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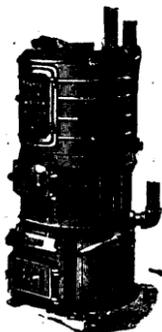
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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, JULY 15th, 1891.

No. 28.

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IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to recent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

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Notes of the Week.

It is a profoundly significant fact, says a contemporary, that even the most popular preacher in London has never ventured on a regular course of Scriptural exposition from the pulpit. The strain on the nervous system of men and women in the great city is so heavy as to make a connected line of study unpalatable.

BRITISH India, according to the new census, has 220,500,000 souls, and there are 65,500,000 in India not under British control, making a total of 286,000,000. This indicates a growth of 26,000,000 since 1881. Think of such an increase, and the conversion of India to Christianity seems almost hopeless. But this is the victory that overcometh the world, even our faith.

Le Signal thinks that the Pope's Encyclical will not do much to advance the cause of social reform. "It is neither original nor profound. Its tone is lofty, but not impressive; its doctrines are wise, but not convincing; its tone is charitable, but neither passionate nor bold. Masters will receive it with a sceptical smile; the Vatican has no terrors for them. The men will receive it with indifference and scorn; such language will neither calm their anger nor control their impatience."

THERE is a marked increase in the desire for education in Egypt. In 1887, there were only twelve Government schools, with an attendance of 1,919 pupils, of whom but fifty per cent. paid fees; last year there were forty-seven schools, with an attendance of 7,307, of whom sixty-two per cent. are paying pupils. In addition to Arabic, every pupil must learn English or French. Six young Egyptians have been sent to training colleges in England to qualify them as teachers.

THE Edinburgh Medical Missionary Society is to celebrate its jubilee in November. The Society is the pioneer in this department of Christian service. It has been carried on on strictly undenominational lines. Missionaries have been drawn from all Christian Churches and from all parts of the kingdom. During the last ten years it has sent out fifty-three missionaries. To meet the requirements of the rapidly growing work the Society makes a jubilee appeal for \$50,000, to enable them to make substantial additions to the Livingstone Memorial Training Institution in which the work is carried on.

THE Rev. Lewis Davidson, of Mayfield Free Church, Edinburgh, on making his first appearance in his own pulpit after his return from Calcutta, discoursed on the sixty-fifth Psalm. He made touching reference to his late serious illness, and then dwelt at some length on the religious condition of India. His experience had been that while the people of every creed—Mohammedan, Hindoo, Buddhist, and devil-worshipper—were sincere in their beliefs, there was unrest everywhere; the worship was cold and formal, and it needed but the presence of Christ enthroned in their temples, to bring them true peace.

THE *Saturday Review* gives Dr. Donald Fraser credit for the best thing said at the meeting of the Liberal Unionist Federation in St. James Hall. "He is unreported, but his rebuke lives in the meek acceptance of it by Sir Henry James, from whom it drew an expression of penitence and a faint promise,

for self and partners, of amendment. Dr. Donald Fraser exhorted the Liberal leaders not to be so tame in the future as they had been in the past. As a Scotchman, a Presbyterian, and a clergyman, he is naturally of a combative habit. He is by threefold qualification a fighting man. The peaceful profession of the law, unlike the militant calling of the preacher, indisposes a man to words of violence."

THE *Chicago Interior* says: Lord Salisbury has set a high standard before Mr. Blaine in his choice of Behring Sea arbitrators, by following English custom of choosing men eminently fitted by training and experience for this particular duty. Sir George Baden-Powell is not only a trained diplomat, but he already knows a great deal about Behring Sea from a four years' residence at Victoria, B.C., in an official capacity; and Mr. Dawson, the Canadian member of the board, is as well fitted in this respect as Sir George. It is a shrewd move on Salisbury's part to send these arbitrators on a two months' trip among the sealing grounds to study the situation, and so fit themselves to sit as experts on the case.

AN exchange says: The religious newspaper makes the teaching of the Bible practical and present. It applies revealed truth to daily living, makes it a power in the decisions which must be made in those smaller affairs where the purposes of life are shaped and developed for its great crises. It re-enforces the utterances of the pastor, instructs the Church in many ways by the recorded experiences of other Churches, and helps to guide and quicken its spiritual life. Most of the new movements by which the Churches advance in strength and influence are started by information which is first spread through the religious newspaper. Christians who do not read it know little and feel little their relations to the body to which they belong, and are little moved to join its work to bring the nations to Christ.

THE procureur of the holy synod and the former teacher of the Czar has hitherto received most of the blame for the persecution of the dissenters in Russia; but it would seem, after all, that he is not the primary cause of the evil. Recent and trustworthy information from St. Petersburg goes to show that it is the Czar himself who is determined to make all other religions in the empire yield to that of the State. "One empire, one language, one religion," the motto of the tyrannical Nicholas, has become the ideal of Alexander III. also. Recently through the influence of a powerful Jew a memorandum describing the sufferings of the Jews of Russia was placed in the hands of the Czar. Having read it carefully, he said: "This memorandum is a remarkable document. It contains some excellent arguments; at places it is even eloquent, and it produces facts which are really sad; but we must never forget that it was the Jews who crucified our Lord and shed His noble blood."

PREACHING on "Presbyterianism and American Independence" in the Fourth Presbyterian Church, New York, recently, the Rev. H. L. Singleton traced the influence of Presbyterianism on the early history of America, and enforced by reference to historic facts the saying of Ranke, "John Calvin may be considered the founder of the free States of America," and likewise that of Bancroft, "He who does not revere the memory and honour the name of Calvin knows little of the origin of American liberty." The Presbyterians, the preacher pointed out, ante-dated all other Protestant emigrants to this country, and their clergy and schools took an active part in rearing the generations which inaugurated and sustained the Revolution. The great majority of the officers of the army and of the men in the ranks were Scotch and Scotch-Irish Presbyterians. The Presbyterians made the first Declaration of Independence, when they secured the separation of Church and State and the Government of the country was formed on the model of Presbyterianism. Without the Presbyterian Church, and particularly the Scotch-Irish portion thereof, the history and Government of the United States would not have been possible.

THE Annual Convention of the National Educational Association of the United States for the present year will be held at Toronto, Canada, July 14 to 17, and as it will on this occasion be of an international character, it promises to be the most successful meeting of the series. Most of the railroads have agreed to give half-rates, plus \$2.00 membership fee, to all who attend the meeting, this rate being open to the public generally as well as the teachers. Toronto people are making great preparations to welcome and entertain the visiting teachers, and numerous cheap excursions are being arranged to all important points on the great lakes, the St. Lawrence, and the sea-side, after the Convention, which will afford to teachers the best opportunity for enjoying their summer holidays they have ever had. The official bulletin, containing programme for the meeting, railway arrangements, and all other particulars, is ready, and will be sent free to any one desiring it, on their dropping a post card to Mr. H. J. Hill, Sec'y Local Committee, Toronto.

THE *Halifax Presbyterian Witness* says: Rev. T. F. Fotheringham, the indefatigable Convener of the Sabbath School Committee, calls our attention to the following item in the report of Assembly proceedings in the *Presbyterian Review*: A clause to the effect that a handbook of school management and work prepared by a member of the Committee be approved and recommended "as a useful guide" was almost unanimously struck out, as was also a clause, the adoption of which it was thought would commit the Assembly to recognizing and sanctioning any Sabbath School Class Registers other than those prepared under the direction of and approved and recommended by former Assemblies, and now known as "the General Assembly's Sabbath School Registers." It is to the sentence referring to the Registers that Mr. Fotheringham refers.—The motion which passed was proposed by the editor of the *Presbyterian Witness*. The end he had in view was simply to prevent the Assembly being committed to any register. It appears that there are in the field rival registers published in Toronto. Just as we would not commit the Assembly to the handbook, we would not commit the Assembly to any register. This was the intention of the mover of the resolution, and we believe it was the intention of the Assembly. It will be seen then that in so far as the *Review* conveys a different meaning it has misapprehended what was done.

JUBILEE services have been held at the Free Church of Marnoch, where the Disruption may be said to have begun—the congregation rebelling against the intrusion of a minister against their will. Principal Rainy and the venerable Principal Brown, of Aberdeen (who was present at the famous forced settlement), preached sermons on the Sabbath. The following day a conference, a dinner, and a public meeting in the evening were held. At the conference a pathetic incident occurred which is thus described by a contemporary: At this point, Mr. Stronach, of Ardmellie, who is ninety six years of age, entered the meeting. Mr. Stronach, who is known as a munificent benefactor of the Free Church in the North, took a prominent part in connection with the Disruption at Marnoch fifty years ago, and as a Justice of the Peace his services were requisitioned by the authorities when a disturbance in the Church was anticipated in connection with the forced settlement of Mr. Edwards, the Earl of Fife's presentee. Mr. Stronach, who is the oldest elder in the Free Church of Scotland, was accommodated with a seat beside the communion table. Shortly after he had taken his seat, a profoundly pathetic and impressive scene was witnessed. Principal Brown, the oldest minister of the Free Church of Scotland, descended from the platform to salute Mr. Stronach, whom he had not met since the historical day in January, 1841, when the Marnoch Free Church was founded. The venerable Principal, in greeting the aged elder, who is in very feeble health, fell on his neck and kissed him, both of them shedding copious tears and sobbing aloud. The pathetic spectacle caused a profound sensation throughout the Church; grown-up men shed tears like children; nearly everybody was visibly affected, and there was hardly a dry eye in the whole building.

Our Contributors.

GIVE THANKS FOR OUR CHURCH PROBLEMS.

BY KNOXONIAN.

Nearly all the problems that the Presbyterian Church has to grapple with at the present moment arise from a superabundance of work. We have no college in the incipient stage of rebellion. We have no Briggs. There may be a few youthful admirers of the New York professor who would like to have a little of the advertising he has, but, though courageous as the bull that butted against the locomotive, they have more discretion than the taurine animal. We have no organ question as the Irish Church has; no question of voting as the Reformed Church of the United States has. Our ministers may vote as early as they please. In fact there is not a single problem before the Church at the present time that is not forced on us by overwork. Possibly ours is the only Presbyterian Church in the world to-day that can say the same thing. It is a glorious condition to be in. A Church without work is made in vain.

Take, for example, our question of summer sessions. This question was forced upon us by the fact that the Church has over one thousand mission stations. Many of these are supplied by students in summer, and of course the source of supply dries up in winter when the students return to college. Would it be better not to have these stations? What would our Church amount to without them? How long would it last without them? Our Home Mission field extending from the Atlantic to the Pacific is one of the best things we have. We ought to give thanks every day because our Church is honoured by having such important work to do. Foundation work is always important. We are laying the foundation of hundreds of congregations that will be centres of influence for good long after everybody now connected with the work is forgotten. Too much work is vastly better than too little.

The summer sessions problem has been forced upon the Church largely by the very efficiency of our Home Mission machinery. If the Home Mission Committee and our men on the field had not done their work well there would not be so many stations to supply in winter or any other time. The wrestle of the Assembly with the summer sessions question was the best tribute ever paid to our Home Mission managers. They said in effect—of course they were too modest to say it in words—"Brethren and fathers, here are the stations we have opened up; here they are strung along from Quebec to the Pacific. Send us men to supply them in winter." The Church must find men in some way. Of that fact there need be no doubt. The thing must be done. The Church must do it or die. A Church can live without a good many things, but it cannot live without preaching the Gospel to its own people.

Why do we need more professors in some of our colleges? Because these colleges are full of students. Would it be better if we had fewer students? How long can a Church last if no young men study for the ministry within her pale? There is no surer sign of spiritual dry rot than a dearth of theological students.

One of the hardest problems before the Church is the supplying of vacancies. This problem is not specially a Canadian problem. It is common to Presbyterians the world over. The General Assembly of the Free Church of Scotland is wrestling with it and trying to put an end to some of the evils arising from what is called in Scotland "competitive preaching." The American Assembly made a heroic effort at its last meeting to devise a plan by which ministers wanting congregations and congregations wanting ministers can be brought together in a proper way. The worst feature of the case in our own Church is that many of our own best people are losing faith in the system. Of course ministers who get calls are satisfied, and some who fail are dissatisfied. All that comes in a natural kind of way and is not serious, but the situation does become serious when you see, as you too often do, the working and paying and praying people in a vacancy, disheartened and disgusted with the whole business. No doubt the theory is correct that a theory may easily be so good that it works badly. It is the most reasonable thing in the world, and we believe scriptural as well as reasonable, that a congregation should select its own minister, but no one can come in contact with a congregation that has been vacant for a year or two without feeling that there is a screw loose somewhere. It would be a fine thing if some minister or elder of our Church should be the first to give the Presbyterian family a good working plan for supplying vacancies.

This vacancy question is discouraging, but the situation would be much worse if we had no vacancies or had no men to supply them. A Church without vacant places is never a growing Church; a Church with a lot of idle ministers has either covered its field or has no field to cover. The darkest cloud has a silver lining, and even this perplexing vacancy problem has its bright side. There may be an embryo Chalmers growing up somewhere within our pale who will straighten out this problem before long. The hour and the work are here, but the man has not yet fyled an appearance. Perhaps he may make his bow to the next Assembly.

This is a good place to say that the difficulties of the situation are greatly increased and intensified by congregations and Presbyteries that break through any plan the Church can make. It would be amusing [were it not so provoking to

hear good people in vacancies complain about their supply and the uncertainty of getting a suitable minister when they have deliberately broken through the plan the Church devised to help them.

Examine all the problems worth the name before the Church to-day and we will find that they all spring from the same cause—plenty of work. Is this a state of things to be groaned over? Not by any means. We should be glad, we should be grateful, we should give thanks every day because God has honoured the Church with so much work. A man who complains because the Church has too much work ought to be invited to join some Church that has nothing to do.

There is another view of the case. If we had nothing to do how could we keep ourselves out of mischief? Heresy is nearly always hatched by men who have big salaries, long holidays and little work. Of course our ministers are all orthodox. No ecclesiastical guarantee company could safely take a risk on some of them if they had ten thousand a year and nothing to do.

Let us be thankful that the Church has abundance of room and plenty of work. The duty of the hour is to attend to the work and pray for wisdom and energy to do it well.

LETTER FROM REV. D. MACGILLIVRAY.

The following letter from Rev. D. MacGillivray, dated Chu Wang, Honan, April 18, 1891, has been kindly forwarded by Rev. Dr. Kellogg for publication:—

DEAR DR. KELLOGG,—Although our enemies here received a crushing defeat (the particulars of which have already been given to the press), they are still anxious to worry us if they dare not do more. As might be expected, chagrin at the issue has added to the lively hate with which many regarded us from the first. The wish was father to the thought in their latest enterprise. Red placards in town and villages for miles around announced in my name a tri-monthly distribution of the 1,400 taels compensation at the rate of 50 cents to each applicant. According to this plan the first 4,200 claimants would each secure a prize. The prompt measures of the county magistrate nipped the affair in the bud. Several thousand hungry beggars might have been somewhat difficult for one foreigner to manage, for I was quite alone. How to deal with real distress here is an unsolved problem. Charity at any rate, especially in a new field, would be blowing a trumpet heard for hundreds of miles around, and the issue would be clamour and riot.

After waiting quietly indoors for a few days after the settlement, I sallied forth to explore the surrounding region. The frequent markets afford the evangelist golden opportunities. Only certain villages have these, and then on fixed days, e.g., on the even-numbered days, 2, 4, 6, etc., or on the odd, 1, 3, 5, etc. Some have four market days every ten days. This is the case with Chu Wang. Projected expeditions in five directions were carried out, the general direction intended being towards the Chang Te fu side, for our hearts are still fixed on that city. I have secured a Honanese lad to act as my servant. He came on the recommendation of Mr. Mao, who acted as middleman in the great case. He proves to be so far reliable. He has actually enabled me to convict the gate-keeper of "squeezing" half a cent on each half-pound of oil bought by him for the gate-house lamp. Petty, to be sure, but the principle is vital. This boy goes with me as my man Friday. The humble plan is to ride a donkey. This animal always stops as he hears a village to signify that the foreigner should show respect for the inhabitants by dismounting, as all natives do. Of course we observe the custom. The first place is a walled town four miles south-west of Chu Wang. The majority of the villages are without walls. The larger villages, however, threw up walls when the Taiping rebels came this way. At this place some questions were asked about the settlement of the case. One man asked: "If you have come to do good why did you go to law?" I retorted: "If a man attempts to kill you, is it not your duty to inform the magistrate?" As usual there is no desire to continue discussion. The Confucianist is very different from his Hindu brother. I find that the proverb: "The right-doer can travel the world over; the wrong-doer can only with difficulty stir an inch," has always drawn murmurs of assent from the crowd as it did even on the day of the looting. Here, as everywhere, the uppermost thought is: What business are you going to open? Are they after money? is a frequent query addressed to our assistants. No! After reputation? No! What then can they be after? is the exclamation which reveals deep suspicion and profound ignorance of bottom principles of right conduct. To do good? Impossible! Following their great sage in polite lying, they may say to your face that you are come to do good. But what Chinese in his heart of hearts believes it?

I returned *via* Tai Li, where a funeral was assembling. A ready-made stone table in front of a temple gave a suitable preaching stand, and soon a large crowd gathered, conspicuous among whom were the mourners, with white cloth on their caps. Can this god, said I in the course of my remarks, send you rain? Yes, said the bystanders. It happened to be the temple of the god to whom they all pray for rain. "Why, then, during the famine had you no rain for so long? Besides, before the Emperor made him a god, who sent rain, which has fallen since the beginning of the world?" Yes, yes, that is so, are the frequent exclamations, but the heart is far away, and to-morrow all will worship Kuan Ye as of yore. Thence on to Ying Li. As I was entering the village

cries of "foreign devil" were heard rather louder than usual; but soon a man came running to meet me with his hand on his jaw. Dr. McClure had removed some of his teeth, and he wanted some more extracted. I told him to wait till the doctor returned. Toothache is not common here. At any rate the forceps cannot play such an important part here as in malaria-stricken North Formosa. I presented the village dominie with some books. Poor fellow, his dress was much worse than a hedge schoolmaster's.

My next trip was to Kan Chuang, one mile north. Held at the temple of Buddha a fine one created last year. Hiring a bench and a few boards we erected a stand, but soon the legs were broken by the pressing of the crowd, and the bench alone did duty. An old man who said he had been with foreigners in Tientsen thirty years ago making powder seemed much affected as he recounted their kindness to him. Another old man said if he did not worship Buddha the god would punish him with a headache. I said: "I don't worship him, and I haven't one." The history of Buddha is to them an unheard-of tale. Worship a foreigner, how absurd. But they do not believe that he was anything else but a good Chinaman. Another trip was made to Sung annual fair, four miles north. My table and chair being planted on newly-harrowed ground, the dust rose considerably in the rush to see the topic of every fireside for months. Preaching and selling books alternately. As usual, some of the respectable spectacled folk went off to read the books, and became so absorbed that they forgot to return or send the price. A Buddhist priest appeared. I gave him a book, as is my custom. Some of the priests here seem a trifle above the dead level of good-for-nothingism seen elsewhere. On leaving we passed through a zone of opium-scented air and looking round saw the sign of the opium den, a piece of brown paper. And the den (?) was in a temple taken possession of for the purpose by an itinerant opium-seller. Oh! if we could sweep out of China the twin curses fraternizing together under that roof, idolatry and opium.

