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THE CANADIAN

W. H. BRYANT & CO. PUBLISHERS

TORONTO LITHOGRAPH CO.

Vol. 16.—No. 26.
Whole No. 802.

Toronto, Wednesday, June 22nd, 1887.

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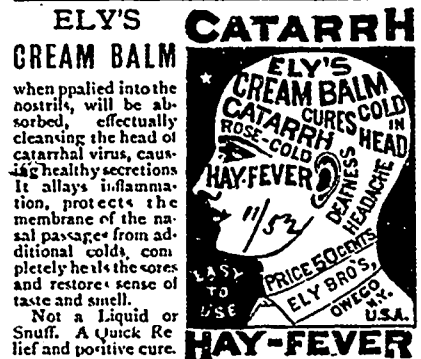
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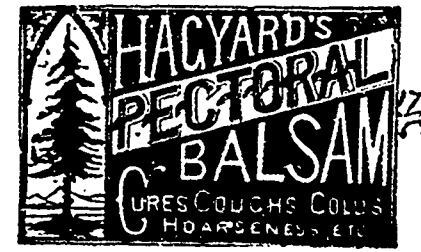
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CURES COLD IN NOSE, HEADACHE, HAY-FEVER, BRONCHITIS, ETC.
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Scientific and Useful.
COOKIES.—One cup of butter, one cup of brown sugar, one teaspoonful of soda, three eggs, flour enough to roll out thin.
THE LIQUOR in which soap bark has been steeped, when used cold, is excellent for washing blue lawns that are easily faded. It should be washed with more water than is used for woollens.
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TO THE EDITOR.
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SALLY LUNN FOR BREAKFAST.—Four teacups of flour, two tablespoonfuls of sugar, one lard, four eggs, four teaspoonfuls of baking powder; use half milk and half water to thin batter, and bake in a quick oven.

TRA BISCUITS.—One quart of flour, four teaspoonfuls baking powder, about the size of an egg of butter, one teaspoonful of brown sugar, a teaspoonful salt and half a cup of currants; grate little nutmeg; bake twenty minutes in a quick oven.
Figures Cannot Lie.

This has been said by a great many, and believed to be truth. But I am sometimes a little sceptical when a instance of some remote planet is given, but never in the least doubt when **HOLLIFER & Co.,** of 467 471 Queen Street, West, say they have the largest and best stock of Furniture and Carpets in the city.

GINGER CAKE.—Two cups of sugar and one cup of lard, scalded together; and one desertspoonful of baking soda; when cold add flour enough to make a dough; ginger to taste; roll out, and cut into shapes with cutter; bake in a medium oven; rub a little syrup over the tops before using.

A PROFESSIONAL OPINION.—Rev. F. Gunner, M.D., of Listowel, Ont., says, regarding B. B.: I have used your excellent Burdock Compound in practice and in my family since 1884, and hold it No. 1 on my list of sanative remedies. Your three busy B's never sting, weaken or worry.


A QUICK DESSERT.—Grate the yellow rind from a sour orange, free the pulp from its seeds and white membrane; beat three eggs with a teaspoonful of sugar, add to the grated rind pulp the juice of the orange, put a tablespoonful of butter in a frying pan, and when hot, cook the mixture in the form of an omelette.

LEMON PIE.—One lemon, juice and rind grated, one cup of sugar, yolks of two eggs, one cup of water, one teaspoonful of corn starch; put all in a small tin pail. Stand the pail in a pot of boiling water, and boil thick; make a nice puff paste, line the plate and cook the paste alone; when done a very light brown pour in your mixture; put on the top the whites of the eggs beaten stiff with sugar.

THE North American Life Assurance Company, whose advertisement appears in another column, is (judging from its official statement) growing rapidly in favour and deservedly so, for it offers to the insurer a choice of all the best and most popular plans. This, combined with careful, efficient and energetic management, cannot fail to succeed.

HOW TO CLEAN DRESSES.—Get 5 cents worth of soap-bark from the druggist's (about a teacupful). For one dress, take half of it and steep in about one quart of boiling water for about half an hour or more, then strain with a cloth. For a silk dress, while the liquid is warm, take a piece of white flannel and dip into it at intervals, and rub the silk, or satin, with it until it seems cleansed. When done, pull the material straight and hang it to dry; do not iron either the silk or satin. If the dress is very much soiled, use clean liquor to rinse it; but do not use clear water for silk, or it will not stiffen up well. For a woollen dress, dip the part to be cleansed, or the whole of it, if needed, into the liquor. This can be rinsed in the same, after washing, or in clear, warm water. If very dirty put the dress to soak in a tub, in the liquor, with more water added, before cleaning or washing. The woollen goods should be pressed before they are quite dry.

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 By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strengthening virtues of these two valuable medicines in their fullest form. Dr. D. D. D. McDonald, New York, N. Y., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons of consumptive tendencies."—Put up in 50 cents and \$1 size.

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A POSITIVE CURE
 for every form of **Skin and Blood Disease**
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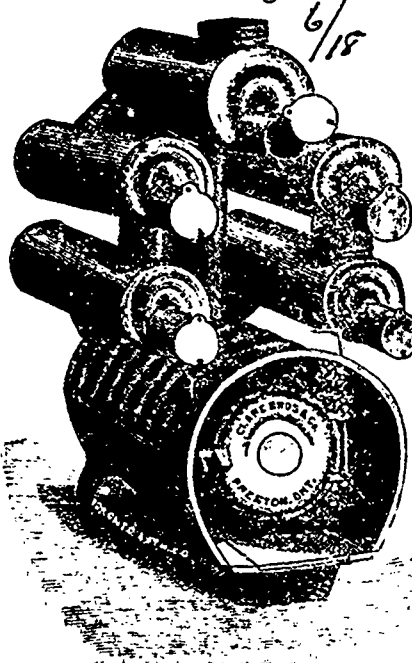
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 This repeated daily, with two or three doses of CUTICURA RESOLVANT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unobstructed, the bowels open, the liver and kidneys active, will speedily cure
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WILL CURE OR RELIEVE
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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, JUNE 22nd, 1887.

No. 26.

Notes of the Week.

It has been proved beyond doubt, by the picking up of the captain's chest, that the steamer *Sir John Lawrence* was lost in the recent typhoon of Calcutta. The steamer carried 730 passengers, and it is believed the whole number was lost. The largest part of the passengers were native ladies who were going to Juggernaut, in Orissa, to celebrate the Juggernaut festival.

THE City Councillor of St. Louis has given an opinion that under the new Sunday law, which went into effect in that city on June 19, saloons, theatres, base ball parks and all other places of amusement must be closed. All business, except charitable, and that coming under the head of necessity, is prohibited. The punishment for a violation of the law is a heavy fine and imprisonment.

It is stated that Mr. Townshend Trench, whose name has been prominently before the public as the agent for Lord Lansdowne's Irish estates, and therefore personally responsible for the evictions at Luggacurran, is an earnest evangelical, and has lately joined the Wesleyan body. He is at present engaged in conducting a series of mission services in the Christian Union Buildings, Dublin.

THE Archbishop of York is becoming emphatic on the Temperance question. Speaking at the annual meeting of the York Church of England Temperance Society recently, he said: Intemperance is lying at our very doors as a festering pool, and it is our duty to lay our heads together and to put forth all human efforts in our power to remove such a terrible evil from our midst. He further remarked that it was of the highest importance to promote temperance agencies in the midst of the parishes in the land, from which organizations they could calculate upon achieving great results.

THE test case of the hotel-keepers of New York City, who sought to obtain a judicial construction of the law against selling liquor to guests on Sunday, was decided against them recently by Judge Lawrence of the Supreme Court. He dismisses altogether the elaborate consideration presented by counsel of "the act of 1857 as amended by the acts of 1870 and 1873," and says that hotel-keepers sell liquor only by virtue of a license that the license in terms specifies that liquors shall not be sold on Sunday; that violation of this condition annuls the license, and that with his license annulled a hotel-keeper cannot sell liquor at all. Counsel for the hotel-keepers will appeal the case to the General Term.

THE *Christian at Work* says: Every Christian family should take a religious paper, and every Presbyterian family should have a distinctively Presbyterian paper. People do not want to be ignorant of what goes on in the world around them. They want to have some knowledge of current political events, but while this is right and proper, let us remember that if we are Christians we are members of the kingdom of Christ and are citizens of heaven. We should be ashamed to confess that we are not interested in the affairs of that kingdom, in the news, the work, the affairs, the thought of the Church. To tell of the news of Christ's kingdom is the province of the religious newspaper.

THE Protestant Alliance are taking steps to promote in 1888 the bi-centenary commemoration of the glorious Revolution of 1688. At a meeting of the committee, held May 6, it was resolved: That steps should be taken to commemorate in the ensuing year the 200th anniversary of the glorious Revolution of 1688, and to celebrate the accession of the Protestant dynasty to the throne of the United Kingdom—events by which the liberties of the people were consolidated and confirmed, and the price-

less blessings conferred by the Reformation were retained and secured to the nation. We hope that everywhere this will be made the opportunity of bringing forward the principles of true Protestantism, and the urgent necessity of uniting all Protestants in the maintenance of our civil and religious liberties.

ADVICES from Sierra Leone say that native warriors under three chiefs invaded the British settlement of Sherboro and Sultyus, pillaging and burning villages en route, torturing and killing the native inhabitants and taking 300 prisoners. On entering British territory the marauders divided into two forces, and tried to capture the French factory at Salymot and an English factory on the Manoh River, both of which were stocked with valuable merchandise. Mr. Burnett, English agent at the head of native labourers and police, desperately resisted the savages, who were compelled to retreat after the third attack, leaving many of their number dead. They besieged the station, however, for three days, when the gunboat *Icarus* arrived on the scene and landed a force of marines, who quickly put the savages to flight. The attaches of the French factory repulsed the attack made upon them unaided.

THE London correspondent of the *Scottish Leader* says: If what I hear from a well-informed quarter is correct, Dr. Parker is carrying his advocacy of Gladstonian principles to a degree that may shock some of the more timid-minded of his congregation. Before Dr. Parker's visit to America, where he has been invited to fill the pulpit of the late Henry Ward Beecher, he will deliver a farewell lecture in the City Temple, and at this lecture he has invited Mr. Parnell to preside. Any one who had hinted such a thing a score of months ago would have been scoffed out of countenance. Even now the event will doubtless cause a lifting of the eyebrows in many quarters. Nevertheless it is the fact, and if the Irish leader does not accept the invitation, ill-health alone will be the cause. In any case, I am informed that a prominent member of the Irish party will take the chair on the occasion, and give him a hearty assurance of good-will, such as his frank courage deserves before he crosses the ocean.

THE Welsh Presbyterian Assembly held its meeting at Liverpool. The Scottish Assemblies at Edinburgh, the *British Weekly* states, have excited fully the average amount of interest. The Moderatorship of Principal Rainy is of itself sufficient to give interest to the Free Church gathering. It is gratifying to know that this great ecclesiastical organization maintains its position, and in all essential respects is advancing. The election of Mr. Iverach and Principal Robertson to chairs in Aberdeen College adds men of learning, mark and force to the professorial staff of the Church, while pulpit ability is abundant, and men are easily found for every vacant position. The number of students is rapidly increasing. The venerable Principal Brown, of Aberdeen, presented the case for Disestablishment with surprising force and freshness. It is a new sensation to hear a man giving reminiscences of the 1824 Assembly, "at which I was present," and calmly declaring, in the face of the new developments, "I never dissented from the Scottish Church."

THE *Congregationalist* points a short article with pertinent facts thus: One of the speakers at the meeting of the Unitarian Association in Boston last week, said that at the West bold Orthodoxy has lost its grip. People will have none of it. Their churches are unoccupied much of the time, and when a few people do gather once in a while, they wonder what in the world they went there for. Such utterances show either great ignorance of fact or great recklessness of expression. Of the 207 Sabbath schools established last year by the Congregational Sunday School and Publication Society, no less than seventy-five per cent., at the lowest estimate, were at the West, and

in our own denomination alone nearly 50,000 communicants have been added to its Churches within the last four years, and here, too, the increase has been mainly at the West. A loss of twenty-two Universalist Churches, and the gain of only three Unitarian, during the past four years, against an increase of 3,691 Baptist Churches and 6,031 Methodist, does not look as if Orthodoxy had entirely lost its grip.

THE following from the *North-Western Presbyterian* we commend to our readers: History will justify the statement that Presbyterians are among the broadest and most Catholic Christians of the day. They have fellowship with all who accept Jesus as the God-man and Saviour of the world. They probably contribute more to undenominational agencies like the American Sunday School Union and the Young Men's Christian Association than all other denominations put together; they require nothing for membership in their Churches except faith in the Lord Jesus Christ and obedience to Him; they ask their presbyters and deacons to accept the system of doctrine contained in the Westminster standards, but gives them perfect liberty to retire if they change their beliefs; they accept any form of baptism as valid, and honour all evangelical ordinations; they stand ready to co-operate with all Christians, and are willing to unite with any denomination that will cherish the most important truths of their history and of the Scriptures. What more can fairly be asked?

THE Woman's Temperance Publication Association of Chicago was founded less than seven years ago by women, and is controlled by them. It is a joint stock company, with shares at \$25 each, which must all be held in the name of white ribboners. Its finances have so prospered that it has for the last two years declared a dividend of four per cent. the first and five per cent. the second year. It employs four editors, and has a total of sixty persons on its pay roll. Its types are nearly all set by women, and it published last year 30,000,000 pages of temperance literature, and this year will not publish fewer than 50,000,000. These cover the six divisions of the modern reform as set forth by the Woman's Christian Temperance Union; namely, prevention, education, evangelization, society, laws, workers' helps. Everything useful in the form of juvenile societies is provided; also literature with special reference to local option and constitutional amendment campaigns; the White Cross movement has a varied literature of its own from the best pens in England and America devoted to that cause; and all of these are furnished by the Woman's Temperance Publication Association.

ACCORDING to the Vienna *Tagblatt*, the Czar's highest aim is to be crowned "Emperor of Asia," on the site of the Holy Sepulchre at Jerusalem. The Crimean War had its origin in the quarrels over the holy places in Palestine, and was a continuation of the conflict between East and West which the Crusades left still unsettled. Every step of the Russians toward Constantinople is thus a step toward Jerusalem. It is of great significance that the Emperor Alexander III. confides much more upon the power of religious enthusiasm than either of his predecessors did. He wishes to procure a more official and ostentatious consecration of his religious authority, and to have his position emphasized as the supreme protector of the Eastern Churches and the Orthodox faith, and so rally all the Greek oriental Churches and peoples around the person and office of the Czar as the Constantine and Justinian of the modern world. This bold project has been long in preparation, is never lost sight of in any diplomatic movement, and no sacrifice of money is thought too great to secure this end. Numbers of settlements of Eastern monks, of apparently harmless and unpretending character, have been and are being founded, and Russia finds the money for the purchase of all the land.

Our Contributors.

THE CLERGY AND THEIR HOLIDAYS.

BY KNOXIAN.

Professor A. has gone to Europe. He will be absent until September. The Professor has been suffering from insomnia. Doctor B. is summering at Long Branch. He is suffering from nervous dyspepsia. Doctor C. passed through the city last week on his way to the White Mountains. He has hay fever. Doctor D. has gone to the Green Mountains. He has catarrh. Doctor E. is at Saratoga. He is suffering from nervous depression. Doctor F. is at the sea-side. He has malaria. Doctor G. is resting his weary brains at Portland. Doctor H. has gone to Northern Michigan for rest and recreation. He has clerical sore throat and is suffering from over work.

