRINGS
 AND
BATHS.
 The Water contains the Highest Medicinal Qualities.
 THE HOUSE IS NEW AND COMFORTABLE.
 Rates Low. Write for particulars.
ROBT. WALDER,
 Proprietor

DIAMONDS

Diamond Solitaire Rings	From \$10 to \$200.
Cluster Rings	From \$10 to \$300.
Diamond Brooches	From \$8 to \$150.
Diamond Locketts	From \$15 to \$150.
Diamond Bracelets	From \$17 to \$125.
Diamond Scarf Pins	From \$5 to \$125.
Diamond Shirt Studs	From \$15 to \$50.
Diamond Collar Buttons	From \$1.50 to \$35.
Kent Bros., Diamonds,	At 168 Yonge Street.
Kent Bros., Diamonds,	At 168 Yonge Street.
Send for Catalogue	To 168 Yonge Street.
Send for Catalogue	To 168 Yonge Street.
Diamonds for every one	At the Diamond Store.
Diamonds for every one	At the Diamond Store.
Kent Bros., Diamonds,	At 168 Yonge Street.
Kent Bros., Diamonds,	At 168 Yonge Street.

ONTARIO COAL CO.
 IMPORTERS OF THE CELEBRATED
Lehigh Valley Coal.
 General Offices and Docks—Esplanade East, foot of Church St. Telephone No. 18.
 Up-town Office, No. 10 King Street East. Telephone No. 1059. Branch Office, corner Bloor and Borden Streets. Telephone No. 3623. Branch Office, No. 725 Yonge St. Yard and Office, 1069 Queen St. West, near Subway.

For Liver Disorders
 And for all affections of the Stomach and Bowels, prompt relief and cure are afforded by the use of Ayer's Cathartic Pills. They easily correct slight derangements of these organs, and are of incalculable benefit in chronic cases.
 I have been using Ayer's Pills, in my family, for over three years, and find in them an effective remedy for Constipation and Indigestion. We are never without these Pills in the house.—Moses Grenier, 72 Hall st., Lowell, Mass.
 For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of medicine, I have become convinced that Ayer's Pills are the best. They have never failed to relieve my bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried.—H. S. Sledge, Weimar, Texas.
 Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Complaint. I have never known them fail to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver
And Stomach Troubles.
 Ayer's Pills are prompt and mild in their action; they gently stimulate the liver, and always leave the bowels in a natural condition.—Philip Caldwell, Beverly, Mass.
 After sixteen hours of intense suffering with Bilious Colic, I took Ayer's Cathartic Pills. In half an hour the pain in my stomach and bowels subsided, and I quickly recovered.—R. S. Heathfield, 63 Chestnut st., Providence, R. I.
 For nearly five years I was a confirmed dyspeptic. During the last three months of this time, my life was a burden to me. I had no appetite, became pale and emaciated, and was unable to work. I tried various remedies, but found no relief until I began taking Ayer's Pills. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food now digests perfectly.—Ernest Lewis, 43 Main st., Lewiston, N. Y.
 Ayer's Pills have cured a case of Chronic Dyspepsia, here, which resisted other remedies, and had become a very serious affliction. The cure is remarkable, and has created a sensation in this locality.—S. K. Jones, M. D., Brighton, Mich.
 For a number of years I was greatly troubled with Dyspepsia. I became weak, nervous, had no appetite, and there were but few kinds of food my stomach would bear. After taking a number of remedies, without obtaining relief, I began to use Ayer's Cathartic Pills, and, at the same time, commenced dieting. This treatment effected a complete cure.—Jeremiah W. Styles, Fort Madison, Iowa.
AYER'S SUGAR-COATED CATHARTIC PILLS,
 Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Sparkles.
 DR. SQUILLS (anxiously): Not the improvement I expected, Mrs. Brindle. What have you been giving the patient to eat? Mrs. Brindle: Monday he had fried liver and onions, and yesterday I gave him some corn beef and cabbage. Dr. Squills: Horrors! Did I not warn you against rich food? Mrs. Brindle: Why, doctor, that's the cheapest kind of stuff I could buy in the market.
 ROYAL GOFF, of Willsboro, N.Y., suffered two years from a hard cough, with severe pains in the side and chest, and raised large quantities of blood. Several physicians tried in vain to relieve him. Three bottles of WISTAR'S BALSAM OF WILD CHERRY cured him.
 MAGISTRATE: Were you ever arrested before, Uncle Rastus? Uncle Rastus: Yes sah, I war 'rested, but I war discharg'd; an' I tell yo' yo' honah dat I war nebbah so proud in my life as when I walked down that court-room a free an' honourable man. Magistrate: Then you were not proven guilty, Uncle Rastus? Uncle Rastus: No, sah; dere war a flaw in de indictment, sah.
 Minard's Liniment relieves Neuralgia.
 AN impecunious Terre Haute man, who has become a brother by brevet of seven heresses, calls them "the little sisters of the poor."
 NO failures in cooking anything requiring a leavening agent if Cleveland's Superior Baking Powder is used.
 BROWN said the other day to an intolerable talker: I give you the best bit of advice you ever received. "Try and go three days without speaking, and when you've succeeded begin over again."
 "A CUSTOMER claims it saved his life. I find it the best selling patent medicine I have in the shop," says J. E. Kennedy, chemist, Cobourg, regarding Burdock Blood Bitters.
 "I'M not lazy!" said Mr. Somnus, indignantly, "but ten years ago I adopted a rule never to work between meals, and I've kept it up ever since."
 Minard's Liniment cures Dandruff.
 "BREVITY is the soul of wit." "Perhaps. But I assure you there is very little fun in being short."
 BAD Blood, low vitality and a Scrofulous condition of the system leads to Consumption and other wasting forms of disease. The preventative and cure is Burdock Blood Bitters.
 JIMMY: Say, papa, what sort of paper shall I use to make my kite? Papa: Fly-paper, my son.
 THE expenses of an electric company may be summed up as current expenses.
 FRANK L. BARTLETT, State Assayer of Maine, recommends Cleveland's Superior Baking Powder for producing the maximum of gas, and states that it is in every respect a healthful and desirable article.
 FARMER (yelling at a man whom he finds skulking about the premises)— "What are you doing here?" "To tell you the truth, sir, I am looking for something to steal." "Well, that's all right. I didn't know but you were one of those pesky census-takers."
 "OUTSELLS all other purifiers. I hear customers say it cures when other medicines have failed," says I. F. Belfry, druggist, Shelbourne, of Burdock Blood Bitters.
 "Now, boys, we have ten minutes for questions. Is there anything you'd like to have explained?" "Yes, sir," said Willie. "How much did Apollon owe?" "Is it proper to say 'he is,' or 'He-be'?" queried Johnny. "In what respect did Jupit-err?" put in Georgie. But there came no answer. The teacher thrashed them soundly and sent them home to their Mars.
 Minard's Liniment for sale everywhere.
 COLLECTOR: Please announce to Professor Penny that I have called in regard to a little bill that has been running for four months. Servant: I'm sorry to inform you, sir, that the professor is engaged on an article on "What to Do With the Surplus," and cannot be disturbed.
 SOME may think that Burdock tea would be as good as Burdock Blood Bitters, but in the latter compound there are a dozen other herbal medicines equally as good as Burdock for Blood, Liver and Kidneys.
 STRANGER (in Brooklyn): Where are those gentlemen going? Resident: "They are going to bid farewell to a popular missionary to China who has been very successful in teaching the heathen the gospel of love and peace." "I see; and where is this gang of boys going?" "They are going to stone a Chinese funeral."
 Minard's Liniment is used by Physicians.

HUMORS OF THE BLOOD, SKIN, AND SCALP
 of the Blood Gured by CUTICURA
 HUMORS OF THE BLOOD, SKIN, AND SCALP, whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDY, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. CUTICURA REMEDIES are the only infallible blood purifiers. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston.
 Send for "How to Cure Skin Diseases."
 Pimples, blackheads, chapped and oily skin, are prevented by CUTICURA SOAP.
 Backache, kidney pains, weakness and rheumatism relieved in one minute by the CUTICURA ANTI PAIN PLASTER. 30c.

BEST ON EARTH
 SURPRISE
 Washday
SURPRISE
 EVERY WOMAN
 Can save half the hard wearing-out toil of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not, nor hands chapped, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it!
 READ THE DIRECTIONS ON THE WRAPPER.
St. Croix Soap Mfg. Co. SOAP
 St. Stephen, N. B.
 Send us 25 SURPRISE wrappers and get one of our beautiful engravings.

FAT FOLKS
 Using "Fat-Folks Pills" lose 15 lbs. in 30 days. No need of dieting, constant exercise, or sent by mail. Fat-Folks Pills (sold by) WILCOX SPECIFIC CO., Phila., Pa.

SEATTLE No blizzards, heavy snows or cyclones. Average winter temperature 45° above zero. Seattle Harbor in Washington Territory. Population 25,000. Center of educational and financial center of the Pacific Northwest. Full information Queen Street, CHAS. H. KITTINGER, CITY. SE-AT-TLE, Seattle, Wash. Territory.

WISTAR'S Balsam
 Coughs, Sore Throat, Bronchitis, Hoarseness, Croup, Whooping Cough, Asthma, Influenza and Consumption yield at once to the wonderful power of this remedy. None genuine unless signed
"I. BUTTS."
WILD CHERRY

Physicians strongly recommend
Wyeth's Malt Extract
 (Liquid)
 To patients suffering from nervous exhaustion; to improve the Appetite, to assist Digestion, a valuable Tonic.
 40 Cents per bottle.

The most satisfactory BLOOD PURIFIER
Channing's Sarsaparilla,
 It is a Grand HEALTH RESTORER.
 Will cure the worst form of skin disease; will cure Rheumatism; will cure Salt Rheum.
 Large Bottles, \$1.00.

52 **ALLEN'S LUNG BALSAM**
 FOR CONSUMPTION,
 Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs.
 In three sized bottles 25c, 50c, and \$1.00.

FOR HEADACHE AND NEURALGIA,
THE MENTHOL PLASTER
 For Lumbago, Sciatica, "Crick," Tic, Stitches, Rheumatic Pains and Chronic Rheumatism.
 Each plaster in an air-tight tin box. 25c

WYETH'S BEEF, IRON AND WINE
 For Pallor, Weakness, Palpitation of the Heart
 Valuable Restorative for Convalescents. Combines Nutritive with Stimulus.
 Be careful to ask for WYETH'S, the only GENUINE

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JULY 23rd, 1890.

No. 30.

Notes of the Week.

THE Rev. D. McKenzie, of Melbourne, who is now on a visit to his native land, in the course of a brief address to Edinburgh Presbytery, said that as an old friend of the Church he wished to say that when any Church sent men to the colonies the Presbytery certificates of these men should represent their true character. They should not allow anything to lie behind, any history to be unravelled. They would thus do a good service to the cause of Christ in the colonies.

AT a large and influential meeting held in Edinburgh recently it was resolved to form a Laymen's League in connection with the Church of Scotland for the purpose of declaring against Disestablishment, to promote union among the Presbyterians of Scotland, and to aid in any legislation that may remove any obstacles to that union. A small committee was appointed to prepare a constitution and to confer with similar organizations of other churches with the view of forming a combined league.

THE rebellious Gaelic-speaking portion of the congregation at Strathpeffer gave Dr. Adam and the other members of the Commission appointed by the Assembly a most ungracious reception; they would allow nothing to be said by the English section of the congregation, and behaved in such a rude and unmannerly way while the Commissioners were speaking that Dr. Adam brought the unprofitable conference to a close, stating that he deplored the reception the Commission had received. The deputies will report to the Commission of Assembly.

ITALY has not less than \$400,000,000 bound up in the benevolent institutions under the control of the Pope and the priests. Many of these have no longer any reason to exist; one of them at Palermo, for example, is for the redemption of slaves from the Turks! The money is diverted to ecclesiastical purposes; in Rome nearly one-half of the entire revenue of the institutions is absorbed by the priests. The State is claiming the right to use these large properties in more useful ways, and the question is agitating the country to an extent that shows how completely Italy is escaping from ecclesiastical bondage.

A SERIOUS accident befel the members of the Shanghai Missionary Conference which might have proved much more disastrous than was the case. A wish having been expressed that a photograph, as a pleasant memento of the occasion, should be taken before the delegates dispersed, arrangements were made for the purpose, a platform consisting of several tiers being erected. Just as the photographer was about to take the picture the platform gave way, its three or four hundred occupants being thrown, frightened and shaken, to the ground. It is a matter for thankfulness that several were not killed on the spot, but between thirty and forty were more or less seriously injured. The medical missionaries were, of course, in great request.

NO trustworthy statistics, says a contemporary, can be procured from Roman Catholic sources; but, if certain figures may be trusted, it would appear that the idea of a great increase of Romanism in Britain, which it is so anxiously sought to foster, must be rejected. In 1801, when the population of the United Kingdom was 16,345,645, the Roman Church estimated her membership as fully one-third or 5,448,800; whereas now, with a population of 39,000,000, she only returns 5,641,000. Deducting the number of foreigners, estimated at over a million—an element almost entirely absent in 1801—it follows that the actual number of native Roman Catholics in the United Kingdom is now less than it was at the beginning of the century, although the population has more than doubled.

THE results of Sir L. Simmons' special mission to the Vatican, says the *Christian World*, are the subject of a minute by the Executive Committee of the Liberation Society. The British Government,

it is pointed out, has given way to Rome with regard to the appointment of bishops and the celebration of marriages where either party is a Roman Catholic. The Committee feel bound to protest against the action of the British Government in shaping their policy in accordance with the views of ecclesiastical functionaries, instead of with those of the people for whose government they are responsible. The plea on behalf of the government is that the Maltese are Roman Catholics, and that the agreement with the Vatican was made in their interests and subject to their ratification. It is certainly an anomaly to have a Roman Catholic Church established in a country under Protestant rule.

THE Chicago *Interior* makes the following comment: One of the most enthusiastic Presbyterian preachers and organizers in the United States passed six days in Paris last April. He offered himself as a helper in the McAll Mission work, if occasion should arise for his services. It will be observed that he did not get much time for sight-seeing, when it is told that he was assigned to conduct fourteen meetings in those six days, at widely separated halls. Our brother did the work to which he was called, and when he went on to Rome he carried with him the distinct impression that there are other men beside Americans who know how to "hustle." The fact appears to be that Mr. McAll works himself and urges all his co-labourers to work harder than a due regard for their health and strength would warrant. He is the sort of a leader, however, who feels intensely the importance of his mission and if he cannot get all the help he needs, he just rushes ahead, trying to make up the deficiency by extra exertion.

THE *Australian Independent* has an important article on the Society of Christian Endeavour in its May number, extending to eight columns. It is written by the Rev. W. Scott, late of Albion Church, Hull, Eng., now of the premier Congregational Church, of Queensland. He first saw this society on its native soil—America—and quickly discerned the magnificent ideas and possibilities which underlie its conception. He introduced the society to his church in Hull, where it fulfilled its promise beyond all expectation. His association with the Society of Christian Endeavour preceded him to Brisbane, where since he arrived he has been in request to explain the working, and to help in the formation of such societies. Already there are three flourishing societies in the city; that in Wharf Street is the strongest, having an active membership of nearly one hundred. In the church parlour, which has lately been handsomely refurnished specially to accommodate this society, its meetings are held every Tuesday evening. Here, as in the other city churches, it is proving itself a spiritual power.

THE *Christian Leader* remarks that the energies of some men are inexhaustible; and Mr. Walter Besant is one of them. Not content with making fairy tales and founding fairy palaces, he has taken up his cudgels for authors against all and sundry, especially publishers. His policy is based on comprehensive ideas of copyright and broad notions of profit-sharing that sound fair enough in the abstract; and writers may well be glad to have so doughty a champion. He smites and spares not even a religious corporation. He puts the Christian Knowledge Society into the pillory and pelts an association whose profits are over \$35,000 a year with allegations of sweating that almost curdle the ink with which we write. If his facts are indisputable, women are fleeced abundantly and a book may reach a seventh edition and the writer be unable to obtain a promised share in the success. Probably an ordinary book rarely yields much profit on the first edition, even if exhausted. The printers' and advertisers' bills run up to high figures. There are customs that encourage the latter and habits that compel the former. The bill for corrections is often in competition with that for putting up the manuscript. Even Max Müller asks plaintively, "Is there no means of checking the charges for correction?" Perhaps his own writing looks like Sanskrit to the compositor. One remedy is to hand for this and is in the writer's own power: "Be correct and never correct."

AS indicating the prosperous condition of the Free Church of Scotland the *Christian Leader* gives the following facts: In 1844 the amount contributed to the Sustentation Fund was \$343,500; this year the total is \$858,995. In 1844 full dividend was drawn by 470 ministers; now, when the ministers number above a thousand, 828 draw full dividend. In 1844 the dividend was \$525; last year it was \$800. Rev. M. P. Johnstone, of Greenock, to whom we are indebted for these figures, considers the returns for the last four years as most extraordinary, in view of the commercial depression prevalent during nearly the whole of that period. In 1887 the total income of the Free Church was \$2,823,210; in 1888 it rose to \$2,964,275; last year it rose again to \$3,194,695; and this year it has risen again to \$3,248,565, an increase of more than \$50,000 over last year. These figures form the most conclusive and satisfactory reply to a world of criticism. One might expect from the wails of the defenders of orthodoxy and the anti-political purists, as well as the sneers of marplots outside, that the church of Chalmers and Candlish was going to the dogs; but the worthy Greenock pastor is justified in his remark that the ministers and members of the Free Church have every reason to be grateful to God for His goodness. And the record is one of which every loyal-hearted Scotsman, no matter what his ecclesiastical connection, may well be proud.