On two other days visits were made to Tien Shih market, six miles west, and Hsiao Wang annual fair, five miles north-west. I am glad our new Chinese helper has arrived at last, for one cannot well manage a crowd at a fair, for there are thieves and rowdies always at hand. The country all around is like the rest of this great plain, level, dotted with villages, at present surrounded with green fields of wheat. Glorious privilege to sow the good seed of the kingdom in fields unsown before. Again and again people would take up our books, and after reading a few minutes, would exclaim: "Still it is Jesus." Yes, that glorious name shall sound forth through all this region until these idols shall all be reduced to their elemental dust, until these temples shall be turned over to the worship of the true God, and these priests be replaced by ministers of the true religion.

Two recent events will be of special interest. Mr. Mao, the teacher, who was so useful to the officials in managing the case with us, has been handsomely and properly rewarded by appointment to teach a free school supported by gentry and officials, at a salary twice as large as he formerly received as teacher of a private school. The foreigners rejoice in the appointment, for Mr. Mao was useful to us as well as to them. "Without a middleman no business can be transacted" is a Chinese rule. The other fact is the recent death of Mr. Yüan, at the age of sixty-three. He acted as spokesman for the gentry on the memorable visit of the deputation, was believed to be the moving spirit of the plot, and his name headed the list of our accused. I was profoundly sorry when I heard of it, for his grey head has gone down to the grave with the awful sin of fighting against God upon it, without his having had many days to repent of his sins and become reconciled to God. His death will likely have some effect on the misguided men who were his associates. The day of the looting I was reading Psalm xxxvii. 12, 13: "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, for He seeth that his day is coming." I rose from the table repeating these last words with a gusto, I fear, more becoming to Davidic than Christian times. But how true those words have proved. We expect Dr. McClure in a few days. Mr. MacDougall is with me. I was much interested in your remarks on the Jewish mission and the Lahore mission. The Lord will direct. Kind regards to all your family. The prayers of my dear friends in St. James Square Church have been heard.

DISTRIBUTION OF PROBATIONERS.

At the meeting of the Committee having charge of this part of the Church's work, held on the 29th June, it appeared from the report of one Presbytery which had vacancies in its bounds, that no supply was asked for any part of the quarter. The Committee instructed their secretary to call attention to the clause of the Interim Act, now in force, which reads: "Presbyteries shall report all vacancies within their bounds prepared to call, and shall obtain, through the Committee, either full or partial supply."

From the report of another Presbytery it appeared that it has vacancies which were being supplied by students, which is contrary to another clause of the Act that states: "Students shall not be employed to fill the pulpits of congregations prepared to call, except in cases of special emergency; nor shall ministers in settled charges be employed to the exclusion of those on the Committee's Roll, except by special permission of the Presbytery."

In view of the fact that the General Assembly at its late meeting had remitted to Presbyteries to consider, and report on a Scheme of Distribution, or what course, in their judgment, should be adopted with reference to the present one, the Committee spent some time on the subject, and agreed to publish the Interim Act, with some additional regulations, so that Presbyteries may have them before them, and thus be able more intelligently to prepare their return to the Remit. This is now done. At the same time the Committee would venture the remark that their suggestions are entitled to some regard, being, as they are, the fruit of experience that has been gathered from the active part they have had in the working of the scheme.

INTERIM ACT NOW IN OPERATION.

1. There shall be a Committee consisting of seven members, appointed by the General Assembly, to assign licentiates and ordained ministers without charge to Presbyteries for appointments, regard being had to the requirements of each Presbytery as reported in reply to circular questions issued by the Committee quarterly.
2. In reporting their requirements Presbyteries shall state the general circumstances of all the vacancies within their bounds, with any special preferences or objections which these vacancies may express regarding the supply to be offered them.
3. All ministers and licentiates who wish to be settled shall send in their names to the Committee at least three weeks before the end of each quarter, with a statement of their standing, duly certified by some Presbytery of the Church, and may also indicate the Presbyteries within whose bounds they prefer appointments; but the Committee shall not be required to send applicants to the Presbyteries indicated, except as their services may be needed, nor shall any Presbytery be expected to find employment for applicants to whose services the vacancies of the bounds express reasonable objection, but shall report every such case through the Committee to the Presbytery to which the applicant may belong, or by which he has been last certified.
4. When an applicant under appointment accepts a call he shall give notice to the Convener of the Committee, but shall be required to fulfil the appointments already made unless relieved by the Presbytery or Presbyteries to which he has been designated.
5. A licentiate or ordained minister without charge shall be appointed to a vacancy for not less than one month when thought practicable and expedient; and shall be required to labour in the field, conducting public worship on the Sabbath, and prayer meetings in the course of the week, teaching Bible classes, assisting in Sabbath school work, visiting families and especially the sick, and shall submit to the Presbytery a written report of his labours.
6. Ministers and licentiates failing to fulfil their appointments without assigning a due cause may be refused further appointments by the Committee, notice of their action being sent to the Presbyteries by whom they were certified.
7. The Committee may withhold appointments from any applicant to whom objections have been made, until such time as the Presbytery recommending him shall show cause why he should be given his former position.
8. Presbyteries shall report all vacancies within their bounds prepared to call, and shall obtain, through the committee, either full or partial supply.
9. Vacancies reported as requiring supply for a given number of Sabbaths shall be held responsible for the employment of those sent them for those Sabbaths, either in their own pulpits or elsewhere.
10. The Committee on Distribution shall not be required to accept applicants for service under their direction, except from Presbyteries regularly reporting in full.
11. The Committee may drop from the roll any applicant for appointments whose name has been on the roll for two years.
12. Students shall not be employed to fill the pulpits of congregations "prepared to call," except in cases of special emergency; nor shall ministers in settled charges be employed to the exclusion of those on the Committee's Roll except by special permission of the Presbytery.

ADDITIONAL REGULATIONS PROPOSED.

13. No vacancy shall find its own supply without having first been granted leave by the Presbytery; and such leave shall be granted only under circumstances which have been recognized by the Presbytery as exceptional—such cases to be reported to the Committee on Distribution.
14. Those in charge of vacancies shall give appointments to no applicant whose application has not been duly sanctioned by the Distribution Committee.
15. Each Presbytery shall present to Synod annually a tabulated list of its vacancies for the year, according to a blank form to be furnished by the Distribution Committee, containing a statement of the time when each vacancy occurred, the Sabbaths it received supply through the Distribution Committee and the date of settlement where settlement took place.
16. The Distribution Committee shall present to each of the Synods covered by its operations an annual statement of the vacancies reported by the Presbyteries of the bounds, together with the supply appointed.
17. After taking account of the way in which each Presbytery has observed the Assembly's regulations, as shown by said statements and reports, the Synod shall transmit the said reports, with any advice that may be deemed necessary, to the

Distribution Committee for their guidance in preparing their Annual Report to the General Assembly.

[Sections 1, 2, 3, 4 and 5, of the above digest were adopted by the Assembly of 1886; Sections 6, 7, 8 and 9, by the Assembly of 1887; Sections 10 and 11, by the Assembly of 1888, and the Assembly of 1889 added, in substance, Section 12, with the exception of the words "except by special permission of the Presbytery," which are necessary in order to bring the clause into harmony with the additional Sections 13, 14, 15, 16 and 17, which are recommended for adoption by this Assembly as essential to the satisfactory operation of the scheme as a whole.—R. J. LAIDLAW.]

ROBERT TORRANCE, *Sec'y. Com. on Distribution.*
Guelph, July 4, 1891.

THE OBLIGATION TO SUPPORT MISSIONS.

MR. EDITOR,—Permit me to use the columns of your paper that I may make a suggestion in connection with the mission work of our Church. However great may be the amount of money contributed to and whatever the interest taken in missions, it cannot but be plain to everyone that absolutely nothing is being done when we consider what should be done. So quietly are missions carried on and so little concern does the Church show in them that it may be doubted whether any, except those who go regularly to church, know that such engages the attention of Churches. It is certain that the world would never imagine that an awful responsibility is resting on the Church, if it is judged by its own concern in this matter. Does the Church itself realize that it is in any way responsible for the eternal destinies of countless millions who have never heard of Jesus Christ through its neglect to obey the command of her Master to preach the Gospel to every creature? At present nearly every individual congregation will lay the responsibility, in great part, upon the Church in general, and thus endeavour to excuse its evasion of duty. That every congregation and every individual in each congregation has some responsibility in this matter must be clear to every one, and, that this responsibility may be brought more closely to each one, I would suggest that the work of supporting a missionary be asked to be undertaken by each congregation, and, where it is impossible for one congregation to do the work, that congregations be grouped together for this purpose. By thus making, in some degree, every congregation responsible for a definite work, a greater interest would be taken in the work, and through this increased interest and responsibility we might with certainty expect increased liberality. It is impossible for men to have an intense interest in or feel the same responsibility for an indefinite work which they do for a particular. Neither are they so willing to contribute to some undefined object as to a definite. That missions are one of the noblest works in which men engage, goes without saying, and it might also be said that they are worthy of more attention than that which we can give by always placing business first and missions second, but, in order that men may be alive to the work, it is necessary that as many as possible should have a personal interest therein. It is not possible for every one to go and take personal part in the work of which a celebrated missionary wrote: "Really there is nothing else so well worth living for," but all can do something to "send some one."

Individuals may try to excuse themselves on the ground that they cannot afford to pay so much to missions. As well may they say that they cannot afford to prosper in business and perhaps a great part of the adversity met with in all lines of business is caused by "robbing God." Let our Churches beware lest it be written of our country as it was written of Israel: "Ye are cursed with a curse, for ye have robbed Me, even this whole nation." Just as this verse by the promise of such blessings that there will not be room enough to receive them, on condition that they bring all the tithes into the storehouse, so surely will untold blessings be poured out upon the Church and people who allow themselves to be used by God in sending the Gospel to those that know it not. To withhold our contributions through the fear of at some time coming to want, is plainly to tell God that we do not believe what He has told us, and that we do not believe that He cares for us. Surely He to whom everything belongs will not suffer those to come to want who obey His command—preach the Gospel to every creature. A.

FRAGMENTARY NOTES.

EDINBURGH—THE MODERN ATHENS.

Lovely Edinburgh; "beautiful for situation," rich in historic associations, the metropolis of Scotland, the centre of religious life, the Jerusalem of Presbyterianism, the home of Knox and of Chalmers; and of many others of undying fame, "of whom the world was not worthy." It may be that "distance lends enchantment to the view," and that "absence makes the heart grow fonder," which in my case may account for the love which I bear to this grand old city, but still when I talked to those who reside there permanently, I found that my love and veneration for the city was as a spark compared to a flame.

Edinburgh is said to be the most beautiful city in the British dominions, and that Princes Street is the most beautiful in the world, but let this go for the present; I have not seen every city in the British Dominions, nor every street in the world, but Princes Street is such as any visitor will

linger on, and visit again and again, and again if possible, to take it in. It is one hundred feet wide, and a mile in length; there are several monuments that at once attract the attention of visitors, among which are those of Sir Walter Scott, Dean Ramsay, and David Livingstone. The Scott monument was erected in 1844, and cost over \$75,000; it is 200 feet high, and has a most imposing appearance.

Princes Street contains a large number of the very best stores in Edinburgh, and can boast of the very best hotels in the city, numbering somewhere in the neighbourhood of eighteen. The stores are got up in the most elaborate style, the rent bringing all the way from \$1,000 to \$5,000; and, although all retail, the stocks in these stores run as high as \$100,000 to \$150,000. I visited these stores and found the merchandise and prices in every way in proportion to their high reputation.

Under any circumstances I could not expect as much of your space as would even give a view of this great city, which now claims a population of 450,000, but would desire to refer to George Street, which for many reasons is entitled to rank next to Princes Street. It is said to be one of the finest streets in Europe, is 120 feet wide, and over a mile in length. The residents of this street pride themselves on having had among their residents such distinguished men as Scott, Jeffrey and Cockburn, with many others whose names adorn the pages of history. The buildings on this street at once attract the attention of visitors, and having a weakness for architecture my eye caught one building which is well known in Canada, the headquarters of the Standard Life Assurance Co. It is at once an ornament to the street and in harmony with the high character which the Company sustains throughout the British Empire.

On this street also is situated St. Andrews Church, built in 1785 and which has the only chime of bells in Edinburgh. This church will go down to posterity as having been the one in which the General Assembly of the Church of Scotland met in 1843 when so large a number severed their connection with the State, with the immortal Chalmers and Welch at their head, founded what has since been known as the Free Church of Scotland. What that Church has accomplished in the extension of the Redeemer's Kingdom is now a matter of history. While the great Free Church has done so much it is gratifying to be able to record that the Church of Scotland has not done less.

I have said that Edinburgh is the Jerusalem of Presbyterianism, for in it is the headquarters of the three great Presbyterian families; namely, the Church of Scotland, the Free Church, and the United Presbyterian Church. Besides the University there are three Divinity Halls, representing the great bodies who all have had men of mark and world-wide reputation to fill their pulpits, and defend their peculiar tenets. As in the Irish Church when great questions arose and when the hour of danger came, with the hour came the man.

The questions which troubled Scotland fifty years ago are not live issues now. The three great Churches have been in healthy, vigorous operation, all doing excellent work for the Master, but other questions are being discussed which will force themselves on the attention of the public, and which if not now must in the near future engross the attention of the people of England. I refer to the question of

DISESTABLISHMENT.

It is in the air, it meets you in the street, it is talked of in the social circle, and by "old kirk" people is admitted to be one of the burning questions of the day. The struggle will be a hard one, and may not be settled without serious conflict, but on talking to an old kirk minister while in Scotland he candidly admitted that he feared the established Church was doomed. On this question I give no opinion of my own, having strong sympathies with the old kirk, which was closely allied to the Church in which I was born, and holding the principles for which my forefathers suffered imprisonment, persecution and death. I can go farther and say that many of my best and warmest friends in Canada were and are ministers of this Church who happily joined the union in Canada. I might mention the names of many but those that occur to me at present are well known in the Church. They have rendered important service to the United Church. Rev. William Cleland, Toronto, who has recently published an important work on the "History of the Presbyterian Church in Ireland;" The Rev. Dr. T. G. Smyth, of Kingston; the Rev. John Gallaher of the Presbytery of Kingston, and the Rev. Alexander Bell, of Peterboro. We will patiently await the result of a contest which cannot be long delayed.

There is no use in talking union at present, and so far as I can see there is no good to be gained by it. Each branch of the Presbyterian Church is doing all that they could possibly do in the matter of missions and evangelistic work, and as far as in their power to extend the Kingdom of Christ, and to talk or discuss union under present circumstances would be only time wasted.

I would like to say something of Edinburgh preachers, but this is a delicate subject to touch, knowing full well the great difference of opinion that exists as to what is good preaching. Well, you cannot be any time in Edinburgh without hearing of Drs. Whyte, Macgregor, Dodds, Drummond, and others.

Of course St. Giles is looked upon as a speciality, and although my Sunday in Edinburgh might be regarded as a sort of religious dissipation, still I think I was justified in making the most of the time at my disposal.

As I will have something to say of the preachers, I will leave this for another letter.

July 1, 1891.

K.

Pastor and People.

A PLEA FOR SERVICE.

Father, Divine, uplift my sight,
That I my nobler self may see;
Strengthening the living, inner light,
In which my soul doth worship Thee!
The "still small voice" I wait to hear
Thrill the deep silence, sweet and clear.

Refine and elevate my faith
To feel Thee in the smallest things,
Of Love Supreme! what mortal saith
The bliss that from Thy great heart springs?
This heavenly river of delight,
Floweth beyond our mortal sight!

I crave the largest of Thy peace,
Which comforteth our earthly state!
One tone to sound and never cease!
One will to do, early and late!
Give me, Oh Lord, swift eagerness,
My lowly, common way to bless!

Lydia Wood Barlow.

LEITOURGOS.

A NEW TESTAMENT STUDY.

BY W. G. JORDAN.

The present paper deals with one group of Greek words, and with those words mainly as they are used in the New Testament. Every passage in which the words occur will be given, and the context examined in each case so that those wishing to test the correctness of the writer's statements or the soundness of his opinions can do so. An effort will be made to present both the results arrived at and the process of reasoning in the simplest form, in order that the English reader may have material at hand with which to form his own judgment. No attempt will be made to construct any theory, as these words do not of themselves supply a basis broad enough for that purpose and it is a sufficiently instructive and interesting exercise to deal with the meaning of these words.

In the New Testament the following forms occur: 1. *Leitourgeo*, to minister (Acts xiii. 2); 2. *Leitourgia*, service or ministry (Phil. ii. 17); 3. *Leitourgos*, a public servant or minister (Phil. ii. 25); 4. *Leitourgos*, pertaining to the public service or ministering (Heb. i. 14). These passages will be given more fully afterwards, now they are merely cited as references for this group of words. In the Latin New Testament the word minister is used to translate the Greek word *leitourgos* and from that source we get the word minister which is used in the Authorized Version of the Scriptures.

The English word minister generally refers to a public servant, the word itself does not give any information as to the special kind of service rendered, that must be learned from other sources, e.g., we speak of a minister of religion, the Minister of Education, the Prime Minister. That which is common to these different officers is that they serve in a public capacity, the word minister tells us this but does not reveal anything as to the precise nature of each office. At first sight it might seem as if all the English reader had to do was to turn up his concordance and make a careful examination of all the passages in which the word "minister" occurs, and form his opinion in that way. Unfortunately, the matter is not quite so simple because the word "minister" is used in the Authorized Version to translate more than one Greek word. For example, in the account of our Lord's preaching in the synagogue at Nazareth, "He closed the book and gave it to the minister" (Luke iv. 20.). The Greek word refers to a subordinate officer, and here the Revised Version makes an attempt to give the specific meaning of the Greek by using the word "attendant." The same word is used by Paul when giving an account of his call "to make thee a minister (hyperetes) and a witness" (Acts xxvi. 16, Acts xiii. 5, Luke i. 2, 1 Cor. iv. 1).

In 2 Cor. iii. 6, "Who hath made us able ministers of the New Testament," and many similar passages; another Greek word *diakonos* (from which our English word deacon is derived) is used; here the Authorized Version and the Latin give minister and the Revised Version translates by the same word (Cf. Matt. xx. 26, etc.). With these two words and the numerous passages in which they occur we have nothing further to do in this essay, as we set out for the purpose of learning the New Testament usage of *leitourgos* and kindred terms. We have not very much ground to cover, as the New Testament does not use these terms very much, but seems to have a decided preference for such words as *diakonia*, *diakonos*. As an illustration of this note that the word "ministry" occurs eighteen times in our common New Testament, in sixteen cases the Greek word is *diakonia* and in two, *leitourgia*. Counting Phil. ii. 25, "he that ministered," we may say that minister or ministers occurs in English twenty-six times and in only four of these is *leitourgos* used in the original.