The foregoing are fair specimens of paragraphs that we see in our American exchanges every summer. They begin to appear early in June, and the religious journals are fairly studded with them until September. Then appear paragraphs announcing that the Doctors are returning from sea-side and mountain-side and lake-side and resuming their work.

Well what about it? Supposing religious papers do contain such paragraphs, what harm do they do anybody? Just this harm. They lead even fairly good people to think that ministers are an effeminate, ease-loving, self-seeking class of men. Why parade the ailments of clergymen more than the ailments of any other class of men? Why announce that a minister's brains are weary, or his liver torpid, or his nerves shaky, or his throat sore? The precise condition of Spurgeon's toes is a matter of public interest because everything about Spurgeon—gout included—is of public interest. The world wanted to know all about Gladstone's vocal cords when the British elections were coming on, because the world knew that the elections would be largely influenced by the condition of these vocal cords. But does it follow that because people take an interest in Spurgeon's gout they take an interest in every other minister's ailments? Gladstone's throat is a matter of world-wide interest, but there is only one Gladstone. Tell people where and how he takes his holidays, and you make a nice little paragraph. The fact that Spurgeon has gone to Mentone is worth announcing because people want to hear about the great preacher's movements. But why in the name of common sense should the ailments and recreations of every minister be paraded before the world?

Two considerations prompt newspaper men to publish a string of such paragraphs. These are journalistic enterprise, and a desire to pay a personal compliment to each of the persons named. Well now there is no great enterprise displayed in stringing together the names of a number of ministers who have gone off on vacation. It is positively no compliment to any minister to place his name before the public in a connection that will suggest his possible softness. We repeat that this annual fuss over holidays and resting places leads even fairly sensible people to think that ministers are a lazy, soft, effeminate class of men who give themselves more concern about their holidays than about their working days. This is not true of more than one minister in a hundred. More's the pity then that such a cruelly wrong impression should be left on people's minds.

Of course every honest working minister should have an annual holiday. He works seven days in the week while other men work only six. His life is a constant violation of one of nature's fundamental laws. God intended His creatures to work six days and rest one. A horse worked seven days in a week soon breaks down. But of course it cannot be expected that many of our people will attach as much importance to the welfare of a mere preacher as they do the welfare of the horse they work every day. A good farm horse is worth about \$100. If he breaks down, \$100 are gone. If a minister breaks down, or dies, it is easy to get another.

But though every minister should have his holiday no wise minister will make a fuss over his vacation. Everlasting talk about "good places to go to," "good hotels," "good watering places," and "good board," does not increase the respect that thinking people have for a minister's manliness. Brother, take your vacation—if you can get one—but take it like a man. As a rule the best way is to allow the office-bearers of

the congregation to introduce the subject. If they are generous, sensible men they will nearly always arrange the matter. If they are not generous, sensible men, the less said about holidays to them the better. Parading one's ailments will do no good. It wouldn't move or enlarge the hearts of some men if their minister's corpse were paraded before them every day.

FRAGMENTARY NOTES.

RICHMOND AND MELBOURNE—WINDSOR MILLS—QUEBEC—HALIFAX.

Cities are bustling and full of life and activity. Everything is set out to best advantage, and always looks its best, whilst in the country matters are different. There we see quiet, plodding and persevering effort, and results at the same time are not less successful. Even in matters ecclesiastical, country folks are willing to concede sometimes that things are better done in towns and cities than in rural places. Well, I am not so sure about this. I think the old adage still holds good, that if a minister goes to the city, he should put on his best coat; but if he goes to the country, he should bring his best sermon.

As a general rule, people in the country are better read up in the doctrines and polity of our Church, and have more leisure to study the deeper and more abstruse questions relating to Church life and work; and it cannot fail to be noticed that a very large percentage of our best and most eloquent ministers and professors have been born, baptized and trained in rural districts. At the present time a large drain is being made upon country ministers, in order to fill city pulpits, all of which goes to prove that the work done in rural charges is thorough, and to the Church and world, has brought forth its "hundred-fold."

RICHMOND, P. Q.,

is a lovely neighbourhood and stretches for nearly a mile along the beautiful River St. Francis. It is an important junction on the G. T. R., and continual bustle and excitement are kept up by the arrival and departure of trains.

There is about an equal number of English and French in the town, the influence of the former, however, for the present predominating. Presbyterianism has taken a firm hold here, and is determined to stay. It has been well established during the nine years' pastorate of the Rev. F. M. Dewey, now of Montreal.

Some important changes have been made, owing to the removal of the Rev. Mr. Sims to the west. The Melbourne charge has been left vacant, but it has lately been united with Richmond. Since the union of the two congregations, which geographically are divided by the placid waters of the St. Francis River—which is not sufficient to quench their love and affection for the good cause they have mutually at heart—they have given a hearty and unanimous call to the Rev. John McLeod, a graduate of Queen's University, who has been settled under the most favourable circumstances.

Mr. McLeod is a native of Prince Edward Island, and for a short time was the temporary supply of an important charge in the New England States. The young pastor of Richmond and Melbourne is rich in buildings. On one side of the river he has a church where he preaches twice and conducts a Sunday school; on the other side, he has a church and fine brick manse, occupying a beautiful site overlooking the river.

Having accepted the churches, the idea of taking possession of the manse without some one to look after it whilst he had "the care of the churches" was too much for him, and consequently he now finds himself not only in possession of a newly furnished manse, but associated with one who will in every respect be an help meet for him. Mrs. McLeod is an accomplished lady, and has had the benefit of a good Presbyterian Christian training, and will be a decided strength to the cause in Melbourne and Richmond.

In the near future, some well disposed person might whisper to the good people of the place the convenience of all worshipping together, so that the efforts of the pastor could be concentrated. They have taken a very wise step, but their work is not yet done.

MELBOURNE

is separated from Richmond by the St. Francis River, here spanned by a handsome bridge, whose noiseless gates are swung to and fro by a venerable man whose

kindly face is always lit up with a smile, when receiving the bawbees from the passengers.

Melbourne has four churches and several industries, among them a chair factory, slate quarries and copper mines in the neighbourhood. The village is divided into two, known as Upper and Lower Melbourne, and, as is usual in all great adjoining cities, there is considerable rivalry. Melbourne has a sidewalk, and probably the worst that ever graced the streets of town or village. It is serpentine in style, and the pedestrian is all the time struggling to keep his balance; no sooner does he step off one bad plank than he steps on another much worse. Life may be safe in Melbourne, but I doubt very much if limbs are.

WINDSOR MILLS

is a good town on the G. T. R. and pleasantly situated on the River St. Francis; it has several churches, saw mills, a large paper mill and a powder factory. The quiet monotony of the place is relieved by the noise of the unrivalled water power, the rumble of machinery and the ceaseless roll of the noble river which flows below.

The congregation here was formerly connected with Melbourne, but is now a separate charge, and has for its pastor the Rev. J. D. Ferguson, formerly of Kennebec Road, P. Q. who although only about a year settled, has given full proof of his ministry.

Mr. Ferguson is a native of Quebec, a graduate of Morrin College, and reflects credit on his Alma Mater. It is of the utmost importance that the colleges and schools in the Province of Quebec be maintained in a high state of efficiency, as the men trained there are best adapted for mission work in that Province. They understand the difficulties, and are better able to grapple with them than men trained and educated in purely English-speaking places.

QUEBEC.

The Local Legislature was in session here, and all eyes were turned toward the settlement of the Crucifix Bill. Protestant feeling was aroused to a high pitch of excitement, and there is no doubt the withdrawal of the bill was owing to the bold and decided stand taken in relation thereto.

The venerable senior pastor of St. Andrew's Church, Rev. Dr. Cooke, is still hale and hearty, and is at present engaged in editing a volume of sermons which will shortly appear, and will no doubt be a fitting memorial of one who is one of the honoured pioneer preachers of Canada.

POINT LEVIS

is on the other side of the St. Lawrence, and although largely settled by a foreign element, still Presbyterianism, through the persevering labours of the Rev. Duncan Anderson, has a name and a place in this French Settlement. After a laborious and faithful pastorate, Mr. Anderson has retired from the active duties of the ministry, and the congregation, realizing that they should not have a protracted vacancy, at once agreed to call the Rev. Mr. Tanner, of Scarborough, Ontario. Mr. Tanner is a strong man, well adapted for a French-speaking community. He converses and speaks fluently in both languages, and will undoubtedly be a strength to Presbyterianism in the Province of Quebec.

HALIFAX.

"All things come to those who wait." Halifax is booming. It has obtained a fine street-car service, a coffer dam and a new college all within a short time.

Dalhousie has been made rich by the benefactions of Sir William Young. The new college is expected to be ready for opening in September, and will be an ornament to the portion of the city where it is located, and a lasting memorial of the energy of Rev. Principal Forrest, D.D., who, since his appointment to the office he now holds, has taken an unceasing interest in the welfare of the institution.

The building will be 200 feet long by about sixty-five wide, and its estimated cost is about \$70,000. There will be sixteen class rooms, two libraries and two reading rooms, gymnasium and museum.

The material used is pressed brick, with stone trimmings. The building is to be heated with hot water. It is large enough to accommodate all the students from the Maritime Provinces, and will be opened free of debt.

THE LADIES' COLLEGE

is expected to be opened this fall. A good building and a beautiful site on Pleasant Street have been se-

cured. This college, promoted through the energy of Rev. Robert Laing, M.A., will supply a long-felt want in the Maritime Provinces, where for many years large numbers of our Presbyterian people have been sending their children to Catholic schools.

The Churches here are all prosperous, and are at peace with themselves and the outside world. They are pleased at the number of Moderators Halifax has supplied. They claim the outgoing Moderator, Rev. Dr. Smith, who was a pastor here, his predecessor, Principal Macknight, and, as the Rev. Dr. Burns has been nominated by over twenty-five Presbyteries, it is expected he will be the Moderator this year.

The Rev. Dr. Macrae, of St. John, N. B., who arrived from St. John's, Newfoundland, preached two powerful discourses on Sabbath last. As Dr. Macrae is known to be one of the most vigorous preachers in the Church, it is only necessary to say that on this occasion he was in "good form," and discoursed to delighted audiences. K.

Gerrard Street, Toronto, May, 1887.

SUNDAY RAILWAY TRAFFIC.

MR. EDITOR,—The St. Thomas Ministerial Association has sent to the clergy of all denominations throughout Canada a printed circular on the subject of Sunday Railway Traffic, and also copies of petitions to be signed by voters, and presented to the Dominion Senate and House of Commons. The circular contains the following recommendations: 1. That ministers of all denominations should preach upon the subject. 2. That it should be brought forward, and resolutions passed in relation to it, at all ministerial associations and denominational conferences, conventions, synods and assemblies. 3. That petitions for the necessary Act of Parliament to be passed by the Dominion Legislature be prepared, circulated and signed throughout the entire Dominion. 4. That two petitions be prepared for each branch of the Legislature, one to be signed only by voters; and another to be signed only by adults of both sexes. 5. That in every case these petitions be intrusted to a competent and properly constituted committee in each locality. 6. That persons be employed to canvass for signatures to these petitions in every settlement and village, and every ward in each town and city. 7. That those petitions be presented to the Dominion Legislature by members of Parliament of both political parties. Letters already received from some of those to whom these papers have been addressed justify the belief that the movement we have initiated will have enough of the sympathy and support of the Christian public to ensure its ultimate success. Inquiries have been made, to which our association has requested me to reply in a communication to be published in both the secular and religious papers of the Dominion. In the performance of that duty I wish to say that we think that the present session of the Dominion Parliament is so far advanced that it would not be wise to send in the petitions this year. We would therefore suggest that every effort be made as early as possible to obtain signatures to both sets of petitions, those of voters and those of other adults, and that all the petitions be presented to the Dominion Parliament, at the commencement of the session of 1888. We would also suggest that in order to keep this movement free from party politics, whenever it is possible, the petitions should be presented through members belonging to different political parties. With reference to the course of action we are taking and the results we anticipate, it is desirable that there should be a clear and general understanding. We are then preparing to send to the next session of the Dominion Parliament from eight to ten thousand petitions signed by a large majority of the voters and adults of the entire country, and furnishing convincing evidence to every member of the House of Commons that he must sustain the prayer of the petitions, or lose the favour of his constituents. Two objections may be anticipated. First, that the Dominion Legislature has not jurisdiction in the matter. This is a fallacy. Whatever a parliament has power to create it has power also to control. Our railways have all been legislated into existence by either the Provincial or Federal Parliaments, and now all power in relation to them is vested in the latter body, which is as absolute in Canada as the Imperial Parliament is in Great Britain. Further, all Sunday railway traffic in On-

tario and the Maritime Provinces, if not in Quebec, is in violation of statute law, and surely the Legislature has a right to insist upon the Government's enforcing a law already on the statute book. The second objection is that the Senate probably will show more deference in connection with this matter to the wishes of railway magnates than it will to public opinion. It is not certain, however, that the great capitalists who control the chief railways on this continent would object to a general and simultaneous cessation of Sunday traffic. But, if so, it would be very unwise for the Senate to disregard on that account such an expression of public opinion as we intend to elicit. There is already a public sentiment in opposition to the continued existence of the Senate. As yet, that sentiment is entertained chiefly by a class of politicians and some prohibitionists. It would be a serious matter to add to it the conviction of the religious public of all denominations that the Senate was the one obstacle that prevented the removal from our land of the curse and shame of the habitual and defiant violation of divine and human laws in the desecration of the Sabbath by railway traffic. What we hope is that the large number of petitions that will be presented to the Dominion Parliament at its next session will induce the Legislature to pass an Act authorizing the Governor-General to issue a proclamation prohibiting all Sunday railway and steamboat traffic throughout the entire Dominion, at such date as a similar Act shall come into operation in the United States. As yet, no such Act has been passed by Congress, nor has any effort been made to obtain the passage of such an Act. But in the United States, there are to-day 20,000,000 of Church members and 40,000,000 of Church goers. When these know that Canada has passed an Act against Sunday railway traffic, which must remain inoperative until their own Congress passes a similar Act, which, in connection with the Canadian one, would stop all desecration of the Sabbath by railway and steamboat traffic over the entire continent, and when they are appealed to, as they will be, by pulpit and press, they will say: This thing must be done. And it will be done. Meanwhile, our duty is clear; to educate public opinion on the subject by canvassing, preaching and writing upon it; to get our petitions signed and duly presented, and to look to God for success. Why should we be doubtful of it! What has been the history of Christianity from the beginning but that of a conflict waged by the few against the many, and by the apparently weak against the seemingly strong! But in that conflict victory has always been on her side, because there have always been on that side, as there are with us in this matter, truth, right and God.

A. H. MUNRO.

THE JEWS SOCIALLY AND POLITICALLY.

Jews are to be found in the armies and navies of Continental Europe, where the conscription obliges them to take to the profession of arms; and they prove no less brave and faithful to their colours than their Gentile comrades. They have repeatedly found themselves ranged in the ranks of opposing armies, as during the late Franco-German war, and fighting against their very brethren; but we do not hear of their desertion for that or any other reason. In France particularly many have risen to the higher ranks by dint of merit and not of favour; and they are popular, specially in the navy. And yet one would imagine that they could not feel any great enthusiasm in shedding their blood in the interest and defence of Gentile nations. It shows how cosmopolitan they have become.

It is fortunate for Europe that the political bias or tendency of the Jews is generally toward constitutional liberalism. It is so, certainly, in the United Kingdom. It is rare to see Jews in the ranks of revolutionists or demagogues, for they are not addicted to political cabals and intrigues. In politics, as in other things, they incline rather to a sober, practical and common sense view of matters.