IN the new preface to a third edition of "The Kingdom of God," Prof. Bruce quotes from his former work, "The Miraculous Element in the Gospels," to show his belief that the Gospels bear the unmistakable stamp of apostolic inspiration, if not of apostolic authorship. He adds an expression of his belief "that inspiration does not exclude the hypothesis that the evangelists may in some instances have modified the form of our Lord's words, for good and worthy reasons, such as a regard to the spiritual needs of their first readers. If Luke acted on this principle in his omissions and modifications," continues Dr. Bruce, "he only followed the example of the Master, who said to His disciples: 'I have yet many things to say unto you, but ye cannot bear them now.'" From this, says the *Christian Leader*, one might infer that Prof. Bruce fails to perceive what is required to constitute an analogy. There is a vast difference between the reserve of our Lord's message and the positive "modifications" of the Master's words attributed to the evangelist by Dr. Bruce. This new preface will probably deepen the suspicion with which the Professor is regarded by his opponents, while even his friends must acknowledge that he has yet to learn what the term analogy really signifies. Dr. Bruce lacks lucidity. The perfect integrity of his purpose, however, no one can doubt who is not blinded by partisan feeling. It is his honesty that has won the heart of his students.

THE Rev. Dr. Whigham, of Ballinasloe, after a severe illness died on the 3rd inst. This, says the *Belfast Witness*, has been a fatal year for our ministers. If we mistake not, this makes the twenty-fifth death in the ministerial ranks of the Assembly since last meeting. Throughout the bounds of the Irish Presbyterian Church the melancholy announcement of Dr. Whigham's death will be read with the profoundest grief. Only a few weeks ago Dr. Whigham was moving about among us apparently in the full vigour of health, and busily occupied with plans and projects about the Sustentation Fund and other objects in which he was interested. Then suddenly came the news that he was seriously ill, and great anxiety was aroused. But the medical reports reassured us, and it was believed that he was recovering, when yesterday morning the news of his death, during the previous night, arrived. Dr. Whigham is no more, and all that we can now do is to cast our garland on his grave and then bid him a sad and long farewell. Dr. Whigham will be long remembered as one of the ablest and most devoted ministers of the Irish Presbyterian Church. An earnest preacher of the pure Gospel, a faithful pastor, a sagacious ecclesiastic, an ardent patriot, a faithful friend, we are the poorer to-day because his bright, genial countenance, his warm grasp of the hand, his kindly smile, his wise, affectionate words, his incessant labours are henceforth to be but memories.

Our Contributors.

DEFENDING PERSONS AND THINGS THAT NEED NO DEFENCE.

BY KNOXIAN.

Some years ago we had occasion to stop at a country hotel in which a number of local young men were spending a holiday in a manner not specially beneficial to themselves or particularly pleasant to the other guests. Under the combined influence of whiskey and sham loyalty—two things that sometimes go together—one of them became noisy and apparently wanted somebody to hold him. He took off his coat, shouted and stamped and swore that he would "lick anybody who spoke against the Queen." Nobody was saying anything about Her Britannic Majesty. Any man in the crowd would have risked life or limb in defence of his sovereign had any defence been needed. All present were loyal men. Had an emergency arisen perhaps the noisy fellow was the only man there who would have hidden behind a woodpile. But positively no defence was needed on that occasion. The Queen was quite safe in Windsor Castle. There was not a disloyal man for miles around. There was nobody to fight. Any defence of Her Majesty was absolutely unnecessary because there was nobody or nothing to defend her against. Had this bumptious young man raised the disturbance any where in the neighbourhood of our beloved Queen's numerous castles that he raised in that country tavern, no doubt some of the royal officials would have handed him over to the police, and the police would have put him in the cooler. Englishmen are a matter-of-fact sort of people, and are not as much given to defending persons that need no defence as mere colonists are.

That noisy fellow was a type—a rude type possibly—but still a good type of that belligerent class of people who are everlastingly defending persons and things that need no defence. It is a small business this business of defending when nobody is attacking. It brings neither gain nor glory. There is something irresistibly comic in seeing a little fellow who does not pay his taxes defending the British Constitution when nobody is saying anything against the Constitution. The spectacle is equalled only by the slender youth who burns to defend Methodism when nobody is attacking Methodism, or the belligerent Presbyterian who strikes out wildly in favour of Calvin and the Confession of Faith when there is nobody to hit.

Once upon a time we attended a Methodist camp-meeting for an hour or two. There was a large number of people present, most of them devout, earnest people, who were no doubt pleased and profited by the exercises. A half-dozen or more ministers occupied the stand, and one of them preached a strong, practical sermon. It was a genuine, old-time Gospel effort: delivered with great fervour, and no doubt did good. At the close of the sermon a number of youngish men began to straggle around the sides of the camp, evidently bent on defending the institution. One of them, a rather impertinent looking youth, who had designs on the ministry, came our way, and in a somewhat insolent tone asked what we thought of camp meetings. His countenance fell as we assured him in the most winsome manner we could assume that we seldom thought of them at all. Then he wanted to know if we held "once in grace always in grace." We admitted that our belief was in that direction, but assured him that we had no desire to propagate Calvinistic doctrine at a camp-meeting. That young man simply wanted to defend camp-meetings and Arminian doctrine when there was nobody attacking them. Had his vanity been gratified by an argument he would have gone right away to the preachers or other leading men and told them of the big fight he had been in for Methodism and camp-meetings. The older and wiser preachers would probably have assured him that he would be better in the praying circle helping on the work than trying to raise a quarrel with stray Calvinists on the outskirts.

Let us balance this discussion by a Presbyterian incident. Years ago we visited a Presbyterian Church for an evening or two in which very large meetings were being held. There was a widespread and perhaps deep religious interest. One evening we happened to enter the church before the pastor and some who were ministers with him, and spent the time in taking notes mentally. While thus engaged an illiterate youth who had ignorance and impudence unmistakably stamped on his countenance planted his ungainly body squarely in front of ours, and in a rather menacing manner asked,

"ARE YOU OPPOSED TO REVIVAL?"

We blandly assured him that we were heartily in favour of the revival of every good cause, and he didn't seem the least pleased to hear it. What he wanted was to fight somebody, and then go away and blow about what he said to the unconverted sinner who was opposed to the "meetin's."

It is only fair to say that neither this youth nor the Methodist one already referred to had any connection with the work they favoured with their presence. Around the skirts of every gathering of that kind you always find a number of cheeky fellows who want to fight for the work. As a rule they have no connection with it except such as is given by their own impertinence.

This silly desire to defend people that nobody is attacking sometimes appears in very peculiar forms. Here is a crack-

brained youth in the first stages of the tender passion. He is burning for a chance to thrash somebody for saying something against his girl. Nobody is saying a word about her. Nobody has any desire to say anything unkindly of her. Everybody wishes her well. But the young fool is not satisfied. He wants to fight a duel to convince her that he is ready to die for her. When he is a few years married perhaps he makes her get up and kindle the fires on winter mornings.

Not much more sensible are those people who are constantly defending civil and religious liberty when nobody is in the least degree interfering with their civil or religious liberty. There is something peculiarly absurd in the spectacle of a man making a fuss about his liberty when anybody not stone blind can see he has more liberty than he knows how to use.

But our column is filled, and the subject is large, and the weather is hot, and, as the preachers say, we must come to a conclusion.

"KNOXIAN" AND "KNOX COLLEGE MONTHLY."

MR. EDITOR,—I am glad to notice that your able contributor, "Knoxian," has had the courage to confess the very gross errors into which he some time ago fell, concerning the origin and original aims of the *Knox College Monthly*. His candour leads me to hope that he may be induced to reconsider his view of the same magazine's theological tone. He speaks as though the present editor were ready to carry the name of Knox College "through every kind of theological scuffle," etc., to become "enthusiastic in admiration of Messrs. Dods, Smith and Bruce." In fact, the effect of his whole statement—though apparently not its intention—is to make it appear that that gentleman is unworthy to edit any Presbyterian magazine. To me, on the other hand, the tone of the *Monthly* seems admirable, and to this conclusion I think I am led by a reasonable familiarity both with the matter it has contained during the past year and with the state of affairs in the Free Church of Scotland. Does "Knoxian" object to Prof. Drummond's sketch of Dr. Dods? Let him remember that it was inserted to introduce the man who had just been elected to a very important chair in the New College, Edinburgh, and that the editor disclaimed sympathy with "the theological aberrations" of its subject. Does your contributor think the editorial references to Dr. Brooks too severe? Well, if Dr. Brooks said that the Free Church is "hereafter to be identified with the enemies of the Bible," the severity was not unprovoked. Would "Knoxian" strike out Prof. Dods' inaugural address? Let him point to a more interesting, encouraging and thorough survey of the present condition of New Testament studies with regard to Dr. Bruce. I need only say that in a review of that admirable book of his, "The Training of the Twelve," he is highly spoken of, especially on account of his sympathy with his students and that the review of his "Kingdom of God" says nothing about his theology.

Where, then, is the evidence for the charges to which reference has been made? I do not deny that the *Monthly* on the whole sympathizes with Profs. Dods and Bruce in their troubles, but the source of the sympathy is the editor's conviction that they are at present conservative forces in Scotland. Mark how emphasis is given to the statement of that thoroughly evangelical and strongly Calvinistic pillar of the Church, Dr. Alex. Whyte, that Prof. Dods "holds with a firm and an increasing tenacity the everlasting essentials of the Apostolic, Calvinistic and evangelical faith."

It should not be forgotten that the younger men of the old land are at present profoundly affected by German thought. A teacher who is to save them for the Church must not merely refute the error but also detach and exhibit the truth which gives it vitality. But this is perilous work; it is difficult to get hold of the whole truth without accepting any of the error. The two professors are doing the work nobly and, even if they have not altogether escaped the peril, they deserve our cordial sympathy. Men who are in the midst of the strife but have never felt the force of the new opinions may be pardoned if they are simply angry, but those who are far enough away to think calmly and at the same time understand the position are inexcusable if they merely denounce the unwise or erroneous utterances of Drs. Dods and Bruce. Therefore we should be grateful to the *Knox College Monthly* for expressing its admiration of their able exposition and defence of Christian truth and one to whom many of your readers listen with confidence as well as pleasure should take himself sternly to task for misrepresenting its attitude and casting suspicion upon its genial and talented editor.

D. M. RAMSAY.

The Manse, Londesboro, Ont., July 9, 1890.

"STRANGERS WITHIN OUR GATES."

Those whom I so call in this article are the French-Canadians and the Italians in Toronto, of whom there are several hundreds.

A year ago last January a Protestant mission to the former was established. At the head of it was one Philippe de Salliers, formerly a trappist monk. After a while he left the city. Not to make my article too long, I pass over his movements afterwards. I shall say only that no one of whom I have enquired about him can tell me where he now is. No one has taken his place. Messrs. Cusin and Paull, who were

his helpers, are not able to give much time to the work, as they have to attend to their classes in languages. They, however, do what they can. On Sabbaths they have a Bible class in the afternoon, and in the evening, a service. During the rest of the week they visit French-Canadian families. I need not say that the priests do not bid them God-speed.

In compliance with an invitation from these friends, I attended on Saturday evening, May 10, a festival in celebration of the establishment of the mission. It was quite private a sort of family gathering. Among those present were a few English speaking well-wishers to the cause. Owing to the rain, which did not cease till near the hour fixed for the beginning of the festival, the attendance was much smaller than no doubt it otherwise would have been. After the singing of a hymn Mr. Cusin led in prayer in French. He then called on the writer to give an address, which the latter did in French. He began by saying that he would follow the example of the Iron Duke, who used to say, "I speak French with courage." He next related the following anecdotes to show how careful one should be who speaks in a language with which he is not thoroughly familiar.

A young Englishman, at a meeting of French people, wished to pay a compliment to his hearers, but what he said gave them a good laugh at his expense. He meant to say, "I am fond of the beautiful French language" (*la belle langue Française*). Instead of that he said, "I am fond of the beautiful Frenchwoman" (*la belle Française*).

A missionary in China came one evening to a house of entertainment. He meant to say to the host, when ordering his supper, that among other things he would like to have a chicken. The host bowed and withdrew. After a long absence, which seemed all the longer to the hungry missionary, he returned saying that he could not get one for him. What had he been doing? The missionary had really said that he would like to get a wife, and the obliging host had been doing his utmost to gratify his desire.

The speaker afterwards took up a common saying among Roman Catholics that Protestants have no religion. In reply thereto he commented on the so-called Apostles' Creed, and several essential truths not contained in it.

Mr. Cusin followed in French. He read the parable of the mustard seed, then spoke of Mr. de Salliers' withdrawal from the mission, of the difficulties connected with it, and of the duty of labouring diligently, hopefully and with prayer to Him who gives the increase, to cause the grain of mustard seed to become, in His own time, a great tree.

Next came a recess, during which the friends present were engaged in conversation, and in the consumption of ice-cream and cakes.

Afterwards Mr. Milberger gave a recitation in French. The Rev. Mr. Stark, of Toronto, followed with an address in English, setting before parents the importance of bringing up their children in the fear of God. Mr. Paull acted as interpreter.

Several French hymns were sung during the evening. At length the blessing was sung and our little *fete* came to an end.

The following evening the writer took part in the French service. After the singing of a hymn Mr. Cusin led in prayer. The writer read Isaiah xxvii., gave an address on Luke xii. 58, 59, "When thou goest with thine adversary to the magistrate," etc., led in prayer and pronounced the blessing.

The mission rooms are Nos. 3 and 4, 20 Queen Street West, (opposite Knox Church). In one of them is a box with a slit in the lid. Messrs. Cusin and Paull deserve encouragement in their good work. Therefore, and so forth, I need say no more on this point to the readers of THE CANADA PRESBYTERIAN, who, of course, are all very intelligent.

A word or two now about the Italians in Toronto. In the afternoon of the Sabbath already spoken of I attended the school for their benefit, which is kept every Sabbath at the corner of Elm and Chestnut streets. The superintendent is a Mr. Basso, Italian interpreter in the courts, a native of Genoa, who was brought up in the Romish faith. In Canada he came to the knowledge of the truth. The circumstances connected with that event are very remarkable instances of the providence of God, but I have not space here to relate them. Mr. Basso is helped by the Rev. Mr. Stark, an old Unitarian, who has long taken a deep interest in the moral and spiritual welfare of his fellow-citizens from "the sunny south," and by several ladies and gentlemen whose names I have not learned. The object of the school is to give those who attend as scholars some knowledge of English, and through that, of the word of God. No effort is made to proselytize in the usual sense of that word. The exercises are conducted chiefly in English. The afternoon when I visited the school, I did not count the number of Italians who attended, but there must have been about twenty. All were men, and all were respectably dressed. Mr. Basso gave out the hymn, "When He maketh up His jewels," in the singing of which he led. A lady played on the organ. The Rev. Mr. Stark led in prayer. Mr. Basso read Luke xvii. in Italian. The same chapter was read in English by the scholars in their classes. Mr. Buskin, a missionary in the Algoma district, gave an address in English. "Jesus, keep me near the cross" was sung. A gentleman, whose name I do not know, closed with prayer in English.

The room in which the Sabbath school is kept is very tastefully fitted up. Facing you as you go in is a large coloured portrait of King Humbert. Around it are several small Union Jacks. On the opposite wall is a large coloured picture of the royal arms of Italy. Decked with Union Jacks beside it is an engraving of a scene in the life of Columbus. At the far end is the *Witness'* portrait of our own Queen, with Union

Jacks around it. There are also large coloured pictures of Joshua receiving his commission and Peter walking on the water. Around the room are several Italian cards in large letters, one of which says, "It is forbidden to use profane language in this room." The hour of meeting is three p.m. every Sabbath afternoon. Mr. Basso and his helpers will be delighted to have a visit from any friends of their good work. The attendance of scholars is variable, but, on an average, it is twenty-five.

Mr. Basso, if he could get sufficient help, would have a night school for teaching his countrymen English. Only one hour or two in the week is not enough. Besides, the mere teaching of English is not suited to the Lord's Day. Mr. Basso has applied for help to the Public School board, but has met with a refusal. The Separate School Board has opened a night school for Italians, which is taught in connection with St. Patrick's Church.

I would commend also Mr. Basso's work to the prayers and liberality of the readers of THE CANADA PRESBYTERIAN.
Elder's Mills, Ont. T. F.

THE INTERNATIONAL SABBATH SCHOOL CONVENTION.

Ontario was well represented at the International Sabbath School Convention at Pittsburg, having about fifty out of the sixty-five Canadians who attended. Presbyterian Ontario had her share of the delegation. Among these were such well-known Sabbath school workers as Rev. Messrs. McFwan, Houston, Hardie, Tibb and Jackson, Elders, Kerr, McNabb, and Hossie. Nova Scotia's representation was wholly Presbyterian, the Rev. Dr. Burns, of Halifax, being the sole representative. Through the good management of Mr. Peake we ran from Lewiston to Pittsburg without change of cars. Since the discovery of natural gas Pittsburg no longer merits the appellation of the Smoky City, yet there are evident traces in the general dinginess of her streets that it was no misnomer in the days gone by. It is an active, energetic city, and is surely pushing its way to the foremost rank, and steadily increasing in wealth and population. Her iron and glass works are second to none in America, and Carnegie's works at Bessemer will stand comparison with any in the world. Her court house is a magnificent building worthy of this city of millionaires, of whom there is said to be 135 in Pittsburg alone.