Let us note now the meaning of these words, and then examine the context of the passages in which they occur. Archdeacon Farrar on Luke i. 23, says that *leitourgia* is derived from *laos* people, and *ergon* a work, and that the meaning is "a service done for the people." Liddell and Scott give the following definition of the verb *leitourgeo*: 1. To perform public duties, to do the state service. 2. Especially at Athens to serve public officers at one's own cost. 3. To minister as

a priest, officiate, also to minister, to relieve. Taking this definition from a standard lexicon which has a high reputation for scholarship and which appears to be free from theological bias, we see that the word *leitourgeo* means one who ministers or serves in a public capacity. This minister might be a priest, because the priest was a public officer, but the word is not used exclusively of priests. The dictionary tells us it may be applied to various kinds of public servants, how it is applied by apostle and evangelists we can only learn by patiently considering their statements. Of course this word was applied very largely to the priestly service of the temple when the Hebrew Scriptures came to be translated into Greek, but even in the Old Testament it is not confined to priests, e.g., we find the corresponding Hebrew word in Joshua i. 1, "Joshua, Moses' minister." In our detailed examination let us take the forms of this word in the order in which we have already given them. The quotations are from the "Revised Version."

1. To minister, *leitourgeo*. (a) Acts xiii. 1-2—"Now there were at Antioch, in the Church that was there, prophets and teachers, Barnabas, and Symeon, that was called Niger, and Lucius of Cyrene, and Manaen, the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord and fasted," etc. Here we read of certain men who ministered (*leitourgeo*); if we wish to know what kind of ministry theirs was we must ask what were they? The answer is given in the text, prophets and teachers (Latin *prophetae et doctores*); the inference then is clear and valid that they ministered not as priests but as prophets and teachers.

(b) Rom. xv. 27—"For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister (*leitourgeo*) unto them in carnal things." Here the word is applied to a friendly ministry of substance by one person to another and there is not the faintest reference to priestly service.

(c) Heb. x. 11—"And every priest indeed standeth day by day ministering (*leitourgeo*) and offering oftentimes the same sacrifice." Here the word is applied to the priestly service of Jewish priests, but this is not in the word alone but is made clear by the distinct statement that the person referred to is a priest (*hiereus* or *archihiereus*) and that he offers sacrifices.

II. Ministry or service, *leitourgia*. From this word we get the word liturgy, which is applied to a form of public worship.

(a) Luke i. 23—"And it came to pass when the days of his ministration (*leitourgia*) were fulfilled," etc. The reference in this case is to a Jewish priest named Zacharias, who had entered into the temple to burn incense to the Lord.

(b) Phil. ii. 17—"Yea, and if I am offered upon the sacrifice and service (*leitourgia*) of your faith I joy and rejoice with you all," etc. Here there is nothing said about the Christian ministry but in a rich metaphor Paul expresses his relationship to his Philippian brethren. Paul is willing to pour out his life-blood as a libation in connection with the sacrifice and service of faith which the Philippians are offering.

(c) In thirtieth verse of same chapter—"Because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service," (*leitourgia*). Here the service is not a sacrifice offered by a priest to God, but a kindness rendered to Paul by fellow-Christians.

(d) 2 Cor. ix. 12—"For the ministration of this service (*leitourgia*) not only filleth up the measure of the wants of the saints but aboundeth also through many thanksgivings unto God." The whole chapter shows clearly that in this case the service is a contribution which Paul expects to get from the believers at Corinth on behalf of the poor saints of Jerusalem.

Heb. viii. 6—"But now hath he obtained a ministry (*leitourgia*) the more excellent by how much more also he is the mediator of a better covenant which hath been enacted upon better promises." Here the writer speaks of the whole mediatorial work of our Saviour which is a better ministry, more real and enduring than the symbolic sacrifices of the Jewish dispensation.

Heb. ix. 21—"Moreover the tabernacle and all the vessels of the ministry (*leitourgia*) he sprinkled in like manner with the blood." The word in question is in this text applied to the liturgy or public service of the Jewish tabernacle.

III. Minister, *leitourgos*.

Rom. xv. 16—This is a striking text, being the only one in which a Christian minister is said to minister as a priest, but the metaphor is so clear and bold that no one can be puzzled by it. "That I should be a minister (*leitourgos*) of Christ Jesus unto the Gentiles, ministering (a different word this to any which has been mentioned in this article, *hierourgeo*—to minister as a priest) the Gospel of God that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost." Note concerning this passage (1) Paul uses a striking figure drawn from priestly service, the sphere of this service being the Gospel, and the sacrifice offered up being the Gentiles who are to be made acceptable through being sanctified by the Holy Ghost. This figure is easily understood when we remember that Paul is speaking of his special vocation as minister to the Gentiles. (2) While speaking of himself as a minister of Christ, he uses the word we are dealing with, *leitourgos*. (3) But when in a figure of speech he wishes to speak of himself as "ministering as a priest" he does not use *leitourgeo* but a new and perfectly definite word, *hierourgeo*.

Rom. xiii. 6—"For this cause pay ye tribute also for they are ministers (*leitourgos*) of God's service, etc." Here Paul applies the word *leitourgos* to magistrates, which he could not have done if that word belonged exclusively to priests.

In Heb. i. 7, the same word is applied to angels—

And of the angels He saith,
Who maketh His angels wind
And His ministers a flame of fire.

In Phil. ii. 25 it is used of Epaphroditus, who had been ministering to Paul but doing that as a representative of the Philippian brethren. "But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier and your messenger and minister (*leitourgos*) to my need."

IV. There remains now only one word of this group, viz., the adjective *leitourgikos* and that need not detain us long. Heb. i. 14—"Are they not all ministering spirits sent forth to do service for the sake of them that shall be heirs of salvation." This may of course be applied in a secondary sense to Christian ministers or workers, but the primary reference is to angels in the literal sense, as may be seen by studying the comparison between Christ and the angels which runs through the whole chapter.

This careful review I think entitles us to conclude: (1) That *leitourgeo* and its derivatives are not much used in the New Testament in reference to the service of the Christian Church. (2) That these words may be appropriately applied to priests and their service but they cannot be fairly limited to one class of ministers or to one kind of service. (3) That *leitourgos*, minister, is not equivalent to *hiereus*, priest; and *leitourgeo*, to minister, is not equivalent to *hierourgeo*, to sacrifice. The grounds upon which these conclusions rest have been fairly and fully stated so that any one interested in the matter can examine more closely the passages quoted and thus form an intelligent judgment upon these words.

POLISHED SERMONS.

A certain paper has this to say: "Polish is all very well if applied to the right place and in the right way. But certainly a carpenter would be foolish if he should polish away the teeth of his saw. We want preaching that will take hold on the hearts of the hearers. A young man had preached his trial sermon before the Presbytery. One of the fathers quaintly said: 'The brother's preaching is like a good augur—it takes hold right away, cuts all the time, and quits when it is through.' A farmer once criticized a certain pointless preacher by saying that in his sermons he raked hay with the teeth of the rake turned upward. Some men say that the figures of the saw, the augur and the rake are too harsh and rough. Well, the Bible furnishes us with another. It declares that the Word of God is a sharp, two-edged sword. With it the Christian minister is to go into battle and win souls for Jesus, wounding them so as to make them cry out: 'Men and brethren, what must we do?'"

There is a good deal of sound sense in these remarks; but is it not true that a sermon may be well polished and yet very effective in its spiritual results? Who can well doubt but that the sermon which Jonathan Edwards preached on the theme, "Sinners in the hands of an angry God," was a polished sermon? He was a fine rhetorician as well as logician, and we have good reason to believe that that sermon was a verbally polished one, and yet what a sharp and powerful one it was? How fearfully did sinners quail before it! A sword may be highly polished, but none the less effective because of its gleaming polish. But then no one should sacrifice truth to polish, nor need he. I would say, then, polish your sermons, but let the polish always be secondary to vital, searching and saving truth.—*Christian Advocate*.

A BLOSSOM STUDY.

What can be more beautiful than the bridal veil which nature casts over the fruit-trees in the opening spring? An old apple-tree, with its gnarled branches crowned with its exquisite blossoms of radiant purity, touched here and there with the rosy fingers of spring—it would seem as if nature out of her overwhelming wealth and wanton fulness of life had so lavishly glorified the bare boughs, and yet any botanist will tell us the contrary.

Blossoms imply poverty of conditions. They would have become leaves had not nature specialized them for the purpose of reproducing the species. It is because the blossoms are beset with limitations, and crippled in their efforts to become foliage, that they are the dainty symphonies of colour and fragrance which rejoice the eye while they endure, and afterwards fulfil their mission by being transformed, in the wonderful alchemy of nature, into the fruit, which is a seed-vessel containing the embryo for another life. If the leafy branch had not been interrupted and limited in its progress, it would have become merely foliage; but by reason of the poverty of conditions which were necessary for this growth, it became a blossom and then fruit, thus giving up its own individuality that it might become a means of reproducing many other trees by its seeds.

Is there not a message for us in this spring symphony of blossom? Nature never breaks laws, but carries out perfectly all of the Creator's purposes.

Self-sacrifice, disappointment, limitations in the tree, make it more beautiful, and its culminating glory is when it gives up its own purposes and is thwarted into blossom.

Do we realize that it is only through pain and disappointment and loss that we reach the deepest meanings and the highest purposes of life? Our plans are so fair that it is hard to believe that, if we could have carried them out, we should have become nothing but leaves, and when repression and loss comes, we let the poverty of our conditions dwarf and stunt our spiritual growth, instead of producing the beautiful blossoms of submission, trust, and living for others, which might have been the very crown of our lives.—*Sunday School Times*.

Our Young Folks.

WHAT I WOULD DO.

If I were a rose
On the garden wall
I'd look so fair,
And grow so tall;
I'd scatter perfume far and wide,
Of all the flowers I'd be the pride.
That's what I'd do
If I were you,
O, little rose!

Fair little maid,
If I were you
I should always try
To be good and true.
I'd be the merriest, sweetest child,
On whom the sunshine ever smiled.
That's what I'd do
If I were you,
Dear little maid!

TAKE ADVICE.

BY "NORTH-WESTER."

In many parts of this far West there are but few bridges across the rivers and very few ferryboats. We are, on that account, forced to ford at places where the water is not deep. On the 25th of May a stranger drove up to the bank of High River, where there is a ferryboat on which we cross in high water. For some days before this a warm wind had been melting the snow on the Rocky Mountains, and the river, usually clear and cold, was washing clay from its banks and running high and muddy. When this stranger reached the river he asked the ferryman where the best ford was, but was told that he could not cross that day except by ferry. Not heeding the advice he drove into the river, and was again told not to venture. Still he drove on. When in midstream his buggy was upset by the force of the current and all were carried down the river. The horse, being entangled in the harness, could not swim. They had to go but a short distance before they were off the ford into deep water. The man, seeing that he must try to save himself, started to swim ashore, but his strength failed, and again he was carried down with the current. When almost overcome the ferryman, his old adviser, came to his aid, and he was taken to land.

This man learned the lesson which all should learn: To take advice from those who are able to give it. Boys, many men have gone over the path of life such as you are now on, and when they warn you of the dangers which are in the way, listen to their advice and turn. It will save you from many unhappy days, many misfortunes.

UNDER THE MICROSCOPE.

There is nothing more wonderful than the revelation of the microscope. Any one who owns a good one and knows how to use it to the best advantage has an unending source of entertainment. Some one has noted down these among the other remarkable things that it reveals:—

Insects of various kinds can be seen in the cavities of a grain of sand. Mold is a forest of beautiful trees, with the branches, leaves, flowers and fruit. Butterflies are fully feathered. Hairs are hollow tubes. The surface of our body is covered with scales like fishes; a single grain of sand would cover one hundred and fifty of these scales, and yet a single scale covers five hundred pores. Through these narrow openings the sweat forces itself out like water through a sieve. The mites make five hundred steps a second. Each drop of stagnant water contains a world of animated being, swimming with as much liberty as whales in the sea. Each leaf has a colony of insects grazing on it like oxen on a meadow. A speck of potato-rot, the size of a pin-head, contains about two hundred ferocious little animals, biting and clawing each other savagely.

SON AND MOTHER.

One evening the Dore family were sitting in the common room, and Gustave was at a little table drawing quaint forms and figures in his copybook. Something prompted the mother to look over her boy's shoulder.

"Do come and look!" she exclaimed, catching up the copybook. "See what Gustave has done! How funny! Here is the postman, here is Francois (the old family nurse and servant) and a lot of people I don't even know. Where did you see them, Gustave?"

"Everywhere," he answered with a loud laugh. "Yes, but how have you been able to make them so life-like?" Did they sit to you?" persisted the delighted mother.

"Sit to me! Never!" said the little boy scornfully. "They are all here," touching his forehead significantly. "Why should I not draw them like?"

"My son is a genius!" exclaimed the mother. "Don't fill his head with nonsense," answered the father, who was a civil engineer.

"It is not nonsense," retorted the mother. "My son is a great genius; he must study painting. He will be one of the first artists in the world."

"Our son will be nothing of the sort, and he shall not study painting," reproved the father. "He shall go to a poly-

technic school with his brothers, and we shall see what he can do; but he will never become a painter if he wishes to please his father."

The boy made no reply save to brush away a tear. He turned to his mother for sympathy, and she encouraged him to keep on drawing.

As they were both of them persistent, and as the boy's talents were really of a decidedly striking quality they triumphed, and the world gained an artist of great merit as well as with many defects.

THE THREE TROUBLES.

A clever and charming old lady at a fashionable resort said to her group of girl admirers gathered for a talk:—

"My dears, you wonder that nothing ever seems to annoy me. Some people, you know, have their troubles three times (I used to have)—first in anticipation, next in experiencing the reality, and lastly in living it all over again. But I have made up my mind that to have trouble once is enough. I prefer variety, you see. So now I wait till the disaster befalls; then I think about it as little as possible, unless I can see some way to remedy it, and I forget it as soon as I can.

"I have found out that it isn't really worth while to be disturbed, especially by an occurrence that cannot be helped. Thus I escape two-thirds the worry that I would otherwise have."

POLITENESS.

"O, he's just as polite!" said little Mabel, ecstatically. "He picks up things, and runs for things, and says, 'Excuse me.'"

"Who?" I asked. "That Carver boy," she said, pointing to a handsomely-dressed little fellow across the room.

"That boy," I cried. "Why, I'm visiting at his house, and he bangs the doors and whistles while his mother is talking, and says: 'Don't bother me,' when she asks him to shut the window. Are you sure it is that boy?"

"Yes," answered Mabel, mournfully. "Though folks do say his manners are all put on away from home."

"Just so." "When do you put on your manners? And when do you take them off?"

A NEW TESTAMENT IN WRITING.

In the archives of the British and Foreign Bible Society may be seen a curious copy of the New Testament, whose production was indeed a labour of love. It is all written by hand, but by no means elegantly done, the crude, cramped chirography betraying the toilsome patience of one little used to the pen rather than the rapid dexterity of a professional copyist.

This singular volume is the work of a poor Irish labourer whose education was better than his advantages, and whose thirst for the Word of God conquered every difficulty to obtain it.

In the county of Cork, when copies of the Scriptures in the native language were a novelty and a rarity, a Protestant peasant learned that one of his neighbours, a country gentleman, owned a copy of the New Testament in Irish and went to his house to ask the loan of the book.

"What would you do with it, my man?" said the gentleman, kindly, but in some surprise.

"I would rade it, sir; and if ye'd let me 'ave it that long I'd write it off, an' be kapin' a copy o' me own."

"Why, how could you possibly do that?" exclaimed the gentleman, still more surprised.

"I can rade and write, sir."

"But where would you get the paper?"

"I would buy it, sir."

"And pen and ink?"

"Faith I'd buy them, too, sir."

"But you have no place nor convenience to do such work. How will you manage that?"

"Ah, then, where there's a will there's a way. Maybe yer honour wouldn't be willin' to lend the book?"

"Well, well, really, my man, I don't know where I could get another copy, and I should feel reluctant to let the volume go out of my house, especially for so long a time. You might come here and read it, you know."

The poor peasant was evidently disappointed. But he made one more appeal.

"Beg pardon, yer honour, but ye'd jist allow me to sit in yer hall now, I cud come up whin me wurruk's done in the day, and write it off in the avenins."

The gentleman was so struck with the pious sincerity of his humble neighbour that he was granted his request, and for months a candle and a place in his hall were allowed the poor man, till he had actually copied every word of the New Testament.

Let any of our young readers try the same task, and then say if aught but pure love for the precious Word could supply the zeal and patience necessary to finish it.

Years afterward a printed New Testament was presented to the Christian peasant, when he gave up his manuscript copy to the society which has since kept it as a relic.

THE sufferers from catarrh are legion, and the majority of them make the serious mistake of thinking they should only use treatment when at its worst. Treatment during the summer months is almost certain to prevent a recurrence of the disease, and Nasal Balm is the only remedy that will effect a complete cure. All dealers, or post free on receipt of price (50c. or \$1 a bottle). Address Fulford & Co., Brockville, Ont.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 26,
1891.

CHRIST AND NICODEMUS.

John 3:
1-17.

GOLDEN TEXT.—For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.—John iii. 16.

INTRODUCTORY.

The interesting incident in Christ's ministry that forms the subject of to-day's lesson took place in Jerusalem during the time of the passover feast. Jesus and His disciples had come from Galilee to be present at the celebration of this great religious festival. It was at this time that He first drove out of the temple precincts those who turned the sacred enclosure into a market place. The dealers in cattle and the money changers were driven out. The teaching and miracles of Jesus had produced a deep impression on the minds of the people. The rulers and religious teachers were not so open minded as the common people but in the present instance we have one belonging to the class of religious leaders who had been impressed by what he had heard and seen, and he comes in a spirit of enquiry to the Great Teacher.

I. **The Learner.**—The name and position of this enquirer are given. Nicodemus, though a Greek name, was not an uncommon one among the Jewish people. He was evidently a man standing well in the public estimation. He was a Pharisee, one of that sect which was exceedingly strict in its observance of all outward religious duty. Those belonging to this party believed in a coming Messiah, but they expected Him as a great temporal prince who would restore the Jewish nation to more than its ancient splendour. They also believed in a future state. To this body Nicodemus belonged. He also held an important public office. He was a ruler of the Jews, a member of the Sanhedrim, the chief council of the nation. When the rulers desired to apprehend Jesus, Nicodemus spoke in His defence, and at His death he came openly to anoint the body of Jesus. "The same came to Jesus by night." The desire for a personal conference with this Great Teacher was strong on Nicodemus' part. None of those with whom he was associated cared to take the step he did. From them he could expect no sympathy. So he goes by night. He does not wish his visit to be publicly known. The season was, however, fitting for the interview. Jesus was no longer surrounded by a crowd of hearers, and by that time Nicodemus was at leisure to listen to Christ's teaching.

II. **The Teacher.**—It was to Jesus that Nicodemus came. He addressed Him by the respectful title that was applied by the Jews to their venerated instructors in religious truth, Rabbi, signifying lord and master. The earnest enquirer speaks for himself and for others with whom he had conversed, for he says "we know that Thou art a Teacher come from God." With this truth he and his friends had been impressed. Whether they believed that Jesus was the promised Messiah is not stated, but they had no doubt that He was a divinely sent teacher, and for this belief Nicodemus gives his reason, for no man can do these miracles that thou doest except God be with him. The teaching and the miracles of Christ were convincing to every candid mind that He was divinely inspired.