Not long since, two Hebrews occupied the responsible posts of Chancellor of the Exchequer of the two foremost Western Powers—Fould, in France, and D'Israeli, of Italian parentage, in England; and we have seen the latter rise to the highest and most responsible post under the Crown. Both were Christian Jews.

There are people who believe that if the last Prime

Minister of England, Lord Beaconsfield, were still living and in office, we should not have got into the present terrible Egyptian muddle. They think that the judicious foresight of the statesman that purchased the Suez Canal shares, and got a footing in Cyprus, would have anticipated the Mahdi, and not have sent the noblest, bravest and most heroic Christian man of modern times, to hold single handed a Soudan, from which an English army is now retreating through a dreary desert. They believe that since Lord Palmerston's days England has not had a statesman at the helm of public affairs who better understood England's interest abroad than that patriotic son of Abraham.

I do not think England is any the worse for admitting Jews into her Parliament. Would that she could consistently, with civil rights, exclude Papists from her legislature, as well as semi-papists from the pulpits of the national church!

Giers, the present Russian Minister of Foreign Affairs, is believed to be of Jewish descent. The same is said of Columbus, the discoverer of the New World, and of the Mastai family, to which Pius IX belonged. Spain had a Paul of Burgos, formerly a Rabbi, and then a Bishop and the faithful translator of the Bible. When he attended a Council in Rome, it is said the Pope descended from his throne, saying, he felt unworthy to occupy St. Peter's chair in presence of Paul of Burgos. His son, too, was a pious and learned Bishop, Bishop Alexander, of Jerusalem; Neander, the Church historian, Capadose and Da Costa, of Amsterdam, Hengstenberg and Professor Cassel, of Berlin; Frankel and Lessing; the late lamented Dr. Stern, the Abyssinian captive; the Herschells, Edersheims, Ginsburgs, and a host of other Jews, might be named as adorning the ranks of Israel in the spheres of intellectual, theological, missionary and political activity. No one who takes an intelligent interest in the forces at work in the present day can fail to notice that the Jews of Europe are a power in the events transpiring around them, a power evidently on the increase, and likely to sway the destinies of the world at an ever-expanding ratio, the more rapidly in proportion as civil and political rights are accorded to them.

If, then, in the political arena and the financial sphere, no less than in the social scale and the literary field, the Jews are a power and most influential factors, the great question we have had to consider is this, Shall they be with us and on the side of Christian, or against us and the Gospel? Kindly then bear in mind that in seeking to evangelize the Jews, we are seeking to win active foes into active friends—to turn persecuting Sauls into apostolic Pauls. Look at Strauss, look at Renan: then, please look on the other side and see a Rabinowitz—thank God, still alive and witnessing for Christ,—and look at Bishop Hellmuth, another son of Abraham, endeavouring in his Biblical Thesaurus to make every word of the Old Testament lucid and plain to all who love to search the Scriptures. Would you rather see Rabinowitzs and Hellmuths, Herschells and Wolfes, D'Israelis and Foulds, in the world, than Renans and the like? Then, help us with your prayers, your interest and your substance; and remember who it is that said, "I will bless them that bless thee" (Genesis xii. 3.) "Pray for the peace of Jerusalem, they shall prosper that love thee" (Psalms cxlii. 7).

Ere I close, let me present a simile:

There is an ancient, venerable Temple in ruins. The foundation remains mostly intact, but the ground all round is strewn with fragments of walls, columns, cornices, entablatures, altars, etc.

The Temple is undergoing reconstruction on the old foundations, but on a far larger scale, with new materials collected from all parts of the world. Now and then the Great Architect directs some old fragments to be inserted conjointly with the new materials; and He evidently intends to use up the ruins, for they are being carefully preserved in the crowning of the glorious structure.

That Temple is an emblem of the union of Jews and Gentiles in Christ. There are the old foundations of Patriarchs, Prophets, Evangelists, Apostles and Martyrs. There is the ingathering of the Gentiles going on, with here and there "one of a city and two of a family" of the house of Israel—it is the "remnant according to the election of grace"—and then will come the crowning of the edifice, and "all Israel shall be saved."—Rev. A. Ben-Oliel.

THE GENERAL ASSEMBLY.

Devotional exercises, which according to the good old custom were extended before settling down to the regular work of the Assembly were the principal features of the Friday morning sederunt. In the afternoon the first question of interest and importance was the consideration of the question of Union, occasioned by the action of the Provincial Synod of the Church of England in Canada. The debate was well sustained and conducted throughout in a spirit worthy of the subject. Principal Caven introduced the discussion in a calm, condensed and compact speech. He was followed by Dr. Smith, of Galt, whose remarks were fervent, though brief. Principals MacVicar, Grant, Drs. Gregg and Thompson, in the order named, spoke briefly on the subject. Principal Caven's motion was unanimously adopted, and is as follows: The General Assembly of the Presbyterian Church in Canada, deeply sensible of the evils of disunion in the Church of Christ and of their contrariety to the true ideal of the Church as presented in Scripture, and especially in our Lord's intercessory prayer, has heard with lively gratification of the action respecting Christian Union adopted by the Provincial Synod of the Church of England in Canada, at its meeting at Montreal in September last; and the General Assembly hereby appoints a committee to confer with any similar committees, which have been appointed or may be appointed by other branches of the Church of Christ in Canada, and to report to the next meeting of the General Assembly. The General Assembly accompanies this action with the prayer that the Spirit of Wisdom shall so direct any endeavours to secure the greater manifested unity of the Church of Christ, that truth and charity shall be equally promoted thereby, and the glory of the Church's Head advanced.

It is passing strange that almost anything pertaining to Psalms, hymns, or Church music should at once evoke discordant notes from such an æolian harp as the General Assembly. So it is, however Professor Gregg, Convener of the Hymnal Committee, presented the report for the year. It was in few words, but sufficient to enable the Assembly to see that matters were increasingly satisfactory. There had been large sales of all the various editions, with the exception of the Tonic Sol-fa. It was expected, however, that for this issue there would be a much larger demand in future. Of the Church Hymnals, 17,000, and of the Sabbath School Hymnals, 20,000 had been sold. During the year the committee had been able to pay off considerable of the indebtedness, and finances were in a very satisfactory condition. The question of revision was raised by several members, principally by Dr. Armstrong, of Ottawa, who advocated an increase in the number of hymns, so that there might be a more comprehensive expression of Christian experience, a selection of paraphrases, and all bound up in one volume. The right of revision was freely conceded, but the wisdom of reopening the question so soon after the adoption of the Hymnal was not visible to all. Those taking part in the debate were: Messrs. Carmichael, Coulthard, R. Murray, Daniel Gordon, McLaren, George Leys, P. McF. McLeod, W. B. McMurrich, Principal Grant, Lee, Gourlay, Henderson, Dr. Wardrope, J. Somerville, Principal Caven, Robert Wallace and H. McKellar, who suggested the adoption of some method for musical training in congregations. Dr. Armstrong's motion was defeated on a vote of 71 for and 89 against.

At the evening meeting, the Moderator announced that the following Committee on Union with other Churches had been appointed: Revs. The Moderator, Dr. Pollok, T. Sedgewick, Drs. Cook, MacVicar, Moore, Reid, Caven, Proudfoot, Laing, Cochrane and King, D. M. Gordon, and Messrs. L. W. Johnston, J. R. Blair, Hon. D. Fraser, Stirling, Croil, Hay, Hon. A. Morris, W. B. McMurrich, W. M. Clark, James McLennan, J. C. Rutherford, Dr. Fraser London, and the Hon. Justice Taylor.

FRENCH EVANGELIZATION.

The good custom, long observed, of submitting the reports of the principal standing committees at the evening meetings was followed as usual. This enables the people of the city where the Assembly sits an opportunity of hearing matters of general and sometimes of absorbing interest discussed. This Friday evening was devoted to the consideration of the report of the French Evangelization Board. It was submitted by Principal MacVicar in a speech of exemplary brevity and other good qualities. He stated that four years ago there were reported thirteen schools, with 533 pupils. The number has since doubled, there being now twenty-nine schools with thirty-four teachers and 905 pupils. There has been an increase in the past year of four schools and 101 pupils. Two hundred and ninety of the pupils are the children of Roman Catholic parents, the great majority of the others being from the homes of recent converts. Four of the schools are wholly supported by the people of the district. The Board

has recently been compelled for the present to decline applications from four other districts desiring teachers, because of its inability to meet the necessary expenditure connected therewith. Last year the sum of \$3,262 was expended in the maintenance of the mission schools, exclusive of those at Pointe-aux-Trembles. Of that institution he said the buildings have been filled to their utmost capacity, the pupils numbering 120, as compared with ninety four the preceding Session. The policy of the Board has been to induce the most promising of the pupils to continue their attendance for a number of sessions in succession, with a view to their being qualified to fill higher positions, and thus to further the work of French Evangelization. This policy is now bearing fruit. In no previous years were so many former pupils in attendance, and the schools were never, perhaps, in a more efficient and satisfactory condition than they are now. Fifty five of last session's pupils are members of the Church, twenty-eight of these having this year professed their faith in Christ for the first time. Of these twenty-eight twelve were Roman Catholics when they entered the schools. Fourteen of the senior pupils are this summer employed as colporteurs and mission teachers, and four, if not five, of them propose entering the Presbyterian College, Montreal, next fall, with a view to study for the ministry. Four of the students (one of whom took the gold medal) who graduated at the college this spring, and were licensed to preach the Gospel last month, were French-Canadians, who received their preparatory training at Pointe-aux-Trembles. A former pupil, now a missionary in Africa, recently wrote, asking admission to the schools for two of his converts, who desire to prepare themselves for Christian work. It is contemplated to enlarge the building at Pointe-aux-Trembles, as the accommodation has for years been entirely inadequate. An appeal is made for funds to provide for the erection of suitable additions, and also to provide for the establishment of a mission boarding school in the bounds of the Presbytery of Quebec. The finances are in a better condition than was recently the case. For the great increase and successful prosecution of work carried on by this well-equipped and admirably-managed agency, liberal contributions are urgently required.

Principal MacVicar proposed and Dr. Smith, in a few burning words, supported, that the report be received and adopted, and that the gratitude of the General Assembly to the Head of the Church be recorded for the continued success of the work under the care of the Board as to the enlargement of the schools at Pointe-aux-Trembles, and the establishment of a similar institution in the vicinity of Quebec, as soon as practicable, and cordially commend the mission, together with this special undertaking, to the liberal support of the Church. Rev. C. Doudiet, of Montreal, in a speech characterized by great force and clearness showed that the work had been steadily extending until its influence was felt in almost every part of the Province of Quebec. In the city of Montreal there were now eight French Protestant places of worship. He referred to the laxity and injustice of the marriage law where mixed marriages had come under recent judicial action. He combated the notion that the Church of Rome could rightly be regarded as a Church of Christ, and concluded by giving a number of encouraging instances as the result of French Evangelization. The next speaker in support of the motion was the Rev. J. Carmichael, who made an eloquent appeal on behalf of the emancipation of the people from the intellectual and spiritual thraldom in which Rome holds her followers. The veteran pastor from St. Annes, Kankakee, the widely-known Father Chiniquy, with characteristic fire and energy recounted the story of his conversion from Popery. In a recent series of visits he had made between the shores of Lake Huron and the Atlantic he found that there was a spirit of growing inquiry, and that French converts from the Church of Rome were to be found. The same could be said of the region lying between New York and San Francisco. Quoting from St. Thomas Aquinas and adducing several examples he maintained that, according to Calvin, Luther and Knox, the Church of Rome was an idolatrous Church, and concluded by volunteering to subscribe \$50 to the funds of the Board and hoped that 200 others would do likewise.

Mr. L. W. Johnson moved, seconded by Dr. MacVicar, that the General Assembly recommend to the Board of French Evangelization that they arrange to send the Rev. C. A. Doudiet to visit as many of the congregations of the Church as possible in the interests of their work. Carried unanimously.

The Rev. R. H. Warden moved a special vote of thanks to Father Chiniquy for his able and instructive address.

COLLEGE REPORTS.

The cause of higher education had its field day on Saturday morning. The college belt extends from Halifax to Winnipeg. The interests of Pine Hill were presented by Professor Pollok, and an account of the growing prosperity and good work accomplished by that historic institution, which has trained a large

number of good men who can give a good account of themselves wherever found. Plucky little Morrin came next, and Rev. A. T. Love, of Quebec, gracefully set forth the claims of the Presbyterian Pharos in the Ancient Capital. The great and growing college in Montreal, whose tide of prosperity is steadily rising, had a most fitting exponent in Professor Scrimger. Queen's College and University and Principal Grant are indissolubly linked in history. The versatile and indefatigable Principal was able to speak of past successes, present progress and future hopes. Grand old Knox came next, and Principal Caven, in presenting the report, was able to speak of continued advancement and encouraging prospects, and that subscriptions to the Endowment Fund were now nearly approaching \$20,000. Like the Province in which it is situated, Manitoba College is young, vigorous and progressive. It must have been pleasing to Principal King, as it certainly was to the Assembly, to hear that the youngest of the colleges had been enabled to do so much excellent work, and that its prospects were brightening. The Province has a great future before it, and the college will grow up with the country. There was a fine exhibition of educational reciprocity in moving and seconding the adoption of the reports of the respective institutions. Principal Grant and Dr. J. K. Smith's motion disposed of Halifax College; Rev. M. W. McLean and Peter Wright attended to Morrin; Rev. J. B. Muir, Huntingdon, seconded Mr. Love's motion; while Principal Caven and Dr. Thompson, Sarnia, did the honours for Queen's. Principal MacVicar paid his respects to his alma mater by seconding the adoption of Knox College report. Revs. R. H. Warden and T. Sedgewick concluded this part of the programme by speaking kindly and cheering words of Manitoba College. Mr. Justice Taylor called attention to an incompleteness in the arrangements for carrying out the provisions of the statute in reference to the establishment of a department of theology, and the conferring of degrees therein, also to the want of regulations respecting the teaching of theology. He then moved, seconded by Principal Caven, to the following effect: That Mr. Justice Taylor, Revs. Principal King, D. M. Gordon and C. B. Pitblado, and Mr. W. B. McMurrich, be a committee to prepare a resolution or by-law making provision for the education of students in theology in connection with the College of Manitoba, in accordance with the requirement of section 12 of the Act incorporating the college, and submit the same to the Assembly.

VISIT TO KILDONAN.

Among the many entertainments arranged by the good people of Winnipeg and neighbourhood for the members of the General Assembly, not the least pleasant, and certainly one of the most interesting, was the sail down the Red River to Kildonan, the pioneer Presbyterian settlement in the Canadian North-West. The afternoon was delightful, and in due time the historic spot was reached, where abundant preparations had been made to extend a cordial welcome to the large numbers who joined the excursion. In the old-time church, crowded to its utmost capacity, the services were commenced by the Moderator of the Session, who conducted in a strikingly appropriate manner the opening devotional exercises. The Rev. Dr. Cochrane led in prayer, after which the Moderator of the Assembly delivered an address unique in its felicity, uniting pathos, power and a sunny but subdued humour. He recounted some of the salient points in the history of the settlement, illustrating the tenacity of the Selkirk settlers to the simplicity of worship practised by their forefathers, and paid a glowing and sympathetic tribute to the memory of their first minister, Rev. John Black, D.D. Professor McLaren, an intimate friend and fellow-student of John Black, delineated the many admirable qualities, intellectual and spiritual, with which he was gifted, and the widespread influence he was enabled to exert by his ministry throughout the North-West. Professor Bryce, owing to the lateness of the hour, was unable to give in detail the interesting historical sketch he had prepared. The benediction was pronounced by Principal King. In a pleasantly-situated grove overlooking the river long tables groaned with the delicacies the ladies had prepared for the refreshment of the pilgrims. The city was safely reached, and every one was delighted with the entire proceedings of the afternoon, which will afford pleasant memories to all who were privileged to participate in the interesting and varied services of the day.