The hall in which we met was part of the exposition buildings and while it was admirably suited for that purpose its only advantage for convention uses was its size. Being chiefly of glass and iron it was insufferably hot and owing to its close proximity to the boiler shops it was so noisy that attempts to speak often degenerated into shouting matches. It had one other advantage. It was in close contiguity to the hall wherein the fair ladies catered to the wants of their 1,600 guests. The churches of the city shared this duty between them according to their numbers, and it speaks well for Presbyterianism that it fell to their lot two days out of the four. The arrangements for the bodily wants of the guests were all that could be desired; they were made with skill and taste, and carried out with courtesy and kindness.

In endeavouring to epitomize the work of the convention it must be confessed that there was plenty of gas within the building as well as without. The reports from the various States might have been very much curtailed, especially when they were inaudible or when they took the form of broker's advertisements.

The addresses of welcome of Gov. Beaver and H. K. Porter were both cordial and dignified. Gov. Beaver's was specially pleasing to us Presbyterians on account of his happy quotations from the Shorter Catechism, which fell sweetly on our ears from the lips of a gallant soldier, who bore marks of his country's service in the loss of one leg and his consequent use of crutches, from the governor of one of the oldest States in the Union, and from a man whose ability was evidently equal to the high position which he held. "He was glad," he said, "to welcome to the city and to the State a body of Christian workers who did so much to make good law-abiding citizens as the Sabbath school teachers. Any training which left out the principles of Christianity was a singularly deficient one, and he not only honoured but highly valued in the interests of good citizenship the work of the Sabbath schools of America, which were represented here for their special work of inculcating these principles." In the absence of S. H. Blake, the Rev. Dr. Burns was chosen to reply in behalf of Canada, which he did in that happy style characteristic of the Doctor wherein humour and dignity are so gracefully blended that it is at once delightful and elevating. His correspondent was Bishop Arndt, of Georgia, a coloured man. "It marked the progress of the times," he said, "when a negro was asked to respond for a Southern State and it was specially fitting that it should be at a Sabbath school gathering, for the Sabbath school was one of the most powerful agencies in the solution of the race question in the States. No race distinctions held in it. They held in the day school, in the hotels, in the theatre, in the cars, but not in the Sabbath schools. He further tersely emphasized the three things necessary for his brethren to obtain before they could overcome the American prejudices against colour, education, morality and a bank account. He said that he had known the two first to fail when unsupported by the last but never in such a conjunction." He was listened to with rapt attention and loudly applauded. The Rev. Dr. Potts' voice was one of the few which could be heard without effort, and I may add that it was always heard with pleasure both by his co-delegates and the convention. Friend Jacobs seemed to think that the Doctor's prayer always had a soothing effect upon the convention, for more than once it was by his earnest words that we approached the throne of grace for guidance in critical moments. The ladies had the platform on Thursday afternoon and evening. In the afternoon all but Miss Willard succumbed to

the boiler-fiend and waited until the comparative quiet of the evening. Miss Willard spoke twice and each time her penetrating voice secured attention. What she said was as clear-cut and decided as the voice in which she uttered it. The saloon interest finds no weak antagonist in this modest, determined Christian woman. In the evening Miss Hall, of Chicago, and Miss Wheelock, of Boston, spoke. The first on gathering in the children. To do so we must interest ourselves in what they are interested in, and draw them to us by sympathy and affection. Miss Wheelock spoke on primary work and how to interest the little ones. She explained her methods by briefly reviewing the quarter's lesson. If these are as attractive to the infant class as they were to the 7,000 adults whom she held entranced she may rest satisfied.

After the ladies Drs. Harper and Schanfler addressed us. The address of the former was too long for the occasion, while that of the latter was too short. He is a terse, vigorous, interesting speaker and always carries his audience with him as he speaks of city mission work.

Canada is represented on the Lesson Committee once more by the Rev. Dr. Potts and S. H. Blake. There was a strong attempt to add the name of Dr. Burns, of Halifax, as a representative of the Church in Canada, which is at least second to none in her activity and support of Sabbath school work, but this attempt failed through considerations affecting the general constitution of the committee. The Reformed Churches were more successful in their vigorous demand for representation, and after twice dividing the convention, and after the peace-loving Jacobs offered to resign to let their wishes be carried into effect, the number of the committee was increased by one. Rev. Dr. Stairs, I think to thirteen and their proposed representative added.

The closing of the convention was of the usual nature and we all separated with our enthusiasm aroused and our zeal deepened for the work in which so many of the best and highest citizens are engaged. In spite of Toronto's efforts the convention of 1893 goes to St. Louis.

THE CONDITION OF AMERICAN FAMILY LIFE AND THE DUTIES OF HUSBAND AND WIFE.

I lately read an article containing some very pertinent remarks on these subjects which are contained in the following article from the *Boston Household Monthly* of December last, and to which I subjoin some remarks of my own. It will be seen that the editor adds some very damaging statements as to American society,—so damaging as to lead us to believe that no republic can long stand (much less any true religion exist) when such a state of society is prevalent. No doubt there is a very large amount of sound Christian feeling in the American States, and a very large amount of Christian work done, and Christian mission work carried on in churches there, but if the marriage relation is loose—if families are changed constantly by divorces—if parents cannot bear and forbear with each other—if fathers cannot know who are their children—if infamous lusts are carried out by divorces, and God's great laws disobeyed, or Christ's express commands violated, what must be the end of such a country? We have only to remember the end of the Roman Empire. It is hard for us to pass through life without some family differences, which will arise from varieties in temperaments from differences as to the way children should be brought up and treated, from the over-fondness of mothers to children—often shown to their injury,—indulging the errors of children, which ripen into irreligion and great mistakes in life, such as hasty marriages, or irreligious habits. On the other hand sometimes too great strictness exists in fathers and mothers. But more often from too great carelessness in watching the acts of children. The Sunday schools are usually good nurseries for the training of children in orderly conduct and religious views, but this training only lasts for an hour each Sabbath, whereas the home training lasts the whole day and week, and there children should be most carefully watched. No greater sin can be committed by a mother than neglect in the careful supervision of her daughter's conduct, or by a father and mother than omitting to require strict regular home habits of life. By this I mean regularity of meals, of rising and going to rest, of attending at the worship of a living God, and the Lord Jesus, who is the only true light of the world. Without Him—His solemn words, His glorious life of sacrifice, His promise of a life to come, where parents and children expect to meet in those mansions, in "His Father's House," prepared for those who are His followers, what could we do? Where could we look for consolation without this hope? Now the too prevalent fault of our American neighbours and of many European nations is their great looseness in the marriage relations. If marriage is worth anything it should be sacred, lasting and ordered of God. Look at its responsibility, being the means of bringing immortal souls into the world, in perpetuating human life from generation to generation, in causing healthy generations, in creating wise habits, in being the nucleus of nations! How often could family quarrels, little differences at first, but raised to mountains of trouble, be allayed by immediate compromises and concessions? And, as this article says, whilst it is often hard for a wife to put up with the harshness it may be with acts cruel in a husband, yet if submitted to God in prayer or overcome by kind words and acts, how often may not her glorious womanly conduct result in making him repent and turn him to kindness? To resort to divorces in ordinary cases will end in a repetition of the same thing, for it is a crime in most cases, and how does the woman or man know that a second marriage chance will be any better than the first? And what is to become of their children or that husband who may go from bad to worse? There are ministers of the Gospel at times who find it hard to bear with the misconduct of wives who, whilst the minister is preaching in the most devoted way, may be by example or otherwise thwarting all his godly efforts by letting her children do things he is preaching against, such as attending midnight balls or theatres, or breaking even the rules of strict sobriety. On the other hand there are instances of ministers setting a bad family example whilst preaching very vigorously on pure home life. CHARLES DURAND.

Toronto, June 30, 1890.

SOME WIFE'S OBLIGATIONS.

Considering the average estimation in which young men and women of ordinary intelligence hold the marriage-bond, in this country, there is cause for serious reflection on the part of any one intending to enter upon the marriage relation.

We know that our divorce laws are scandalously lax, and yet we cannot restrain an exclamation of dismay at some of the statements recently made by the secretary of the National Divorce Reform League. In California there is a divorce for every eight marriages; in Philadelphia the divorce rate has doubled in the last ten years; in New York the proportion of divorces has increased one-third during the past ten years; divorce in New York is allowed for but one cause, and consequently it is less frequent than in the West; but the number of irregular connections is on the increase, and the newspapers almost daily record some infringement of the marital law. While any transfer of property must be publicly recorded to be valid, all sorts of secret marital relations may be contracted, which generally become known only in connection with some contest about property. The Divorce Reform League secretary says: "In New England the bigamists are said to be as many as the divorced, especially in the rural districts; the evil is deep and great." A fine record that for the cradle of religion!

It is a well-known fact that the marriage-bond is most elastic in many of the Protestant religious denominations; perhaps one reason is the ease with which the bond can be contracted, it being simply necessary for a man and woman to call upon a minister and ask to be married. Or even to say before witnesses that they are man and wife; or, sadder instance still, for them to agree between themselves to become man and wife without witnesses.

"Lightly won, lightly lost." No wonder an irresponsible man thinks he may cast off a wife so easily acquired, and then contract anew this too facile kind of union. No wonder that a faithless woman lends a willing ear to the first suggestion of a new and attractive tie. A man may leave his wife and children to starve, but he goes to prison if he fails to feed his horse. And this in face of the fact that the inviolability of the family is the very keystone of the arch of state; nay, the very corner stone of all structures of social law and order.

The fact is, the modern American Protestant method of marriage is too easy. The old way, the way still followed abroad, the way of the Church of Rome, which justly regards marriage as a most solemn state, to be entered upon with due consideration and as a permanency, is the right way.

The union of two individuals, with all their inevitable differences of habit and judgment, with all their diversities of inclination and dispositions, is the most momentous connection of life. No two men ever go into business together without carefully estimating all chances of success and failure, but two young creatures enter upon this partnership for life with no more guarantee for safety than an idea that their mutual fondness will reconcile every possible diverse condition.

It is an open question whether this imprudent sort of marriage is less deplorable than that frequently contracted between a man older and less attractive than some woman who captures his fancy, or, worse still, his heart, while she consents to marry him only because the burdens of life are too great for her to bear alone. Without wishing to go on record as a sentimentalist, the opinion cannot be too strongly put that loveless marriages are open doors to unhappiness. Nothing less than a feeling more powerful than self-love can support the demands which the marriage-tie imposes upon its subjects.

Perhaps those outside an unhappy relation of this sort see more clearly than its parties where the fault lies which mars the entire scheme, or makes it a hopeless failure.

Taking into consideration all masculine traits of character and all imperfections of nature, the conclusion cannot be avoided that in most cases of unhappy marriages the wife might escape a fatal termination of the almost intolerable situation by forbearance and patient silence, bravely doing every duty that can be attributed to her as the party most materially benefited by the relationship. What, then, shall we say in a case where the woman has accepted all these material benefits merely because she could do no better with her life than to unite it with that of a man whom she regards solely in the light of a buffer, to ward off from her shocks too hard for her to withstand?

Suppose the case where such a woman, who, perhaps, has made a brave fight against the emergencies of life rather than at first marry simply for the purpose of securing a home; has lost her first freshness in the struggle for existence, for a woman cannot long retain her beauty who does not live generously and sleep softly; she has lost, too, that freshness of spirit which has such a charm for a man whose own illusions are things of the past. Poor soul, her strait is hard, indeed, until the man comes, who, although not the fairy prince of her youthful fancy, is willing to take upon himself all her burdens, and to stand for her in all the trials of life. He perhaps knows his generosity, but conceals any sign of such knowledge from the chivalrous spirit which at some time actuates every man in dealing with women. Feeling her comfort guaranteed, she undertakes the marriage-vows, often without having read them (for it is only communicants of the Church of Rome and the Established Church who are likely to be familiar with the marriage service); she adopts the married state as a lesser evil than her present unpleasant condition, and it naturally assumes in her estimation an aspect of temporary expediency.

Suppose a case, unhappily too frequently met, where the woman's affection sustains her sense of wifely duty under all strain and stress, and the husband disregards his obligations. Shall she, wounded to the quick, proclaim her hurt, to the confusion and destruction of the family tie, widening the breach by calling strange parties into it, until it can no longer be concealed? Shall she, demanding a condition anomalous in nature, utterly destroy her own chance of living in the conventional consideration of society; an object of respectful sympathy, rather, but unshorn of many ameliorating circumstances in no sense a wrong-doer—shall she not hold open the door of return to legitimate conditions? In a word, shall she endure injury and forbear punishment, or make the wrong irretrievable by retaliation or revenge? Which is the more womanly course? The nearest that idea of the quality of mercy we ascribe to higher powers than poor humanity?

To err is human, to forgive divine.

And when a woman forgives under such provocation she gains over her mere self and her self-estimation a victory which approaches the superhuman in its self-abnegation and sacrificial spirit; she has done all a human being can do to touch the scruples of the wrong-doer and change the wrong to right.—*Boston Household Monthly*, Dec. 1889.

I doubt if these sentiments would meet the views of many of the strong minded American women. C. D.

Pastor and People.

BETWEEN THE LIGHTS.

A little pause in life, while daylight lingers,
Between the sunset and the pale moonrise,
When daily labour slips from weary fingers,
And soft, gray shadows veil the aching eyes.

Peace, peace—the Lord of earth and heaven knoweth
The human soul in all its heat and strife;
Out of His throne no stream of lethe floweth,
But the clear river of eternal life.

Serve Him in daily work and earnest living,
And faith shall lift thee to His sunlit heights,
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.
—Sunday Magazine.

ISRAEL IN THE TIME OF SOLOMON.

BY MISS J. GIBSON, OTTAWA.

(Concluded)

The great event in the religious life of the nation was the erection of the Temple of Jehovah, the pride and glory of Israel. To Solomon was given the honour of building the "House of the Lord." At the beginning of his reign Solomon, in obedience to the charge of his father, resolved to undertake this sacred task. The people, realizing the importance of having one religious centre in the kingdom, heartily co-operated with the king. The materials were gathered together and immense levies of men were sent to work in the quarries and the forests of Lebanon. All the stone was prepared in the quarry so that there would be "neither hammer nor axe nor any tool of iron heard in the house while it was in building." Thus "Like some tall palm, the noiseless fabric sprung." The interior was lined with cedar, carved with figures of palm-trees, flowers and cherubim, and all overlaid with pure gold. Both Jews and Gentiles were engaged in building the temple. The superintendent of all the fine work was Hiram, the son of an Israelite and a Gentile. He was "skilful to work in gold and in silver, in brass, in iron, in stone and in timber, in purple, in blue, and in fine linen and in crimson." All the things of brass, including the two magnificent pillars, Jachin and Boaz, which were at the entrance of the porch, were cast "in the plain of Jordan," "in the clay ground between Succoth and Garthan." The temple was about twice the size of the tabernacle and of the same general plan. Compared with any of the religious buildings of the surrounding nations, the architecture of the temple might seem insignificant. The exterior was strikingly plain, but the value of the materials employed exceeds anything told us of contemporary temples. Reverence for the God of Israel was marked throughout the entire building. In the Holy of Holies "the pure spirituality of Jehovah was sublimely indicated by the absence of any symbol of His presence." The temple occupied seven years in building. For the first time since the Exodus the months and years are recorded. Great were the preparations for the dedication of the temple. It was the time for the national Feast of Tabernacles, and the two solemnities were joined. From the utmost extremities of the kingdom the people flocked. Two great processions advanced towards the capital amidst loud and universal rejoicings. Reverently the priests carried the ark into the dark room where the golden cherubim alone waited to receive it. The king in grand state, followed by his officers and attendants, entered the court and took his seat on the brazen scaffold which was erected for the special occasion. As the priests came out the multitude of musicians and singers burst forth into the joyful refrain, "For He is good, and His mercy endureth forever." At the same instant the symbol of the Divine presence was recognized. "The house was filled with a cloud," "for the glory of the Lord had filled the house of the Lord." At this supreme moment Solomon arose and blessed the whole congregation of Israel standing before him. He then went forward to the altar, and kneeling down, with his hands stretched forth unto heaven, gave utterance to one of the most sublime prayers that ever ascended to God. The numerous ceremonies connected with the consecration of the sanctuary to God were performed by Solomon himself. The priests are only mentioned as being the bearers of the ark. Solomon on this occasion united the two offices of priest and king.

We can but faintly imagine what a sacred joy the temple, thus dedicated to God, must have been to all the Jews. Year by year as they thronged to Jerusalem at the great feasts, they would rejoice in the ever-increasing beauty of the Holy City, and their hearts would be stirred with loyal and patriotic emotions. The splendid ritual of the temple service would quicken their religious feelings and send them home rejoicing in the worship of the true God, the Jehovah of their fathers.

Side by side with the material prosperity and religious zeal of the nation, there was also a corresponding advance in literary development. As frequently illustrated in history, a period of peace in a nation's history is always favourable to culture, and intercourse with foreign countries widens the intellectual range. So it was in the reign of Solomon. There was a distinct rise of historical and poetical literature, to which Solomon contributed largely. "He spake three thousand proverbs, and his songs were a thousand and five." Most of his songs were lost, but in his Song of Songs we

have a beautiful example of his poetical style. He left no region of knowledge unexplored. "He spake of trees, from the cedar tree that is in Lebanon to the moss that springs out of the wall," and also "of beasts and of fowl and of creeping things and of fishes." The wave of poetical feeling, begun in David's reign, was carried onward in Solomon's time, and many poets and singers arose in Israel. Historians also began to keep regular chronicles of the kingdom.