III. **The Teaching.**—In answer to the questions addressed to Him, Jesus uses a form of speech that calls emphatic attention to what He is going to say: "Verily, verily." That declaration is very explicit, "Except a man be born again, he cannot see the Kingdom of God." The Revised Version gives born anew, and a marginal "or from above." These variations are of little consequence; all virtually mean the same thing—regeneration, the change of heart which the Spirit of God bestows on everyone that comes to Christ for His saving grace. This change is the condition of entrance into the Kingdom of God. This statement Nicodemus is at first unable to comprehend. Christ's words that have a spiritual signification, he takes literally. How such a change is to be effected he does not understand. It is explained to him that the convert must be born of water and of the Spirit. Any one adopting the Jewish faith was admitted by the rite of baptism. They thereby publicly renounced their former beliefs and adopted the new, so baptism was the outward rite by which entrance into Christ's Kingdom is signified. To have a real meaning, however, it was symbolical of that baptism of the Spirit whereby the whole nature is renewed. The Divine Teacher explains the law that obtains throughout God's universe. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The natural man cannot rise above his sinful nature. The new spiritual life is God's gift. The words that follow are emphatic, "Marvel not that I said unto thee, ye must be born again." Entrance into God's Kingdom is by regeneration. It is a divine necessity "Ye must be born again." The mysterious operation of the Holy Spirit is then shown by comparison to the wind. That natural agent is unseen yet its effects are visible. So the result of the Spirit's operation on the human soul is no less clearly discernible. Still Nicodemus fails to comprehend the full meaning of Christ's teaching and asks "How can these things be?" In response to this question there is a remonstrance. Can one who is a teacher himself be so dull in perceiving spiritual truth. Then Jesus gives to Nicodemus an authoritative reason why he should accept His teaching. To know heavenly things a divine revelation is needed. The great truths of the Gospel could not be discovered by human reason. The Son of Man, the name by which Jesus designates Himself in the Gospels, is the full revealer of God's purposes for man's salvation, and He alone can explain the method by which salvation is obtained. It is by faith in Christ that men are saved. This is next shown by a historical reference. Just as the serpent-bitten Israelites in the wilderness were saved by looking to the brazen serpent, so all who trust in Christ shall be saved from condemnation. Then comes the precious declaration of the motive that lay behind God's purpose of salvation, "God so loved the world." When this great truth is felt and believed everlasting life follows. The lesson ends with a statement in full harmony with that of the golden text. To convince the world of sin was part of Christ's mission. He came in mercy not to condemn the world. It was to deliver sinners from condemnation that He came. He has made provision for the world's salvation. It must never be forgotten that it is through Christ and Him alone that we can be saved. It is a full salvation that He offers; salvation not merely from the punishment of sin, but from sin itself. It not only frees from the evil of sin but is fitted to prepare us for everlasting life that Christ came to bestow.

PRACTICAL SUGGESTIONS.

Christ never turns away the honest enquirer who comes to Him for more light.

Christ tells us plainly what is required of us if we would enter into God's Kingdom, "Ye must be born again."

The boundless love of God is why Christ came to this world to be the Saviour of sinners.

If we would be saved by Christ we must have faith in Christ.

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 15th, 1891.

THE investigation going on at present before a parliamentary committee in Ottawa furnishes a striking commentary on the text: "Be sure your sin will find you out." The spectacle presented by that witness who fainted under cross-examination was a telling—we might say sickening—sermon on the verse: "The way of transgressors is hard." A moral law that works with such unerring certainty, even among a certain kind of Quebec contractors, must be a tremendous force.

THE British pulpit and press have given no uncertain sound on the Baccarat Scandal. As an illustration of how some of the religious journals have spoken out, take the following from the *Methodist Recorder* :—

For England we dread and intensely dislike republicanism. But we would rather face the risks of a revolution in the English Constitution than be condemned to accept a monarch who deliberately fosters gambling.

If a Canadian journal dared to speak in that way the air would resound with hysterical shouts about "disloyalty."

A PARNELL defeat at the polls is one of those mixed events at which one feels both glad and sorry. Parnell was a greatly overrated man, and his private life was as impure as his political performances were over-rated. It is always pleasant to see a man like him defeated at the polls, but one cannot forget that each successive defeat is convincing evidence of the power of the priesthood in politics. Had it not been for the organized efforts of the priests, Parnell could easily have carried Carlow. Whether it is better to see the Church triumph or to have a character like Parnell in power is one of those questions that each man must settle for himself.

AS the investigation at Ottawa proceeds, the figure of Sir John Thompson comes more distinctly into the foreground. Making all due allowance for the fact that he is Minister of Justice, one can hardly help noticing that, so far as the Government is concerned, Ontario is doing almost nothing to help in the enquiry. The uncertainty of things political is strikingly illustrated by the fact that a man almost unknown outside of Nova Scotia a few years ago, a Roman Catholic convert, a strong friend, it is said, of the Jesuit order, a man very unpopular with many in Ontario two years ago, is leader in the good work of cleaning out the Augean stable, while the great Province of Ontario has scarcely a voice in the matter. This Province seems to be getting into the rear in Dominion affairs.

THE occasional outbreaks of Chinese intolerance against Christian missions have called attention to the fact that the Chinese authorities are generally desirous of making restitution for the depredations committed by lawless mobs. The remonstrances of western Governments no doubt quicken the perceptions of Chinese officials, but it is something that they are taught that men and women who go to their country for the sole purpose of teaching Christ's truth cannot be attacked and plundered with impunity. Neither should we forget that inoffensive Chinamen have sometimes been roughly handled in lands that boast a purer faith than that entertained by the millions of China.

THE critical illness of Mr. Spurgeon has awakened a profound and wide-spread sympathy. The influence wielded by the preacher of

the Metropolitan Tabernacle during the last quarter of a century has been unique. He is a man of marked individuality and has had a personal influence as strong if not stronger than that possessed by any other preacher of our time. He had but little sympathy with speculative thought and the staple of his preaching was the great truths of the Gospel. By his personal gifts and his evangelical preaching he was able to hold his great congregation which remains in undiminished strength. At present it appears as if his work were done. But little hope of his recovery is held out. Mr. Spurgeon's death will be felt as a world wide loss.

THE demonstrative reception accorded the German Emperor in London is beginning to produce the inevitable reaction. The visit to the residence of the Prime Minister of England and the outspoken declarations of the German press have roused French and Russian susceptibilities. Allowance, however, must be made for the super-sensitiveness of the French. True to their record they are exhibiting their volatile disposition. Their resentments are proving too much for their dignity. It is hardly to be expected that they can look with equanimity on last week's doings in London, but there is no occasion for being so demonstrative and threatening about it. Whatever may come out of the imperial visit diplomatically, it is improbable that Great Britain will be compromised.

THE need for a higher standard of public life is being emphasized by events now transpiring at Ottawa. The full moral can only be fairly drawn when the dark chapter of disclosures has come to an end. Enough, however, has come to light to impress all who have a regard for upright action that affairs cannot go on much longer as they have been. The degrading notion that selfish ends are what people in public and private life ought to pursue has percolated too far, and to a considerable extent has sapped public virtue. It is high time for a revival of personal and political integrity. It is a healthful sign of awakening conscience that on both sides of the political dividing line there is much plain speaking. The best elements in both parties are sick and ashamed of the disgraceful doings of those in places of public trust. Men with sordid aims and ignoble ambitions are sure to forge to the front, but the chief fault is with the people themselves. An intelligent and moral electorate will not rest satisfied with being represented by dishonest schemers. It is not to the credit nor to the safety of the country that vile men should be high in place.

IT is amusing to watch the efforts made by the friends of Dr. Briggs to explain away the decision of the General Assembly. One explanation is that Dr. Patton led the Supreme Court to its conclusion. No doubt, he did, but neither Dr. Patton nor any other man can lead four hundred ministers and elders where they do not want to go. Another theory is that Dr. Roberts, the Clerk, packed the Committee that brought in the report. Dr. Roberts says he did nothing of the kind, but supposing he had, a committee of about a dozen could never influence a Court of four or five hundred. It never seems to occur to these excellent people that the General Assembly did just what it wanted to do. The plain English of the whole matter is that the Assembly did not want Dr. Briggs to teach Biblical Theology in Union Seminary. Why not say so at once and be candid about it. Whether the Supreme Court acted wisely or not may be a matter of opinion but that it acted of its own motion is as clear as the sun at noon-day. To attribute its action to undue influence is childish. Dr. Briggs like many another man was beaten for the want of votes.

THE ecclesiastical parliaments met as usual during the month of June, and transacted their business without doing anything to attract special attention. If the Church is blessed that has no history all the Canadian Churches seem to have been specially favoured during the past year. For the most part the record has been one of good quiet work. The people who glory in ecclesiastical fights are having a dull time. The Presbyterians have no burning questions. The Methodists have settled their university dispute and will soon have a magnificent college building in the Queen's Park. The contest between the High and the Low in Episcopalianism breaks out occasionally but that is a

chronic affair and attracts little attention outside the denomination. On the whole the Canadian Churches have much to be thankful for. People who like fighting better than working—little people who always like to see a wave of some kind passing over the Church so that they can jump on it and shout and attract attention—may be disappointed, but all who love to see the Lord's work going on peaceably are pleased and grateful. A quiet time is hard on demagogues but it is the best time for earnest, honest workers.

THERE has been a good deal of senseless, we might say impertinent, criticism about the course Dr. John Hall has seen fit to pursue in the Briggs case. Dr. Hall, though a member of the Detroit Assembly, was not present and it was assumed by some that he absented himself because he did not wish to take any part in the controversy. No doubt Dr. Hall could give a satisfactory reason for his absence and the Briggs case may have had nothing to do with it. Dr. Hall was afterwards called away from a meeting of the Board of Directors of Union Seminary before a certain vote was taken and it was assumed again that he left because he did not like to "take sides." 'Twas ever thus. Raise a disturbance of some kind and the belligerent spirits on both sides at once expect everybody to rush into the quarrel. If everybody does not rush and range himself, improper motives are always attributed. It never dawns on the minds of these people that any man has a perfect right to keep out of a disturbance if he sees proper so to do. Dr. Hall and every other man should be allowed to decide what in their opinion is and what is not duty. If his constituents do not like the manner in which he acts as a member of Assembly or as a Director of Union they can easily put a man in his place. Those people who think every man should rush into a fight the moment they wave their hand are an impertinence.

WHO has not read and heard homilies on the bad state of American politics and politicians. The corruption of the Albany Legislature and the utter and hopeless degradation of the municipal politics of New York have always been fruitful themes for Canadian comment. Little did we think as we stood on our imaginary moral pedestal, and, like the Pharisee, thanked God we are not like these Yankees that an ex-member of the New Legislature, an escaped municipal "boss" from the Tammany gang, was operating with marked success upon one of the principal departments of our own Government at Ottawa. It is never safe to be pharisaical. Every country has its political black-legs. Every party has its rascals. The first duty of every State is to punish its own political corruptionists and put good men in office. The first duty of every political party is to keep its own ranks as clean as possible. No civilized country is so well governed that it can afford to indulge in wholesale pharisaical vapouring about its own purity or in wholesale denunciation of the corruption of others. Even from the British House of Commons several members have recently been expelled for nameless offences. Canadians are not responsible for what other countries do, and if they could be induced to mind their own business, punish their own rascals and put and keep in power honest clean men at home, the future of the Dominion would be brighter.

ROMAN CATHOLIC DISSENTERS.

WITH all the authority they are able to bring to bear in keeping their people in submission the Roman Catholic priesthood are unable to prevent the appearance of disturbance among their ordinarily docile flocks. Even in the Province of Quebec, where the authorities of the Roman Catholic Church are supposed to have everything pretty much their own way, a case has recently occurred where human nature has made a pretty effective display of itself. In the parish of Maskinonge, about seventy miles from Montreal, there is a station on the Canadian Pacific Railway. Around this station a village has clustered, and the people desired to have a church erected for their convenience. At first they were encouraged to believe that their desire would be gratified. A promise was made that a church would be built at the bridge, but the side of the river on which the church would be built was not specified. The bishop visited the place where the people of the east side wished to have their church, planted a cross and promised that a chapel would be erected

there and they were satisfied. This arrangement, however, did not please the residents on the west side of the river. They made representations to the bishop who eventually sided with them because they were more numerous than the adherents of the Church on the east side. The latter proceeded with the creation of their chapel at their own expense. They have held service there, but now the flames of discord have been kindled and great is the excitement not only in that rural parish but throughout the Province.

Similar difficulties have arisen in Protestant communities, in our own Church among the rest. Convenient centres have ceased to be convenient owing to changes effected by the location of railway stations. Old villages have dwindled away and new ones have sprung up near to railway stations. In such cases congregations have been divided in opinion as to the best place for the church, some desiring that it should be erected in the new and promising village while others were equally determined that they would cling to the old place. How are difficulties of this kind got over, harmony restored and congregations enabled to settle down to their proper work? By peaceful remonstrance and sensible advice given and received in a Christian spirit, and allowing reasonable time for the subsidence of excited feeling. In almost every case where this course has been followed difficulties arising from this cause have disappeared, leaving behind them no resentful memories. Charity, mutual forbearance and time will obviate most difficulties if people only are actuated by right intentions. But how have the rulers of the Maskinonge synagogue sought to heal the schism that has sprung up in their midst? By the mild and peaceful methods the Gospel inspires? A Redemptorist father from Montreal took the first step to bring the recalcitrant parishioners to their senses by publicly pronouncing a curse upon their chapel, and now in that neighbourhood it goes by the name of "the cursed chapel." This same priest appeared in the pulpit of the parish church on the following Sabbath and after mass delivered a somewhat extraordinary sermon. It was a defence of the course he had taken in pronouncing a malediction on a building erected for the worship of God. He professed great concern for those whom he considered the misguided people who had persevered in their purpose to have a chapel in which they could conveniently worship. In the reports given of the priest's sermon, no explanation is given why the authorities first promised them a church, and afterwards refused, thus breaking faith with the people. He does not scruple to tell them that "they are committing a great sin, a mortal sin in rebelling against the Church. They are now all in a state of mortal sin, and what a terrible end for all eternity for them if they should now be called before God. They have committed a sin, the greatest of all against the Church." This priest had no warrant from the New Testament to use language like this to his fellow-men, yet this is what he hesitates not to say in the name of religion. He seeks still further to appeal to their superstitious fears by reciting the following anecdote:—

Long since, near Montreal, our fathers went to preach a retreat. There was only one man who refused to approach the communion table and make his peace with God. After the retreat was over, as the fathers were going home, they passed him in the fields. They bowed, but he sneered. A week after, day for day, he was struck dead at the very spot. You must submit, as good Catholics, to your priests and to your bishop.

What the result of all this commotion will be cannot at present be determined. Now that the affair has obtained wide publicity, every effort will be made by the ecclesiastical authorities to silence all protests and bring the obstinate parishioners into proper subjection. If they succeed in doing so it will be no marvel, considering the many forms of pressure they can bring to bear on those who show the least resistance to priestly dictates. Nevertheless the existence of dissent within the bosom of the Roman Catholic Church in the Province of Quebec is a circumstance with some significance. Roman Catholics cannot be kept in perpetual leading-strings even in religious matters.

THE EMPEROR'S ENGLISH WELCOME.

AN unusually splendid reception has been given the German emperor by English royalty and by the people of London. It has not been common of late years to make such lavish displays for the entertainment and gratification of crowned visitors who on state occasions come to the English metro-

polis. The state banquets and parades have been on a scale of almost unexampled magnificence. The warlike resources of Great Britain have been put under contribution to do honour to the imperial visitor. A powerful fleet went to meet and salute him as he approached the British shores, and the military authorities have been, as is no doubt fitting, in constant attendance on the illustrious head of the Hohenzollerns. The time of the Kaiser has been fully occupied since he landed, and his doings have been chronicled with a minuteness of detail indicative of the deep interest that is taken in his movements. The same ruler has visited Britain before, but this time the fuss made over him exceeds anything of the kind hitherto attempted. Why all this ado? What does it mean and what purpose is it intended to serve? These great demonstrations cannot be got up for nothing. When the glare of the pageantry has faded out there will be a large bill to pay and the British taxpayer will have to meet his share of the cost.

As the time for the German Emperor's visit drew near, following as it did the renewal of the Dreibund, it was conjectured that it had mainly a political object. To give strength to the alliance between Germany, Austria, and Italy, it was supposed that an ostentatious visit to England would be very helpful. Lord Salisbury, the astute Minister of Foreign Affairs, is supposed to be in full sympathy with the objects the alliance has in view. But opinion in Britain is divided on the question. There is a strong and influential element that likes to see Great Britain interfering more or less actively in every quarter of the globe, maintaining what is supposed to be Britain's rightful influence among the nations. Opposed to those who think thus, there is a large number who hold that Britain's aims are peaceful, that her best interests and true greatness lie in the cultivation of the arts of peace and the development of her commerce, and that her energies ought to be steadily directed to the advancement and well-being of the great body of her people. Those who entertain this opinion are not unduly favourable to the formation of entangling alliances and some are even now asking awkward questions as to the meaning of this unwonted effusiveness over the visit of William II. of Germany.

These displays of regal magnificence are in a measure well fitted to enlist evanescent popular feeling in favour of something more than the extension of mere state courtesies to the ruler of a kindred race. There is in the nature of the people of all nations an inherent love of display. They like to hear the deafening roar of explosives, and the martial strains of regimental bands; they like to gaze on the gorgeous uniforms, the glittering arms and accoutrements, and the stately march of the military processions, and the brilliant array of the regal and aristocratic equipages, with their titled occupants and gorgeously equipped attendants. The love for "barbaric pearls and gold" is not confined to half-civilized peoples and distant ages. There is as much of it among all the civilized nations to-day as ever there was. One evidence at least of advancement is the absence of the cruelties that graced or disgraced the triumphal processions of bygone ages. All these displays, therefore, that accompanied the imperial visit would have a very conciliatory effect on the popular mind—for a time. What the political outcome of Kaiser William's visit to London may not be publicly known for some time, but it may be assumed as certain that England will not officially sanction the replacing of the triple by making it a quadruple alliance.

When all the splendours of the past week have faded out many will begin to reflect and disagreeable questions will involuntarily arise. People will think of the royal grandeur at the one end of the scale and the hopeless poverty, want and crime at the other. This outburst of lavish magnificence will only serve to accentuate the wide chasm that separates the extremes of social life in the British Isles. Were such effusive displays frequent they would become costly in more ways than one.

What, then, should the foremost monarch of our time have been received in a niggardly and churlish fashion? By no means. There is a wide difference between treating a distinguished visitor as the French not long ago treated this same emperor's mother, and the extravagant manner in which he has been received in England. Scenic displays might have been effective in ruder ages before education was diffused, but now, when the majority of people can read and think for themselves, such displays can only awaken in thoughtful minds something akin to astonishment and regret. Possibly there is a time coming when nations will reach the stage of manhood and they will put away childish things.

Books and Magazines.

We have to acknowledge receipt of the comprehensive and full "Report of the Minister of Education for the year 1890."