MANITOBA COLLEGE CONVERSAZIONE.

A great many members and their friends found their way on Saturday evening to the conspicuous building in which an ever increasing number of ingenious Manitoba youths seek the instruction that fits them for their life work. The common hall was filled to its utmost, large groups roamed leisurely over the grounds, and many coteries were congregated in most available places. Justice Taylor presided. The faculty were there to welcome their far-travelled guests. Musical talent of a high order was enlisted to contribute to the enjoyment of the visitors, and there was likewise a profusion of good things provided for their entertain-

ment. Brief addresses were delivered in the course of the evening by the Moderator of the Assembly, Revs. J. K. Smith, D.D., N. MacNish, LL.D., and other prominent and scholarly ministers. Dr. Burns, at the suggestion of an Eastern member, with the happy audacity of which but few are possessed, started a subscription for the removal of an obligation which soon falls due. In the course of a short time several of the brethren from the East voluntarily subscribed handsomely. That evening the debt was lightened by about \$1,100, and it is probable that before the Assembly is over a large addition will be made to the fund for the removal of debt on Manitoba College.

SABBATH SERVICES.

Most of the Winnipeg pulpits, as well as a number outside the city, were occupied on Sabbath by Assembly delegates. The Assembly preachers were in the morning Rev. P. McF. McLeod, of Central Church, Toronto, who delivered a suitable discourse to a good sized audience from Deut. xxii. 9-11; and in the evening the Rev. A. Mowat, of Fredericton, N.B., preached a thoughtful and suggestive discourse on "Life's Incompleteness," founded on Hebrews xi. 40. The pulpit in Selkirk Hall, where a large congregation worships regularly under the ministry of the Rev. C. B. Pitblado, was occupied in the morning by Rev. John Stewart, of Free Dennistoun Church, Glasgow, delegate from the Free Church of Scotland. The service was begun calmly and conducted reverently, but the average hearer would hardly anticipate the reserve power that would in due time make itself felt. Mr. Stewart took for his text Rev. ii. 4, 5. It was a massive discourse; rich and evangelical truth ran through it all, having all the fire but none of the weakness which some are pleased to think inseparable from what is styled evangelical preaching. Mr. Stewart's discourse from beginning to close was listened to with pleasure and profit by a congregation that filled the large hall. In the afternoon a large Sabbath school gathering was held in the same building, when Rev. Mr. Fleck and other ministers addressed the scholars. The afternoon service at Knox Church was conducted by Rev. Daniel Gordon, of Harrington, who preached an eloquent sermon in Gaelic to his fellow-countrymen. Principal MacVicar preached a masterly discourse in Selkirk Hall in the evening.

In the historic church of Kildonan services were conducted in the morning by Principal Grant, and in the afternoon by the Moderator, Dr. Burns. The descendants of the early settlers have lost none of the old time relish for the preaching of the Gospel, and certainly they are good and appreciative listeners. In Grace Church (Methodist), Rev. T. Cummings and Professor McLaren were the preachers. Professors Gregg and Scribner preached to the Congregationalists; while the Baptists enjoyed the ministrations of Rev. Messrs. Herdman and Robbins. Young Men's Christian Association meetings were addressed by Rev. Dr. Smith and others, and several members spoke at large temperance gatherings.

On the 13th inst. the morning session was occupied with the consideration of the beneficiary Schemes of the Church. These, unfortunately, do not awaken the interest and enthusiasm that some of the other Schemes evoke. It is to be regretted that the commonplace virtue of aiding the weak, the distressed and the dependent among the inmates of the manse is not much more vigorous than it is. Before these matters were taken up, however, the application of the *alumni* of Knox College, presented by Rev. R. D. Fraser, for representation on the senate, was cordially granted.

WIDOWS AND ORPHANS.

The report of the Ministers' Widows' and Orphans' Fund for the Maritime Provinces was first taken up. During the past year the receipts were \$4,880.95, and the expenditure \$3,422.03, leaving a balance of \$1,458.03 to the capital fund, which now amounts to \$69,565.35, which, with cash on hand, \$585.35, and arrears due by ministers, \$239, makes the total assets \$70,289.70. The whole amount paid to widows and orphans since the formation of the fund has been \$25,195.66. The present list of annuitants is nineteen. Rev. T. Sedgewick moved, seconded by Rev. E. Scott, the adoption of the report. The report of the Widows' and Orphans' Fund in connection with the Church of Scotland was then considered. It is in a most satisfactory condition. On motion of Rev. J. B. Muir, seconded by Rev. Mr. Carmichael, the report was adopted. The report of the Widows' and Orphans' Fund of the Western Section came next. The receipts were \$29,850.51, and the balance left on hand \$4,668.86. The condition of the fund is as follows: Debentures, par value, \$55,462.10; mortgages, \$52,565; and cash, \$4,668.86; total, 112,695.96. There was an increase in all the sources of income for the year. The committee regretted to record the death of Mr. Jas. Osborne and Mr. Donald McLellan, of Hamilton, who had died during the year. Dr. Reid moved, and Dr. Cochrane seconded the adoption of the report.

AGED AND INFIRM MINISTERS' FUND.

The report of the Committee on Aged and Infirm Ministers for the Eastern Section was read by Rev. E. Scott. The receipts were \$3,120.98, and the expenditure \$1,978.62, leaving a balance on hand of \$1,142.36. The report contained the regulations for the management of the Aged and Infirm Ministers' Fund, unanimously adopted by the Eastern Section of the Church.

The principal rules were that settled pastors, foreign missionaries, professors in colleges and church agents shall pay into the fund an annual rate of \$5. A minister who resigns his charge and joins another church forfeits all claim to the privileges of the fund. He shall receive back, however, upon application to the committee, half the amount of the personal rates which he paid into the fund. Should he desire to retain his connection with the fund, the Assembly may allow him, to do so on condition that he pay an annual rate of \$15, the annuity to be given him, on his becoming aged and infirm, to be in proportion to the length of his services in the Church. When a minister is allowed by the General Assembly to retire after ten years' service in this Church, he shall receive an annuity of \$150 a year, with \$5 additional for every year's service beyond ten years, up to forty years' service, if the state of the fund permit.

Rev. Dr. Middlemiss read the report of the committee for the Western Section. During the year fifty-three annuitants received from the fund an amount aggregating \$10,230. Two of these have died, and one has resumed the ministry; the present number of beneficiaries, therefore, is fifty. The income for the year was \$11,569.64, and a balance was left on hand of \$846.54. Dr. Middlemiss said the receipts were a little in advance of last year, and considerably more than for 1885, but they were yet far from satisfactory. He especially regretted the attitude assumed by a certain section of the Church, and even by some Presbyteries, toward this Scheme. Principal King paid a high tribute to Dr. Middlemiss efforts on behalf of this fund, and said that if any members of the Church made the circumstances of certain ministers who had laboured thirty, forty and fifty years, a reason for not contributing to this fund, the Church should meet it with indignation. The reports were remitted to a committee for consideration. Overtures were read from the Synod of Hamilton and London, and the Presbyteries of Brockville and Kingston, asking for the appointment of agents to canvass for this fund. The overtures were supported in brief speeches by Dr. Thompson, Rev. John Gray and Mr. James A. Young. The overtures were referred to the committee.

In the afternoon of Monday the Assembly was in a particularly industrious mood. Much business was transacted in a prompt and satisfactory manner. An overture presented by the Presbytery of Kingston created a little lively but good-humoured discussion. Its design was to bring before the Assembly for its sanction the queries issued to Presbyteries and Sessions by standing committees. Principal Grant, Rev. M. W. McLean, Dr. Reid, Professor McLaren and Dr. Smith took part in the discussion. The overture was received, and the Assembly instructed its various committees to draw up questions on their respective subjects to be submitted to the next Assembly for its consideration.

THE NEXT MEETING.

Quite a little discussion arose on proposals for the place of holding the next meeting. Principal Grant proposed Halifax, as it had been understood that two years ago Halifax was appointed, but the appointment had been fallen from two years successively. Toronto was proposed by Professor Gregg, and Kingston by Rev. D. M. Gordon. Truro, N. S., and Quebec were named by others. Rev. D. Gordon, Harrington, spoke as to the inadvisability of holding the meetings of Assembly in places so remote from convenient centres, thus increasing the expenses of commissioners, and thereby arousing a feeling of discontent among the people. After considerable discussion, seeing that, as Principal Caven expressed it, there was a sense of honour and justice in going next year to the Maritime Provinces, this feeling largely predominated, and St. Matthew's Church, Halifax, was selected by a substantial vote as the place where the Assembly of 1888 will meet, on the second Wednesday of June, at half-past seven o'clock.

HOME MISSION REPORT.

Rev. Dr. Cochrane presented the Home Mission Report for the Western Section, which comprises the Provinces of Quebec, Ontario, Manitoba, the North-West Territories and British Columbia. The sub-committee on Augmentation reports itself as but fairly satisfied with the results of the past year's work. The number of the congregations on the list has been reduced from 159 to 142. The computation for future needs is that if the grants are to be continued on the present basis about \$30,000 annually will be required. In presenting the report the Rev. Dr. Cochrane referred to the past changes and progress that had taken place in the Province of Manitoba since his first

visit in 1873, and the marvellous extension of Home Mission work. The report now presented was encouraging as regards work done, much greater than ever before in the history of the Church. It was not encouraging as regards the contributions for this, one of the most important, if not the most important of all the Schemes of the Church. Instead of larger givings as larger demands were made, congregational collections for the fund were decreasing. A perusal of the report showed that during the past year many new mission fields had been occupied, more especially in the North-West and British Columbia, and that several new congregations had been put upon the augmented list. The statistics showed that there were under the care of the committee 714 mission stations, 166 augmented congregations and 189 ordained missionaries and catechists. In British Columbia the work was exceedingly encouraging. The Columbia Presbytery, erected last year, now consists of eleven members. Three of the congregations, Victoria, New Westminster and Vancouver, are now self-sustaining. In closing his address he made reference to the exceedingly critical condition of both the Home Mission and Augmentation Funds. The sum of \$47,000 had been expended on missions during the year, of which the Presbyteries had contributed only \$25,000. The sum of \$29,000 had been given to augmented congregations, of which the Presbyteries gave only \$23,000. The Reserve Funds were now nearly exhausted. Assuming that the same rate of giving was to continue during the year and the grants promised paid, there would be an indebtedness of \$20,000. He said: "You cannot impoverish the Home Mission Funds without eventually affecting the Colleges and Foreign and French Evangelization work. Is the Assembly, is the Church at large, prepared for this? I cannot imagine the Presbyterian Church in Canada going back on its past record. With serious cause for alarm, there is no cause for despair. The very fact that this year the committee has expended some \$83,000 for Missions and Augmentation (and if we add the Eastern Section, a total of nearly \$100,000) is cheering to every well-wisher of our Zion, and gives me hope that when once thoroughly alive to the momentous interests involved in the vigorous prosecution of Home Mission work, our people will cheerfully give in proportion to their ability." Dr. Cochrane concluded by moving the reception of the report. Further discussion was deferred till morning.

DEPUTY FROM THE FREE CHURCH, SCOTLAND.

The Rev. John Stewart, of Glasgow, deputy from the Free Church to the General Assembly, having been introduced by the Moderator, said:

Mr. Moderator, Fathers and Brethren.—It is impossible to listen to such a report as the one presented by Dr. Cochrane without thanking God, alike for the facts contained in it and the masterly and lucid manner in which these facts have been laid before you. Among God's gifts to any Church, not the least is that of a Convener who becomes so absorbed in his Scheme as to throw himself on it with that sort of devotedness which the French call "abandon," and the Germans "sturm," who unites in himself the skill of the financier, the enthusiasm of the missionary, the wisdom of the diplomat and the eloquence of the orator. It was my privilege, over thirty-five years ago, to hear many speeches of Dr. Cochrane, and I see that the child is the father of the man. I am commissioned by the Free Church of Scotland to congratulate you as a Church. Last year our General Assembly was solemnized, when your deputy stated that you had 873 charges and 900 stations in Canada; that your contributions for the Schemes of the Church amounted to £47,750 sterling, being one-seventh part of your whole revenue, and that your members contributed on an average £2 10s. 3d. each. These figures are so wholly satisfactory that I do not wonder that the Free Church instructed me to congratulate you. I congratulate you on your 676,165 members, as given in at the last census, and on the extent of the Dominion—so large that out of it forty Great Britains or seventeen German Empires might be cut. I rejoice to find in this far North-West that Presbyterianism has taken such a firm hold of it, for Presbyterianism has all the order of Episcopacy and all the fervour of Methodism. Now is the time to lay the foundations of the religion of the land. So impressed am I by the immediate need of men and money for Manitoba and the North-West that if I could I would gladly on my return send round the fiery cross to gather the Free Church of Scotland round the standard of Canada, and, like the weird old priest of Roderick Dhu, say:

When fits the Alpine cross from man to man,
Vich Alpine summons to his clan,
Burst be the ear that fails to heed,
Falsied the foot that shuns speed;
And be the grace to him denied,
Bought by this sign for all beside.

Visions of Canada's future rise before my imagination and struggle in vain for utterance. There may be other lands whose climate is less excessive and more equable. There may be other lands where birds are of brighter plumage and flowers of fairer hue,

where philosophy has a wider sweep and science a loftier throne, and poetry more commanding names. There may be other lands, like the Old Country, where runs rise in every strath and glen and valley around which weird legends, stories of romance, cluster. There may be other lands where ancestry runs deeper down under ground and further back, but for the future few have brighter prospects. And finally, I am glad to know that you are all as ready to sing of the Greater Britain as we are of the Lesser Britain: "With all thy faults I love my country still, and while yet a nook of British mind and manners may be found shall be constrained to love thee."

The Moderator returned to Mr. Stewart the thanks of the Assembly for his eloquent address, and charged him to convey to the Free Church of Scotland the greetings of the Canadian Church, and their gratitude for the evidences given from year to year of their interest in the mission work of Manitoba and the North-West.

THE HOME MISSION REPORT.

Tuesday morning, the report of the Home Mission Committee was taken up for discussion. Dr. King and Rev. James Robertson gave interesting details respecting the work in Manitoba and the North-West. Mr. Herdman, Calgary, spoke of the discouragements and encouragements connected with the work. There was much immorality, which had an injurious effect on all Christian labour. Professor Bryce repudiated the idea that immorality was a prevailing characteristic of North-Western life, and paid a high tribute as to the character of the people settled in the North-West. Mr. McKillop opposed retrenchment. Dr. Cochrane suggested that there should be Women's Home Mission Societies. Mr. James O. Fraser gave an account of the state of the country and the difficulties to be encountered. Rev. Donald Fraser, of Victoria, gave a graphic description of the condition of the people in British Columbia. He spoke in high terms of the labours of Rev. Robert Jamieson, pioneer missionary in the most western province of the country, and also made a touching reference to the brief pastorate of the late Rev. J. S. M. Kay. Mr. McKellar spoke at some length, recommending the abolition of the Manitoba Synodical Committee. Rev. J. Douglas considered that the continuance of the Committee was for the present necessary. Mr. D. Sumner explained the action of the Brandon Presbytery and the Manitoba Synod concerning the Synodical Committee. Mr. Hodnett and Mr. Gray continued the discussion. Dr. McLaren took occasion to correct some misapprehensions as to the relative importance of Home and Foreign Mission work. Dr. MacVicar was of opinion that the Woman's Missionary Society has not done too much for Foreign Mission work, but they ought to do equally as much for Home Mission work. The report was adopted. Several members having recommended the formation of Women's Home Mission Societies, Dr. Reid was doubtful of the advisability of the formation of such societies at present. Rev. M. W. McLean suggested that the constitution of the Woman's Foreign Missionary Society be revised so as to allow such societies to contribute something to the Home Mission funds. Dr. Caven did not think it would be wise to urge this matter, and suggested that a committee be appointed to devise means for evoking the liberality of the Church. Too much money was spent on liquors and tobacco. Rev. L. M. Gordon suggested that the claims of Augmentation should be better regarded by ministers themselves, and thought that the Scheme should be specially commended to the liberality of the ministers. Rev. P. McF. McLeod considered that ministers gave liberally, and besides it was not merely a matter for ministers, but for congregations; he suggested the removal of disheartened and discouraged pastors that they might be settled elsewhere.