But there is a darker side to the picture. Solomon, the representative of the splendours of monarchy, was to be the cause of its ruin and downfall. To gratify his passion for luxury he forced labour and cruel burdens on the people. Their time and work and money were extorted in order that he might carry out his expensive projects.

"It came to pass when Solomon was old that his wives turned away his heart after other gods." He who in his early piety built the "House of the Lord," "in his latter days" built altars for strange gods. Polygamy was one of his fatal errors. These "strange wives" from Moab, Ammon, Edom, Phœnicia turned away his heart, and influenced him to set up an idolatrous worship. This demoralization of the pure and spiritual religion of Jehovah did not tend to make the king increase in favour with his subjects. Already clouds were looming up over the horizon of a glad and peaceful reign. It would seem that in his latter days Solomon was more of a despot than ever. "The heavy yoke," "the grievous service," "the chastisement of whips," could not be submitted to without rebellion. The end of Solomon's reign is disappointing and sad. The seeds of disruption were already sown, and the people were ripening for revolt. Though this was the period of Israel's highest glory, it was also the beginning of its sad decline. The history of the divided kingdom in the following reign is but the outburst of the storm of rebellion which had been indicated by the gathering clouds of discontent in the latter days of Solomon. Israel, God's chosen people, were scattered never again to be united under an earthly king. The promise, "Thy kingdom shall be established forever," given to David so recently seemed entirely frustrated. But the nation has still the hope of a glorious future, when David's Greater Son shall reign over the once again united kingdom, and the glorious words of prophecy shall be fulfilled: Thus saith the Lord God; Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation, in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. (Ezek. xxxvii. 15-22.)

BEING HAPPY.

It is by no means impossible to imagine a world where existence would be constant suffering, the conditions now brought about by disease the normal ones, the body such that every sense should be an avenue for pain, and every nerve a string to vibrate with agony. We might be as painfully conscious of all the involuntary working of the vital organs as we are now blissfully unconscious of it; every breath might give us a twinge, and every beat of the heart thrill us with anguish. But so attractive is mere existence made that we always think of an animal's life as joyous; and the higher the creature the more intense we suppose the joy to be. Not unnaturally, then, it is assumed that God meant human life to be accompanied with the greatest pleasure; and the search for happiness has a perfectly reasonable basis.

The animals to which we attribute the greatest enjoyment are not such as the sponge or the oyster, but those like the birds or butterflies. Not indolence and sluggishness, but tireless activity is the ideal of pleasure, and the pleasure is thought of as proportioned to the action in the allotted sphere. We find no evidence of cravings destined to remain ungratified; and even pain appears as a merciful warning from wrong courses. So it is ordered of God that happiness comes in the discharge of duty; our unsatisfied longings only prompt us to seek that which can fill them; and the frequent disappointments and vexations only tell us that we are wandering from the right path and warn us against going further astray. The wants of the humblest human being can be met by nothing less than God; they point to a blessedness that is higher than happiness, and is itself only a prophecy of future bliss. Whatever the man of the world may gain, whatever Christians may lack, the one must remain in darkness that can be felt, the others have in their dwellings the true Light.

The question how to be happy is no new one. Centuries ago men were seeking an answer to it; some found it, as they thought, in deadening the heart until there should be an utter indifference to pleasure and to pain; others, in the enjoyment of everything that could gratify the lower nature. The philosophers that tried the one course cut a sorry figure in history, the ruler of the world at that period had everything that he desired, and the men of his day represented him as by common consent the most wretched of men. It was at that time that a despised sect, in an obscure province, without comforts and in peril of their lives, found the coveted secret, and lived and died happy because of the love of a Saviour in whose name they were telling others the same secret. How much improvement on their method has the world been able to offer since then?—Golden Rule.

SABBATH SCHOOL STATISTICS.

The following statistics for the United States and British American provinces were presented to the Sixth International Convention, by Mr. E. Payson Porter, Statistical secretary:

United States	Sabbath Schools.	Teachers & Officers.	Scholars.	Total.
Alabama.....	3,573	22,340	193,825	216 165
Alaska Territory....	14	52	1,100	1,152
Arizona Territory....	32	222	1,369	1,591
Arkansas.....	1,712	11,995	94,395	106 270
California.....	803	7,863	71,687	79 550
Colorado.....	423	4,084	32 141	36 225
Connecticut.....	1,112	19,284	149 999	169 283
Delaware.....	217	2,913	22,766	25 619
District of Columbia..	194	4,634	44 970	49,604
Florida.....	1,080	6,158	59 591	62,752
Georgia.....	6,748	55,358	298 498	351 836
Idaho Territory.....	43	390	3,223	3 619
Illinois.....	6,908	77,213	582,750	650,960
Indian Territory.....	260	1,333	10,455	11,788
Indiana.....	5 508	45,109	374,185	410 294
Iowa.....	5,112	41,295	319,128	362 423
Kansas.....	8,544	32,132	214 422	246 554
Kentucky.....	2,647	31,600	225 801	257 407
Louisiana.....	522	4,131	32 017	39,748
Maine.....	1,336	11,625	92,875	104 500
Maryland.....	2,120	26,605	200,190	232 201
Massachusetts.....	1,790	33 023	237 593	271 510
Michigan.....	3 500	37,800	277,200	315 000
Minnesota.....	1,504	15,014	133 784	148 798
Mississippi.....	1,014	11,767	84,677	96 444
Missouri.....	3,955	37,284	280 022	318 266
Montana.....	122	745	5 883	6,628
Nebraska.....	2,314	23 324	101 14	184,338
Nevada.....	30	812	2,660	2 872
New Hampshire.....	510	6,940	49 335	55 975
New Jersey.....	2,000	33,709	247,648	281 357
New Mexico Territory..	45	225	1 345	1,570
New York.....	7,193	108,272	979,415	1,087 687
North Carolina.....	4,273	32,172	255,013	287,185
North Dakota.....	500	2 760	2 420	23 000
Ohio.....	6,760	88,461	620 107	708 568
Oklahoma Territory..	45	300	2 340	2 710
Oregon.....	290	2,531	20,749	23 280
Pennsylvania.....	8,729	123,484	904,599	1,088,683
Rhode Island.....	319	5 178	49,422	54 600
South Carolina.....	1,667	13 054	103,315	116 369
South Dakota.....	800	6 300	40,700	47 000
Tennessee.....	4 224	38 016	274,560	312,576
Texas.....	3,097	23,101	190,025	213,786
Utah Territory.....	93	554	6,741	7,295
Vermont.....	632	7,390	53,809	61 199
Virginia.....	3,907	43 531	283 330	320,867
Washington.....	732	4,210	29,475	33 685
West Virginia.....	1,888	19 212	120,811	140,023
Wisconsin.....	1,610	15,211	114 869	130,079
Wyoming Territory....	69	332	2,816	3,148
Total for United States..	108,252	1,143,190	8,643,255	9 786,445
Canada.....				
Ontario.....	3,961	37,876	320,613	358 480
Quebec.....	707	4 639	40,428	44,767
Nova Scotia.....	804	6 195	55 487	61,682
New Brunswick.....	867	5,290	41,414	46,711
Prince Edward Island..	159	1,051	9,551	10 605
Manitoba.....	150	600	5,000	5 600
British Columbia.....	11	57	427	484
Total for Canada.....	6 689	55,700	472 023	528,329
Newfoundland and Labrador.....	314	2,162	22,817	24 979
Total for United States and British American Provinces.....	115,255	1,201,058	9,138,695	10,330,753

HOW IT SHOULD BE DONE.

It is impossible to carry on the work of the Lord without money. There are various branches of that work which would suffer materially were Christians to withdraw their aid. The Home and Foreign missionary must be supplied with the means of subsistence, the pastor must have his hire, and the various benevolent operations of the Church can be carried on only by the contributions of God's people. But the important question with the Church is, "How shall this money be obtained?" Various are the modes by which this money is made to drop out of the hands of the people into the treasury of the Lord. Fairs, festivals, suppers, concerts and numerous other questionable means are made use of to accomplish the desired end. The argument generally advanced in support of the above modes is that they bring aid from such as are outside of the Church, and which would otherwise not be received, and in this way the world is inveigled into supporting the cause of Christ. This certainly is questionable work. It is getting money by delusion, and it is doubtful whether God looks with favour upon any of these modes. If we were a missionary on home or foreign ground we should feel very badly were we aware of the fact that the money sent for our support had been squeezed out of the people at an oyster supper or church festival. Besides, this is not by any means benevolence. It is nothing more than bartering. So much money for so much supper, or so much for a chance at the fish pond, and the profit is given to the Lord. How different this is from the injunction, "Let each man give as the Lord hath prospered him," and how can the expression, "The Lord loveth a cheerful giver" be applied to such benevolence?

The only proper way for the churches to raise money to carry on the various branches of the Lord's work is by voluntary contributions on the part of the members. The money may come in slowly at first, but when once the people understand fully that this is the way the money is to be raised, it will be done, and with more ease than by the other questionable modes. It may require training to bring people to that point, but what grander work can be done by our ministers than to teach men and women to give gracefully and freely? It is the only true way to raise money for sacred purposes. Let it be thrown directly into the treasury of the Lord, and in such proportion as the Lord hath prospered us, and let it never be measured by the size of the oyster stew or the dish of ice cream.—Mid-Continent.

Our Young Folks.

FOR YOU.

I have some good advice for you,
My merry little man,
'Tis this: where'er your lot is cast
Oh, do the best you can!
And find the good in everything,
No matter what or where;
And don't be always looking for
The hardest things to bear.

Oh, do not stand with idle hands,
And wait for something grand,
While precious moments slip away
Like grains of shining sand!
But do the duty nearest you,
And do it faithfully,
For stepping stones to greater things
These little deeds shall be.

In this big world of ours, my boy,
There's work for all to do,
Just measure by the golden rule
That which is set for you;
And try it with the square of truth,
And with the line of right.
In every act and thought of yours,
Oh, keep your honour bright!

A DREADED TASK.

A task never grows smaller or lighter by sitting down and lamenting that it must be done, and there is an old maxim that teaches us that a thing "once begun is half done."

A farmer friend of mine has a boy of fourteen years, named Billy, who is like a good many other boys of my acquaintance. His heart is heavy, and a cloud immediately overspreads his face when he is asked to make himself useful.

"Billy," said Mr. H. one day when I was out at his farm, "why don't you go to work on that little patch of potatoes?"

"Awe," whined Billy, "there's so many of tators I'll never get them hoed."

"You won't if you don't begin soon."

"I hate to begin."

"How are you ever going to do the work if you don't begin?"

"Well, I'll begin pretty soon."

His father walked away, and I heard Billy exclaim in a tone that indicated great mental distress: "Plague on them old taters! It makes me sick to think of them!"

"Why do you think about them, then?" I said laughingly.

"I've got to," he replied dolefully, with a sorrowful shake of the head. "I've been thinking about them ever since I got up this morning."

"How long, now, Billy, will it really take you to hoe them?"

"Well, at least an hour."

"And you have been distressed about it ever since you got up?"

"Well, I hate to hoe taters."

"And you've been up a little more than five hours?"

"Well, I I—," Bill began to grin, took up his hoe, and said, "I never thought of that!"

And the potatoes were hoed in just forty minutes.

He doubles a task who dreads it.

NOT THE TOOL BUT THE WORKMAN.

We all know the story of Paganini, the great violinist, who in his early days, before his name was known, stepped out before an audience to make one of his first ventures after fame. Before beginning, as he was handling his instrument rather awkwardly, he snapped a string, and a moment after another. Sympathising with the nervousness of the untried aspirant for their favour, the people waited quietly, when, drawing his bow again, a quick, jangling sound showed a third string broken. And so it went on until there was but one left, the rustle in the house, meantime, of mingled pity and ridicule growing louder and louder. Then, at last, suddenly straightening himself up, the youthful genius swept his bow across the maimed violin, drawing forth such exquisite melody that every murmur sank instantly into silence, while his hearers listened entranced.

Into your hands and mine, dear young people, God has put an instrument with which he invites us to join in the chorus of praise which is ascending to him from all quarters of the globe. We very often grumble that it is not larger and finer, not of this make or that, not a cornet instead of a harp; we declare that it is useless to attempt to bring music from anything so clumsy or so insignificant. Let us in future remember Paganini—remember that it is not the instrument, but the player who has most to do with the performance. Perhaps you are ready to say, "Paganini! How many Paganinis are there?" And I answer, "In God's great orchestra just as many as have the will to be." You, whoever you are—and it may be that you are not very gifted and are beset with many difficulties and commonplaces and discouragements—still, you may, under the teaching of the wonderful Master send forth such strains of harmony day by day that the angels will praise God at the sound, and poor sinners travelling the downward road to death will stop to listen to it.

But, then, the other half of my sermon is to warn you against Paganini's example. Do not, I beg you, as he, confident in his genius, is suspected of having done, break off any

of your strings wilfully. You need them all; you cannot afford to do without one jot of the beauty and compass of your instrument. If Paganini could discourse such sweet music on one string, what could he not have done on his full number? The boy who is in hot pursuit of a "good time" when he ought to be at his books, the girl who stuffs her mind with vanities, the man, woman, or child who wraps in a napkin and buries away any talent or smallest fraction of a talent, is marring that part of the symphony which the great Director has given him in charge.

WHO CAN BEST BE SPARED.

Young men, the first question your employers ask themselves when it is thought necessary to economize in the matter of salaries is, "Who can best be spared?" It is the barnacles, the shirks, the makeshifts, somebody's good-for-nothing. Young men, please remember that these are not the ones who are called for when responsible positions are to be filled. Would you like to gauge your own future for a position of prominence? Would you like to know the probabilities of your getting such a position? Enquire within! What are you doing to make yourself valuable in the position you now occupy? If you are doing with your might what your hands find to do, the chances are ten to one that you soon become so valuable in that position that you cannot be spared from it, and then, singular to relate, will be the very time when you are sought out for promotion for a better place.

A BOYS ENEMY.

Once upon a time—to tell when and where would be a breach of confidence—a bright-eyed, well fed, well-housed boy told me that he "believed it was easier for a fellow to really amount to something if he had a rather tough time of it, than for us fellows who have everything so outrageously easy right straight along." My boy is not the first one who has found Ease and Soft-living hard giants to fight; very sleepy, slow giants they are, but hard fellows to kill. Yet, does it require very much more grit and grace to fight them than to fight unthrift, ignorance and hideous unromantic poverty?

WHAT SMOKING DOES FOR BOYS.

A medical man, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to enquire into the effect the habit had upon the general health. He took for his purpose thirty-eight aged from nine to fifteen, and carefully examined them. In twenty-seven he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart and more or less taste for strong drink. In twelve there were frequent bleedings of the nose, ten had disturbed sleep and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were restored.

HOLD FAST, BOYS.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word.

Hold on to your hand when you are about to punch, strike, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games and revelry.

MIX THEM WITH BRAINS.

It is told of the famous painter, Opie, that when asked what he mixed his colours with, to obtain such beautiful tints, he answered, "With brains, sir."

This is the secret of success in everything, whether it is painting or patching, or piling wood. The boy who mixes his efforts "with brains" when he is weeding the garden, or driving the cows, or going on an errand, or selling goods in a store, will be the efficient boy, the one who is thought of first when people are looking for a "nice, smart boy" to do good work for good pay. And the girl who brings her brains into service when she is minding baby or dusting the room or washing the dishes, will be the one whom mother calls "her comfort," whom little brothers and sisters run to in their troubles, who finds work easier and pleasanter every day.

There is a listless, indifferent way of working which seems sometimes to answer the purpose, just as well, but it never does the worker any good. It would seem a foolish thing, would it not, when one has work to do, so to do it as to fail to get any benefit from it one's self? The dishes may be washed without breakage, or the weeds all pulled out of the garden, but if there has been no thought given to the work, the worker is none the better for it, though the employer or the parent may be. Boys and girls, what you want to do for yourselves is to make character. You want to build up right the real boy or girl who lives in your body, at least as fast as the body itself is built up. And the way to develop character is to put brains into your work, to give yourself heartily to the duty at hand, whether it is work or play. Are not those the best playfellows who put brains into their play?

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 4, 1890. THE PRODIGAL SON. Luke 15: 11-32.

GOLDEN TEXT.—Father, I have sinned against heaven, and before thee. Luke xv. 18.

INTRODUCTORY.

The parable of the prodigal son was spoken to the same audience that listened to the two that precede it. This parable is one of simple and touching beauty and pathos and has called forth the admiration of every age since first it was uttered. It has higher and better claims to our reverence and regard. It is much more than a beautiful picture skilfully drawn, of an incident that moves the human heart. It unfolds the spirit of the Gospel of Jesus Christ and conveys to mind and heart a knowledge of God's saving truth. No wonder that the parable of the Prodigal Son has such a charm. It reveals the heart of the Infinite Father.