Just before her bereavement, Lady Macdonald, widow of the late Sir J. H. Macdonald, completed her first ambitious literary effort in a series of articles for *The Ladies' Home Journal*, the first one of which will appear in the August number of that periodical. Last summer Lady Macdonald, with a party of friends, travelled in her private car through the most picturesque parts of Canada, and in a delightfully fresh manner she describes her experiences on this trip, in these articles to which she has given the title of "An Unconventional Holiday." A series of beautiful illustrations, furnished by Lady Macdonald, will accompany the articles.

BABYHOOD. (New York: Babyhood Publishing Co.)—In the July number Dr. David Warman publishes a valuable paper on the subject of difficult dentition and lancing the gums, which is designed to correct the erroneous impressions that prevail among mothers in regard to the teething process. Mrs. Felix Adler describes a plan for providing poor children with sterilized milk; Mrs. Christine Terhune Herrick contributes practical "Hints for the Toilet of Children," and various writers discuss such topics as will be found interesting and useful to mothers.

THE PRAYER THAT TRACHES TO PRAY. By the Rev. Marcus Dods, M.A., D.D. Sixth Edition. (London: Hodder & Stoughton; Toronto: Willard Tract Depository.)—It is not surprising that the Model Prayer should be an unfailing fountain of inspiration. It has been a fruitful theme for a number of thoughtful writers in recent years. Professor Dods, as might be expected, writes on the petitions in the Lord's prayer with fine devotional feeling and deep suggestiveness. Though some of the ideas he so effectively presents are not new, yet the entire little volume will be read with deep interest and much profit. The work throughout is devotional in spirit, as befits the theme, not polemic.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—As frontispiece there is an engraving "A Fencing Lesson." The July number opens with "On the Wane; a Sentimental Correspondence," in which a love story is interestingly told. There are several descriptive papers finely illustrated such as "Fawsley Park," by Lady Knightley; "Cookham and round about it," by Roderick Mackenzie; "A July Day in Dartmoor," R. H. McCarthy; and "Nymegen," by Reginald Blomfield. "My Uncle's Story" is well told by Lady West, and there is also a short paper by W. Duppa-Crotch on "A Thousand Games at Monte Carlo." F. Marion Crawford's "Witch of Prague" is drawing to a close.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—In the review section the July number has papers on "Culture in its Relation to Preaching," by Professor J. O. Murray, D.D., of Princeton; "The Present Status of the Divorce Question," by Rev. Samuel Dilke, LL.D.; "The Biblical Texts applied to Recent Claims," by C. B. Hulbert, D.D.; and by the late Howard Crosby, D.D., on "Exegesis in the Pulpit," and "Action and Acting" by Dr. J. Spencer Kennard. The sermonic section contains a number of excellent discourses by eminent preachers among them Drs. Deems, R. W. Dale, Alexander MacLaren and others. The other departments are no less attractive and are as well sustained.

THE OLD AND NEW TESTAMENT STUDENT. Edited by William R. Harper, Ph.D., Professor in Yale University. (Hartford, Conn.: The Student Publishing Co.)—The July number of this suggestive and helpful monthly forms the first of a new volume. It is announced that Dr. Harper will continue in its editorial management, and that it will be conducted on the same lines pursued since its beginning, nine years ago. In addition to the editorials and the customary departments this number contains "The Old Testament in the Christian Church," by Professor Kirkpatrick; "Duplicates in the Psalter," by Professor Batten; "John xx. 27 and Our Future Bodies," by Dr. Thomas Laurie; "The Religious Ideas of the Book of Ecclesiasticus," by Professor Porter; and "Psalm LXXII." by Professor Thomas Hill Rich.

THE GENERAL EPISTLES OF ST. JAMES AND ST. JUDE. By the Rev. Alfred Plummer, M.A., D.D., Master of University College, Durham. (Toronto: Willard Tract Depository.)—This is a recent edition to the admirable series of volumes forming "The Expositor's Bible." This is a scholarly work, and will be useful in the study and elucidation of the Catholic Epistles. The introductory portions are valuable and give a clear view of the historical and critical questions raised by the writings of James and Jude, such as the authenticity, the authorship, the persons addressed, the relation of the Epistle of James to the writings of the apostles Paul and Peter, the dates and their relation to the Apocrypha. Of no less importance in the body of the work is the discussion of the doctrinal relation of James to the writings of the apostle of the Gentiles. The work as a whole will be highly prized by the student of Scripture. It is worthy of the place it occupies in the admirable series issued under the able supervision of the Rev. Dr. W. Robertson Nicoll.

THE PSALMS. A New Translation with Introductory Essay and Notes. By Rev. John DeWitt, D.D., LL.D., L.H.D. (New York: Anson D. F. Randolph & Co.; Toronto: Willard Tract Depository.)—Dr. DeWitt has special qualifications for the work he has undertaken and so satisfactorily accomplished in this goodly volume. He is senior Biblical professor in the Theological Seminary, New Brunswick, N. J., and a member of the Old Testament revision company. The Psalms have been to him subjects of special and congenial study for many years. The fruit of a ripened scholarship appears in this valuable help to devotional literature. The essay that precedes the work is thoughtful, just and comprehensive, and a careful reading of it will be helpful in the study of the Psalter. The critical and philological notes appended to the Psalms are careful and lucid, and have the merits of precision and brevity. They are never resorted to for purposes of display. Of the translations it may be said that they are felicitous, though here and there an old association arising from the habitual use of the received text may be slightly disturbed.

Choice Literature.

THE STORY OF ANNA SOPHIA.

It wasn't Anna Sophia's intention to become a missionary. She became one quite by accident, and without being aware of it. I doubt if she could have told the meaning of the word, and I am sure she could not have spelled it, for her education had been sadly neglected, Mrs. Snow not having considered it necessary that a "charity child" should go to school.

Anna Sophia's father and mother were very poor, and when they died suddenly of a contagious fever, within a week of each other, Anna Sophia was taken to the town farm. There she was discovered by Mrs. Snow, who was searching for some one to help in her kitchen, and was taken "on trial" before being formally "bound out." A year had passed, and she was still being tried, the trustees of the town farm having apparently forgotten all about her, and Mrs. Snow not having taken the trouble to remind them of their duty.

Anna Sophia was washing dishes at the kitchen sink when Royal Dent saw her for the first time. He was strolling through the old-fashioned garden before the dew was off the grass, not thinking of the freshness of the country air, the beauty of the purple hills in the early sunlight, nor of the fragrance of the lilacs by the gate, but wondering "how soon he could decently get away from this stupid place;" when he heard a great splashing of water and rattling of dishes and pans inside the kitchen he very naturally looked in.

He thought Anna Sophia the funniest looking little object he had ever seen. She was so short, and the sink was so high, that she had to stand on an inverted bucket in order to reach the dish-pan, and she was dressed in one of Mrs. Snow's old gowns, which had been tucked up in front, but hung in a long trail behind. Her light yellow hair was strained back from her forehead, and hung in two tight braids, tied together with a piece of black dress braid; about her neck was a string of bright blue and yellow beads, which an old lady at the almshouse had given her, and on her feet were a pair of Mrs. Snow's old rubbers!

As Royal looked at her, striving to repress his laughter, and wondering "what Barnum would give for her," she lifted from the table a large, gilt-edged cup, and ran her finger in it to get the sugar still remaining at the bottom. She was about to put her finger into her mouth when Royal, with a loud "hallo," popped his head into the window. Away went the cup, and fell with a crash to the floor, and down beside the pieces fell Anna Sophia, a look of the wildest consternation on her face.

"See what I've done! oh, see what I've done!" she wailed. "I've broke his birthday cup, and she'll tear me all to pieces."

Royal understood the situation at once. He had seen Mr. Snow drinking out of that cup at breakfast, and he shrewdly suspected that Mrs. Snow "had something of a temper."

"Now, that's too bad," he said, "and it was all my fault."

"Yes," said Anna Sophia, "but she won't lay it to you. You're comp'ny, you know. She'll just take it out o' me."

Royal considered a moment. Then a bright look flashed on his young, good-looking face—for it was good-looking still, in spite of the marks of dissipation it bore.

"I wonder if I could'n get another cup just like it," he said. "It's a common enough pattern."

"This was bought in Hornersville—at Gibson's; but—but it cost a dollar," and Anna Sophia's voice took on a tone of awe. "I don't guess you'd want to put out that much money jest to save me a lickin', but," eagerly, "I've got fifteen cents I'd throw in to help. I made it sellin' some rags she gave me once. I was layin' out to get a doll with it next time I went to Hornersville; but that don't matter."

"Oh, I can spare the dollar," said Royal, touched by the tears which had sprung to the child's eyes. "And I'll be back with the cup inside of an hour," and he walked off in the direction of the stable.

But he had gone only a little way when he heard steps behind him, and turning saw Anna Sophia, a very anxious look on her face.

"I've just remembered," she gasped. "He's taken the two horses and gone to mill. I saw him drive out o' the yard jest a few minute ago; and the colt won't go in harness. He's dreadful onary, anyhow."

Royal was silent. He didn't like to disappoint the child, but Hornersville was three miles distant, and the idea of walking there under a broiling June sun wasn't at all to his taste.

But a glance at the white, anxious face and tearful eyes upturned to his gaze made him determine to get the cup at any cost, and with a "well, then, I'll walk it," he started off down the country road.

When Mrs. Snow, after finishing the chamber work, came downstairs to look for her guest, whom she had supposed languidly reading in the hammock under the trees, he was nearly two miles away.

"He's gone walking," said Anna Sophia, who was putting the dishes away in the cupboard. She had consigned the broken china to the trash barrel, and the colour had come back to her face. "Yes, 'm', he went walking most an hour ago, I guess."

"I hope he won't take it into his head to walk as far as Hornersville," and Mrs. Snow shut the oven doors with a snap. "I want him to keep sober while he's here, anyway. I'll give him all the coffee and ginger tea he can drink if he'll only keep away from Price's saloon."

Anna Sophia's heart seemed to sink right down into the bottom of the old rubber shoes. She knew all about the evil effects of intemperance, for Mrs. Snow was president of the "cold water society," and there were frequent meetings at Clover-Top Farm, and Anna Sophia had always been an interested listener to the discussions. She had learned to look upon intemperance as the gravest crime of which a man could be guilty, and the thought that she had sent Royal into danger frightened her.

Half-a-dozen times during the next two hours she ran to the front gate and gazed anxiously down the road, and when the old clock in the kitchen struck the half-hour after eleven, and still Royal had not come, she was almost in despair.

"I'll have to go after him," she decided. "It was my fault that he went," and slipping from the kitchen when Mrs.

Snow's back was turned, she was half a mile down the road before she was missed.

She had taken off the old rubbers, so as to be able to run fast, and the sandy road burned her feet, while the hot sun beat down remorselessly on her unprotected head. She began to feel strangely giddy as she came in sight of the spires of the village, and when at last she saw Royal coming, she dropped down with a sob of joy under a big oak tree to wait for him.

"Why, child, how came you here?" he cried, as he caught sight of her.

Anna Sophia started up and took a step forward to meet him. Her face was very pale now, and the trees seemed to be whirling around her.

"I—I was afraid you—you were at Price's," she stammered, and then reeled, and before Royal could spring forward to catch her, fell like a log at his feet.

He thought it only a slight fainting attack at first, but when half an hour passed, and in spite of all his efforts to revive her, the closed eyes did not open, he began to be seriously alarmed.

"I'll have to leave her here and go for a doctor," he thought, wishing some farmer would come by in a waggon, and regretting very sincerely that he had lingered in the village so long.

"If she dies I'll never forgive myself. Poor little soul." He started up, and was moving away from the tree when he heard a tremulous sigh, and there was Anna Sophia sitting up and smiling feebly.

Royal was by her side again in an instant, his face beaming with joy; but he coloured deeply under the earnest, searching gaze she bent upon him. He knew of what she was thinking.

"Do you feel better?" he asked.

"Yes," she answered. "I guess it was the heat made me feel so bad. Did you get the cup?"

"Yes, I got the cup," and smiling, he drew a package from the pocket of his loose coat. "It's just like the other, and she'll never suspect it isn't the same one she bought."

"Has it got 'Affection's offering' on it?" questioned Anna Sophia.

"Yes, I looked out for that."

"I'm very thankful to you, sir," said the child, quaintly, "and I—I'm sorry I thought you were at Price's. I ought to 'a' knowed better. You ain't the kind that goes there. Did I hurt your feelings?" anxiously.

"No," answered Royal, with a very sober face. He didn't feel at all like smiling now, for he had been to Price's, and had spent an hour playing cards with half-a-dozen wild, young fellows he had met there. But, fortunately, he had not taken enough liquor to intoxicate him, and he was ashamed and sorry now that he had taken any at all. The words, "You ain't the kind that goes there," made him wince. He didn't feel equal to looking Anna Sophia in the face after she had said that.

His father had left him more money than he knew what to do with, and he had spent it lavishly, and had plunged into all sorts of dissipation which he had much better never even have heard about. And the consequence was that people had begun to talk of him as "wild," and to say that "he was going to the dogs as fast as he could."

Poor Royal! There were plenty to help him on the downward road, and none to utter a word of remonstrance against the life he led. He was alone in the world, and the tender mother who might have kept him out of danger had lain in her grave many years.

He had come to Clover-Top Farm because Mrs. Snow had asked him so often and so urgently to visit her, that he could not refuse any longer without being decidedly impolite, and for the sake of his dead mother—with whom Mrs. Snow had gone to school—he would not willingly offend her.

"I'll go down for a week and have it over," he had thought. "I suppose I shall be bored almost to death, but at least I'll put an end to being bothered every summer in this way."

And so he had come, and a little kitchen-maid had unwittingly opened his eyes to the fact that he had still some sense of shame left.

Mrs. Snow was very indignant with Anna Sophia for having run off, and was in anything but a good humour with Royal, for she thought he ought to have come home in time for dinner. The table was cleared now, and the dishes washed and put away, and though she hurried to set out a cold lunch, it was done with a very poor grace. She was very cross all the afternoon with Anna Sophia, who dragged herself wearily about the hot kitchen and tried in vain to please her.

"Don't you think that child had better 'go to bed'?" asked Royal at supper, as he noticed how languidly Anna Sophia waited on the table. "She looks sick."

"She can go to bed after she gets the dishes washed—not before," answered Mrs. Snow, sourly. "I had to do 'em for her at noon, and I didn't pick her out of the almshouse to have her play the lady while I work. And after this she'd better wait for orders before she runs out to look you up. I can't afford to have her sick on my hands, and if she isn't a little more particular how she acts, I'll send her back to the almshouse."

Royal said no more, but he set his teeth hard, and wished it would not be impolite for him to tell his hostess "what he thought of her."

An hour later, when he was strolling in the garden smoking a cigar—a luxury in which Mr. Snow did not indulge—he heard a queer noise in the direction of the wood-pile near the hen yard. It seemed to him as if something or somebody was choking and gasping for breath.

Of course he started for the wood-pile to investigate, and found poor little Anna Sophia lying on the ground, all alone in the dark, a gaunt, black kitten pressed to her breast, over which she was sobbing and sighing as if her heart would break.

"Why, Anna Sophia, what's the matter?" and Royal's voice was very tender as he stooped down and laid his hand on the yellow braid.

"My kitty! my poor little kitty!" moaned the child. "She threw it in the boiler! It's dead, it's dead! and it's the only kitty I ever had! It used to sleep with me every night, and I loved it so. Oh, dear, I wish she would send me back to the almshouse. I liked it better there."

Royal was silent a moment. His heart was swelling with tenderness and pity, emotions to which it had long been a stranger.

"Wouldn't you rather go to school?" he asked at last. "I know a good boarding-school where my sister was educated, and the kind lady at the head of it used to be a great friend of mine. I will send you there if you will go, Anna Sophia, and you can learn something better than how to wash dishes and clean stoves."

Anna Sophia didn't say anything for a moment. She looked at Royal as if not clearly understanding his proposition. Then suddenly she sprang up, and holding the kitten with one arm, threw the other lovingly about his neck.

"Oh, how good you are!" she cried. "I liked you from the first minute I saw you, because you had such a kind face. But it would cost a lot of money to get me taught. I don't know a blessed thing but my alphabet."

"You shall be my sister, Anna Sophia," the young man said; "and you shall be taught, no matter what the cost. I think I'll make a pretty good kind of a brother, don't you?"

"Yes, I do," answered Anna Sophia, frankly. "I'll be real proud of you;" and she wondered why he grew red so suddenly.

"I hope you will be proud of me," he said, beginning to feel already the satisfaction of having some one for whom to care.

He succeeded in persuading Mrs. Snow to give Anna Sophia up, and he arranged matters with the trustees of the almshouse; so a week later Anna Sophia found herself in a big boarding-school for girls.

She proved Royal's good angel. She believed in him so thoroughly and loved him so well that he tried to become worthy her trust and affection.

"Your name just suits you," she often said. "You are Royal, dear brother."

"Bless the child!" said Mrs. Arde, who had once been the most intimate friend of Royal's mother, and silently mourned over his reckless life. "Bless the child! She's a little home missionary, if ever there was one."

Royal called three or four times a week to see his little sister, and told himself that Sophie, as he now called her, was worth all he had given up for her sake. So firm a belief did she have in his possession of an office, and so frequently did she ask to be taken to it, "to see where her dear brother works every day," that from very shame Royal rented two rooms, and hung out his lawyer's shingle again.

This was noticed by his father's friends, and they soon began to come around him once more, and showed, in every possible way, how glad they were he had turned over a new leaf.

But they were not half so glad as Royal was himself. He did not have any cause now to shrink from meeting Sophie's clear eyes, and though he laughed and called her "silly child" when she said she was proud of him, he knew it was that pride and the innocent trust she showed in him, which had given him strength and courage to begin a better life. Long before little Anna Sophia graduated, which she did with honors, Royal was married to a loving, amiable woman, who opened her home and her heart to the little missionary to whom she owed so much. —*Examiner.*

ADVICE.

"He who despairs is free,
He who hopes on, enslaved;"
Thus lightly answered she
To one who guidance craved.

"Why look expectant-wise
For favours from the maid?
Paths lie before thine eyes
Where through none yet have strayed:

"Be free, and life explore
Where no love-hope deludes,
Joy will be thine once more,
Huzzas of multitudes.

"When women shall admire,
And men shall boast, thy fame,
This present poor desire
Will seem hemp-thread in flame.

"Despair of love, and gain
This larger joy instead;"
He turned away in pain,
"Love is my life," he said.

—*William P. McKenzie, in The Week.*

THE SIGNIFICANCE OF MODERN CRITICISM.

Literature is an art, and therefore submits itself to the law of beauty which supplies the test of art; but it is also a revelation of the spirit of man, and there is to be found in it something more than the perfect felicity and unbroken serenity of the most finely tempered souls. The buoyancy of Homer is one of our great possessions, but there is something to be learned also from the despondency of Leopardi; the mastery of Shakespeare over all the materials of his work is inspiring, but there is something significant also in the turbulence of Byron; the amplitude of culture opens the heart of the modern world in Goethe, but the provincial sincerity of Mistral has something to teach us; Dante's majestic strength makes us feel the identity of great living and great art; but here is something for us in the pathetic felicity of De Musset and the often unavailing beauty of Shelley. In each writer of any force and genius there is not only the element which makes him amenable to the highest law of criticism; there is also something which appeals to our individual consciousness and is distinctly personal, something which is the impress of the inheritance and larger circumstance of the time, and is therefore historic, and something which leads us into the soul of a generation of men, or of a period of

time, or a deep movement of faith and thought. A great piece of literature may be studied from each of these points of view, and to get to the bottom of its meaning it must be so studied. Every enduring literary work not only affords material for, but demands, this comprehensive study—a study which is at once critical, historic, and personal.