STATISTICS.

Rev. Dr. Torrance submitted the report of the Committee on Statistics.

The first part of the report dealt with the action of the committee in making the Presbyteries acquainted with the resolution passed by the last General Assembly to close the fiscal year with the calendar year. Considerable success attended this movement. It had been feared that this year's report of statistics would show a considerable falling off in the finances. But it had been an agreeable surprise on looking into the statistics that there had been an increase all over the line. There were thirty-nine Presbyteries last year and forty-two this year, making an increase of three. There were only three Presbyteries, according to reports already received, without mission stations. The number of vacancies reported amounted to ninety-four. There was plenty of room in the college for the training of students for practical work. Only forty-three congregations had not reported, which, though a smaller number than in any other year, was yet forty-three too many. In the majority of cases the non-reporting congregations were vacancies. There were 1,773 stations. The seating accommodation amounted to 410,975, or an increase of \$30,776 over last year, which was largely due to the erection of new churches

and halls. The number of families attending churches, as far as reported, were 76,226, an increase of 4,215 over last year. Of single persons attending churches an increase of 1,000 was reported over last year. Of the 76,000 families 57,441 contributed support to the ordinances. There was also a large increase in the number of communicants as well as of elders, office-bearers, etc. During the twelve years, ending 1887, the total amount received had been \$15,475,911, or an average of \$1,287,992 for each year. He recommended that the committee be instructed to alter the clause relating to the number of families contributing to Church ordinances. Second, that the Presbyteries be instructed to see that the congregations carry out the resolution of the Assembly of 1886 relative to closing of the fiscal years with the calendar year. Third, that the Presbyteries be instructed to take immediate steps for the payment of all arrears of stipends in their districts. A few other suggestions were also made. Dr. Thompson moved the adoption of the report, and that the thanks of the Assembly be tendered to the Convener for his painstaking labour and untiring devotion to this arduous part of the Church's work, and that the Assembly expresses its profound sense of satisfaction with this most admirable document. The resolution then expressed the hope that the recommendations set forth in the report will be faithfully carried out. He regretted the number of vacancies in the Church, and expressed the opinion that if congregations could not suit themselves the Presbytery should undertake to appoint ministers.

Rev. Dr. Gregg seconded the report, which was adopted.

Rev. Dr. Reid next presented the report of the Committee on Finance (Western Section). The receipts showed an increase over last year, and were as follows: Home Missions, 1884-85, \$31,660; 1885-86, \$32,276; 1886-87, \$32,337. For Augmentation, 1884-85, \$22,459; 1885-86, \$23,721; 1886-87, \$30,570. Colleges, 1884-85, \$8,495; 1885-86, \$8,504; 1886-87, \$5,851. Foreign Missions, 1884-85, \$38,773; 1885-86, \$38,881; 1886-87, \$49,817. Widows' Fund, 1884-85, \$4,685; 1885-86, \$4,065; and 1886-87, \$4,863. Ministers Rates, 1884-85, \$1,694; 1885-86, \$2,241; 1886-87, \$2,304. Fund for Aged and Infirm Ministers, 1884-85, \$5,658; 1885-86, \$10,026; and 1886-87, \$7,630. Ministers Rates, 1884-85, \$2,292; 1885-86, \$1,087; and 1886-87, \$910. French Evangelization (Toronto), 1884-85, \$6,347; 1885-86, \$7,138; 1886-87, \$8,839. Manitoba College, 1884-85, \$1,320; 1885-86, \$3,000; and 1886-87, \$3,372. Assembly Fund, 1884-85, \$3,196; 1885-86, \$3,237; and 1886-87, \$3,306. Dr. Cochrane moved the reception and adoption of the report, which was carried.

THANKS TO DR. REID.

Mr. J. K. Macdonald, coming forward, said he had a motion to set forth which he was sure would meet with the hearty appreciation of all present, and he only regretted more of the delegates were not present to give still louder emphasis to its adoption. He then moved that the Assembly avail itself of the opportunity now presented to express its deep sense of the value of the services rendered to the Church by Rev. William Reid, D.D., in his position as agent. The Assembly recognizes in the devoted, faithful and untiring services rendered for the long period of thirty-four years, and in the uniform correctness which has marked his keeping of the numerous accounts of the Church, a high measure of ability and a degree of service which have been but inadequately acknowledged by the salary attached to the office. The Assembly now tenders to the Rev. Dr. Reid its very heartfelt and sincere thanks, and expresses the prayerful hope that it may please the Almighty Father to spare him for many years of continued usefulness. Rev. Dr. Caven seconded the motion, and highly eulogized the long and faithful services of the venerable Clerk of the Assembly. Rev. Mr. Wallace, Rev. Dr. Fraser and Mr. Warden expressed their very high appreciation of Dr. Reid's service. The motion was carried by a standing vote. Rev. Dr. Reid, in the course of a few appropriate remarks, expressed himself deeply affected at the motion. He felt a little humiliated too, for he sought not publicity, but to be allowed to pursue his own course quietly. He then briefly reviewed the past, dwelling with much satisfaction on the fact that his relations with the brethren had been always of the most agreeable and harmonious nature.

FOREIGN MISSIONS.

Rev. Dr. Wardrope, in brief but appropriate remarks, presented the report of the Board of Foreign Missions. He spoke of the relative importance of Home and Foreign Mission work, showing that there was no rivalry between the respective Schemes, and that both had urgent claims on the Church. Dr. Archibald, of St. Thomas, moved that the report be received, and the General Assembly record with great joy to God their sense of the indications in the Church of the growing interest in the evangelization of the heathen, their high appreciation of the successful efforts made by the Woman's Foreign Missionary Society to develop this interest and raise funds for the prosecution of the work, and their satisfaction with the

manner in which the work generally has been prosecuted during the year; and they also tender their cordial thanks to the committee, and especially to the Convener. As had been said, the work of the Church was such that they had been in the habit of dividing it up into two parts—Home Missions and Foreign Missions—for convenience sake. He rather favoured three divisions, viz., what we do for ourselves as congregations, what we do for our country, and thirdly, what we do for foreign missions. He then reviewed the work of the different Foreign Mission stations of the Church. In three years they had gone behind over \$20,000. They had gone through their reserve funds and gone into debt. Evidently the Church is failing to meet its obligations. It was time, he thought, that the Church was converted as to its pockets. Newfoundland had given on an average per communicant \$2.85; Toronto came second, with \$2.58; Montreal third, with \$2.30; and Winnipeg fourth, with \$2.17; and these were the only four churches that had given the minimum amount. The Assembly were peculiarly pleased to know that Winnipeg stood fourth among the first congregations in this respect. Nineteen Presbyteries had given \$1.35 on an average; eighteen less than \$1, average of seventy cents, only one-third of what they were asked for. It averaged fifty-one cents each per year all over the Dominion, less than one cent a week for each communicant to convert the millions of heathens. He thought this was a lamentable state of affairs and thought something should be done in the matter at once. Ministers should not only bring it before their congregations, but should practise what they preach. There were ministers who gave out of all proportion to their ability, and he could name many who act the part of self-denial, and others who ought to be ashamed of the smallness of their contributions. Rev. Mr. Mowat briefly seconded the motion. The Church had a Foreign Mission almost before she had a Home Mission, and in the years gone by, missionaries had gone forth to those foreign lands, and set up the cross of Christ, and it was not the part of Britons, nor was it the part of Presbyterians, to beat a retreat from these stations so grandly won. There was a magnificent legacy then to be won, but the Church was creeping, and should be awakened to the importance of this work, for where there was such work to be done there should be the means forthcoming for the carrying of it on, and he believed there would be such if the matter were brought more prominently before the different congregations. Mr. J. K. Macdonald also supported the resolution. He thought the real trouble was that the Churches were straitened in themselves, and he thought the people should be ashamed of the paltry sums they gave towards a great work. There was needed more than a missionary sermon from the ministers from time to time, and there was also a consecration required of the laity. They should consecrate what God bestows on them, and give far more than had been given in the past. Ministers and laymen should work together more for the common cause of the common Master. In concluding he paid a high tribute to the Woman's Foreign Missionary Society, and particularly the President, and expressed the hope that they would go on in their good work, and that God would bless them in it.

The meeting was then addressed by Revs. George Flett, missionary at Fort Pelly, John McKay, of Mistawasis Reserve, and Mr. Hugh McKay, of Round Lake. The addresses throughout were earnest and impressive, and all who heard them will doubtless be more devoted to the great cause of Foreign Missions
(To be concluded.)

IN Victoria, Australia, the Presbyterian college buildings, costing some £40,000 sterling, have recently been opened. These buildings are the gifts of Hon. Francis Ormond and Mr. Wyselaskie. The latter gave £20,000 for endowing a chair.

THE people of Switzerland have decided by a popular vote that the right of manufacturing and selling intoxicating liquors shall be exclusively vested in the Government of the country, hoping thereby to limit the use of these liquors as a beverage. This is one way of getting at it.

ARCHBISHOP CORRIGAN, of New York, lives in a princely marble palace, which is equipped and maintained for him free of cost. From cathedral funds he receives a salary of \$5,000; from each Church in the diocese a "cathedral tax" of \$200 a year, amounting to \$15,000 per annum. He receives \$1 for every interment in Calvary Cemetery, estimated at \$4,000 per annum, and, in addition to this, fees and gifts of the wealthy, say \$20,000.

GERMANY has recently taken possession of the Cameroons district, in West Africa, and besides a few German missionaries to take the place of the retiring English Baptist missionaries are the following imports from Germany: 1,524,028 litres of rum, 37,800 bottles of gin, 1,588 old muskets, and 1,000 cartridges and 56,039 kilogrammes of tobacco. "These returns are characteristic of the manner in which 'civilization' is introduced from Germany," says the *Germania*.

CANADA AT THE COLONIAL.

The following extract from Sir Charles Tupper's official report will doubtless prove of interest to many readers of THE WEEK :

To the Honourable John Carling, Minister of Agriculture :

Sir,—I have the honour to submit to you my report upon the part taken by the Dominion of Canada in the Exhibition of the Colonies and India of 1886.

Among the many exhibits which distinguish Canada among the colonies, none did so in a more marked degree than those of musical instruments, in which she might be said to stand quite alone, the exhibits from other colonies being limited to a very few.

The exhibit of pianos was most important. That of Messrs. Mason & Risch, of Toronto, comprised nine instruments of different styles, including the "Princess Model," with its case of Canadian cherry, finished in olive-green and gold. This beautiful instrument was selected for Her Majesty the Queen, and now fills a place of honour in Windsor Castle. All these instruments received the highest praise from competent critics. Dr. W. C. Seleo, Organist in Ordinary to Her Majesty at Hampton Court Palace, admired them in every respect, but chiefly for their perfect damping power, which he had met with in no other instruments. Mr. C. S. Jekyll, Organist of Her Majesty's Chapels Royal, also paid a high tribute to the Pianos of this exhibit, classing them among the finest instruments in the world. But, far above the testimony of even these authorities, we must place that of a Master lately passed away, with whose name anything once associated will not be forgotten. The handsome canopy of Messrs. Mason & Risch, contained an attraction which stood quite alone in the whole exhibition, and drew to the spot all those whom Music could touch and whom Art could delight. This was a life-size portrait of the late Abbe Franz Liszt, painted by Baron Joukovsky at the Master's request, especially for presentation to Messrs. Mason & Risch, in acknowledgment of the excellence of a piano-forte sent to him at Weimar by those gentlemen. The portrait was accompanied by a most flattering autograph letter, which I have seen, and which I introduce here :

(Translation.)

VERY HONOURED GENTLEMEN,—The Mason & Risch Grand Piano you forwarded to me is excellent, magnificent, unequalled (*ist vortrefflich, praechtig, musterhaft*). Artists, judges and the public will certainly be of the same opinion.

With my sincerest regards I desire to send you my portrait. It has been painted for you by Baron Joukovsky, son of the renowned Russian author, and personal friend and instructor of the Emperor Alexander II.

But now this Liszt portrait has turned out to be so remarkably successful, that people here wished to have a second similar one from Joukovsky for the Museum. The painter kindly complied with the request, by which a delay of two or three months is necessitated in my forwarding the first portrait to Toronto.

Baron Joukovsky made the original sketches for the "Paraisal" scenes at Bayreuth, which were so successfully carried out.

Excuse, very honoured gentlemen, the delay, and accept the assurance of my highest regard.

10th November, 1882, Weimar.

F. LISZT.

Messrs. Mason & Risch did not exhibit with a view to doing business in Europe, but several gentlemen who did so succeeded in introducing their instrument at good prices, and established agencies in London.

I regard our fine display of musical instruments as being of very great value. As I have already said, Canada is the only colony exhibiting them to any extent worthy of notice, and they therefore afford very conspicuous evidence of our advanced position. Their high qualities—a valuable proof that Canada can already afford to devote much thought and ingenuity to matters concerned with æsthetic culture and social refinement. The extent of the business already done in them proves that they afford a field for the employment of skilled labour of a very high class. I would therefore remark especially upon the value of these exhibits, in distinction from those of staples in which Canada's standing is so well known, and in which her pre-eminence might naturally be looked for. That Canadian manufacturers of musical instruments should compel such high praise from the highest authorities, and should introduce their instruments into countries which have for ages been the sources of music to the rest of the world, is a triumph of which she may well be proud.

I have the honour to be, Sir,

Your obedient servant,

CHARLES TUPPER,

Executive Commissioner of Canada.

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ASSESSMENT SYSTEM.

"The Canadian Mutual Aid Association."

Over \$70,000 Paid to Beneficiaries in 1886.

For particulars address W. P. PAGE, Secretary, TORONTO. Agents wanted, good pay. Ministers, Teachers and Professional Men can work this successfully.

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Full Government Deposit for Security of Policy-Holders.

During the year 1,255 applications for \$721,450 were received upon which were issued 1,250 policies for \$2,520,350, and seven policies for \$10,350, which had lapsed for non-payment of premium, were revived. This is a volume of new business amounting to nearly \$60,000 over that of any former year, and sixty per cent. in excess of that done by any other Canadian company in the same period of its history.

ABSTRACT OF REVENUE ACCOUNT AND BALANCE SHEET

Income for the year 1886	\$104,240 30
Expenditure in paying to policy holders of \$37,061,660	107,748 01
Assets (including uncalled Guarantee Fund)	607,161 00
Liabilities to policy-holders	313,635 00
Surplus for security of policy-holders	333,460 00

THE SEMI-TONTINE RETURN PREMIUM PLAN

Provides that should death occur prior to the expiration of the Tontine period, the whole of the premiums that may have been paid will be payable with, and in addition to, the face of the policy thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

THE COMMERCIAL PLAN.