I. The Wanderer.—The members of the family mentioned in the parable that stand out prominently are the father and the sons. The elder son was the heir to the larger portion of goods that belonged to the father. His personal interest in the home and its belongings was such that he was content to stay. He showed no desire to leave and try his fortune elsewhere. It was otherwise with his younger brother. He was tired of the monotony and regularity of home life. His father's rule was irksome; he wants to go abroad and see the world, to join in its amusements and share in its pleasures. He presents the request to his father that his share of the paternal estate might be given him. With this the father complies. After a brief delay the prodigal having collected the share his father had given him takes his departure. The prodigal leaves home behind him and goes into a far country. Now he thinks he is free from his father's advice and control and he can do as he likes. He falls deeper and deeper into evil ways. The means his father had given him do not last long, because he made a sad misuse of them: he wasted his substance with riotous living. There is no difficulty in finding out who are meant by the several persons of the parable. The Father is God. The elder brother represents the Jewish nation and the younger the Gentiles. The Prodigal Son also represents the career of the sinner and how strikingly he represents the downward course of transgression. At home he had all needful comfort and freedom. His wants were provided for and he had his father's love to watch over him and his wisdom to instruct him. He longed to be his own master, the evil propensities of his nature were gaining ascendancy over him. He went into the far country to be, as he thought, away from God. After the first step his descent was rapid. He rioted in evil and sinful ways. What his father had given him was soon spent. The noble faculties of the soul God-given are enfeebled and wasted by sin and sinful pleasures, opportunities were wasted, and the prodigal is unprepared to meet the future. His course was ever more rapidly downward. All his means for procuring what he considered enjoyment were gone, "he had spent all." Then came a famine "and he began to be in want." By sin the soul is bereft of its support. The world has neither ambitions nor pleasures to satisfy the longings of the hungry soul. How dreary and desolate its condition when first it comes to realize this. For the poor prodigal there is a lower depth of degradation still. He has no friends in the far country to help and comfort him in his distress. He joins a citizen, one who has his home there. This citizen sends him into his fields to feed swine. Those who heard the parable would readily understand how far the prodigal had fallen. No Jew would voluntarily undertake a position so humiliating as to tend animals that the law pronounced unclean. His work was as ill-paid as it was degrading. "He would fain have filled his belly with the husks that the swine did eat, and no man gave unto him." The husks here mentioned are the pods of the kharub tree. "He who would not feed on the bread of angels petitions in hunger for husks of swine."

II. The Wanderer's Return.—The lesson now shows in the clearest manner the nature of true repentance. The first step mentioned is that the prodigal "came to himself." Selfishness and sin had overborne his true self. Heart, mind and conscience were awakened; to their voice he listens. He contrasts his present miserable and degraded state with the condition of things at home. His thoughts now turn homeward to his father. The sinner under the enlightening power of the Holy Spirit realizes the awful nature as well as the misery of sin, and resolves to have done with it. The prodigal forms a good resolution. He determines to go back to his father and confess his sin, acknowledge his unworthiness and to ask for the humblest place in the household. So under the power of conviction the awakened soul resolves to leave off wilful sinning and turn to God. Repentance involves the forsaking of sin, deep heart-felt sorrow for having sinned, the acknowledgment of unworthiness, and the desire to be forgiven.

III. The Penitent's Welcome.—The prodigal did not content himself with forming good resolutions, and doing as so many often do, continuing in his evil ways and in his misery. "He arose and went." He left the far country and all its evils behind him. While the poor prodigal foot-sore, travel-stained and in rags is on his way back, his father sees him "when he was yet a great way off, and had compassion and ran, and fell on his neck and kissed him." All this before the prodigal had uttered a word. How expressive of the boundless mercy and forgiving love of the Heavenly Father! While the sinner is turning to God the divine mercy and compassion go forth to meet him. He is received in the embrace of the divine love, and the kiss of peace and reconciliation is given. As a part of true repentance there must be confession of sin. This a duty which the prodigal, though conscious of his father's forgiveness, cannot omit. He said all he had resolved to say with the exception of "make me as one of thy hired servants." Now that he had been restored to his place in the father's heart and home it was no longer necessary. He was conscious of the higher blessing of sonship, he will not therefore ask for the lower one of servitude. Then the father gives orders for a fitting celebration of the prodigal's return. The filthy rags are to be replaced by the best robe, a ring was to be placed on his hand and shoes on his feet. The spiritual significance of this is understood to be the clothing of the repentant sinner with the robe of Christ's righteousness, the signet-ring the seal of adoption by the Holy Spirit, and the shoes all needed qualification for his henceforth walking in the paths of righteousness in the spirit of new obedience. The joy occasioned by the prodigal's return was to be celebrated by a sumptuous feast. All in the household were to share in the joy. So as in the two previous parables we are taught that "there is joy in the presence of the angels of God over one sinner that repenteth."

PRACTICAL SUGGESTIONS.

Those that live in the far country are without Christ, without God and without hope in the world.

Riotous living ever leads to soul hunger, misery and degradation. The way of transgressors is hard.

There is no way out of the far country but by genuine repentance.

The Infinite Father yearns compassionately for the return of His erring children. He is waiting to be gracious.

THE CANADA PRESBYTERIAN.

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 23rd, 1890.

IT is high time that the man who never goes to church was heard from on the sin of clerical holidays. He usually puts in his work about this time of year.

SOME of our exchanges are advocating the plan of joining congregations together for worship during the hot season on the ground that union saves money. How economical some people are when money has to be spent for religious purposes. We didn't hear much about economy when the elections were going on a few weeks ago. The number of protests that are being filed does not seem to indicate a strong desire for economy in that direction. Any one of them may cost two or three thousand dollars. Good pulpit supply may be had for ten dollars per Sabbath. But we won't say any more.

THERE are comparatively few resting places in Canada in which there may not be religious service held on Sabbath as regularly as in the centres of population. There is not a steamboat in the Dominion, certainly not one in Ontario, on which one service or probably two would not be welcomed. Every respectable summer hotel arranges or tries to arrange at least one service for guests. Tourists, as a rule, want worship on Sabbath. Many of them are active members of their churches at home and naturally they prefer to have at least one service. Usually there are two or three clergymen in every collection of tourists and they are always expected to conduct religious exercises of some kind. A minister never appears to much worse advantage than when he seems less anxious to have a religious service in a summer hotel or on a steamboat than many of the other tourists. The plea that he is travelling for the benefit of his health is of no force except in the case of an invalid. Worship promotes health.

SPURGEON has this to say about the Dods-Bruce case:—

What will be done in the matter? We don't care to prophesy; but if our Scotch brethren have degenerated to the English level they will do nothing. The sound will shield the unsound, the evangelical will pat the rationalistic on the back, and say that "they trust they will not go too far;" and all will live together in that form of peace which is not peace, but treachery to God and His truth. The scribes and priests of Israel are now linked in unhallowed confederacies in which there is unbounded toleration for error; at the rate at which they are now advancing those same confederacies will soon have no tolerance for orthodoxy. Even now the sneers and sarcasms at the old faith are more than self-respecting and truth-loving men ought to bear. Yet behind the ruling cliques there are hosts of plain, godly men, who will be heard of before very long.

Whatever we may think about Spurgeon's judgment and temper, all must admire his courage. He is as fearless as Elijah. In an age that has its full share of trimmers it is refreshing to see a man of such genuine courage.

AIMING at impracticable reforms even earnest men sometimes forget reforms quite within their reach. One of the facts brought out clearly by the Prison Reform Commission is that juvenile crime is mainly caused by the education boys get on the street at night. Now it may not be possible to get prohibition in this country for years to come but is there anything impossible about keeping boys from gathering in crowds on the street corners on Sabbath afternoons and on every evening in the week. Drunkenness is the principal cause of crime in grown people but the experts are almost unanimous in saying that street loafing makes a majority of the boy criminals. No one will say that the prevention of street loafing is beyond the power of existing laws. Nobody will ask whether the duty of dispersing the young scamps who congregate on the street corners on Sabbath afternoons belongs to the Dominion or Provincial Governments. Why

not do preventative work that can be done and ought to be done in every town and village in the Province?

SOME years ago one of our ministers was asked to conduct service at one of the watering places on the Lower St. Lawrence. The congregation was largely composed of clergymen, lawyers, judges, merchants and other representative men usually found in such places. Contrary to the usual custom, the preacher selected a highly evangelistic sermon, one that would have suited admirably for a revival meeting, and delivered it with much pathos and power. The effect, we are told, was marked, and the congregation was much pleased and no doubt profited. In return for the advice so frequently given by our clerical friends as to how a newspaper should be conducted, we would take the liberty of advising ministers who preach in summer hotels, on board steamboats and in all other places where tourists congregate, to take the richest Gospel sermons they have. It is a huge mistake to suppose that tourist congregations want a sermon on the beauties of nature or something of that kind. It is also a mistake to suppose that the representative men one meets in those places are anxious to hear a very elaborate argument on some phase of modern infidelity. They don't want anything of the kind. The richest Gospel sermons should be preached during vacation.

THE infamous Louisiana Lottery Bill goes to the people for a final decision. The governor vetoed the Bill but an appeal to the courts is being made on the ground that an amendment to the constitution can be submitted to the people without being sent to the governor. If the appeal is held good the matter goes over to the next legislature. If the appeal is quashed then the amendment will be submitted as ordered. In any event the matter is now in the hands of the electors of the State but whether that is an improvement or not depends entirely on what kind of people the electors of Louisiana are. In any self-governed country nearly everything is in the hands of the people but still bad laws are often passed and bad men are often sent to Parliament. In Canada the people govern themselves but there is no end of complaining about the badness of our politics and politicians. Such complaints have no foundation in common sense. The people are the source of power. Parliament is simply the people condensed. Representatives are sometimes better than their constituencies but never worse than a majority of them. We shall soon see whether the people of Louisiana are any better than the rascals who rule them.

THE *Interior* has this to say about Professor Goldwin Smith's statement that Americans hate England:—

An article which has been dignified by reproduction asserts that while Americans do not hate Englishmen individually, they do hate the British as a nation. That is untrue, and mischievous as well. Americans, with individual exceptions, take more pleasure in the power and success of the British Empire than they do in the prosperity of any other nation, excepting their own. British rule has been rough in rough times, but, taking it all in all, it has been by far the most beneficent empire in the history of man; and its rule now, wherever it extends, is the rule of justice and good will and liberty and Christianity. To say that Americans hate such a power is to say that Americans are yet barbarians. It is not perfect; it has most embarrassing problems, as in Ireland and India, but it grapples them with courage, with a very large display of wisdom and with entirely good intentions. We have had our scores against England, but we have settled them in full.

The exact truth on the question most likely is that the Roman Catholic Irish as a class, and an odd man here and there not an Irish Catholic, hate England, but the great majority of the American people have no such feeling. The *Interior* is no doubt correct in saying that, considered as a whole, the American people take more pleasure in the prosperity of the British Empire than in that of any country in the world excepting their own. It would say little for them if they did not.

A CLERGYMAN, writing on "Bad manners in Church," gives the following description of the conduct of the choir and minister:—

To begin with the minister. Mark how often he is restless and inattentive when not himself directly engaged in leading the service. Who has not seen him leave the pulpit after entering it, and skip down to confer with this or that church officer? While seated and awaiting his "turn," he nods to various familiars in the pews. During the parts of the service rendered by the choir he busies himself in turning the pages of the hymn-book or fumbling with the paper on the side-table. If a brother clergyman sits beside him, he chats with him while the service of song proceeds. If the other clergyman offers prayers, his eyes are wide open and wandering. What an utter lack of reverence! What an object-lesson in bad manners, visible and demoralizing to the entire assembly!

We have attended service in a great many places in Canada, and are thankful that we never saw a minister behave in that way. We hope the number of those who so conduct themselves among our neighbours is small. Still, there must be some ground for complaint, or a staid conservative journal like the *Christian at Work* would not publish the clergyman's letter. Here is what he says about choirs:—

Pass to the choir. The example of ministerial indecorum naturally corrupts the singers. They regard themselves as performers and the service as a performance. As soon as their duties are discharged, sometimes while they are proceeding, their by-play is noticeable and annoying. When the sermon is reached the curtains of the choir-loft are closely drawn. The soprano places a box of caramels in her lap, draws a novel from her pocket, and regales her palate and her mind at the same time. The organist scribbles notes to the contralto. The basso closes his eyes and nods assent to the minister in the wrong places. Meantime, the tenor slips out and speeds away to an adjacent saloon to wet his whistle. All are alert, however, when the last hymn is reached, and the curtains are drawn back to display the choir once more. True, the basso's hair is unkempt, the soprano is chewing suspiciously, as though she had not had quite time to dispose satisfactorily of that last caramel; but the organist is seated decorously at the key-board; the contralto stands demurely in her place; while the tenor displays an amount of white shirt front which is calculated to mislead observers into imagining he means to make a clean breast of his evil doings.

Better a thousand times over to have no singing at all than have the Sabbath profaned and the House of God desecrated in that way. Canadian congregations cannot watch too closely the beginnings of such scandalous practices.

MODERATORS' ADDRESSES.

THE Jubilee Assembly of the Irish Presbyterian Church met in Rosemary Street Church, Belfast, on the evening of the 7th inst. There is a family likeness in Presbyterian procedure all over the world. The retiring Moderator opens with a sermon suitable to the occasion, and it is generally looked forward to with much interest. The Rev. William Clarke, B. A., preached the opening sermon from Luke xvi. 5, "How much owest thou unto my Lord?" After presenting a view of the mutual dependence of mankind in all the social relationships of life as a stepping stone we may arrive at a greater, deeper sense of our overwhelming obligations to God for what we have and are, he asked his hearers to look into the Book of God containing the record of what we owe to Him as men, without regard to saints or sinners, and then as men saved by grace. The numerous blessings of providence and grace were presented with great clearness and eloquent fervour.

There is one thing in which the Presbyterian Assemblies of Great Britain differ from those on this continent. The Moderators are in the habit of delivering extended inaugural and closing addresses. In this respect our Assemblies do not follow their example. On the whole, this is perhaps well. It is doubtful if after an elaborate opening sermon the members would be in a mood to listen with the requisite degree of patience and sympathy to a no less elaborate and carefully prepared address on general subjects. It is certain that in the closing hours of our Assembly when a majority of the commissioners have gone, and the few that remain to the end are anxious to depart, a lengthy address, however eloquent and wise, from the chairman would fail to produce the impression the speaker designed. And yet, most of these addresses by the distinguished Moderators in Scotland and Ireland can be read with interest, though we would hesitate to recommend the adoption of a similar tax on the time and energies of our own Moderators and those whose duty it would be to listen to their elaborate addresses.

Various topics of timely interest were touched upon in the addresses delivered by the retiring and newly-elected Moderators of the Irish Assembly. Mr. Clarke started out with expressions of gratitude for the preservation of peace and harmony that had pervaded their church life during the year. This was naturally suggested by the storm raised in the Free Church by the Dods-Bruce controversy and the Revision debates in the American Church. As yet, at all events, the calm of the Irish Church is undisturbed by the presence of the newer criticism. So far as appears it has neither exponent nor sympathizer. There can be no mistaking the outgoing Moderator's views concerning broad theology:—

All the brethren, he says, are found walking straightly and strongly in the good old ways of the sound doctrines in which our fathers journeyed to glory and to God; and not one of them is known to me who is not ready, should occasion arise, "to contend earnestly for the faith once delivered to the saints." They are not hankering after novelty, which seems to be the

THE PASSION PLAY.

fashionable fad of the hour; and it is to the credit of their soberness of mind and soundness of judgment that they have not been injuriously affected by the miasmatic heretical doctrines that are impregnating the atmosphere of some other ecclesiastical communions. I think I may venture to aver that there is not a Church of the Presbyterian family sounder in the faith or more zealously active in all departments of Christian work than our own little Irish Church.

If untouched hitherto by commotions that have agitated other churches, Mr. Clarke does not ignore the possibility of questions of a grave nature forcing themselves on the attention of the Irish Church. In view of this the ex-Moderator says:—

We see the Presbyterian Churches of other lands and the Anglican agitated by violent theological controversies in which some of the fundamental doctrines of our holy religion are denied or even scouted—aye, and in which the Bible itself, which contains these doctrines and is the only infallible rule of our faith and practice, is roughly handled by sacrilegious hands, and its divine inspiration, as well as its claims to be accepted as the Word of God, called in question. While we rejoice in the tranquility we enjoy, it behoveth us to remember that he who thinketh he standeth is bound to take heed lest he fall. The surging waves of heated theological controversies are sure to reach us sooner or later, and when they recede they will not leave us as they found us. Like men who have discernment of the signs of the times, and know what Israel ought to do, we should be busy in setting our house in order, so that when the day of trial comes it may find us steadfast, immovable and abounding in the work of the Lord.

The progress made by the Irish Presbyterians comes in for a share of attention. Mr. Clarke justly claims for his Church that though endowed with but comparatively little wealth, it is in the van of the Presbyterian Churches in the United Kingdom in the matter of contributions for the support of ordinances and the maintenance of Christian work at home and abroad. Several well-aimed and telling blows are dealt at sensational methods of endeavouring to promote congregational prosperity and carry on benevolent work by "sensuous music savouring more of the footlights and the concert-room than of the sanctuary of the Holy One," and such like. The most pacific Irishmen are not altogether devoid of belligerent propensities. The advocates of peace at any price are seldom found among the people of that nationality. They seem to be endowed with the power to make a dexterous use of the shillelah, that is metaphorically speaking. Mr. Clarke, while expressing sympathy with the desires expressed for closer union on the part of all Irish Protestants, speaks out manfully on the folly and injustice of the assumption that all concession and sacrifice must come from those who do not admit the binding validity of Episcopalian claims to pre-eminence. The exclusiveness and narrowness now and then coming to the surface is characterized with a freedom of remark that is refreshing. Mr. Clarke has not to go far a-field to find well-defined illustrations of the unworthy spirit on which he felt it to be his duty to animadvert. A recent circular addressed to his clergy by the Archbishop of Armagh afforded a suitable text.

Other topics touched upon in the address were national education and the efforts of the Roman Catholic dignitaries to secure control of the Irish Educational System. The retiring Moderator claimed that the Presbyterians ought, in present circumstances, endeavour to obtain a fuller representation in the Imperial Parliament, holding that "without a sufficient number of true blue Presbyterian representatives, we will not be listened to by our rulers, or if listened to at all, we will be bowed out with the politely bland and courteous official salutation." He concluded his address with a reference to the numerous removals by death during the year of several of the most distinguished ministers in the Irish Church, and a few personal remarks which were very well received.