Now the study of literature in these larger relations, these multiform aspects, has never been so earnestly pursued as during the present century. Never before has such a vast amount of material been accumulated; never before have there been such opportunities of using on a great scale the comparative method. This pursuit has become a passion with many of the most sensitive minds, and we have as a result a body of literary interpretation and philosophy in the form of criticism so great in mass and so important in substance as to constitute one of the chief distinctively modern contributions to the art of letters. For this study of books and the men who made them is not the pastime of professional Dryasdusts; it is the original and in a large measure the creative work of those who, in other literary periods and under other intellectual and social influences, would have illustrated their genius through the epic, the drama, or the lyric. Lessing, Herder, Goethe, Coleridge, Carlyle, Sainte-Beuve, Arnold, Amiel, Emerson, have not been students of the work of other men simply from force of the scholarly impulse; they have been irresistibly attracted to the study of literature because literature has disclosed to them the soul and the laws of life and art. Each literature in turn is yielding its secrets of race inheritance, temperament, genius; each related group of literatures is disclosing the common characteristics of the family of races behind it; each literary epoch is revealing the spiritual, moral and social forces which dominated it; each great literary form is discovering its intimate and necessary relation with some fact of life, some stage or process of experience. All this we owe to the modern critical movement—a movement not so much of study and comparison for the purposes of judgment by fixed standards, as of investigation for the purpose of laying bare the common laws of life and art; of making it clear to us that literature is always the vital utterance of insight and experience.

The conditions which make possible this comprehensive study of literature as an art, and as an expression of human life, have not existed until within comparatively recent times. There are glimpses here and there in the works of the greatest minds of the unity of knowledge, glimpses of the range and significance of literature as the vital outcome of all human experience; but the clear perception of these truths has been possible only to modern men.

The perception of the truth that literature is, in large measure, conditioned on the development, the surroundings and the character of the men who create it; that the vast and varied movement of humanity recorded in history is a development, a progressive unfolding, a coherent expression of man's nature; and that literature, as a part of this vast movement, represents a growth, a vital process, and is, therefore, a part of the discovery of himself which man is making as his supreme achievement in life—these are the informing ideas of the modern critical movement. The epoch of purely textual criticism has long passed away; that work has been transferred mainly, if not entirely, to the scholars. Aesthetic criticism, on the other hand, has been immensely enriched and stimulated by the application to literature of the ideas which have been set forth; never in the history of letters has there been so much criticism of the highest order as during the present century. The permanent element in literature is not form but spirit; not a particular manner, but perfection of manner; not uniformity of execution, but endless variety, stamped always with supreme excellence. There are flawless models, but they are for inspiration, not for imitation; they fix the standard of quality, but they liberate the hand which they inspire. This was, perhaps, the first great change effected by the modern way of looking at literature, and the extent and significance of that change can be seen by comparing the criticism of Voltaire with that of Sainte-Beuve; the criticism of Dr. Johnson with that of Matthew Arnold.

Without consideration of the contents of modern criticism, the fact that so many minds of the highest class have made it their chief means of self-expression ought to put us on guard against any conclusion involving its rank as an original contribution to literature. That men of the order of Coleridge, Carlyle, Sainte-Beuve, and Arnold have chosen criticism as the method of expression best fitted to convey their convictions and conclusions is a sufficient answer to those who regard it as a secondary form, and refuse to recognize it as original and first-hand work. Not exhaustion of creative impulse, but change of direction, is indicated by the attractiveness of criticism to modern minds; not a decline of force, but the application of force through a new instrument.

The fact and the law of life and art—these are the realities for which criticism, consciously or unconsciously, is always searching. These form what Fichte called "the divine idea of the world," which "lies at the bottom of all appearance." Herder, Goethe, Hildebrand, and Grimm; Sainte-Beuve and Scherer; Coleridge, Carlyle, Arnold, Dowden, and Hutton; Emerson and Lowell—the great company of those who have pursued criticism for the highest ends—have each and all disclosed the power of these ideas upon their work. They have fashioned a new form of literature, and one perfectly adapted to the intel-

lectual methods and tendencies of the age—a form through which the creative impulse, following the scientific method, but in the truest literary spirit, works with a freedom and power which attest the adaptation of the instrument to the task. Modern criticism has given us a new conception of literature. Studying comprehensively the vast material which has come to its hand, discerning clearly the law of growth behind all art, and the interdependence and unity of all human development, it has given us an interpretation of literature which is nothing less than another chapter in the revelation of life. This is its real contribution to civilization; this is the achievement which stamps it as creative work. The epic described adequately and nobly the stir and movement of an objective age; the drama represented the relations of men to the powers above them, and to the organized social and moral forces about them; criticism, in the hands of the great writers, discloses the law and the fact of art and life as these final realities are revealed through literature.—*Hamilton Wright Mabie, in the Andover Review.*

A GRAND discovery has been made of a vast tomb of the high priest of Ammon, monarch of the gods, and local divinity of Thebes, on the exact spot in the limestone cliffs of the Lybian Mountain, west of Thebes, near Dehr El Bahri, where Brugsch Bey made his famous find of royal mummies in 1881. The tomb is twenty-five metres below the surface, and it has two storeys, the upper one not yet opened. In the lower, 240 sarcophagi have been already discovered, the oldest dating back to the eleventh dynasty, 2500 B.C. There were also in the tomb one hundred papyri and some large statues of the Theban, Triad, Osiris, Isis, Nephthis, with vast quantities of statuettes and votive offerings. Everything was uninjured. The upper storey is to be opened immediately, under the personal superintendence of M. Grebaut, director of the Egyptian antiquities department, who himself made the discovery, through native information.

THE MISSIONARY WORLD.

LETTER FROM REV. JOHN MORTON.

The Halifax *Witness* has the following letter from Rev. John Morton, dated Gasparee, Trinidad, June 1, 1891:—

From Castries to Soufriere is fifteen miles by coasting steamer under the lee of St. Lucia. This part of the country is wild and broken. The ridges terminate on the shore in bold bluffs. The valleys only are cultivated. The sea is the roadway. Soufriere is so called from its sulphur volcano which I had no time to visit; and no inclination as I had spent some hours on it when last here. I smelt it, however, wafted in my bedroom in the early morning, diluted, indefinite, suggestive of bilge water, very nauseous. Here I visited "Ruby," "Pearl" and "Diamond" estates and worked on into the moonlight, baptizing among others a babe of eleven days and a woman of fifty years. Three times have I visited this place and at each visit this woman applied for baptism. At the first visit, though she had been taught about the true God she believed in, along with the supreme, a host of gods and goddesses and she drank unto drunkenness. On the second occasion she pled only to be allowed to worship say once a year, Mother Kate, and she still drank, though less. Now she pled: "I have given up the worship of Kate, and I call upon no name but that of the true God and I hope for mercy only through the death of Jesus Christ. I still drink, a cent's worth or at most two on market days; but I am getting old and when will you be back again?" After consultation with the catechist and with a young gentleman in the Government service who knew her well, and who promised to keep a watch over her, I baptized her. Her knowledge I found sufficient, and all admit that her life has greatly changed in the past two years.

Next afternoon we skirted the south-west coast, past the two pitons, the grand land marks of St. Lucia, and along the most accessible part of the island to Vieux Fort. From our steamer I, at one place, counted twelve windmills grinding cane. These are small places occupied by black or coloured proprietors, who have so far succeeded in keeping their sugar estates. But low prices and improved manufacture make the struggle for existence a hard one, and it is only in favourable localities and in case of the thrifty that there is any hope of survival.

Vieux Fort, I was told, had two hotels. Later I learned that as one of them had secured a permanent boarder it was full. I went to the other—found it empty and filled it, for each of these hotels has but one spare room. The distance from the Carribean to the Atlantic at Vieux Fort is less than a mile. The country is low and sandy and the rainfall scant. There is a large central factory at which all the estates get their sugar made. This year it makes 1,700 tons. In this district I spent two busy days, working till late at night. Very little English is spoken. French *patois* has almost superseded Hindui among all but the new comers. The manager of the factory promised me the use of a building at a central place for a school, and I had reason to be satisfied with my visit. One unusual accident occurred. On one estate at twilight the messenger sent me a message that I must leave the estate at once. I at once interviewed him on the veranda of his house. "I received your message and would be glad to know why you sent it." "Well, what business have you to come here trying to coax away our Coolies to Trinidad. Don't you know that there is a law

against that and that you might be put in gaol for it?" "It is all a mistake. I don't own a cane stool or a cocoa tree. We get fifty per cent. more coolies in one year in Trinidad than you have altogether in St. Lucia. The Administrator approves of what I am doing, and I am, when in Castries, the guest of the Protector of Immigrants." "Well they told me so about you." "Very likely. One of your head men told me he was coming to Trinidad, and they built on that; but I told him he was quite as well off here. They did not tell you that, I suppose. I should be very sorry indeed to have any of your people coming over to Trinidad, and looking to me to find them work." He quite cooled down and we parted as friends. When I returned to the people they were in a state of great indignation. There was not an indentured Indian on the estate and some of them had never been indentured on that estate. They came here of their own accord, and could give fifteen days' notice and leave; and if Sahib was going to interfere with any one who came to see them they would leave, if only to assert their manhood. Plenty other estates were ready to give them work, and it was time some people were taught a lesson. I had to soothe them and excuse Sahib and lay the blame on those who carried the false report. Clearly those people know and appreciate their perfect freedom, and have spirit to assert their rights and privileges.

LETTER FROM MRS. ANNAND.

Mrs. Annand, writing to Mrs. Burns from Santo, on April 8, says:—

I had two letters from Mrs. Watt by this last mail. They were delighted with their visit to Canada, and with the hospitality and kindness shown them. We hope to see them next month at Aneityum, as we purpose attending the meeting of Synod. The printing press came to hand by the *Croydon* last week, and Mr. Annand has been busy setting it up and arranging the type this week. One box of type is missing, but we trust that it may turn up next trip. Quite a number of our things are missing this voyage, they being in great confusion on board. They were so pressed for time that they could not get the cargo arranged properly for delivery. As yet they have no one on board to look after the mails and cargo. We do not know to whom we are indebted for the press; we feel truly grateful to those who have sent it. We intended getting it ourselves and not saying anything to the Church about it; but Mr. Watt wrote to Dr. Burns without saying anything to us. It will be a great advantage to us as printing in Sydney is very expensive and we are much in need of some fresh reading for our boys; also some new hymns.

Our boys are getting on fairly well in their reading and writing and are improving in many ways. I was much cheered by one of them telling me a few days ago that he engaged in private prayer every day. Another asked last Sabbath afternoon that they might hold a short prayer-meeting themselves after the public meeting. Mr. Annand has just finished a large room for them where they can dine and spend their evenings. We are anxious to keep them from the village as much as possible. Poor lads, they have to undergo a good deal of persecution on account of breaking caste. Two Sabbaths ago Mr. and Mrs. Landels and their children were with us; also six of their lads. Among their number was Antas, a fine young man who has come out from heathenism amidst great persecution. He is the son of a chief. They have put him down among the common people and taken his wife from him and his father threatened to kill him. He is the first convert on Malo, and was baptized on the first Sabbath of this year. He addressed our people on the Sabbath afternoon in Maloese, and most of our people understand the Malo language. Antas is an active Christian, doing all he can to bring others to the Saviour. He is very good to his father and mother and most earnest in his prayers for them that they may be brought to the Saviour. We have had a very wet season, and a good deal of sickness and many deaths at all the villages among our people. You would doubtless hear of the loss of the little inter-island steamer *Truganini* before we did. The *Croydon* has taken her place, and is 150 tons larger than the other boat. We were so thankful that no lives were lost. Please thank the ladies of the Women's Foreign Missionary Society for the \$100 sent us to assist in our work. We shall endeavour to put it to good use.

Chapter 1: Weak, tired, no appetite.
Chapter 2: Take Hood's Sarsaparilla.
Chapter 3: Strong, cheerful, hungry.

FOUND AT HOME WHAT HE SOUGHT FOR IN VAIN ABROAD.

A Toronto man a few years ago travelled for some months in Europe. The next year he roamed over the prairies of our own North-West, all in search of health and relief from dyspepsia. Three years ago he began to diet on Dissicated Wheat made by the Ireland National Food Co., and that cured him. He gained fifteen pounds in weight, and is now in excellent health.

WHAT IT DOES.

- Hood's Sarsaparilla
1. Purifies the blood.
 2. Creates an appetite.
 3. Strengthens the nerves.
 4. Makes the weak strong.
 5. Overcomes that tired feeling.
 6. Cures scrofula, salt rheum, etc.
 7. Invigorates the kidneys and liver.
 8. Relieves headache, indigestion, dyspepsia.

ORIGINAL. No. 22.

Cracknels

BY MRS. S. T. RORER,
Principal Philadelphia Cooking School.

Add to one quart of sifted flour a half teaspoonful of grated nutmeg, one teaspoonful of cinnamon, one of Cleveland's baking powder, a half of salt; mix and rub in four ounces of butter. Add sufficient milk to make a dough. Knead and roll out, spread lightly with soft butter, fold in three, roll out again, and cut with a sharp knife into square cakes. Beat the white of one egg, a tablespoonful of sugar and one of milk together, brush over the tops and bake fifteen minutes in a moderately quick oven.

Use only Cleveland's baking powder, the proportions are made for that.



Cleveland's Baking Powder leaves best because its strength is produced by cream of tartar and soda only, not by ammonia or alum.

"August Flower"

How does he feel?—He feels cranky, and is constantly experimenting, dieting himself, adopting strange notions, and changing the cooking, the dishes, the hours, and manner of his eating—August Flower the Remedy.

How does he feel?—He feels at times a gnawing, voracious, insatiable appetite, wholly unaccountable, unnatural and unhealthy.—August Flower the Remedy.

How does he feel?—He feels no desire to go to the table and a grumbling, fault-finding, over-nicety about what is set before him when he is there—August Flower the Remedy.

How does he feel?—He feels after a spell of this abnormal appetite an utter abhorrence, loathing, and detestation of food; as if a mouthful would kill him—August Flower the Remedy.

How does he feel?—He has irregular bowels and peculiar stools—August Flower the Remedy. ©



- For Picnicking,
- For Camping Out,
- For Travelling,
- For Staying at Home.

LYMAN'S FLUID COFFEE.

Coffee of the Finest Quality and Flavour can be had in a moment, by adding boiling water. No Cheap Substitute of peas, wheat or barley, but GENUINE MOCHA AND OLD GOVERNMENT JAVA.

For sale by Grocers and Druggists, in pound, one-half pound and one-quarter pound bottles.

A 25 Cent Bottle Makes Twenty Cups.

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BY REV. DUNCAN MORRISON, D.D.

OPINIONS OF THE PRESS.

The accomplished compiler of this most serviceable hand book has no intention of inducing the sturdy Presbyterians of Canada to become even modified ritualists. His purpose is to provide suggestive forms for all special occasions, so that hesitancy, inaccuracy and all that is inappropriate and unseemly may be guarded against.—The Globe.

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Intended for the infant class—published fortnightly at 12 cents per 100 copies. Sample copies free on application.

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3 Jordan Street Toronto

Ministers and Churches.

St. ENOCH Church Sabbath School, Toronto, together with its numerous friends, enjoyed a pleasant outing at Long Branch last week.

THE Rev. H. A. Percival, a recent graduate of Knox College, has received a call from the Scotch Presbyterian Church, Hamden, N. Y.

TWENTY FOUR new members were added to the South Side Presbyterian Church, Toronto, at the communion services on Sunday week.

THE Rev. C. J. Cameron, Cannington, has received a call to St. Johns Church, Brockville, as successor to Rev. A. MacGillivray, of Toronto.

THE Rev. Mr. McKay, of Douglas, conducted the services in St. Andrews Church, Carleton Place, on Sunday week, and declared the pulpit vacant.

THE Ladies' Aid Society of Central Presbyterian Church, Galt, is a live institution. During the past eleven years they have collected over \$5,000 in small amounts.

Dr. COCHRANE has received a telegram from Victoria, B. C., announcing the death of Rev. Donald Fraser. Mr. Fraser attended the meetings of the General Assembly at Kingston.

A CABLEGRAM was received last week informing us of the death of the wife of Rev. John McNeill, of Regent Square, London, and sister of Rev. Mark Scott, of Campbellford, on the 7th inst.

THE Rev. David Watson, D.D., of St. Andrews Church, Beaverton, who has ministered to the same congregation for more than thirty-five years, is enjoying a merited vacation among friends in western Ontario.

THE Rev. E. F. Torrance, of St. Pauls Church, Peterborough, occupied his pulpit for the last time before he leaves for a trip to Europe on Sabbath week. The reverend gentleman sailed on July 9.

THE Rev. G. C. Patterson, M.A., of St. Enochs Church, Toronto, will occupy the pulpit of Knox Church, Beaverton, next Sunday, 19th inst. He will be warmly welcomed by many old friends, who retain pleasant recollections of his pastorate in that locality.

The annual picnic of St. Andrews Church Sabbath School, Guelph, was held last week in Mr. Peterson's grove. There was a large gathering of the young people and their friends. The weather was all that could be desired, and everybody seemed to enjoy themselves.

THE Rev. Professor Springer, of the Presbyterian College, Montreal, and Rev. Dr. Smith, of Queen's University, Kingston, will take the place of Rev. W. T. Herridge, pastor of St. Andrews Church, Ottawa, during his two months' vacation, which began last week.

SUNDAY week was children's day in the Newmarket Presbyterian Church, and the centre of the church was well filled with Sunday school scholars. The choir led in the singing, the pastor conducted the service and Rev. W. W. Smith gave an excellent address to the children.

IN the absence of the Rev. D. C. Johnson, minister of Knox Church, Beaverton, whose health, by recent accounts, has not yet been much improved by his visit to the Atlantic coast, Mr. Logie, a student of Knox College, has been carrying on the work with much acceptance.

We are requested to say that ministers who desire extra copies of the Home Mission Report presented to last General Assembly should apply at once, stating number required, to Rev. Dr. Reid, who will supply them as far as possible. A copy will also be sent to every minister and missionary of our Church.

THE Sunday school scholars, teachers and parents in connection with Chalmers Church, Guelph, picnicked in the grove of the late F. J. Chadwick last week. All the amusements provided on such occasions were fully entered into and thoroughly enjoyed by young and old. It was dark before the picnickers returned home.

THE Rev. R. Craig, Deseronto, has been elected Moderator of Kingston, and Rev. W. F. Wilkins, Trenton, interim Clerk. Rev. A. Young, Napanee, tendered his resignation, having been called to British Columbia by the Home Mission Committee. Rev. Dr. George, Belleville, also resigned to go to St. Louis, Mo. Rev. John Moore, Allenford, Ont., has been called to Seymour and Rylstone, and his induction will occur shortly.