The large number of business and professional men who have taken out large policies on the Company's Commercial Plan show the demand for reliable life insurance relieved of much of the investment elements which constitute the only payments of the ordinary plans, is not confined to men of small incomes, but exists among all classes of our people.

Agents wanted in all unrepresented districts. For further information apply to

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1857.

1887.

HER MAJESTY'S JUBILEE.

The Publisher, at an immense expense, has succeeded in producing a

Fac-Simile Copy of the Coronation

Number of "The Sun" Newspaper

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

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

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

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

C. Blackett Robinson, - Publisher.
5 JORDAN ST., TORONTO, CANADA.

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AT 5 JORDAN STREET, - TORONTO.
TERMS: \$2 per annum, in advance

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TORONTO, WEDNESDAY, JUNE 22, 1887.

A MEETING of the Supreme Court of any Church—that is any Church whose Supreme Court has brains—generally puts some nuggets of wit and wisdom into circulation. Our friends across the line always furnish their full share of the nuggets and perhaps a trifle more. Here is a gem from one of the Home Mission speeches:

The rains having descended and the floods having come in a certain part of Colorado, a poor fellow crept into a hollow to escape the wet. The tree began swelling. The man could not get out. He pushed and struggled. At last he despaired and prepared for death. He reviewed his sins. He remembered then among other things that he had refused his wife missionary money. The more he thought about it the smaller he felt; the smaller he felt the smaller he began to grow—or shrink—till finally he became so small that he was able to crawl out of the hole. He never regained his size. And no man who presents the closed palm when the missionary plate comes around ever regains his former proportions.

Good! A man who always presents his "closed palm," finally becomes so small that he can creep out at any hole. It might improve the foregoing a little without interfering with the moral to say that the man with the "closed palm" crept out through a worm hole.

THERE is just one serious obstacle which prevents the union of the Northern and Southern Churches. The Standards declare that "Synods and councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth." Both Churches subscribe to this principle, but the old difficulty of applying the principle causes the trouble. During the war the Northern Church gave many semi-political deliverances. The fact is every Presbyterian Supreme Court takes considerable liberty with the Standards in this matter. Whether they act wisely in so doing is another question. The deliverances of our own courts on the Scott Act go just about as far as any deliverances given by the Assembly of the Northern Church with the exception of the famous deliverance of 1861, on State rights. It is easy for outsiders to make suggestions, but it seems to us that the only way these Churches can unite in the present generation is to let the past go, unite on the Standards pure and simple, and then apply the principle in question to cases as they arise. Determining in advance exactly how any principle is to be applied to any possible case is always a difficult business. Settle the principle, and then use your grace and common sense in applying it as the cases arise.

THAT trenchant, racy and wide-awake writer in the *Interior*, who signs himself "Obadiah Oldschool" gives the following suggestive history of two ministers, probably two of "Obadiah's" classmates:

I have in my mind's eye two young men who left the seminary at the same time. They were not unequal in their gifts and culture. One determined to be a great preacher. His ultimate aim was to do good. But he thought it wise and right to secure popularity as a foundation on which to build usefulness. He was soon called to a large Church. He preaches there to crowded houses. He is one of our ablest defenders of the faith, and one of our most highly-honoured doctors of divinity. We all admire him and love him. But looking over the Minutes I see that he reports congregational expenses, \$24,000. Additions on profession, five. The other man started out to save souls, without any thought or care as to personal popularity. He is a home missionary in the far West. He reported last year congregational expenses, \$400. Added on examination, sixty. Who would not rather have this record in the great day than the other?

There is ample food for reflection in this little bit of Church history. The great day will no doubt make

many changes in the relative positions of ministers. Some unknown backwoods preacher who was little known among his fellow-men may stand nearer the throne when the Master comes than many whose names are often in the newspapers. The amount spent on stained-glass, cushioned seats and operatic music may not count for much in the final reckoning.

THE following well-wordsed, timely and much-needed resolution was presented to the General Assembly by Principal MacVicar, and adopted:

That the Assembly direct Presbyteries to adhere strictly to the provisions of the act of the General Assembly anent the reception of ministers from other Churches in dealing with all applicants, especially to avoid entering into engagements with such applicants, giving them ground for expectations that may be inconsistent with the fullest freedom on the part of the General Assembly in finally disposing of them; and further, that care be taken in every case to ascertain that the literary and theological training of the applicants is such as is required by the Church of our own

And further, if this "care be taken in every case" the list of applicants will dwindle until the duties of the Committee on the Reception of Ministers become very light. The learned Principal strikes the nail squarely on the head when he refers to the habit of making engagements with applicants before their cases are heard in the General Assembly. Too frequently the motive power in coming before the Assembly is the probability or possibility of a call to some particular congregation that the Presbytery or some member of it wants settled. With six theological halls, most of them crowded with students, why in the name of common sense should we take in ministers who cannot pass the primary examination of one of our colleges? The very climax of absurdity and of injustice to our own students is reached when we take in a man who has made a convenience of some other church to get into the Presbyterian pulpit.

REFERRING to the action of the Centennial Committee in proposing to endow the Aged and Infirm Ministers' Fund of the American Church to the extent of \$1,000,000, ex-Moderator Hays writes thus in an able review of the proceedings of the Omaha Assembly.

The General Assembly approve of the wish of that committee to concentrate its efforts on the raising of \$1,000,000 for the endowment of the Relief Fund. If the soldier deserves the consideration of the country he served, and for whose safety he risked his life, and the pension he receives is but the payment of a just debt, surely this work stands upon an equally honest platform in the presence of the Presbyterian Church. From no direction whatever has there been any antagonism manifested to this project. There was every assurance of the most hearty co-operation in every section of the Church. Already gifts are beginning to be reported. No better monument of thanksgiving could be made than the endowment of a fund for the support of thousands who have had the hard lots, and the obscure places, and the humble tasks in this hundred years of toil and triumph. No truer act of consecration for the future hundred years of work can be made than this act of assuring thousands who have to live on the small salaries, and do the hard and numble work, that they should be cared for when they are no longer able to do the work. Young men do not hesitate to accept the struggles necessary to enter the ministry, or the difficulties that belong to the work of the ministry. They accept these without hesitation. The only hesitation comes in regard to what shall become of them when they are discharged from the army militant, and enrolled in the "army waiting" for translation. If the coming year can lift the sentiment of the Church to the right level on this question, it will be a year of agitation well expended, and the future work of the Church will show large results growing out of unselfish labour.

When shall we in Canada have a "year of agitation" for the purpose of making provision for the "army waiting" for translation. An agitation of this kind would make more for righteousness than some of the agitations we had last year.

THE WINNIPEG ASSEMBLY.

HOWEVER Quixotic it may have seemed to some that the General Assembly of the Canadian Church should this year meet in Winnipeg, there are possibly very few who remain unconvinced that it was a proper thing to assemble in the Manitoban capital, where an enlightened and tolerant Presbyterianism has taken deep root, and where, to all appearance, it is destined to grow to goodly proportions, and, in fraternal relation with other religious communions, is likely to aid in moulding the character and shaping the destinies of the western half of the Dominion. In general wherever Presbyterians are found they make good

citizens, and there is no reason for apprehension that they will prove otherwise in the great North-West.

It is now obvious that when the General Assembly was invited to Winnipeg the pastors and people meant what they said. In former meetings, from London to Halifax, the Assembly has always received a cordial welcome, and where the resources at the disposal of Presbyterian residents were limited sister denominations have cheerfully co-operated, and whatever else may have been wanting it has never been possible to complain of the lack of hospitality. It would, however, be a difficult matter to surpass the Winnipeg welcome. Each seemed to vie with the other in their efforts to make the visitors from a distance thoroughly at home in the Prairie City. The Premier and other members of the Government showed the utmost cordiality. Lieutenant-Governor Aikens gave a reception at Government House, the municipal authorities provided a pleasant drive, a reception in the beautiful City Hall, recently completed, and the fire department gave an exhibition of the efficient equipment the city possesses for extinguishing fires. The ladies of the respective Churches were unwearied in their exertions to provide for the comfort of the delegates. The authorities of Manitoba College gave a brilliant conversazione, and the generous outflow of hospitality was restrained only by the limited time at the disposal of the commissioners for much else beyond the duties they were elected to discharge. The Canadian Pacific Railway officials made generous arrangements to enable delegates to see the North-West, and a large number were able to avail themselves of the opportunity to gaze on the broad Pacific. Lieutenant-Governor Dewdney extended an invitation to visit the Indian reserves within reach of Regina, and the necessary facilities for transport were provided. If the Assembly delegates do not return home with well-defined ideas of the vast Canadian heritage in the North-West, it will not be for want of the ample opportunities afforded.

The meeting at Hamilton a year ago was remarkable for the degree of harmony that characterized the proceedings. In no respect did the meeting at Winnipeg fall behind its predecessor. There was, it is true, an absence of questions calculated to excite strongly-marked divergences of opinion at both Assemblies, but there was no absence of individual conviction and its expression. This in no degree interfered with the unity of purpose and spirit that pervaded the Assembly. So fine and so becoming a spirit will doubtless animate succeeding Assemblies, and cause adventurous spirits to hesitate before they risk breaking the record. It is, however, neither expected nor desired that full and earnest consideration of questions because they are difficult will be avoided for the mere purpose of preventing the rise of a breeze.

While there was general unanimity that next meeting should be held in Nova Scotia, on account of a tacit understanding that the brethren by the sea were entitled to it, because of use and wont, and because of repeated disappointments, several speeches from regions far apart voiced what is a growing feeling that it would be better to reduce the number of delegates, and to confine the meetings to a more limited and central area. At all events, such questions are emerging and will doubtless, after careful consideration, in due time assume a practical shape. The committee appointed to mature a plan presented their report, and the Presbyteries will certainly give it the attention it deserves.

The work of the Assembly was accomplished with commendable despatch, and without undue haste. The members have a clear grasp of the fact that they meet for necessary business, for the advancement of the kingdom of Christ, not for irrelevant and lengthy speech-making. The audience is both generous and forbearing, but patience under the infliction of far-winged flights of oratory is clearly now a thing of the past. In justice to the late meeting it must be said that few, if any, attempted to transgress in this particular. The Moderator, as was anticipated, was a good mind reader of the court, and could always, with blended courtesy and firmness, prevent matters from dragging. There was not a solitary appeal from any of his decisions.

From the various interesting reports covering the work of the Church it is apparent the year has been one of encouraging progress. The Home Mission work has reached dimensions that urgently call for increased liberality. French Evangelization presented an excellent record. Foreign Missions have received a

a new impulse, The Colleges were able to make a more satisfactory showing than in previous years; but what some are disposed to regard as minor Schemes, such as the Aged and Infirm Ministers' Fund, Widows' and Orphans' Fund, etc., have not as yet received the liberal aid to which they are entitled. There have been large additions to the membership of the Church, and in not a few districts increased spiritual activity. It is hoped that the coming year may witness an increase in every good word and work, that spiritual life will be greatly quickened, and that increased resources will bring an added responsibility in relation to the great work for which the Church exists, the advancement of the kingdom of our Lord and Saviour Jesus Christ.

A PRESBYTERIAN PILGRIMAGE.

THE rapid and extensive progress of Presbyterianism in Manitoba and the North-West is encouraging and satisfactory. The Church, with praiseworthy provision, promptly took up the mission cause there, and has carried it on with unrelaxing perseverance. The planting of Presbyterianism in the North-West, however, dates back seventy years. It is significant that its origin is not due to the fostering care of either the British or Canadian Churches. In 1811 the Earl of Selkirk, a member of the Hudson's Bay Company, set out on an exploring tour, and so favourably was he impressed with the nature of the country around Fort Garry that he resolved to establish colonies along the Red River. Accordingly, next year a splendid class of settlers, about seventy in number, came from the parish of Kildonan, in Sutherlandshire, Scotland. One of the stipulations they made was that they should be accompanied or speedily followed by a minister of their own faith; so highly did the sterling and upright people value their spiritual well-being, and the simplicity of the service for which the Church of their fathers was distinguished. They went however alone, and for long years after the promise remained unfulfilled. Unlike too many others, they did not sink into a state of apathy or indifference in relation to what they rightly deemed the greatest of blessings, the public ministrations of religious ordinances in their midst. The flame of piety was kept alight by the observance of family worship and stated assemblies for prayer. During the years of their weary waiting, their spiritual wants were ministered to, for a time, by a pious layman, Mr. Sutherland.

The frequent petitions presented to those in authority, after Lord Selkirk's death, showed how strong was their purpose and how unchangeable their desire. How bitter must have been their feeling of disappointment and chagrin, when on one occasion, on receiving supplies, they found some butter wrapped in one of their earnest appeals for a Gospel minister. Once it seemed as if their long-cherished expectation was to be gratified by the appointment of Rev. Donald Sage, of Resolis, one of whose sons was for a time pastor of the congregation of Parkhill, in Ontario. Again they were disappointed; Mr. Sage declined the appointment, but the Selkirk settlers were not the kind of people to be turned from their purpose. Several English Church clergymen conducted services among them, and for these they were not ungrateful. But for people of their mould, even the mild ritual only possible in such a remote settlement had no charm, and one of these excellent men of the Anglican Church wrote thus concerning them:

I have preached to the Presbyterians these many years now. I have done everything in my power, in every possible way to gain them over to the simple and beautiful forms of our Church service, but all in vain. This people brought their religion to this country along with them, and are conscientiously wedded to the rites and discipline of the Presbyterian form of worship, and nothing will make them forsake the Church of their forefathers. Fourteen years' experience convinces me that any further attempt is utterly useless, utterly hopeless, for, not one of them, young or old, up to this hour, will use our prayer book. They are obstinate in the extreme. Yet, as soon as I was made aware that their obstinacy arose from conscientious motives, I did sympathize with them.

After long years of waiting and repeated disappointments, through the energetic efforts of Professor Burns, D.D., father of the Moderator of Assembly, a man eminently qualified for the work was secured in John Black, who, for a period of about thirty years, gave full proof of his ministry. His labours were abundant, untiring and conscientious, and his name is inseparably linked with the planting of Presbyterianism in the North-West, and his memory is revered by a grateful and affectionate people.

The welcome extended by the people of Kildonan to the members of the General Assembly was one of the pleasing episodes of a most enjoyable meeting. The descendants of the Selkirk settlers seem worthy of their heroic and devoted ancestry. The peaceful and prosperous parish, with its good old stone church, surmounted by a neat and proportionate spire, its surrounding churchyard where repose, in the hope of a blessed resurrection, the remains of not a few of those who braved the perils and privations of the wilderness, and where a fine granite monument marks the spot where all that is mortal of John Black; and where, not far off, the remains of a brother beloved, John Nisbet, the first missionary to the Indians of the North-West from the Canadian Church, lie interred.—the whole scene and surroundings remind one strongly of a quiet little bit of Scottish rural life. Certainly as the crowd, with whom mingled several who had crossed half a continent to be present, neared the church where the commemorative service was held, when the bell began to peal from the steeple, the illumination was for the moment complete.

The memorial service as a whole was worthy of the occasion. The devotional services in which Dr. Cochrane led, Professor Hart's introductory remarks, Dr. Burns' most felicitous and stirring address, Professor McLaren's reminiscences of Dr. Black, whose intimate friend in student days and subsequent life he had been, and Dr. Bryce's historical paper, subsequently published, were all of a most interesting character. The Premier of Manitoba, Hon. John Norquay, fittingly closed the speech-making of the day in a very happy manner, and bore testimony to Dr. Black's recognized excellence, the widespread affection for his memory and the influence for good he was enabled to exert. It was a red-letter day in the Presbyterian history of the North-West, and one to be remembered by those who from great distances were privileged to be present.