The new Moderator is the Rev. William Park, pastor of Rosemary Street Church, Belfast. He is one of the younger ministers in the Church, having been ordained in 1866. His ministerial career has been steadily onward and upward. He holds the office filled with so much efficiency by the late Rev. William Fleming Stevenson, the Assembly's Conventor of Foreign Missions, and ministers to one of the most influential congregations in Belfast. His inaugural address was by no means a short one, ranging as it did over a variety of topics of present and timely interest. Like his predecessor in the chair, he is endowed with the gift of eloquence. After a wide survey of the field he closed with a few practical hints as to the method in which the business of the Assembly should be conducted. In the Irish Assembly as well as in those this side of the Atlantic there is evidently a growing impatience of long-winded and irrelevant debate. Apart from the regular and necessary business, it is evident that the chief interest of the Irish Assembly this year will be in connection with the jubilee celebration.

THIS is the year in which the Passion Play is performed at Ober-Ammergau. If advertising is necessary to the success of spectacular and histrionic attractions the Passion Play has this time been well advertised. Long before the time for the performance had arrived tourists of an observant turn had visited the remote village, interviewed the players and villagers and gave their more or less glowing accounts all the publicity they could obtain. Men of eminence in the literary world as well as prominent churchmen found their way to the Bavarian village and became enthusiastic over what they heard and witnessed. When men like Archdeacon Farrer and William T. Stead write in glowing terms of praise of the stage performances of the unsophisticated amateurs of a remote mountain village it is no wonder that a visit to Ober-Ammergau is one of the fashionable pilgrimages of the present season. Enthusiastic admiration of the play seems to be deemed the correct thing among the cultured.

Still all who go with unprejudiced minds, and not influenced by the inconsistent vagaries of mere fashion are by no means insensible to the incongruities that force themselves on the attention of calm and impartial onlookers. The simple men and women who form the dramatic corps at Ober-Ammergau also serve in humbler capacities. The influx of strangers renders it necessary that provision be made for food and shelter, and those who occupy exalted positions on the stage find it convenient and it is to be hoped profitable to act as waiters and waitresses in the hostleries improvised for the entertainment of the guests attracted to the village by the Passion Play. These dual functions somehow do not blend harmoniously, and it may be held as excusable that some merriment is indulged in at the expense of those who take part in a drama of world-wide significance, while in the intervals they are to be found dispensing the viands peculiar to the region in which the performance takes place.

The Passion Play is a survival of conditions totally different from those of the present day. It is a remnant of mediæval times, and as such no doubt has a certain interest for the people of to-day. It is difficult to conceive of it other than as a curiosity, notwithstanding the ecstasy of admiration it has evoked from men whose heads are supposed to be level. The artistic treatment of sacred themes is a subject on which no doubt much can be said. The most sacred of all subjects connected with the adorable mystery of redemption can scarcely be regarded by any whose reverence has not been hopelessly blunted as a fit subject for histrionic representation. True, the accessories may be all that good taste and reverent feeling can suggest, the players may or may not have a proper conception of the awful sacredness of the divine mystery they are engaged in representing, still the momentous work on earth of Jesus Christ for man's redemption is not a fit subject for theatrical performance. The thought of such a thing conveys a shock to a well-balanced religious nature.

Before the invention of printing, when education was something of which the people of Europe were profoundly ignorant, there might be a colourable excuse that the mimes and miracle-plays of those times were means of popular instruction. Even that, however, is open to question when the character of several such compositions as have survived are examined. Not to speak of the buffoneries and rude horseplay in juxtaposition with matters of deep solemnity, the frivolous and erroneous representations of scriptural events were of a kind remote from purposes of moral and spiritual instruction. It required loftier and more direct means to bring the popular mind into sympathy with divine truth. It can hardly be claimed that the mediæval stage, over which the Church had control, was one of the forces that helped to produce the Reformation.

What the moral and spiritual value of the decennial performance of the Passion Play at Ober-Ammergau is it may be difficult to determine. In minds familiar with the great facts represented and having a reverential apprehension of their significance there may be a proper conception of the higher meaning and purpose of the events portrayed; at the same time it will be difficult to exclude the fact that the whole thing as thus presented is neither more nor less than a spectacular illusion. Many of the sightseers no doubt witness the Passion Play with much the same feeling as they might listen to an opera of Gounod or Wagner, or go to see one of the stage productions of a modern popular playwright. Theatrical performances with sacred events for their subjects are not calculated to deepen in the popular mind that reverence for spiritual things in which many at the present time are sadly deficient.

Books and Magazines.

DOROTHY'S VOCATION. By Evelyn Everett Green. (Edinburgh and London: Oliphant, Anderson and Ferrier.)—This neat little volume contains a good story, well, directly and clearly told, by the authoress of "Oliver Langton's Word." It is a tale of social life in which all but one of the members of the family, the heroine of the story, had the conventional idea about poor relations and country cousins. The hero, much to the chagrin of the others, turns out to be an accomplished, philanthropic and well-to-do young man, who weds the one girl of the family, who from the first discerned his worth though she knew nothing then of his wealth.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The July number of this finely-illustrated monthly is more than usually interesting. For frontispiece a full-page portrait of H. R. H. Princess Mary Adelaide, Duchess of Teck, who, along with Lady Wolverton, writes on "The Needlework Guild." Eton College comes in for literary and artistic treatment. Its history, athletics and educational functions are described by competent writers. Lewis Morris contributes St. Cecilia, a poem of some length and much merit. Lord Dunraven's residence, "Adare Manor," is described and illustrated. "Overland from India," by Sir Donald Wallace, is a good piece of graphic writing, and the "Art of Silhouetting" is entertaining. William Morris' story progresses in interest and attractiveness.

WALDO. By N. D. Bagwell. (Toronto: William Briggs.)—There are various ways of combating infidelity. The author of this work has in his own way possibly done more to show the cold, harsh, repellant nature of unbelief than if he had written a learned and argumentative treatise. The work is in the shape of a tale that has in it considerable elements of power. In a family where several of its members were hard and skeptical, one was a preacher of the Gospel. The children of one of the brothers were at his death confided to the care of other two, the boy was entrusted to the preacher and the girl to the one who was a skeptic. Under the loving care of the preacher the boy grew up and early came under strong religious impressions, devoting himself subsequently to the service of Christ in the Gospel. The unsatisfactory nature of unbelief is brought out in striking contrast when the soul is confronted with the trying and stern realities of life and death. The scene of the story is laid in New Orleans. The delineation of character is strong and distinct.

CHRISTIAN BAPTISM ILLUSTRATED. By Rev. T. L. Wilkinson. (Toronto: William Briggs.)—The ingenious author of a century ago was rather fond of crowding his title-page with a number of details of what the reader might expect from the perusal of his work. Though the old custom is far from being artistic it nevertheless had its uses. Mr. Wilkinson, though he has studied brevity in the treatise itself, has expanded its title-page. As however it is explanatory, it might be well to reproduce it here, as it will enable the reader to form an idea of the purpose and value of the work. "Christian Baptism Illustrated and greatly simplified by means of a number of ingenious charts and diagrams. The researches of years are thus placed within the easy grasp of all with great clearness and precision. A remarkably unique arrangement." A perusal of the work, which as might be expected, is polemic in its character, will lead the reader to conclude that what is here claimed for the author has been successfully accomplished. It is a valuable contribution to the literature of the Baptist controversy.

THE PROVINCIAL LETTERS. Moral Teachings of the Jesuit Fathers opposed to the Church of Rome and Latin Vulgate. By Blaise Pascal. (Toronto: William Briggs.)—Wide as has been the reputation of this classic work this is the first Canadian edition that has appeared. It is carefully and clearly printed and is an attractive volume. For Canadian readers its appearance is timely. Much as has of late been written on the doctrines and policy of the Society of Jesus, Pascal's Letters are not yet left in the shade. It is still the best and most complete work on a subject that has lost none of its interest. The "Provincial Letters" has become more than a merely French classic. It is one of the works of genius that holds its place in universal literature, as well as in the narrower sphere of polemics. The profound and subtle dialectic of its author is unique. The work is introduced in a brief preface of which the following is the closing sentence: The present race of Jesuits in this Dominion are the legalized and professed representatives of the proscribed society, in property, teaching and practice; this antidotal and admirable volume is respectfully dedicated to the cultivated intellect and ever-brightening intelligence of our national community. A well-written Life of the Author enhances the popular value of the work.

THE GOSPEL OF ST. MATTHEW. By John Monro Gibson, M.A., D.D., London. (Toronto: Willard Tract Depository.)—Whatever Dr. J. Monro Gibson undertakes to do he does it well. "The Expositor's Bible" is a splendid series. Men distinguished for their scholarship and prominence in various branches of the Christian Church have been called on to contribute to this great and important work. It is under the editorial supervision of W. Robertson Nicholl, M.A., LL.D. If some of the contributors may not be regarded as strictly orthodox, no suspicion can in this respect attach to Dr. Gibson. His work is enriched by his fine appreciation of evangelical truth. The clear, massive and strong style characteristic of all his writings is well marked in this volume. It is not a dry, formal commentary on the first Gospel, but a methodical exposition of the life and work of Jesus Christ, as will be seen from the following enumeration of the contents: The Coming of Christ, His Reception, His Herald, His Baptism, His Temptation, Beginning of His Galilean Ministry, The Gospel of the Kingdom, The Signs of the Kingdom, The King's Ambassadors, The Shadow of the Cross, The Parables of the Kingdom, The Crisis in Galilee, The New Departure, Last Words at Capernaum, Last Days in Perea, To Jerusalem, Conflict in the Temple, The Prophecy on the Mount, The Great Atonement Day, The Third Day, The Gospel for all the Nations through "All the Days." His object has evidently been to bring out into clear light the truth contained in the Word, and in this he has been remarkably successful. It is a work that is scholarly without pedantry, and is replete with what in old days was termed the "Marrow of the Gospel." It will be regarded as valuable and useful, and be highly prized by all into whose hands it may come.

TO THE CRICKET.

Didst thou not tease and fret me to and fro,
Sweet spirit of this summer circled field,
With that quiet voice of thine, that would not yield
Its meaning, though I mused and sought it so?
But now I am content to let it go,
To lie at length and watch the swallows pass,
As blithe and restful as the quiet grass;
Content only to listen, and to know
That years shall turn and summers yet shall shine,
And I shall lie beneath these swaying trees,
Still listening thus; haply at last to seize
And render in some happier verse divine
That friendly, homely, haunting speech of thine,
That perfect utterance of content and ease.

—A. Lampman, in July Scribner.

CANON LIDDON ON MISSIONS.

Across the triumphs and the failures of well-nigh nineteen centuries, the spiritual ear still catches the accents of the charge on the mountain in Galilee, and, as we listen, we note that neither length of time nor change of circumstance has impaired their solemn and enduring force. It is a precept which, if it ever had binding virtue, must have it at this moment over all who believe in the Divine Speaker's power to impose it—it must bind us as distinctly as it was binding on the first disciples. We are ambassadors of a charity which knows no distinctions between the claimants on its bounty, and no frontiers save those of the races of man. A good Christian can not be other than eager for the extension of our Lord's Kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life. When he finds comfort in the power of prayer, when he looks forward in humble confidence to death, when he enjoys the blessed gift of inward peace—peace between the soul and its God, peace between the soul's various powers and faculties—he can not but ask the question: "Do I not owe it to the millions who have no part in these priceless blessings that I should do what I can myself, or through others, to extend to them a share in this smile of the Universal Father which is the joy and consolation of my life? Can I possibly neglect the command to make disciples of all nations?"—*Spirit of Missions.*

SCENE IN A LUNATIC ASYLUM.

An extraordinary scene in a lunatic asylum is thus described by the Paris correspondent of the *Daily News*, (London):—There is nothing, mad doctors say, more unusual than for lunatics who are together to act on a common impulse. Last Sunday, however, six inmates of the Bicêtre Asylum were so irritated and oppressed by the sultry weather preceding the hailstorm as to take an identical course in letting off their nervous excitement. The outbreak took place in the refectory, where a lunatic who has often had to be kept in a padded room complained that a new keeper had deprived him of a portion of food to which he was entitled. The complaint was well founded. As the dish was being fetched the madman lost patience and dashed the plate before him against the wall opposite. Five others followed his example, and then ran to pitch everything they could lay their hands upon out of the windows. M. Pinon, the Governor, was called, compulsion of a violent kind never being suffered unless by his order. As he entered the refectory a dish was broken on his head, and he and a keeper who was with him had difficulty in escaping with their lives. The mad people tore down the iron bars which formed a partition between their part of the hall and a section where other patients were dining. They then got to the keepers' rooms, and, seizing knives and razors, went to cut the throats of those who denied them their liberty. Troops were summoned from the fort, and arrived as the mutineers had got possession of the kitchens and courtyard. When twenty soldiers with fixed bayonets entered the latter there was a sudden collapse. The six ringleaders dropped their knives and razors, begged pardon, and submitted quietly to be taken to their cells. Nearly all the keepers were seriously injured. One, Fourmier, was beaten with a chair and his arm broken in two places. A madman named Jolly rifled a desk of bank-notes, all of which he ate.

A MODEL RAILWAY.

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

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

THE MISSIONARY WORLD.

LETTER FROM SAN FERNANDO, TRINIDAD.

Miss Graham writes: Mr. and Mrs. Grant and family left for New York on the 31st ult., and are now, I suppose, in Nova Scotia. Ere this reaches you, you will doubtless have heard of the pleasant surprise given Mr. Grant a few evenings before his departure. As we neared the beautiful house of Mr. T. Serju, where the gathering was held, I could not help wishing that the Church at home—just the missionary part of it, I mean—could for a moment view the scene before us, for I am sure they would feel that in supporting a mission among the East Indians in Trinidad they had "cast bread upon the waters," which already was returning to them, and will doubtless continue to do so "many days" hence. The house has a charming site. In front is a garden which when further cultivated will charm all lovers of tropical flowers and foliage; behind it are beautiful palms through which you have a splendid view of the harbour. The front of the house, which is surrounded by a gallery, was beautifully decorated with Chinese lanterns, and as we entered and were shown to our places at the Oriental table, a march was played on the harmonium and tea was served, but being a tea totaler I did not indulge therein, until told that it was not ordinary tea, when, always ready for something extraordinary, I was persuaded to take a cup of what they told me was real Chinese tea. But "why prolong the tale, casting weak words." The address, which was read to Mr. Grant, gives you but a faint idea of the Indian people's love for Mr. Grant and their gratitude for his unselfish labours for them. It is also pleasant to notice in the address that Mrs. Grant's kindness and care for her people has not been forgotten by those to whom she has not only spoken loving words, but for whom she has faithfully done many acts of kindness. Having enjoyed their pleasant home for six months, I expect to find the six months that Mr. and Mrs. Grant will be absent very long indeed for I have not the contented disposition of my companion at Princetown, and do not like being alone. She—Miss A—came down on the Saturday that our friends left us, and did her best to comfort me, but I have not seen her since. As Saturday is the only day we can get away we do not see each other as often as we would like. Our school has been very well attended since the beginning of the year. In April the average was 151, and in May 169, so you see it is getting better all the time. In January, Mr. Grant succeeded in getting over twenty children from Toruba estate, but lately several of them have been sent to work in the cane fields, so you see how difficult it is to get the estate children to school. The children in town attend more regularly, for by continual coaxing we can "gather them in." Last Sunday, after Sabbath school, I walked to Union Hall estate about two miles distant, taking with me a number of Sabbath school papers which I distributed to the children who seemed delighted with them, although many of them could not read. Quite a number of the children on this estate come to our school, and next morning I was delighted to see two new children who on Sunday had promised to come to school if I gave them papers. I also visited the hospital, but only found one or two who could understand English. In Mr. Grant's district there are a larger number of Indians who speak English than in any other part of the mission field, so I generally get along very well with the young people, although, of course, I often met many older ones who cannot understand me, nor I them.

THE SANTHALS OF INDIA.

The Santals occupy a small hilly portion of India called Santhalistan, about 150 miles northwest of Calcutta. They have descended from the aboriginals of the country. According to tradition they lived in the Panjab long before the Hindus entered India, but were gradually driven back by them to their present location.

They are of darker complexion and stronger build than the Hindus, and are divided into twelve tribes, each of which is subdivided into twelve families. They live in villages presided over by a chief and four other officers, besides two priests. One of the officers looks after the morals and etiquette of the young, and of the old, too, when necessary. Courting is not allowed without his knowledge and consent. If he sees an unmarried young couple engaged in conversation he asks the young man whether he will marry the young woman. If he says "yes," he is brought before the court, and his father must treat to a drink; if he says "no," the officer thrashes him well with a stick, and says: "You have no business to talk to that girl if you do not want to marry her." They do not intermarry in the same tribe. If the elder brother dies leaving widow, children, property, they all fall to the brother next younger. If a man is the youngest of ten sons, with nine married brothers, and the nine should all die, the youngest of the ten sons is liable to be saddled with nine widows and all their numerous children. An old bachelor is despised by both sexes. He is classed next to a thief or a witch, and is termed "no man."

In the marriage ceremony, instead of using a ring, the bridegroom puts five horizontal streaks of red paint on the forehead of his happy bride. She is then showered with rice and other grain before the people sit down to partake of the wedding supper. She cares more for weight and number of ornaments than for fine workmanship and costly material. She is happy with about five pounds of brass bangles on each ankle. She is not married in childhood as are the Hindu girls, and she stands higher in the family circle. Polygamy is not exactly prohibited, but is unpopular and rare.