CHALMERS Presbyterian Church Sunday School held their annual excursion last week to Wilson, N. Y., on the steamer *Eurydice*. About four hundred and fifty took advantage of the trip. The weather was delightful and the excursionists were much pleased with the park. The officers of the steamer exerted themselves to make it as pleasant as possible for those on board. It was considered the best trip yet taken by the Sunday school.

A *pro re nata* meeting of Lanark and Renfrew Presbytery was held in Zion Church last week, Rev. T. Nixon, Moderator *pro tem.*, presiding. A call from St. Johns Church, Almonte, was received and sustained as a regular Gospel call, in favour of Rev. E. A. Mitchell, B.A., of Waterloo, Ont. The Rev. A. A. Scott was appointed to prosecute the call before the Guelph Presbytery, which meets on July 21, after which the Presbytery adjourned.

COMMUNION services were held at Dovercourt church last Sabbath, conducted by Rev. J. Stenhouse, M.A. Twenty were added to the membership of the Church, ten on profession of faith and ten by certificate. This young congregation, having surmounted a number of difficulties under the pastoral oversight of Mr. Stenhouse, is now in an encouraging condition.

THE Sabbath school teachers and scholars of Chalmers Church, Woodstock, with their friends, to the number of 350, spent Tuesday afternoon week in Mr. J. Young's beautiful grove. Rev. Mr. McKay, the pastor, introduced to those present his

known missionaries in the North-West Territories, who made a few pleasant remarks. What with swings, races and tug-of-war the young people had a delightful time.

A LARGE number of Deer Park people, with a goodly sprinkling of Torontonians, assembled at Lawton Park last week, the occasion being a garden party given by the Deer Park Presbyterian Church. The hostess, Mrs. Fiske, had left nothing undone to make her hospitable house and grounds beautiful. The flower and ice cream booths were erected and illuminated with Chinese lanterns, as was also every accessible tree. During the evening, a platform having been arranged upon the veranda in front of the broad lawn, Mr. Harry Simpson and Mr. Owen A. Smily gave an excellent and highly appreciated entertainment of ventriloquism and recitations. The Eglinton brass band also contributed to the enjoyment of the evening.

THE new church at Roseisle was opened and dedicated on the 21st ult. Rev. R. G. McBeth, of Carman, preached in the morning and conducted the dedication service. Rev. Mr. Fraser, of Treherne, preached in the afternoon. The attendance at both services was very large and the congregation listened to two eloquent and able men. On the following Monday night a fruit festival and sacred concert were held in the church, and proved a great success. Rev. Mr. McKenzie, of Morden, presided, and in a bright and happy manner added largely to the entertainment of the large audience. Music was furnished by the choir. Mr. Lawrence and Mrs. Munro, of Miami, sang two beautiful duets. Mr. Haverson, Carman's soloist, sang two songs, much to the delight of the Scottish brethren. There were also recitations by Robert Lawson and J. Wilkie.

A VERY enjoyable garden party was given under the auspices of the Ladies' Aid Society at the residence of Mr. J. C. Ross, the object being to increase the fund to complete the new Presbyterian church now in course of erection at Harrington. The entertainment in connection with the garden party was excellent, the programme consisting of some very choice recitations, dialogues, songs, etc., which were heartily enjoyed by one and all. Mr. R. G. Murray, deputy reeve, occupied the chair to the eminent satisfaction of all present. Excellent music was discoursed by Mr. William Sutherland on the violin, accompanied by Miss Lizzie McLeod on the organ. In connection we would mention the hard and willing work that has been done by the members of the Ladies' Society in behalf of this worthy object, and they certainly deserve the support and thanks of the whole community. The brick work is about half done, and it is to be hoped that the entire edifice will be completed by the first or middle of January.

THE garden party under the auspices of the Ladies' Aid at Tavistock was a decided success in every respect. The delightful grounds surrounding the residence of F. Krug, where the party was held, looked their best, presenting somewhat of a weirdness by the dim lights of the Chinese lanterns hung here and there over the grounds. An interesting crowd, made up largely of the youth and beauty of Oxford and Perth, graced the occasion, drawing extensively for enjoyment on their own resources and the excellent strawberries, ice cream and lemonade for sale on the grounds. The handsome residence was thrown open, and those who availed themselves of the liberal invitations to enter were charmed by the cultivated voices of Miss Krugg, Rev. R. Pyke and others whose names we have been unable to obtain. The Ladies' Aid is to be congratulated on the success of their zealous efforts to raise money for the building of the new Presbyterian church. The proceeds of the garden party were \$57. The Tavistock band did much to enliven the proceedings by their choice selections.

ON Sabbath morning, July 5, one of the largest congregations was present at the communion service in Melville Church, Fergus, that has met for some time. Out of a membership of 383 there were 317 members present who sat down at the communion table and renewed covenant engagements to be God's people. Rev. Mr. Craig, pastor of the congregation, preached a very excellent and appropriate sermon from John xvii. 17, and was afterwards ably assisted in the administration of the sacrament by the Rev. Mr. Kennedy, his predecessor in his former charge at Dunbarton, and Rev. Dr. Smellie, his predecessor in his present charge. The presence of two such venerable divines (both of them being past the fourscore years), whose locks have grown white in the service of Christ, gave a special solemnity to the whole proceedings, and Mr. Kennedy's earnest words of counsel at the close of the service, based upon Christ's question to one of His disciples, viz.: "Simon, son of Jonas, lovest thou Me?" was highly appreciated by all present.

ON the evening of Wednesday, the 3rd ult., the manse of the Presbyterian Church, Fenelon Falls, was unexpectedly taken possession of for a time by a number of the members and adherents of the congregation. During the evening an affectionate address was presented by the ladies to Mrs. Lohead, accompanied with a well-filled purse, as a token of their esteem for her and her husband. The address was read by Mrs. Joseph McArthur, and the purse presented by Mrs. John Brandon. Mr. Lohead made a suitable reply, acknowledging with thanks the many instances of kindness shown to himself and family during his pastorate of a little over twenty-two years. After the address and presentation tea was served by the ladies in excellent style, and a very pleasant evening was enjoyed by all. On the 29th ult. the superintendent and teachers of the Sabbath school presented Miss Lohead with an address and a very handsome silver water pitcher and goblet as a token of their regard and appreciation of her work in the school. The address was read by Miss Annie Rutherford and the presentation made by Miss McLeod. Mr. McRae, student, made a suitable reply, kindly thanking the donors for the very handsome present.

AT a meeting of Knox Church Session, Galt, held on Wednesday evening week, the following

resolution was unanimously adopted: The session of Knox Church, in common with the entire community, were much grieved to hear of the sudden death on Wednesday forenoon last of Judge Miller, who for twenty-eight years has been an elder of our Church, and they desire to place on record their high appreciation of him both personally and in all his official relations. As a judge he was upright and painstaking, and enjoyed the confidence of the entire community during his thirty-five years of service in that capacity. As an elder, by judicial experience and legal knowledge were always at the service of the Session and Church, while his graceful and dignified courtesy and kindness of manner endeared him to his associates of the Session and all who knew him. The almost total failure of hearing and sight compelled him to give up the practical duties of the eldership and the privilege of attendance on public worship. By his upright life and consistent character, Judge Miller's influence did much to commend the Gospel which he professed throughout his long and useful public life. The Session would also record its deep sympathy with the family of Judge Miller, who have thus, in God's providence, been deprived of a much loved and honoured father.

MONTREAL Presbytery elected the Rev. D. W. Morison, B.A., of Ormstown, Moderator for the next six months at the quarterly meeting last week. The Rev. J. A. MacIntyre, compelled to withdraw from active work at Valleyfield because of ill-health, was given a resolution of sympathy. The Rev. Dr. Warden reported that all the mission fields had been supplied for the summer months. A memorial was read from the Farnham congregation asking assistance in paying off a debt of \$1,270 upon their property, which the creditor was pressing for. The Farnham people expressed their ability to raise \$700, and a committee, consisting of the Rev. Mr. Suckling, the Rev. Mr. Duclos and Messrs. Walter Paul, William Drysdale, David Murrice and Warden King, was appointed to collect the balance. A protest was read from the Rev. Dr. Campbell against the formation of a new Presbytery on the south side of the St. Lawrence. The Rev. Mr. Morison, who had originally presented the petition asking for the separation, withdrew it, and the matter dropped. St. Matthews new church, Point St. Charles, received a congratulatory note, and the Rev. James Fleck gave notice that he would move for meetings every two months instead of quarterly.

SUNDAY week was children's day in Knox Church, Owen Sound, and services in harmony with the day were held. The altar, pulpit and choir gallery were decorated in rich profusion with plants and cut flowers, making a very pretty sight. The morning service was conducted by Mr. A. J. McIntyre, who was the prime mover in the idea of a children's day. The scholars of the Sabbath school occupied the front pews of the church. Responsive readings interspersed with songs like Sankey's "Songs and Solos," and a report of the past year given by the pastor formed the first part of the service. In this report it was shown that there were on the roll of the Sabbath school over 400 names, with an average attendance of 250 thirty teachers, with average attendance of twenty-one. Dr. Waits urged the regularity and permanency of the teachers. The affection of the scholars was joined thereby. The Church had received much encouragement in their work. The Sunday school was the hope of the Church. His address of half-an-hour was taken from the words found in Eccles. xii. 1-8, and was listened to with much interest by the senior classes, to whom it was specially directed, and by the congregation generally. In the afternoon the services were continued. Addresses were delivered by the pastor and Messrs. Anthony and McIntyre. The kindergarten exercises by the younger scholars under the leadership of Miss McNab were very interesting.

Exhaustion

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Beware of Substitutes and Imitations
CAUTION:—Beware the word "Horsford's" printed on the label. All others are spurious. Never sold in bulk.

The Presbyterian church at New Lowell has been completely renewed and beautified at a cost of about \$1,200. The expense was met by Mrs. J. I. Davidson and Mr. J. D. Hay, of Toronto. It is now one of the prettiest and most comfortable churches in Ontario. On Sabbath week Principal Grant, of Queen's College, conducted the re-opening services. In the morning he preached from Haggai ii. 9: "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts." The sermon was a magnificent effort, one of the Principal's best. Though he spoke for an hour he was listened to with keen attention. The great central truth presented and emphasized was the power and efficiency of the atonement of Christ. In the afternoon he addressed the Sabbath school and completely won the hearts of the children, and making them all feel he was their friend, and pointed them so simply to Jesus that all felt the presence and helpfulness of the friend of little children, that "Friend that sticketh closer than a brother." The evening sermon was from Psalm cxxii. and was enjoyed by the immense crowd that filled the church. Principal Grant has won the hearts of the people in New Lowell, and will always be cordially welcomed. Rev. Mr. Henry, of Creemore, was present at the morning service and also addressed the Sabbath school in the afternoon. On the following Monday evening a social was held in connection with the re-opening. The church was filled with an eager and enthusiastic audience. After tea had been served in the Town Hall the choir was taken by Rev. J. Leishman, pastor of the congregation, and a delightful programme carried out. The choir of the Presbyterian Church, Stayner, furnished excellent music, consisting of anthems, quartettes, trios and solos. Misses Edwards and Bemrose, of Barrie, gave a fine exhibition of club-swinging. Miss M. Smith, B. E., of Toronto, delighted the audience with readings. This is said to be the best social ever held in that section of the country. It was a social in the truest sense, friendly, enthusiastic and cordial. The congregation has received an impetus which will make it more efficient in every department.

The new Presbyterian church at Webbwood was opened for divine service on Sunday, July 5. The Rev. John Rennie, of Spanish Mills, was present, and conducted the dedicatory services. The people rejoiced at the opening of the first house in the place dedicated to God's service. The opening services were highly satisfactory to all concerned. The new church is a handsome frame structure, costing, over all, \$350. Of this \$350 have already been contributed. The infant congregation is confident that through the united efforts of themselves and their kind friends they will be able to meet their obligations with regard to the balance. Webbwood is situated on the Sault line of the Canadian Pacific Railway, forty-five miles west of Sudbury. It is at the head of navigation on the Spanish River, the Grand Falls of the Spanish River, a few miles north of it. A fine new steamer, the *Kathleen*, plies twice a week between Webbwood and French River, making connections there with the *City of Midland* from Collingwood. Webbwood is an almost entirely new field. A year ago there were only three or four houses in the place. Quite recently, however, it was made the divisional point of the Canadian Pacific Railway between Noth Bay and the Sault, so that at present there is a nucleus of forty or fifty families. It is also the point of supply for all the lumber camps on the Upper Spanish, where hundreds of men are employed every winter. In addition it is the natural outlet of a vast region rich in minerals, whose wealth is for the first time being opened up. All these circumstances combine to make it a centre of much importance. It is therefore most desirable that this should be made a strong central point from which, in the future, much valuable missionary work may be done. The Presbyterian families here number about twenty. It is greatly to their credit that while struggling to make homes for themselves in a new place they have not forgotten the claims of their Master, but have contributed so liberally of their means for a house in which to worship Him. The thanks of the congregation are due to Mr. Webb, who very kindly gave the lot on which the new church is built. By the kindness of Mr. R. C. Montgomery the new church is comfortably seated with chairs. Through the exertions of a number of the active workers of the congregation an organ was obtained last winter to aid in making the services more attractive. Mr. W. H. Johnston, B.A., of Knox College, did valuable pioneer work in this vicinity during the last two summers.

The fifth annual meeting of Brandon Presbyterial Woman's Foreign Missionary Society convened in Knox Church, Portage la Prairie, on Tuesday, June 30, Miss McTavish, president, in the chair. After devotional exercises, reports were read from the following Auxiliaries: Portage, Brandon, Chater, Cypress River, Routhwaite, Petrel, Douglas, Austin, Rugby, Humesville, Rapid City, Neepawa, Beaver Creek, Carberry, East Prospect, Boles School, Roseland, and Carberry Mission Band. The reports were very encouraging, showing in nearly all cases increased interest and liberality on the part of the members. A discussion on the need and use of missionary literature followed. The election of officers was next proceeded with, and the following were elected: President, Mrs. McTavish, Chater; vice-presidents, Mrs. J. McLeod, Portage, Mrs. McEwan, Rugby, Mrs. Coulter, Rapid City, and Mrs. Haig, Cypress River; recording secretary, Mrs. McKay, Portage; corresponding secretary, Mrs. Murray, Brandon; treasurer, Mrs. McDiarmid, Brandon. It was decided to meet next year in the second week of March, at a place to be decided upon by the executive committee. The meeting closed with prayer by Mrs. McLeod, Portage. At the afternoon meeting Mrs. John McLeod read the address of welcome, which was replied to by Mrs. McKay, Chater. The president addressed the meeting, dwelling on the importance of mission work and the obligation on the part of each woman to do her utmost. The reports of corresponding secretary and treasurer were read and were most encouraging. The treas-

urer's report showed that \$815 had been raised by the Auxiliaries in 1890, an increase over the previous year of over \$400. Mrs. R. C. Brown read a paper on "French Evangelization," and Miss Walker one on "Work among the Portage Indians." Mrs. McEwan, late of Cornwall, Ontario, addressed the meeting in very helpful and inspiring words. Mrs. F. B. Duval, Knox Church, Winnipeg, followed with earnest words and winning manner. Mrs. Gordon, on behalf of the Methodist Church, and Mrs. McDonald, for the Baptist Church, addressed the meeting at some length. These addresses were among the most pleasing features of the whole session. A question drawer, conducted by Mrs. Mackay, Portage, followed. The Committee on Resolutions brought in their report containing resolutions of sympathy with Auxiliaries who have lost valued members by death, and especially with Miss Walker, missionary at Portage, who has recently been bereaved in the death of her father, Rev. William Walker, Chatham, Ont. In the evening the meeting was presided over by Rev. Mr. McBeth, Carman, who also conducted devotional exercises. Rev. Hugh Fraser, Treherne, delivered an able address on Chinese life and the need of the Gospel being preached to them, and displayed many articles obtained in China, as costumes, idols, shoes, fans, money, charms, etc. The delegates present were as follows: Brandon, Mesdames Murray, McKelvie and Miss Sheriff; Routhwaite, Mesdames Noble and Shearer; Cypress River, Mrs. W. Campbell, Miss Haig; Rugby, Mesdames McEwan and Grant; Carberry, Mesdames Maloan, Walker and Misses McMillan, McCarthy, Walker and Morton; Boles School, Miss Hume; Austin, Miss Cunningham; Chater, Mesdames McTavish and McKay; Beaver Creek, Mesdames D. McLachlan, D. F. Lachlin, McElvey; Beulah Indian Reserve, Mrs. Big Hunter; Douglass, Mesdames Carswell, Broad, Baker and Nutrie and Misses Wilkie and Moore; Neepawa, Mrs. S. C. Murray; East Prospect, Mesdames McCowan, Grant, D. E. McDonald, W. P. McDonald, Tucker, Beaton, McDonald and Miss Brown; Portage, Mesdames J. Brown, R. C. Brown, McLeod, G. A. Garland, H. M. Campbell and other members of Portage Auxiliary; Petrel, Mrs. McIntosh; Minnedosa, Mrs. Smith; Gladstone, Mesdames McDiarmid, McGregor, Misses Milne and Ferguson; Birtle, Miss McLaren; Industrial School, Miss Phinney; Winnipeg, Mrs. F. B. Duval, Knox Church. The proceedings were interspersed with suitable musical selections.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held on 7th July, in St. Pauls Church, Ingersoll, the Rev. J. S. Hardie, of Ayr, presiding as Moderator. A communication was read from the Presbytery of Hamilton, proposing that Alberton in that Presbytery be united with Onondaga in the Presbytery of Paris, to form one pastoral charge. The proposal met with cordial approval and Messrs. Tolmie and McTavish, ministers, were appointed a committee to act with a corresponding committee of Hamilton Presbytery to arrange details. It was also agreed to ask from the Home Mission Committee a grant of \$100 per annum for said united charge. Mr. Geo. Weir, a candidate for the ministry, appeared for examination and the usual certificate was ordered to be given him. The same was done in the case of Mr. Sutherland, of Ingersoll, who is going to Auburn College in the States. Standing committees for the year were appointed; the Conveners are: Mr. James Bell, Woodstock, on Sabbath Schools; Rev. W. S. McTavish, B.D., on State of Religion; Rev. D. M. Beattie, B. D., on Temperance; Rev. E. Cockburn, M.A., Home Missions; Dr. McMullen, Foreign Missions; Rev. J. C. Tolmie, B.A., Aged and Infirm Ministers' Fund. Leave was granted the congregation of Ratho to sell the old manse property. It was agreed to discuss the remit ament a "summer session" at the January meeting. No moderation in a call having been held at Chesterfield, permission was continued. Messrs. Cockburn and Tolmie, ministers, with Mr. Russell, elder, were appointed to visit Mt. Pleasant and Burford ament a reduction of grant. Next meeting is to be held in Chalmers Church, Woodstock, October 6, at 11 a.m.—W. T. McMULLEN, Pres. Clerk.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind. Headache "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

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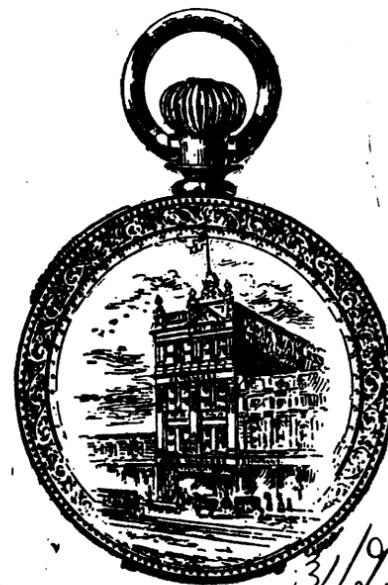
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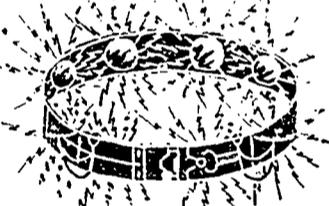
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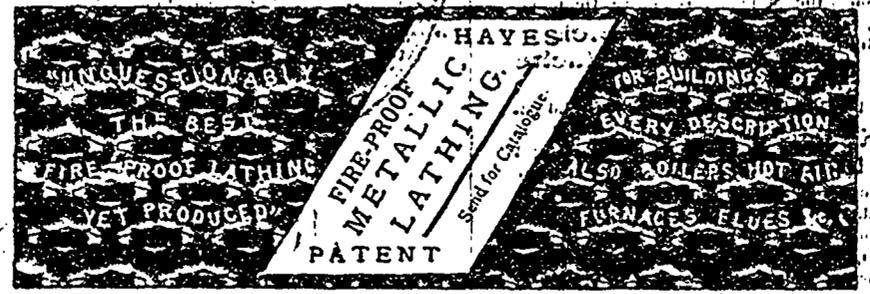
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CHERRY AND TAPIOCA PUDDING—Put one cupful of tapioca over night in cold water; place on the fire with one pint of boiling water; stone one and one-half pounds of nice cherries, stir them into the boiling tapioca, and sweeten to taste; pour into a dish and stand away to cool. Serve very cold with sugar and cream.