Books and Magazines.

FROM ONTARIO TO THE PACIFIC BY THE C. P. R. Mrs. Arthur Spragge. (Toronto: C. Blackett Robinson.)—This is much more than a mere guide book. It contains copious information concerning the vast country traversed by the greatest of our Canadian railways. The writing is clear, compact and vivacious. No reader, however fastidious, will be inclined to lay it aside with disappointment.

HUMOUR, PITH AND PATHOS. A Book of Readings and Recitations. Compiled and Adapted by Rev. James Cooke Seymour. (Toronto: William Briggs.)—The compiler of this little volume has been successful in supplying young people with a varied and suitable collection of readings and recitations for social gatherings. It is fitted not only to amuse, but to convey some excellent lessons. Not the least merit of the compilation is the absence from its pages of worn-out and hackneyed selections.

A TEXT BOOK OF CHEMISTRY FOR STUDENTS OF MEDICINE. By W. L. Goodwin, D.Sc., Edin. (Toronto: Copp, Clark & Co.)—Professor Goodwin, of Queen's University, has by this publication rendered valuable service to students of medicine and all others who are desirous of mastering the details of chemical science. It begins at the beginning, and step by step leads the student forward in the intricacies of this most delightful branch of learning. Every page bears evidence of scrupulous care and accuracy. The value of the work is much enhanced by the addition of a number of analytical tables.

THE ESSENTIALS OF PERSPECTIVE. With Illustrations drawn by the Author. By L. W. Millar, Principal of the School of Industrial Art, of the Pennsylvania Museum, Philadelphia. (New York: Charles Scribner's Sons.)—This is a work that will be of great service to art students whether professional or amateurs. It is written not by a theorizer, but by an experienced and successful teacher of drawing. The nature of the work will readily be learned from its contents. There are ten chapters, one devoted to the subjects in the order named. First Principles, the Horizon, Measurement by Means of Parallels, Measurement by Means of Diagonals, Measurement by Means of Triangles, the Perspective of Curves, a Question of Methods, Shadows, Reflections and Cylindrical, Curvilinear or Panoramic perspective. The illustrations are very numerous, and will prove most helpful to art students.

THE MISSIONARY WORLD.

CENTRAL INDIA MISSION.—REV. R. C. MURRAY'S REPORT.

If my report is to be a true index of experience and work done, it should be short and rather rambling.

Mhow was my home for the greater part of the year, where the time was largely devoted to the study of the language, religious customs, etc., of the people, and in rendering some assistance to Mr. Builder in his Sunday school and district work. After having examined all the fields likely to be occupied by our missionary for some time to come, Ujjain was chosen, as the most desirable and needy field, and in February the sanction of the Foreign Mission Committee was received, when we at once began work. Much cannot be said where little has been done, the time has been short, and results do not appear in a day, especially in conservative Hindustan. Little more can be said just now than that a beginning has been made—and where and what are our prospects?

Ujjain, though a new mission centre, has been visited occasionally by Mr. Wilkie, and also two native catechists were stationed here, in connection with Indore. Narayan, through his tact, energy and faithfulness, gathered together a number of boys, and had a very good school. But soon after his departure for the Theological Seminary, Saharanpur, the school rapidly dwindled away. The other helper was not sufficiently robust to carry on the work alone. In the early part of November he was removed to Indore. Had it been possible for the old workers to hold the fort until the new ones entered the field we would have been better able to keep the foothold gained. As it is, we have particularly to start in virgin soil. However, we trust the work done here may not be lost but may yet yield an abundant harvest.

Through the kindness of the American Marathi Mission, we have secured two catechist teachers, and their wives and they are now at work. Two vernacular schools for boys have been opened; one has an attendance of upwards of forty boys, the other is growing daily. The school for girls has only been open for ten days, and as this is something entirely new for Ujjain, we cannot yet speak confidently.

At our last meeting of council, permission was granted to open an English school. One teacher, a native of the city, who can speak English fairly well and whose influence we hope may be helpful, has been secured. We expect to open this school at once; or as soon as a place and an additional Christian teacher can be obtained. One of the school rooms we use for Sunday school and preaching service. It is not very large, but will do for a little while.

This is an inviting field for medical work. The sanitary condition of the city is very bad. Indeed filthiness is considered a virtue, and in such surroundings diseases of every type are terribly prevalent. A medical missionary could reach the hearts, and gain the confidence of these poor sufferers, much better than any other can do. One man, who recently lost his wife through improper treatment or for lack of any treatment, has offered Rs.500 for a hospital or place where women might receive medical attendance. In the hope of getting some one to take charge of the work we intend opening a dispensary as soon as practicable. Would that an earnest appeal on behalf of Ujjain might reach the ears and hearts of some of our young Christian doctors in Canada!

We are not, as yet, able to live in the city, as there is no suitable place that we can get; and in the meantime are under the inconvenience of living at Indore, some forty miles from our real work. I sincerely trust that this may not last long, but that we may soon secure land on which a bungalow may be built. Even if we should be able to rent a native house in the bazaar, I am not yet sure that it would be wise for us to live there, in a city like Ujjain.

Since the death of Maharaja Scindia a year ago, the Durbar has been vigorously improving the condition of the State. Ujjain is to share in these advantages. Just now surveyors are at work, and soon we hope the crooked, rough and impassible roads may be replaced by something more worthy of city and State. Shall we not fervently hope and earnestly pray that these physical improvements may be the immediate forerunner of the spiritual, moral and intellectual change that shall yet come when "an high way shall be there."

Choice Literature.

JACK.

Elizabeth Stuart Phelps, author of "The Gates Ajar," etc., is the writer of the following powerful tale, illustrative of the ruin wrought by the drink curse. It appears in the June number of *The Century*:

Jack was a Fairharbor boy. This might be to say any of several things; but it is at least sure to say one,—he was a fisherman, and the son of a fisherman.

When people of another sort than Jack's have told their earthly story through, the biography, the memorial, the obituary remains. Our poet, preacher, healer, politician, and the rest pass on to this polite sequel which society has ordained for human existence. When Jack dies, he stops. We find the fisherman squeezed into some corner of the accident column: "Washed overboard," or "Lost in the fog," and that is the whole of it. He ends just there. There is no more Jack. No fellow members in the Society for Something-or-Nothing pass resolutions to his credit, and the consolation of his family. No funeral discourse is preached over him and printed at the request of the parishioners. The columns of the religious weekly to which he did not subscribe contain no obituary sketches signed by the initials of friends not thought to be too afflicted to speak a good word for a dead man. From the press of the neighbouring city no thin memorial volume sacred to his virtues and stone blind to his defects shall ever issue. Jack needs a biographer. Such the writer of this sketch would fain aspire to be.

Jack was born at sea. His father was bringing his mother home from a visit at a half-sister's in Nova Scotia, for Jack's mother was one of those homesick, clannish people who pine without their relations as much as some of us pine with them; and even a half sister was worth more to her in her fanciful and feeble condition than a whole one is apt to be to bolder souls.

She made her visit at her half-sister's, and they had talked over receipts, and compared yeast, and cut out baby things, and turned dresses, and dyed flannel, and gone to prayer meetings together; and Jack's mother was coming home, partly because Jack's father came for her, and partly because he happened to come sober, which was a great point, and partly because the schooner had to sail, which was another,—she was coming home, at all events, when the gale struck them. It was an ugly blow. The little two-masted vessel swamped, in short, at midnight of a moonlight night, off the coast, just the other side of seeing Cape Ann light. The crew were picked up by a three-master, and taken home. Aboard the three-master, in fright and chill and storm, the little boy was born. They always put it that he was born in Fairharbor. In fact, he was born rounding Eastern Point. "The toughest place to be borned in this side o' Torment," Jack's father said. But Jack's mother said nothing at all.

Jack's father kept sober till he got the mother and the child safely into the little crumbling, gray cottage in half of whose meagre dimensions the family kept up the illusion which they called home. Then, for truth compels me, I must state that Jack's father went straightway out upon what, in even less ob-cure circles, it is customary to call "a tear." There seems to be something in the savage, incisive fitness of this word which has overridden all mere distinctions of class or culture, and most ultimately make it a classic in the language. "I've stood it long as I ken stand, an' I'm goin' on a tear,—I'm a-goin' on a *neta* nal tear," said Jack's father to his eldest dory-mate, a fellow he had a feeling for, much as you would for an oar you had handled a good many years; or perhaps a sail that you were used to, and had patched and watched and knew the cracks in it, and the colour of it, and when it was likely to give way, and whereabouts it would hold.

In fact that proved to be, in deed and truth, an eternal tear for Jack's father. Drunk as a fisherman could be,—and that is saying a good deal,—he reshipped that night, knowing not whether nor why, nor indeed knowing that the deed was done; and when he came to himself he was twelve hours out, on his way to the Banks of Newfoundland; and the young mother, with the baby on her arm, looked out of the frosty window over the foot of her old bedstead, and watched for him to come, and did not like to tell the neighbours she was short of fuel.

She was used to waiting—women are; Fairharbor women always are. But she had never waited so long before. And when, at the end of her waiting, the old dory-mate came in one night and told her that it happened falling from the mast because he was not sober enough to be up there, Jack's mother said she had always expected it. But she had not expected it all the same. We never expect trouble, we only fear it. And she had put the baby on the edge of the bed, and got upon her knees upon the floor, and laid her face on the baby, and tried to say her prayers,—for she was a pious little woman, not knowing any better,—but found she could not pray, she cried so. And the old dory-mate told her not to try, but to cry as hard as she could. And she told him he was very kind; and so she did. For she was fond of her husband although he got drunk; because he got drunk, one is tempted to say. Her heart had gone the way of the hearts of drunkard's wives; she had loved in proportion to her misery, and gave on equation with what she lost. All the woman in her mothered her husband when she could no longer wisely worship him. When he died she felt as if she had lost her eldest child. So, as I say, she kneeled with her face on the baby, and cried as if she had been the blessedest of wives. Afterward she thought of this with self-reproach. She said one day to the old dory-mate:

"When my trouble came, I did not pray to God. I'd ought to have. But I only cried at Him."

Jack had come into the world in a storm, and he began it stormily. He was a big, roaring baby, and he became a restless boy. His mother's gentle and unadorned femininity was wholly helpless before the problem of this wholly masculine little being. She said Jack needed a man to

manage him. He smoked at six; he lived in the stables and on the wharves at eight; he came when he got ready, and went when he pleased; he obeyed when he felt like it, and when he was punished, he kicked. Once, in an imaginative moment, he bit her.

She sent him to Jack mackerel, for they were put to it to keep soul and body together, and he brought home such habits of speech as even the Fairharbor women had never heard. From her little boy, her baby,—not yet old enough to be out of short trousers, and scarcely out of little sacks, had he been yours, my Lady; at the pretty age when one still fastens lace collars round their necks, and has them under shelter by dark, and hears their prayers, and challenges the breath of heaven lest it blow too rudely on some delicate forming fibre of soul and body—from her little boy, at eight years old, the mother first learned the abysses of vulgarity in a seaport town.

It must be admitted that her education in this respect had been defective. She had always been one of the women in whose presence her neighbours did not speak too carelessly.

But Jack's mother had the kind of eyes which do not see mire,—the meek, religious, deep-blue eye which even growing sons respect while they strike the tears from it. At his worst Jack regarded her as a species of sacred fact, much like heaven or a hymn. Sometimes on Sunday nights he stayed at home with her; he liked to hear her sing. She sang "Rock of Ages," in her best black alpaca with her work-worn hands crossed upon the gingham apron, which she put on to save the dress.

But ah, she said, Jack needed a man to manage him. And one day when she said this, in spite of her gentle unconsciousness, or because of it, the old dory-mate, to whom she had said it, said he thought so too, and said if she had no objection he would like to be that man.

And the Fairharbor widow, who had never thought of such a thing, said she didn't know as she had; for nobody knew, she said, how near to starving they had come; and it was something to have a sober man. So, on this reasonable basis, Jack acquired a step-father, and his step-father sent him straightway to the Grand Banks.

He meant it well enough, and perhaps it made no difference in the end. But Jack was a little fellow to go fishing,—only ten. His first voyage was hard; it was a March voyage; he got badly frostbitten, and the skipper was rough. He was knocked about a good deal, and had the measles by himself in his berth; and the men said they didn't know they had brought a baby to the Banks, for they were very busy; and Jack laid and cried a little, and thought about his mother, and wished he hadn't kicked her, but forgot it when he got well. So he swaggered about among the men, as a boy does when he is the only one in a crew, and aped their talk, and shared their grog, and did their hard work, and learned their songs, and came home with the early stages of moral ossification as well set in upon his little heart as a ten-year-heart allows.

The next voyage did not mend the matter; nor the next. And though the old dory-mate was an honest fellow, he had been more successful as a dory-mate than he was as a step-father. He and Jack did not "get on." Sometimes Jack's mother wondered if she had needed a man to manage him; but she never said so. She was a good wife, and she had fuel enough, now; she only kissed Jack and said she meant it for the best, and then she went away and sang "Rock of Ages" to the tune of Martyn, very slow, and quite on the wrong key. It seemed to make her feel better, poor thing. Jack, sometimes wondered why.

When he was twelve years old he came home from a winter voyage one night, and got his pay for his share,—boy's pay, yet, for a boy's share; but bigger than it used to be,—and did not go home first, but went rollicking off with a crowd of Portuguese. It was a Sunday night, and his mother was expecting him, for she knew the boat was in. His step-father expected him too,—and his money; and Jack knew that. His mother had been sick, but Jack did not know that; she had been very sick, and had asked for him a great deal. There had been a baby,—born dead while its father was off shore after cod,—and it had been very cold weather; and something had gone wrong.

At midnight of that night some one knocked at the door of the crumbling cottage. The step-father opened it; he looked pale and agitated. Some boys were there in a confused group; they bore what seemed to be a lifeless body on a drag, or bob-led; it was Jack, dead drunk.

It was the first time,—he was only twelve,—and one of the Fairharbor boys took the pipe from his mouth to explain:

"He was trapped by a Portygee, and they've stole every cent of him, 'n' kicked him out 'n' let' him, stranded like a monk fish, so me and the other fellers we borried a sled and brung him home, for we thought his mother'd rather. He ain't dead, but he's just as drunk as if he was sixty!"

The Fairharbor boy mentioned this circumstance with a kind of abnormal pride, as if such superior maturity were a point for a comrade to make note of. But Jack's step-father went out softly and shut the door, and said:

"Look here, boys,—help me in with him, will you? Not that way. His mother's in there. She died an hour ago."

And so the curse of his heredity came upon him. She never knew, thank heaven. Her knowledge would have been a kind of terrible fore-omniscience, if she had. She would have no hope for him from that hour. Her experience would have left her no illusions. The drunkard's wife would have educated the drunkard's mother too "liber-ly" for that. She would have taken in the whole scope and detail of the future in one midnight moment's breath, as a problem in the higher mathematics may rest upon the width of a geometrical point. But she did not know. We say—I mean it was our fashion of saying—that she did not know. God was merciful. She had asked for Jack, it seemed, over and over, but did not complain of him for not coming; she never complained of Jack. She said the poor boy must have stayed somewhere to have a pleasant time; and she said they were to give her love to him, if he came in while she was asleep. And then she asked her husband to sing "Rock of Ages" for her, because she did not feel very strong. He couldn't sing,—more than a halibut,

poor fellow; but he did not like to disappoint her, for he thought she looked what he called "miser'ble"; so he sat down by the bed, and raised his hoarse, weather-beaten voice to the tune of Martyn, as best he could, and mixed up two verses inextricably with a line from "Billy's on the Bright Blue Sea," which he added, because he saw he must have something to fill out, and it was all he could think of,—but she thanked him very gently, and said he sang quite well; and said once more that he was to give her love to Jack; and went to sleep afterward; and, by and by, they could not wake her to see her boy of twelve brought to her drunk.