The Santals worship many gods, which are spirits, and may inhabit for purposes of worship a bit of stone picked up on the mountains. They sacrifice fowls and goats and make other offerings to malignant spirits, so as to keep them on good terms, and thus prevent many evils.

Like the Hindus, the Santals burn the human body after death, but they have some peculiar customs of their own. A live fowl is fastened and burnt with the corpse. From the breast of the corpse a bone is removed and preserved for the most solemn rite of all. A portion of this bone is taken home by the friends of the dead. A small piece of it is thrown into their sacred river in the belief that it will thus pass on to heaven, where it will become the living man from whose body it was taken.

One of the first missionaries among them had his coat eaten by white ants the first night, and had to renew his journey without a coat next morning.

It was a difficult matter to acquire the Santhal language, as it is hard to pronounce and has twenty-seven tenses. After over a year of hard work and earnest prayer three boys embraced Christianity and were baptized as the first converts. One of the later converts was a man forty years old. After an absence of three or four days he returned to the missionaries and reported that all the people where he lived wanted to become Christians. In great surprise the missionary replied, "Why, we have not preached to them." "But I have preached to them," the convert replied, with beaming face. And it was so. He had been home and had not given man or woman in his village any peace until they had heard the good word of salvation by faith in Jesus. Many of them approached the missionary with weeping eyes and said: "Yes, sir, we want to become Christians, because these excellent things this man has told us never reached our ears before." Within a month that man brought several villages to Christ. Eighty-five of the converts were baptized in one day, their chief standing by in perfect amazement at what he saw and heard. They were organized into a church, and immediately set about the work of building a house of worship. One old man said: "If I should go to heaven and had never been instrumental in bringing any one else to Christ, I would go into a corner and not be able to look at Jesus Christ or any of you." Thus those poor "ignorant savages," as they were called, began to experience the saving power of divine grace, and confessed the necessity of showing their faith by working for their precious Saviour; for, as one says, "It is not the deep mysteries that save, but Jesus Himself."

The missionaries gave the people medicine for their bodies as well as Gospel truth for their souls. A Santhal once told Mr. Boerresen that he had "very great pains in his stomach." Mr. Boerresen gave the man a double dose of Pain-Killer. After taking it the man remarked that it was "awfully strong," and added, "By the bye, I am not the sick person, it is my son at home."

A Mr. Campbell, writing amid those scenes of ignorance and heathenism, says: "What a terrible thing idolatry is! If all the believers in the Christian Church could, by any possibility, be brought for one month to India, what a mighty change we might expect to see in it! What a deeper interest they would take in mission work in the future! How is it that the claims of the heathen lie so lightly on God's redeemed people? How is it that the command of the Saviour to carry the Gospel to every creature is so lightly regarded? The millions of India are perishing for lack of the knowledge of Christ. How long is the bread of life to be denied them? How long are they to be allowed to wander, groping in thick darkness, seeing no light?"

JOSEPH RABINOWITZ'S WORK.

In a letter received by Dr. Alison, of the Church of Scotland Jewish Mission, Mr. Rabinowitch tells of the extraordinary interest shown by the Jews of Kischineff in the services conducted by him at Easter. The quiet reverence of their demeanour, so different from their manner in their own synagogues, is as notable as the crowding to hear. He says:

Now I am able to share with you the great joy which our Lord gave us here during these days past. You have already learned from my letters that after my return from England I observed among the Jews of our country a more lively yearning toward Christ. But in the past Feast of Passover it revealed itself in a wonderful way. Both Jews and Christians are astonished by the movement they have seen during this time here. I preached Christ three days together—Good Friday, Easter Eve, and Easter day, and every day there flowed numberless crowds of Jews into our meeting-house to hear my sermons about Jesus Christ, who was raised from the dead, according to the Scriptures. Besides the house, the pavement round the windows has been filled with Jews. Nevertheless the stillness and veneration were exemplary. It is for me very difficult to picture to you in detail all the sweet moments which the Lord has granted me and those who believe in Him, when we have seen hundreds of Jews now, in the nineteenth century, talking together of all these things which happened, like the two disciples going to Emmaus. "Marvellous are Thy works, and that my soul knoweth right well" (Ps. cxxxix. 14). Will you remember me and the word trusted me by our Lord, in your daily prayers, that the Word of the Lord should be sounded out, far from Kischineff and Bessarabia, in every part of Russia, that Israel may be enriched by the Holy Ghost in faith and in all knowledge.

I thank you for your interesting information about your school at Beyrout (referring to the fact that the Girls' School there is crowded to its utmost capacity, as is also the case at other stations). Oh what a pleasure it would be for my soul if, by the mercy of God, I could see again the Holy Land, Palestine—preaching there to the Jews, Jesus the King of the Jews. With God nothing is impossible.

GUILTY.

TWO CHARGES PROVEN.

ST. LEON VICTOR.

3/52
FIRST—It searches the arteries, draws from the flesh absorbs and clears the system of poisons

SECOND—It acts steadily on the weak parts until the whole organism is raised to perfection, and the happiest result to health and life are attained

THE St. LEON MINERAL WATER Co. (Limited),
101 KING STREET WEST, TORONTO.
Branch Office at Tully's Flower Depot, 114 Yonge Street.
The Palace Hotel is now open for reception of visitors.
For particulars address St. Leon Springs, Que., or St. Leon Mineral Water Co., Toronto.



TRULY CALLED

THE GREATEST

MEDICINE of the AGE.

8/52

Absolutely Guaranteed to Accomplish all we Claim, or MONEY REFUNDED.

MICROBES ARE THE TRUE CAUSE OF DISEASE

Our Remedy Destroys them without harm to the Patient. Please Investigate First, then pass your opinion.

WM. RADAM MICROBE KILLER COMPANY, Ltd.

120 KING ST. W., TORONTO, ONT.

Sole Manufacturers for the Dominion.

Beware of Imitations See our Trade Mark.



REGULATE THE BOWELS, BILE AND BLOOD CURE

12/52
Constipation, Indigestion, all Blood Humors, Dyspepsia, Liver Complaints, Scrophulous and all Broken Down Conditions of the System.

WATFORD, ONT.

My daughter after a severe attack of Scarlet Fever was completely broken down. I spent hundreds of dollars in doctor-bills with but little satisfaction. Before she had taken one bottle of Burdock Blood Bitters there was a remarkable change, and now she is entirely cured.

Mrs. HOFFERTON.

DROPSY

23/52
TREATED FREE. Positively Cured with

12/52
Manufactured many thousand cases. Cure patients pronounced by the best physicians. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all cases are removed. Send for FREE BOOK of testimonials and treatment by mail. If you order ten or more boxes, we will send you the book free of charge. Price 25 cents in stamps to pay postage.

DR. U. H. GREEN & SONS, ATLANTA, GA.



Radway's

READY RELIEF

Price 25 Cts.
INTERNAL & EXTERNAL
Instantly Stop Pain
AND SPEEDILY CURE ALL
RHEUMATIC, NEURALGIC, NERVOUS
& MALARIOUS COMPLAINTS.

A representation of the engraving on our wrapper.—RADWAY & CO., LIMITED, MONTREAL, CANADA.

Dr. RADWAY'S Sarsaparillian Resolvent

Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists 25¢ a bottle.

Dr. RADWAY'S PILLS

For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents.

DR. RADWAY & Co., Montreal.



FOR THE COMPLEXION

IT KEEPS THE HANDS IN BEAUTIFUL CONDITION AND SOFT AS VELVET.

PARIS EXPOSITION, 1889.

PEARS' obtained the only Gold Medal awarded solely for Toilet Soap in competition with all the world. Highest possible distinction.

14/52
THE GREAT ENGLISH REMEDY OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 140 YEARS, IS

Cockle's Pills

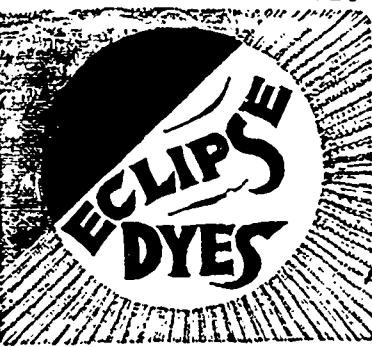
COMPOUND ANTIBILIOUS

These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

WHOLESALE AGENTS.

EVANS & SONS, LIMITED, MONTREAL.

THE WONDER OF THE AGE!



A NEW IMPROVED DYE FOR HOME DYEING.

Only Water required in Using.

10¢ a package. For sale everywhere. If your dealer does not keep them, send direct to the manufacturers, NOTTINGHAM, ROBERTSON & CO. MONTREAL.

SUMMER DISORDERS,

Which prove so fatal to children at this season of the year, have to be fought mainly by supplying highly nutritious food.

Give them



IT IS EASILY PREPARED,

PALATABLE,

HIGHLY NUTRITIOUS,

AND EASILY DIGESTED.

The best Food for young and old during the hot weather.



The Great Church LIGHT.

The Best Patent Light gives the Most Powerful, the Softest, the Cheapest and the Best Light known for Churches, Stores, Show Windows, etc. Banks, Offices, Picture Galleries, Theaters, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

L. F. FRANK, 601 Pearl Street, N. Y.

HOUSEHOLD HINTS.

BRAMBLES.—One cup of sugar, one lemon, one egg, one cup of raisins chopped; top and bottom pie crust.

RASPBERRY PYRAMID.—Crush a pint of ripe raspberries with a pint of sugar; beat the whites of our eggs; mix all together until it stands in a pyramid.

BERRY CAKE.—One cup sugar, two thirds of a cup butter, two eggs, one cup milk, one half teaspoonful soda, one teaspoonful cream tartar, enough flour to hold berries, or as stiff as ordinary cake.

VELVET CREAM.—Soak one half box gelatine in a cup of cold water, scald one quart milk, beat the yolks of five eggs with ten tablespoonfuls sugar. Add all to milk and boil, beat whites to froth and stir in when cool; add two tablespoonfuls wine and one of vanilla. Pour into moulds and set away to freeze.

HOW TO SERVE PINEAPPLES.—In their native time pineapples are prepared for the table as follows. After peeling them and digging out the eyes in the usual manner, take a strong silver fork and, beginning at the stem end, break off the pineapple in pieces from around the core. This is much superior to the common way of slicing the pineapples across, which leaves a piece of the hard core on each slice.

PINEAPPLE SHERBET.—Prepare one large or two small pineapples by first peeling, removing all the eyes, and then chopping it finely. Cover it with a pint of fine sugar and six gills of water; heat half of the water first, and dissolve in it one tablespoonful of crinkly gelatine or half that quantity of the powdered kind. Stir this well and then freeze.

COMPOSE OF CHERRIES.—Take a quart of early red cherries; boil three-quarters of a pound of sugar until it candies, drop the cherries into the syrup, let stand five minutes, then return to the fire, let boil gently until clear, take out the cherries with a skimmer, lay them in a dish, add a small teacup of red currant juice to the syrup, boil until very thick, pour over the cherries when nearly cold.

RASPBERRY SPONGE.—Cover half a box of gelatine with a half cup of cold water and soak for twenty minutes; then pour over a pint of boiling water and add half a teacup of sugar; stir until dissolved, and add a pint of raspberry juice; strain in a tin pan; set on ice until thick, when add the stiffly-beaten whites of four eggs; pour into a mould to harden. Serve with vanilla sauce.

RASPBERRY AND CURRANT JELLY.—Put a quart of raspberries into a pint of currant juice, let them boil slowly together until the raspberries are broken up; then strain out the fruit through a sieve. Return the juice to the preserving kettle, boil for a quarter of an hour, and to each pint measured before boiling allow three quarters of a pound of sugar. Boil gently, skimming as required for half an hour, or until the jelly will set. If a very sweet jelly is desired rather more sugar can be used.

A FAVOURITE VEGETABLE DISH.—One-third pound salt pork, one-half peck green peas, six or eight new potatoes, one-half dozen onions, two heads lettuce, a sprig of parsley; time required for cooking, three hours. Boil the pork for one hour in one quart of water, then add peas, and cook one hour more, when the onions and potatoes can be added. In fifteen minutes add parsley and lettuce. The lettuce must be washed carefully and tied together. Just before serving drop in a piece of butter the size of an egg, salt and pepper to suit the taste, and serve separately. The lettuce makes a most delicious dish of greens.

HAM OMELET. Six eggs, one tablespoonful of flour made smooth, in a little milk, two thirds of a cupful of very finely chopped fried ham, all lean. Beat the yolks thoroughly, add the flour and milk and the ham, and, lastly, the whites beaten to a stiff froth. Beat all together and pour into a hot and well-buttered spider. Shake gently while the omelet is cooking a rich golden brown on the bottom. When nearly done set the spider in a hot oven until the omelet has begun to brown on top. Double over carefully and serve immediately on a hot platter. If preferred without ham use salt to taste. A very pretty omelet is made by reserving three whites and placing them, beaten stiff, on one half the omelet when partly cooked, and then doubling the other half over them.

MYSTERIOUS DISAPPEARANCE

of Mr. Dyspepsia. It is said he was driven and is kept away by the use of Imperial Cream Tartar Baking Powder. Sold by all Grocers.

THE easy quiet way in which T. A. SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL has come into public favour speaks volumes for its merits. At the office of the company, Toronto, Ont., can be seen scores of valuable testimonials, while any druggists will tell you that for all pulmonary difficulties it stands unrivalled.

SALAD DRESSING.—One egg beaten, one-half teaspoonful each of mustard, salt and sugar, one-quarter teaspoonful of pepper, one-half cup of vinegar, two tablespoonfuls of cream or butter. Set over boiling water to thicken. For a family of five or six the recipe would have to be doubled.

A FREE TRIP TO EUROPE.

The publishers of The Canadian Queen will give a free trip to Europe to the person sending them the largest number of words constructed from letters contained in the name of their well-known magazine "THE CANADIAN QUEEN." Additional prizes consisting of Silver Tea Sets, Gold Watches, China Dinner Sets, Portiere Curtains, Silks, Dresses, Mantel Clocks, and many other useful and valuable articles will also be awarded in order of merit.

Webster's Unabridged Dictionary to be used as authority in deciding the contest.

This is a popular plan of introducing a popular publication. Every one sending a list of not less than ten words will receive a present. Inclose thirteen two cent stamps for Illustrated Catalogue of presents and three months' trial subscription to The Queen. Address—The Canadian Queen, Toronto, Ont.

An Old Friend in a New Dress.



Absolutely the Best.

All the ingredients used are pure and wholesome, and are published on every label. One Trial Proves its Superiority.

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

Toronto and Hamilton Steamers.

MACASSA and MODJESKA

Commencing Saturday, 7th June, leave Toronto 7.20 a.m., 12 p.m., 2 p.m., 5.15 p.m. Arrive Hamilton—10.5 a.m., 2.50 p.m., 5 p.m., 8 p.m. Leave Hamilton—7.45 a.m., 10.45 a.m., 2.15 p.m., 5.15 p.m. Arrive Toronto—10.20 a.m., 1.30 p.m., 4.45 p.m., and 8.15 p.m.

Steamers marked with * stop at Oakville. Wednesday and Saturday afternoon excursions, 50 cents. Book tickets at reduced rates. Quick despatch for freight. Telephones 730 and 1970. J. B. GRIFFITH, Manager. F. ARMSTRONG, Agent, Geddes' Wharf.

Steamship & Steamboat Agency

CHICORA, NIAGARA RIVER, CIBOLA

For Buffalo, New York, Niagara Falls, Boston, and all American ports. Special attention given to Church and Society Excursions. For full information apply to ROBINSON & HEATH, Custom House Brokers, 69 1/2 Yonge Street.

CONVERTIBLE WIRE BASKET.



MARVELOUS! No loose parts and yet can be converted into 100 useful and ornamental shapes. It is a Lamp Shade, Cake Stand, Card Receiver, Egg Boiler, Water Heater, and innumerable other articles that are indispensable in the house or office. Nothing like it in existence, and Agents make \$5 and \$10 per day. Bought eagerly by all classes. Send at once for particulars, etc. Cassgreen M'fg Co., 58 Victoria street, Toronto. [Mention this paper.]

IMPERIAL CREAM TARTAR BAKING POWDER

PUREST, STRONGEST, BEST. CONTAINS NO Alum, Ammonia, Lime, Phosphates, OR ANY INJURIOUS SUBSTANCE. E. W. GILLET, TORONTO, ONT. CHICAGO, ILL. MANUFACTURER OF THE CELEBRATED ROYAL YEAST CAKES.

CLINTON H. MENEELY BELL COMPANY

38/32 TROY, N.Y., MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells

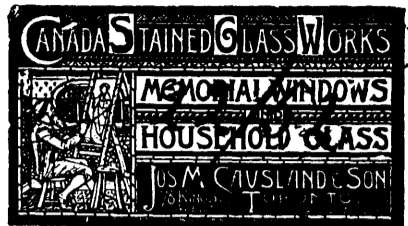
BUCKEYE BELL FOUNDRY. Bells of Copper, Brass and Tin for Churches, Schools, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY, WEST TROY, N.Y., BELLS, For Churches, Schools, etc., also Chimes and Pans. For more than half a century noted for superiority over all others.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN ALL BELL TO THE BLYMNER MANUFACTURING CO. CATALOGUE WITH 2200 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM NO DUTY ON CHURCH BELLS.

M'SHAN EBELL FOUNDRY Finest Grade of Bells Chimes, Pans for Churches, Colleges, Towns, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. HENRY McSHANE & Co., Baltimore, Md., U.S.