RASPBERRY AND CURRANT TART—Half pint of raspberries, one and one-half pints of currants, three tablespoonfuls of sugar, one half pound of butter, one-half pound of flour, cold water, the yolk of one egg. Make some puff paste as follows: Rub two ounces of butter into the flour, then mix with cold water and egg; after it has stood a short time roll out the remainder of the butter in a sheet and lay it on the paste; give the paste three turns to work in the butter; strip the currants from the stalks, put in a dish with the raspberries, placing an inverted cup in the centre, add the sugar, cover with paste and bake in a good oven, and when done sift sugar over.

BEEF CURRIE—Cut up one pound of best steak into neat-sized small pieces; cut up a good-sized onion into thin rings; fry in two ounces of butter with twelve cloves a nice delicate brown. Then add a tablespoonful of the best currie powder; fry a minute; now add your meat and fry again, for a minute or so. Then add one small teacup of water, one small teacup of tomato conserve, the seeds of twelve cardamons, three bay leaves, three cloves of garlic chopped very fine, and salt to taste. Stew very gently for about two hours by the side of the fire. Before serving take out the bay leaves and cloves. Serve with a separate dish of plain-boiled rice.

PUREE OF SPINACH—Pick the leaves over carefully, omitting the coarse and thick-ribbed ones; wash them several times, throw them in plenty of boiling water well salted; leave them in a few moments, then drain and cool them off in cold water, from which drain them again. Now chop them very fine in a wooden bowl. Take a stew-pan, put in a piece of butter, and when hot add to your spinach. Stew very gently in its own juice, merely adding a little boiling water if necessary to prevent its scorching. When done, which will be in about one-half an hour, it ought to have sufficient consistency to serve it heaped up in a dish or to use it as a garnish around meat.

SWEET PILLAU—Put on three quarts of water in a saucepan; add to it a teaspoonful of salt and 2d. worth of saffron, twenty-four cloves, the seeds of twelve cardamons, two sticks of cinnamon and a blade of mace. When the water has boiled, add one pound of the best Patna rice; stir, watch very carefully and occasionally feel the rice. The moment it is soft drain through a wire sieve and set before the fire to steam. Before dish- ing it remove the mace and cinnamon, but not the other spice. Now make a thick syrup of a half pound of sugar melted in a cup of water; boil over the fire. Then add the juice of two lemons, pour up one ounce of highly aromatic musk lozenges, and stir in the syrup till melted, pour over the rice, garnish with either fried almonds or pistachio nuts and fried sultanas. This is a great favourite with Mahomedans.

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10 Years the Standard

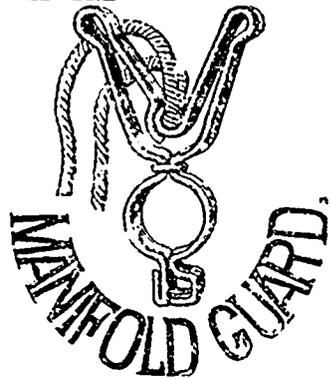
ROAST STEAK.—Take a pound and a-half of round steak, sprinkle it with salt and pepper; cut several slices of bread, and butter them, lay them on the steak and roll the steak tightly and tie closely; put a little water in a baking pan and lay the meat in and baste often. Bake in a brisk oven an hour, making a gravy and serve hot.

In their season baked apples are "a dainty dish to set before a king," if one bake them in an earthen baking dish and not a tin one. Take round apples and core and peel them; fill the cavities with sugar and a small piece of butter. Put the apples into a hot oven, with very little water in the baking dish, and bake until a fork will pierce them easily. Eat with cream or milk after they are cold.

TO PREPARE FRUIT FOR CHILDREN.—A far more wholesome way than in pies or puddings is to put apples sliced, or currants, gooseberries and cherries, into a stone jar, and sprinkle among them as much sugar as necessary. Set the jar in an oven with a teacupful of water to prevent the fruit from burning, or put the jar in a saucepan of water until its contents are perfectly done. Slices of bread or some rice may be put into the jar to eat with the fruit.

SPICED CURRANTS.—To four pounds of currants picked from the stems take two pounds of sugar, one-half pint of vinegar, and a small piece of ginger-root. Place the spices in a thin cheese-cloth bag. Put the vinegar and sugar on the fire; when it comes to a boil skim it and pour over the currants and cook gently for ten minutes. Put into a stone jar, and next day heat the syrup and pour boiling hot over the fruit. Do this for several consecutive days. The last day boil the syrup until it just covers the fruit.

SPINACH ON TOAST.—Pick to pieces and thoroughly cleanse four heads of spinach; throw the leaves into boiling salted water and cook until tender; drain and put into a chopping bowl with two hard-boiled eggs, seasoning of pepper, one tablespoonful of butter, two tablespoonfuls of cream or rich milk; chop these together and place in a saucepan over the fire for five minutes. Have ready hot buttered slices of toast; spread the spinach rapidly on them, sprinkle with lemon juice and serve very hot. The lemon may be omitted.

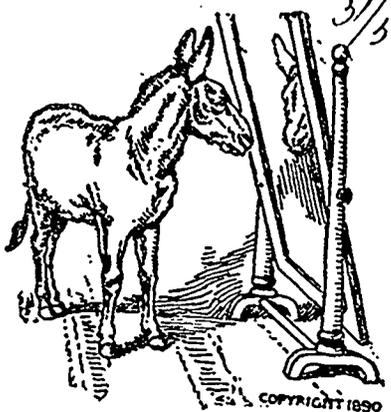


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"WHAT AN ASS AM I!"

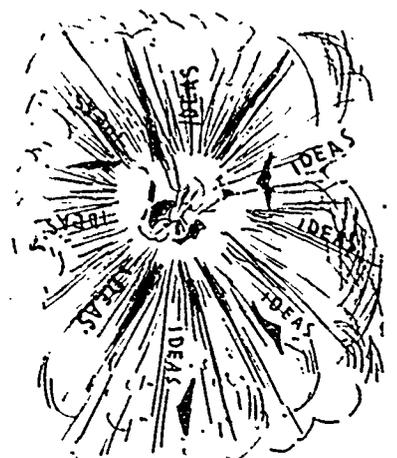
The ass thought himself as fine looking as his neighbor, the horse, until he, one day, saw himself in the looking-glass, when he said "What an ass am I!"

Are there not scores of people who cannot see themselves as others see them? They have had blood, pimples, blotches, eruptions, and other kindred disfigurements. All these annoying things could be entirely eradicated, and the skin restored to "lily whiteness," if that world-famed remedy, Dr. Pierce's Golden Medical Discovery, were given a fair trial.

It cures all humors, from the ordinary blotch, pimple or eruption to the worst scrofula, or the most inveterate blood-taints, no matter what their nature, or whether they be inherited or acquired. The "Golden Medical Discovery" is the only blood-purifier guaranteed to do just what it is recommended to, or money refunded.

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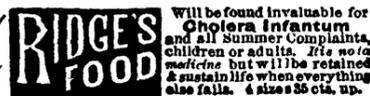


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RHEUMATISM AND SCIATICA.

LONDON, April 26, 1891.

I am happy to acknowledge, and now testify to the efficacy of your medicines in curing Rheumatism. I have suffered with this painful disease in my shoulders, knees and hips for twenty-five years, also with sciatica for some time. I decided to try Histogenetic Medicines as a last resort, as nothing ever seemed to give me any permanent relief. The first week's medicine gave me relief, and in two weeks the sciatica disappeared and has not returned. I took the medicines for six weeks, and am cured of the rheumatism. I feel better in every way. I am sixty years of age, and feel quite smart and active. I can cheerfully recommend the medicines to the public, and will be glad to tell any sufferer about my case. It is now nearly two months since I ceased taking the medicines, and the effect is permanent. MRS. FORDE, 1022 Mable St.

CONSULTATION FREE.

Office hours—9 a.m. to 3 p.m.

Histogenetic Medicine Association.

Rooms 2 and 3, Albion Block, Richmond Street, London, Head Office for Western Ontario.

Head Office for Canada, 10 Yonge St., Toronto.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

On Tuesday, 7th July, the wife of Rev. J. A. Macdonald, 19 Oxford Street, Toronto, of a son.

DIED.

On Wednesday, 8th July, 1891, at 45 Pembroke Street, Almie, third and youngest daughter of the late George Smith.

At her late residence, 103 Sherbourne Street, on July 10th, Margaret Carlyle, widow of the late James Cochrane, sculptor, aged 74 years, native of Dumfriesshire, Scotland.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, July 28, at 11 a.m.

CALGARY.—In St. Paul's Church, Banff, on 9th September.

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

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, July 21, at 10.30 a.m.

HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, July 21, at 9.30 a.m.

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

LINDSAY.—At Wick, August 25, at 11 a.m.

PARIS.—In Chalmers Church, Woodstock, on October 6, at 11 a.m.

QUEBEC.—In Morrin College, Quebec, on August 25, at 3 p.m.

WHITBY.—In Bowmanville, Tuesday, July 21, at 10.30 a.m.

MINISTERS

Willing to undertake Mission Work among the Chinese in

BRITISH COLUMBIA

are requested to make application to REV. PROF. McLAREN, Toronto, up to the end of July.

ARMSTRONG'S DIAMOND PHAETON.

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AMERICAN FAIR.

334 Yonge St., Toronto. Telephone 2033.

The past week was with us the busiest week of the year. This city have been reading our prices in catalogue and price list left with them, and have come for immediate wants, keeping us busy. Camp supplies and preserving kettles and cans have gone out in great numbers, and yet we have more also many are getting ready to accommodate the great teachers' gathering, and have needed supplies.

A few quotations of prices from catalogue:—Porcelain lined kettles 36c, worth 50c; 44c, worth 60c; 51c, worth 75c etc. The best States made iron jars, 2 1/2 qt., \$1.25; 3 qt., \$1.50; 4 qt., \$1.75 per dozen. 1 quart, 9 ft. long, 1 1/2 in. wide, 30c, worth 40c. Satchel straps, 25c, worth 30c. Shawl straps, 10c, worth 15c; 15c, worth 25c; 24c, worth 30c, and 34c, worth 60c. Finely polished flat irons 3 1/2 lb. Mrs. Potts' sad iron, full set, 92c per set. Fly traps, balloon wire, 14c; balloon glass, the nearest, cleanest thing of the kind, 15c. We purpose reducing our large stock of tinware, and shall offer at prices to insure a sale to all who look. Covered slop pails, 25c; Daisy tea kettles 19c; copper bottom boilers, No. 8, 99c, worth \$1.00. The finest assortment of best makes of tea kettles from 19c each up to \$1.89 for the finest nickel-plated copper kettles. The best make of window shades and blinds complete, with Harris-horne spring rollers. Store open Saturday evenings; closes other evenings at 6.30. Read our catalogue and price list, sent free on application. To read it is to be our customer.

W. H. BENTLEY.

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in connection with Vanderbilt system of Railways, leave Toronto four times daily (except Sunday) for Niagara and Lewiston, connecting with express trains on New York Central and Michigan Central Railways for Niagara Falls, Buffalo, New York, Philadelphia, Cleveland and all points east and west.

Leave Yonge Street Wharf 7 a.m., 11 a.m., 3 p.m., 4.45 p.m.

TICKETS at all principal offices. JOHN FOY, Manager.

Coal and Wood Contracts.

Sealed Tenders, addressed to the Hon. the Commissioner of Public Works, at this Department, will be received until noon on

THURSDAY, JULY 30th, 1891,

for Coal and Wood for the undermentioned institutions:—

Table with columns for Institution, Hard Coal (tons), Soft Coal (tons), Hard Wood (cords), Soft Wood (cords). Rows include Government House, Parliament & Departmental Buildings, Education Department, School of Practical Science, School of Practical Science, soft wood charcoal, Osgoode Hall, Ottawa Normal School.

The Coal and Wood must be delivered and stowed away in the bins or other receptacles at the respective institutions, in quality and manner satisfactory to the persons in charge, and at any time until the 30th September next; except that for the Government House, a portion of the furnace coal is not to be delivered until after the 15th December. Coal for the Government House, Parliament Buildings, School of Practical Science and Osgoode Hall must be weighed at the scales designated by the Minister of Education. The Wood must be of good quality, the hard wood in the proportion of not less than one-half maple and the residue of beech or kinds equally good.

Forms of tender and other information can be had on application to this Department.

Tenders will be received for the supply of the whole or for the supply of Coal and Wood separately, and separately for Toronto and Ottawa.

The bona fide signatures of two sufficient sureties will be required for the fulfilment of the contract, or for each of the contracts.

W. EDWARDS, Secretary.

Department of Public Works, Toronto, July 9th, 1891.

NOTICE TO CONTRACTORS.

Sealed Tenders, addressed to the undersigned, and endorsed "Tender for New Parliament Buildings Works," will be received at this Department until twelve of the clock noon, on

Tuesday, the Fourth day of August next,

for the "grand staircase and ornamental grille work"; for the interior woodwork and hardware; and for the painting, hardwood finishing, glazing, etc., required for new Parliament and Departmental Buildings.

Printed forms of tender can be obtained at this Department, and persons tendering are specially notified that they will not be entitled to have their tenders considered unless the same are made on and in compliance with these printed forms, signed with the actual signature of every person tendering (including each member of the firm), followed by his post office address, and with all blanks in the form properly filled up.

Each tender for "woodwork and hardware" must be accompanied by an accepted bank cheque for four thousand dollars; a similar cheque for two thousand dollars must accompany each tender for "grand staircase and ornamental grille work," and a similar cheque for two thousand dollars must accompany each tender for "painting, hardwood finishing, and glazing." Each cheque must be payable to the order of the Commissioner of Public Works for Ontario, and will be forfeited if the party tendering declines or fails to enter into a contract based upon his tender, when called upon to do so. Where the party's tender is not accepted, the cheque will be returned.

For the due fulfilment of the contract, satisfactory security will be required on real estate, or by the deposit of money, public or municipal securities or bank stocks to the amount of fifteen per cent. on the bulk sum, to become payable under the contract, of which fifteen per cent. the amount of the accepted cheque accompanying the tender will be considered a part.

To each tender must be attached the actual signature of at least two responsible and solvent persons, residents of Ontario, willing to become sureties for the carrying out of these conditions, and the due fulfilment and performance of the contract in all particulars.

Plans can be seen in the Clerk of Works office at the new buildings; and printed copies of the specifications can be obtained there, or on application at the Department.

The Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner, etc.

Department of Public Works for Ontario, Toronto, 10th July, 1891.

Miscellaneous.

VICTORIA PARK AND STEAMBOAT COMPANY

Are receiving applications for excursions to this most delightful resort, with its new planked bicycle and tricycle race circle, donkey race course, and many new attractions and amusements for young and old. Early application recommended to secure dates. Office, 38 King Street West. P.S.—We have already booked the following Presbyterian Sabbath Schools:—Knox, St. Mark's, St. Enoch's and South Side.

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STEAMER EURYDICE

running regularly to Lake Island Park, leaving Geddes' Wharf, Yonge Street, at 8 a.m. For Excursion Rates, etc., apply to

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The old Favorite Steamers,

GERTRUDE AND KATHLEEN,

WILL START TO-DAY,

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A. J. TYMON, Manager.

MAY 28, 1891.

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Clyde Built Electric Lighted Steamers,

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Leave Toronto—7.30 a.m., 11 a.m., 2 p.m., 5.15 p.m. Leave Hamilton—7.45 a.m., 10.45 a.m., 2.15 p.m., 5.30 p.m.

Family Tickets at greatly Reduced Rates. Special rates for pic-nics and other excursions.

F. ARMSTRONG, Agent, Geddes Wharf, Toronto.

J. B. GRIFFITH, Manager, Hamilton.

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N. W. T. Co., Ltd.

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From Sarnia to Sault Ste. Marie and return, \$22 " " " Port Arthur " " 26 " " " Duluth " " 28

Including Meals and Berths and Stop-over Privileges. Sailings from Sarnia.

STR. MONARCH. June 16, 26, July 7, 17, 28, August 7, 18, 28.

STR. UNITED EMPIRE. June 19, 30, July 10, 21, 31, August 11, 21, September 1.

For Tickets, etc., apply to all Grand Trunk Agents, W. A. GEDDES, 69 Yonge Street, Toronto, or to JAMES H. BEATTY, General Manager, Sarnia.

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Summer Course Complete, \$5.

1/2 week, 75c., or 15c. for a single lesson.

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Write or call for particulars.

Miscellaneous.

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Literary and Science Departments under the efficient charge of specialists.

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Art under the direction of T. Mower-Martin, R.C.A. Students' exhibits of June, 1891, received the high commendation of art critics.

The Home and Social Life in the College has contributed largely to our success.

NEW TERM SEPTEMBER 3rd, 1891.

Early application necessary to secure admission. New Calendars will give full information. Forms of Admission sent on application.

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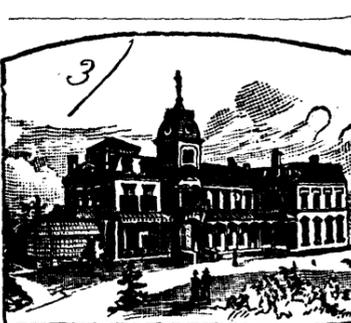
Morvyn House also offers all the refining influences of a happy Christian home.

The School will re-open on 9th September.

Miss Lay will be at home after 21st August.

Letters to the above address will be forwarded to her.

3



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