BAILEY'S COMPOUND Night-spreading Silver-Plated CORNED GLASS REFLECTORS. A wonderful invention for Lighting Churches, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. Bailey Reflector Co. 118 Wood St. Pittsburgh, Pa.



A BRIDE'S CONFESSION

"Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on 64th St. Well, yes, we did get married somewhat suddenly. My health, you know, had for some time been very delicate, and Dr. Heavyfoot told mamma that he feared I would follow her, dear sister Belle, who died three years ago from a wasting disease. Dear George was almost crazy when mamma told him what the doctor said, and I nearly cried my eyes out, but one day I overheard that 'hateful Nelly Parker' say to her mother, 'I think that George Blauvelt is just too lovely for anything, and when the girl he's engaged to dies, and they say she is dying of a galloping consumption, I'm going to step into her shoes and become Mrs. George Blauvelt; now just you wait and see.' This spring I noticed George seemed to be almost resigned to the idea that we should never be married, and the thought that that deceitful hussy might get him after all nearly drove me crazy. One day I read the testimony of Lawyers Howe and Hummel as to the wonderfully invigorating effect of DR. CAMPBELL'S ARSENIC WAFERS, and I resolved to try what they would do for me. I commenced their use on the 4th of July. George had just called for Zurn on business for his firm. On Sept. 18 he returned. I was, from the use of the Wafers, by that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted we get married the very next day. I could not say him nay, and, as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as his handsome. Good-by; be sure not to forget."

THE DEY OF ALGIERS!

The DEY OF ALGIERS and the SULTANS OF TURKEY and MOROCCO now PATTEN and BEAUTIFY their harems exclusively on DR. CAMPBELL'S ARSENIC COMPLEXION WAFERS. So great is the demand for these marvellous Wafers that their manufacture is continued day and night. The Shah found his harem in a state of disorder on his return to Persia. N. Y. World, Oct. 12, 1889. Reason—Their supply of CAMPBELL'S WAFERS was exhausted! ILLUSTRATIVE of the desirability of a certain amount of Phosphorus, rumour has it that the above distinguished Oriental Potentates make it a practice to WEIGH their wives regularly once a month, and to procure in rank and imperial favour being accorded to the wife possessed of the greatest number of pounds avoirdupois. By Mail, \$1. Depot—220 6th ave., New York Drug Store.

FOR USE Mosquito Bites Sunburn POND'S EXTRACT Piles Burns Inflammations Hemorrhages Soreness Sprains Lameness Sore Eyes Chafing Wounds Bruises and ALL PAIN



G. N. W. TEL. CO.

Special Messenger Department. 4/26 MESSENGERS FURNISH INSTANTLY. Notes delivered on parcels carried to any part of the city DAY OR NIGHT Special rates quote for delivery of Circulars, Handbills, Invitations, etc. Rates etc., apply General Office, or 2 KING ST. EAST, - - TORONTO TELEPHONE NO. 1144.

ECONOMIZE!

ONE TABLET OF "SUNLIGHT" SOAP WILL DO MORE WASHING THAN FIVE TABLETS OF ORDINARY LAUNDRY SOAP.

It will make your Clothes White; it will not injure the most Delicate Lace; it will not shrink Flannels and Woollens; it will enable you to do a large wash in half a day; you need not use Washing Powders or boil the clothes.

BEWARE. Do not allow other Soaps, said to be the same as "Sunlight" Soap, to be palmed off upon you. If you do, you must expect to be disappointed. See that you get what you ask for, and that the word "Sunlight" is stamped upon every tablet, and printed upon every wrapper.

Confederation Life

ORGANIZED 1871. HEAD OFFICE, TORONTO. REMEMBER, AFTER THREE YEARS 15/26 Policies are Incontestable

Free from all Restrictions as to Residence, Travel or Occupation. PAID-UP POLICY AND CASH SURRENDER VALUE GUARANTEED IN EACH POLICY. The New Annuity Endowment Policy

AFFORDS ABSOLUTE PROTECTION AGAINST EARLY DEATH PROVIDES AN INCOME IN OLD AGE, AND IS A GOOD INVESTMENT. Policies are non-forfeitable after the payment of two full annual Premiums. Profits, which are unexacted by any Company doing business in Canada, are allocated every five years from the issue of the policy, or at longer periods as may be selected by the insured. Profits so allocated are absolute, and not liable to be reduced or recalled at any future time under any circumstances. Participating Policy-holders are entitled to not less than 90 per cent. of the profits earned in their class and for the past seven years have actually received 95 per cent. of the profits so earned. W. C. MACDONALD, Actuary. J. K. MACDONALD, Managing Director.

CURE FOR ALL. HOLLOWAY'S OINTMENT

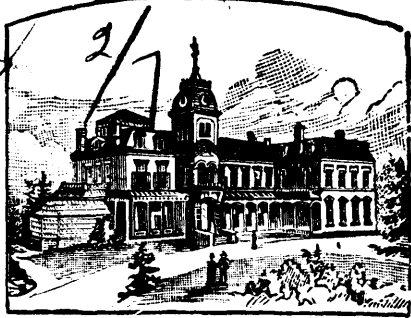
Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS. Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at THOMAS HOLLOWAY'S Establishment, 87 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4 or by letter.

Miscellaneous.

McLAREN'S



Equal in purity to the purest, and Best Value in the market. Thirty years' experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE.



Brantford Ladies College And Conservatory of Music.

REV. WM. COCHRANE, M.A., D.D., Governor. MISS MARY F. LEE, Lady Principal.

The only Ladies' College in Western Ontario commended by the General Assembly of the Presbyterian Church. RE-OPENS SEPTEMBER 3RD, 1890, with a complete staff of experienced Professors, Lecturers, and Governesses.

Several valuable Scholarships and Medals are offered for competition. For Calendars address:

REV. WM. COCHRANE, M.A., D.D.



Will be found invaluable for Cholera, Typhoid, and other ailments. It is perfectly harmless and is perfectly safe. It will cure all ailments of the stomach and bowels. It is a most valuable medicine for all ailments of the stomach and bowels. It is a most valuable medicine for all ailments of the stomach and bowels.

FITS SEND AT ONCE FOR A FREE BOTTLE and a valuable Treatise. This remedy is a sure and radical cure and is perfectly harmless as no injurious drugs are used in its preparation. I will warrant it to cure EPILEPSY OR FALLING SICKNESS

In severe cases where other remedies have failed. My reason for giving a free bottle is: I want the medicine to be tried. It costs you nothing for a trial, and a radical cure is certain. Cite Express and Post Office. Address:

H. G. ROOPE, M.C., 186 West Adelaide St. Toronto, Ont.



Leading Nos. 14, 048, 130, 135, 239 For Sale by all Stationers, R. MILLER, SON & CO., Agts., Montreal



Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.



BRISTOL'S Sarsaparilla. The Great Purifier OF THE BLOOD AND HUMORS

The Great Purifier OF THE BLOOD AND HUMORS

Miscellaneous.

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

BIRTH

At the Manse, Kincardine, the wife of the Rev. J. L. Murray, of a daughter.

MARRIED.

At the residence of the bride's father, Fingal, on June 26th, 1890, by the Rev. A. G. McLachlin (brother of the groom), assisted by the Rev. G. Sutherland, James Y. McLachlin, M.D., of Auburn, Ont., to Jessie Isabella, second daughter of Andrew McDiarmid, Esq.

At the residence of the bride's father, 72 St. Mary street, Toronto, on Tuesday, July 15th, by the Rev. J. McP. Scott, B.A., assisted by the Rev. A. R. Barron, B.A., Thos. Shaw Webster, M.D., to Georgina Ross, fourth daughter of D. McIntosh, Esq.



AUCTION SALE

OF

TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS.

(WOODS AND FORESTS BRANCH.)

TORONTO, 2nd July, 1890.

NOTICE is hereby given, that under Order-in-Council certain Timber Berths in the Rainy River and Thunder Bay Districts, and a Berth composed of part of the Township of Aweres, in the District of Algoma, will be offered for Sale by Public Auction, on Wednesday, the first day of October next, at one o'clock in the afternoon, at the Department of Crown Lands, Toronto.

ARTHUR S. HARDY, Commissioner.

NOTE.—Particulars as to localities and descriptions of limits, area, etc., and terms and conditions of sale, will be furnished on application, personally or by letter, to the Department of Crown Lands, or to William Margach, Crown Timber Agent, Rat Portage, or Rainy River Berths, or Hugh Monroe, Crown Timber Agent, Port Arthur, for Thunder Bay Berths.

No unauthorized Advertisement of the above will be paid for.

OVER

200 YOUNG WOMEN

Were enrolled last year for Literary Course, Music, Fine Arts, Commercial Science, English, in

Alma Ladies College, St. Thomas

The finest buildings, furnishings and equipment, and the lowest rates in Canada. Average rate for board and tuition about \$175 per annum. 60-page Calendar on application to

PRINCIPAL AUSTIN, B.D.

LORNE PARK. STEAMER GREYHOUND

Will ply between Toronto and Lorne Park (season 1890) daily, leaving Milloy's Wharf, Yonge Street, at 10 a.m., 2.10 and 6.35 p.m., calling at Queen's Wharf both ways. Return fare, adults, 25c.; children, 15c. A few more dates open for excursions. For particulars apply at Office, Milloy's Wharf.

ISLAND PARK Sunday Schools and Society Pic-Nics

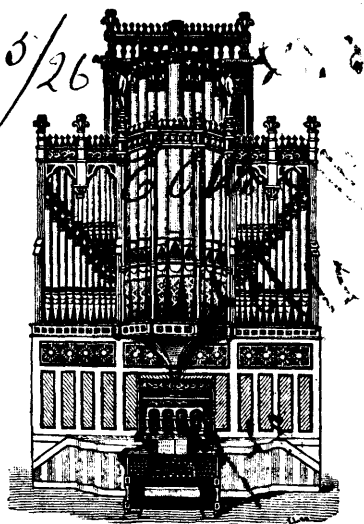
The Steamers of the Island Park Ferry Co. are now making regular trips to this beautiful Summer Resort, from CHURCH and BROCK STREET WHARFS, and are open to charter for Sunday Schools and other Pic-Nics, and guarantee entire satisfaction.

Get our terms before closing dates elsewhere, as we are giving very favourable rates. Seven large steamers on the line. A boat leaves the Park every five minutes. Get dates from

ISLAND PARK FERRY CO.

A. J. TYMON, Manager.

Office—Church Street Wharf.



BELL CHURCH PIPE ORGANS

First-class in every respect, and in prices from FIVE HUNDRED DOLLARS up. Specifications and designs submitted to intending purchasers on application. Bell Pianos and Reed Organs suitable for all purposes. Recognized as the Standard Instruments of the world. Send for catalogue.

W. BELL & Co., GUELPH, ONT

Miscellaneous.

ROYAL BAKING POWDER



ROYAL BAKING POWDER Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, August 17, 1880.

C. C. RICHARDS & Co. Gents—I sprained my leg so badly that I had to be driven home in a carriage. I immediately used MINARD'S LINIMENT freely, and in forty-eight hours could use my leg again as well as ever. JOSHUA WYNAUGHT. Bridgewater, N.S.

ELIAS ROGERS & COY.



COAL. — WOOD. LOWEST RATES.

G. T. MacDOUGALL, COAL AND WOOD.

All Orders Promptly Attended to. 251 Queen St. East, near Sherbourne

ESTABLISHED 1856.

P. BURNS & CO.

ONLY IMPORTERS OF THE Celebrated Scranton Coal. SPECIAL RATES FOR CNT AND SPLIT SUMMER WOOD FOR ONE WEEK.

HEAD OFFICE, 38 KING ST. EAST. Offices—546 Queen St. West, 390 Yonge St. Office and Yard—Yonge Street Dock; Front Street, near corner Bathurst. Telephone communication between all offices. Orders promptly attended to.

GAS FIXTURES.

GREAT BARGAINS.

Largest Assortment

IN THE DOMINION.

KEITH & FITZSIMMONS, 109 KING ST. WEST, TORONTO

Miscellaneous.



St. LAWRENCE CANALS. RAPIDE PLAT DIVISION. NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office, until the arrival of the eastern and western mails on WEDNESDAY, the 23rd Day of JULY next, for the construction of a lift lock, weirs, etc., at Morrisburg, and the deepening and enlargement of the Rapide Plat Canal. The work will be divided into three sections, each about a mile in length.

A map of the locality, together with plans and specifications of the respective works, can be seen on and after WEDNESDAY, the 9th Day of JULY next, AT THIS OFFICE, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and, further, an ACCEPTED CHEQUE on a chartered bank in Canada for the sum of \$6,000, must accompany the tender for Section No. 1, and an ACCEPTED CHEQUE on a chartered bank in Canada, for the sum of \$2,000 for each of the other sections.

The respective Accepted Cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheques thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 13th June, 1890.



TENDERS FOR COAL

The undersigned will receive tenders, to be addressed to him at his office in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon of

Friday, the 1st Day of August, 1890.

for the delivery of the following quantities of coal in the sheds of the institutions below named, on or before the 15th day of September next, except as regards the coal for the Central Prison, viz.:

Asylum for the Insane, Toronto.

Hard coal, 950 tons large egg size, 100 tons stove size, 75 tons nut size; soft coal, 450 tons.

Mixed Branch Asylum.

Hard coal, 100 tons large egg size, 50 tons nut size; soft coal, 40 tons.

Central Prison, Toronto.

Soft coal, 800 tons select lump, to be delivered in lots of 100 tons during September, October, November, December and January next; 300 tons Strathgalloway screenings; hard coal, 50 tons small egg size, 20 tons nut size.

Mercy Asylum, Toronto.

Hard coal, 50 tons small egg size, 135 tons stove size; soft coal, 15 tons.

Asylum for the Insane, London.

Hard coal, 2,200 tons large egg size, 300 tons egg size, 50 tons chestnut size, 100 tons stove size; soft coal, 150 tons for grates.

Asylum for the Insane, Kingston, Main Building.

Hard coal, 2,000 tons large egg size, 200 tons small egg size, 20 tons stove size, 20 tons chestnut size.

Asylum for the Insane, Hamilton, Main Building.

Hard coal, 2,200 tons egg size, 216 tons stove size; soft coal, 80 tons for grates.

Pumping House in Queen Street.

Hard coal, 200 tons egg size.

Asylum for Idiots, Orillia

Hard coal, 1,000 tons large egg size, 50 tons stove size.

Institution for the Deaf and Dumb, Belleville.

Hard coal, 650 tons large egg size, 95 tons small egg size, 25 tons chestnut size, 15 tons stove size.

Institution for the Blind, Brantford.

Hard coal, 400 tons egg size, 150 tons stove size, 10 tons nut size; soft coal, 5 tons for grates.

The hard coal to be Pittston, Scranton, Lackawanna, or Loyal Sock.

Tenders are to name the mine or mines from which they propose to supply the coal, and to designate the quantity of the same, and, if required, they will have to produce satisfactory evidence that the coal delivered is true to name.

Delivery is to be effected in a manner satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each of the institutions.

An accepted cheque for \$500, payable to the order of the Treasurer of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfilment of each contract.

Specifications and forms and conditions of tender are to be obtained from the bursars of the respective institutions. The lowest or any tender not necessarily accepted.

R. CHRISTIE, Inspector of Prisons and Public Charities.

Parliament Buildings, Toronto, July 16th, 1890.

W. H. STONE, THE UNDERTAKER, YONGE - 349 - STREET.

The Finest Hearse in the world Phone. 932

Miscellaneous.

UPPER : CANADA : COLLEGE

(2nd YEAR)

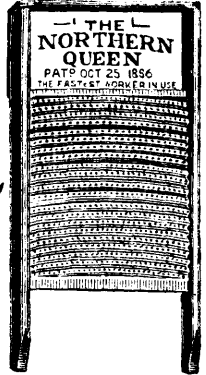
THE COLLEGE WILL

RE-OPEN ON SEPTEMBER 15.

The Prospectus, giving full information as to Course of Study, Terms, etc. may be had by applying to

THE PRINCIPAL.

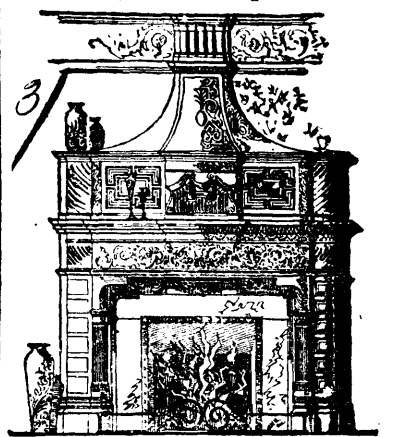
BUY ONE.



IT IS THE BEST WASHBOARD MADE.

FOR SALE BY ALL DEALERS. MANUFACTURED BY TAYLOR, SCOTT & Co.

Fine Art Woodwork of Every Description.



Designs and estimates furnished on application

Wright & Co., 64 High Street - Toronto.

J. YOUNG, THE LEADING UNDERTAKER, 43 3/4 Yonge Street. TELEPHONE 679.



Provident Life and Live Stock Association.

CHIEF OFFICE—43 QUEEN STREET EAST, TORONTO

INCORPORATED.

A MUTUAL BENEFIT ASSOCIATION.

IN THE LIFE DEPARTMENT

Indemnity provided for SICKNESS or ACCIDENT and substantial assistance in the time of bereavement.

IN THE LIVE STOCK DEPARTMENT Two-thirds the loss by death of the LIVE STOCK of its members through disease or accident. Also for depreciation in value for accidental injury.

Those interested send for prospectuses, etc. RELIABLE AGENTS WANTED. WILLIAM JONES, Managing Director.