The curse of his heredity was upon him. We may blame, we may loathe, we may wonder, we may despair; but we must not forget. There were enough to blame without remembering. Jack, like all drunkards, soon learned this. In fact he did not remember it very well himself,—not having been acquainted with his father; and never sentimentalized over himself, nor whined for his bad luck,—but owned up to his sins, with the bluntness of an honest, bad fellow. He was rather an honest fellow, in spite of all. He never lied when he was sober.

If the curse of his ancestry had come upon him, its compensatory temperament came too. Jack had the merry heart of the easy drinker.

Born with his father's alcoholized brain-cells, poor baby, endowed with the narcotized conscience which that species of parentage bequeaths, he fell heir to the kind of attractiveness that goes with the legacy.

He was a happy-go-lucky fellow. Life sat airily on him. He had his mother's handsome eyes dashed with his father's fun (for she couldn't take a joke to save her); he told a good story; he did a kind deed; he was generous with his money when he had any, and never in the least disturbed when he hadn't. He was popular to the dangerous extent that makes one's vices seem a kind of sodal introduction, and not in Jack's circle alone, be it said. Every crew wanted him. Drunk or sober, as a shipmate he was at par. It was usually easy for him to borrow. The fellows made up his fines for him; there was always somebody to go bail for him when he got before the police court. Arrested perhaps a half dozen times a year in his maddest years, he never was sent to the House in his life. There were always people enough who thought it a pity to let such a good fellow go to prison. He had—I was going to say as a matter of course he had—curly hair. One should not omit to notice that he was splendidly tattooed. He was proud, as seamen are, of his brawny arms, dashed from wrist to shoulder with the decorative ingenuity of his class. Jack had æsthetic views of his own, indeed, about his personal allowance of indigo. He had objected to the customary medley of anchors, stars and crescents, and exhibited a certain sense of taste, which was rather interesting. On his left arm he bore a very crooked lighthouse rising from a heavy sea; he was, in fact, quite flooded along the bicipital muscle with waves and billows, but nothing interfered with the massive proportions of the effect. This was considered a masterly design, and Jack was often called upon to push up his sleeves, and explain how he came by the inspiration.

Under the other arm he wore a crucifix, ten inches long; this was touched with blood-red ink; the dead Christ hung upon it, lean and pitiful. Jack said he took the crucifix against his drowning. It was an uncommonly large and ornate crucifix.

Jack was a steady drinker at nineteen. At twenty-five he was what either an inexperienced or a deeply experienced temperance missionary would have called incurable. The intermediate grades would have confidently expected to save him.

Of course he reformed. He would not have been interesting if he had not. The unmitigated sot has few attractions even for seafaring society. It is the foil and flash, the by-play and side-light of character that "lead us on." Jack was always reforming. After that night when he was brought home on the bob-sled, the little boy was as steady and as miserable as he knew how to be for a long time; he drew the unfortunate inference that the one involved the other. By the time his mother's grave was green with the scanty Fairharbor churchyard grass,—for even the sea-wind seems to have a grudge against the very dead for choosing dry graves in Fairharbor, and scants them in their natural covering,—by that time rank weeds had overgrown the sorrow of the homeless boy. He and his step-father "got on" less than ever now, as was to be expected; and when one day Jack announced with characteristic candour that he was going to get drunk, if he went to Torment for it, the two parted company; and the crumbling cottage knew Jack no more. By and by, when his step-father was drowned at Georges, Jack borrowed the money for some black gloves and a hat band. He had the reputation of being a polite fellow; the fishermen spelled it *to-n-y*. Truth to tell, the old dory-mate had wondered sometimes on Sunday afternoons if he had been the man to manage Jack; and felt that the main object of his second marriage had been defeated.

Jack, as I say, was always reforming. Every temperance society in the city had a hand at him. They were of the old-fashioned, easy type which took their responsibilities comfortably. They held him out on a pair of moral tongs, and tried to toast his misdemeanors out of him, before a quick fire of pledges and badges; and when he tumbled out of the tongs, and asked the president and treasurer why they didn't bow to him in the street when he was drunk, or why, if he was good enough for them at the lodge room, he wasn't good enough to shake hands with before folks on the post office steps, or propounded any of those ingenious posers with which his kind are in the habit of disturbing the benevolent spirit, they snapped the tongs to, and turned him over to the Churches.

These touched him gingerly. They invited him into the free pews,—a dismal little row in the gallery,—sent him a tract or two, and asked him a few well-meant and very confusing religious questions to which Jack's replies were far from satisfactory. One ardent person, a recent convert, coaxed him into a weekly prayer meeting. It was a very good, honest, uninteresting prayer meeting, and there were people sitting there beside him with clean lives and clear faces,

whose motives Jack was not worthy to understand, and he knew enough to know it. But it happened to be a foreign mission prayer meeting, devoted to the Burmese field; which was, therefore, be it said, not so much an argument against foreign missions, as a deficient means of grace to the fisherman. Jack was terribly bored. He ran his hands through his curls, and felt for his tobacco, and whispered to the young convert to know if there weren't any waits in the play, so a man could get out without hurting anybody's feelings. But just then the young convert struck up a hymn, and Jack stayed.

He liked the singing. His restless, handsome face took on a change such as a windy day takes on toward dusk, when the breeze dies down. When he found they were singing "Rock of Ages," he tried to sing it too,—for he was a famous tenor on deck. But when he had sung a line or two,—flash! down in one of the empty pews in front, he saw a thin old lady with blue eyes, sitting in a black alpaca dress with her hands clasped on her gingham apron.

"That's my mother. Have I got the jim-jams?" asked this unaccustomed worshipper of himself. But then he remembered that he was sober. He could sing no longer after this, but bowed his head and looked into his old felt hat, and wondered if he were going to cry, or get religion. In point of fact, he did neither of these things, because a very old Church member arose just then, and said he saw a poor castaway in our midst to night, and he sought the prayers of the meeting for his soul. Jack stopped crying. He looked hard at the old Church member. He knew him; had always known him. The fisherman waited till that prayer was through,—it was rather a long prayer,—and then he too sprang to his feet. He looked all around the decorous place; his face was white with the swift passion of the drinking man.

"I never spoke in meetin' in my life," said Jack in an unsteady voice. "I ain't religious. I drink. But I'm sober to-night, and I've got something to say to you. I heard what that man said. I know him. He's old Jim Crownoby. I've always know'd Jim Crownoby. He owns a sight of property in this town. He's a rich man. He owns that block on Black Street. You know he does. You can't deny it. Nor he can't neither. All I want to say is, I've got drunk in one of them places of his, time again; and if there ain't anybody but him to pray for my soul, I'd rather go to the devil."

Jack stopped short, jammed on his hat, and left the meeting. In the shocked rustle that followed, some one had the tact to start "Rescue the Perishing," as the fisherman strode down the broad aisle. He did not go again. The poor young convert followed him up for a week or two, and gave him an expensive Testament, bought out of an almost invisible personal income, in vain.

"I've no objections to you," said Jack, candidly; "I'm much obliged to ye for yer politeness, sir. But them Churches that sub-leases to a rum-seller, I don't think they understand a drinkin' man. Hey? Well, ain't he their biggest rooster, now? Don't he do the heft of the prayin', and the tallest of their crown', consequent? Thought so. Better leave me go, sir. I ain't a pious man; I'm a fisherman."

(To be continued.)

TOLSTOI'S NON-RESISTANCE VIEWS.

Mr. George Kennan, the well-known Siberian traveller, recently visited Count Tolstoi in Russia, and publishes in the June Century an account of the great novelist's social and political views. Mr. Kennan has just made an extended tour in Siberia, under the auspices of the Century magazine, and was the bearer of important messages to Tolstoi from some of the political exiles.

After Mr. Kennan had detailed some of the barbarities perpetuated on Siberian exiles, Tolstoi was silent. His eyes filled with tears as his imagination pictured to him the horror of such a situation, but for a moment he made no reply. Finally he said: "Do you know absolutely that that was done?"

"No," said I, "because I did not see it done; but I have it from two eye-witnesses, one of them a lady in whose statements I put implicit trust, and the other an officer of the exile administration. They saw it, and they told me."

Again he was silent. Finally, ignoring my direct question as to what he personally would have done in such a case, Count Tolstoi said, "Even under such circumstances violence would not be justifiable. Let us analyze that situation carefully. I will grant, for the sake of argument, that the local Governor who ordered the act of violence was an ignorant man, a cruel man, a brutal man—what you will; but he probably had an idea he was doing his duty; he probably believed that he was enforcing a law of the Government to which he owed obedience and service. You suddenly appear and set yourself up as judge in the case; you assume that he is not doing his duty,—that he is committing an act of unjustifiable violence,—and then with strange inconsistency you seem to aggravate and complicate the evil by yourself committing another act of unjustifiable violence. One wrong added to another wrong does not make a right; it merely extends the area of wrong. Furthermore, your resistance, in order to be effective,—in order to accomplish anything,—must be directed against the soldiers who are committing the assault. But those soldiers are not free agents; they are subject to military discipline, and are acting under orders which they dare not disobey. To prevent the execution of the orders you must kill or maim two or three of the soldiers—that is kill or wound the only parties to the transaction who are certainly innocent, who are manifestly acting without malice and without evil intention. Is that just? Is it rational? But go a step further: suppose you do kill or wound two or three of the soldiers; you may or may not thus succeed in preventing the completion of the act against which your violence is a protest; but one thing you certainly will do, and that is, extend the area of enmity, injustice and misery. Every one of the soldiers whom you killed or maimed has a family, and upon every such family you bring grief and suffering which would not have come to it but for your act. In the hearts of perhaps a score of peo-

ple you rouse the anti-Christian and anti-social emotions of hatred and revenge, and thus sow broadcast the seeds of further violence and strife. At the time when you interposed there was only one centre of evil and suffering. By your violent interference you have created half a dozen such centres. It does not seem to me, Mr. Kennan, that that is the way to bring about the reign of peace and good-will on earth."

SOMEWHERE.

Somewhere the wind is blowing,
I thought as I toiled along
In the burning heat of the noontide,
And the fancy made me strong.
Yes, somewhere the wind is blowing,
Though here where I gasp and sigh,
Not a breath of air is stirring,
Not a cloud in the burning sky.

Somewhere the thing we long for
Exists on earth's wide bound,
Somewhere the sun is shining
When winter nips the ground;
Somewhere the flowers are springing,
Somewhere the corn is brown,
And ready unto the harvest
To feed the hungry town.

Somewhere the twilight gathers,
And weary men lay by
The burden of the daytime,
And wrapped in slumber lie.
Somewhere the day is breaking,
And gloom and darkness flee,
Though storms our bark are to-sing,
There's somewhere a placid sea.

And thus, I thought, 'tis always,
In this mysterious life—
There's always gladness somewhere,
In spite of its pain and strife;
And somewhere the sin and sorrow
Of earth are known no more,
Somewhere our weary spirits
Shall find a peaceful shore.

Somewhere the things that try us
Shall all have passed away,
And doubt and fear no longer
Impede the perfect day.
O, brother! though the darkness
Around thy soul be cast,
The earth is rolling sunward,
And light shall come at last. —Good Words.

PROGRESS DURING VICTORIA'S REIGN.

Nor are the beneficial changes of the last half century confined to the masses. Swearing and duelling, established until a recent date almost as institutions of the country, have nearly disappeared from the face of society: the first a gradual change; the second one not less sudden than it was marvellous, and one happily not followed by the social trespasses which it was not wholly unreasonable to apprehend from its abolition. Serious as opposed to idle life has become a reality, and a great reality, in quarters open to peculiar temptation; for example, among the officers of the army, and at our public schools, which are among the most marked and national of our institutions. The clergy of the Anglican Church have been not merely improved, but transformed; and have greatly enlarged their influence during the time when voluntary and Nonconforming effort, within their province and beyond it, and most of all in Scotland, has achieved its noblest triumphs. At the same time, the disposition to lay bare public mischiefs and drag them into the light of day, which, though liable to exaggeration, has perhaps been our best distinction among the nations, has become more resolute than ever. The multiplication and better formation of the institutions of benevolence among us are but symptomatic indications of a wider and deeper change: a silent but more extensive and practical acknowledgment of the great second commandment, of the duties of wealth to poverty, of strength to weakness, of knowledge to ignorance—in a word, of man to man. The sum of the matter seems to be that upon the whole, and in a degree we who lived fifty, sixty, seventy years back, and are living now, live in a gentler time.—W. E. Gladstone.

THE LARGEST MANUSCRIPT.

The royal library at Stockholm contains a remarkable literary curiosity, called the devil's code, which is said to be the largest manuscript in the world. Every letter of this gigantic piece of work is as beautifully formed as if it were minutely and carefully drawn, and it seems almost impossible that it should have been done by a single human being. The devil's code was brought to Sweden from Prague after the Thirty Years' War, and the Deutsche Hausfrauen Zeitung tells the following story of its origin: A poor monk, who had been condemned to death, was told that his sentence would be commuted if he were able to copy the code in a single night. Relying on the impossibility of the task, his judges furnished him with the original, pen and ink, and left him in his well-barr'd prison. A drowning man catches at a straw to save himself, and the unfortunate monk began to try his last impossible task with the vain hope of accomplishing it. Before long, however, he saw that he could not save his life by his own weak exertions. Afraid of a cruel and certain death, and perhaps doubting the promise of a better life hereafter, he invoked the aid of the Prince of Darkness, promising to surrender his soul if he were assisted in his task. The dark spirit appeared as soon as he was called, concluded the contract, sat down like any copying clerk, and next morning the devil's code was finished.

British and Foreign.

AN earnest effort is about to be made to form a Congregational Lay Preachers' Association for the county of Norfolk.

THE Rev. W. Rigby Murray, of Brunswick Street Church, Manchester, is delivering a course of sermons, suggested by the sacred pictures in Manchester Exhibition.

IN Jaffna, Ceylon, the chief liquor shop is kept by a prominent member of the Christian Church. Mahomedans use him as an argument against turning Christians.

THE Athenæum has an account of the lamented Ion Keith Falconer, by his friend, the Rev. R. Sinker, B.D. It is mentioned that his favourite hero was General Gordon.

IN the Congregational ministry of England and Wales the abstainers have a majority of 500. Returns from thirteen of the colleges shows that out of 341 students 288 are abstainers.

THE Rev. John M. Sloan, late of the Anderston Free Church, Glasgow, has been inducted as colleague and successor of the Rev. Horatius Bonar, D.D., Chalmers Memorial Church, Grange, Edinburgh.

MRS. WEIR, of Kildonan, laid the foundation stone of a new church to cost \$11,000, at Arnsheden, Barrhill, Ayrshire. The funds have been raised by subscription, toward which Mr. Weir contributed \$2,500.

THE discussion in the Free Church Assembly on union with the Established Church is described as hollow and meaningless. The result was a foregone conclusion: sixty-six voted for and 322 against the proposal.

MR. ROBERT LOUIS STEVENSON, it is said, has come into a large fortune by the death of his father, and it is expected that, after completing his "Life of Professor Fleming Jenkin," he will travel for three years.

THE Rev. J. P. Jones, of Mountain Ash, has been accepted by the Welsh Presbyterian Missionary Society to go forth as a missionary to India. He will undergo a course of medical training. He has for years laboured very faithfully in Mountain Ash.

THE Rev. R. id Howatt, of the Camberwell Presbyterian Church, has a jubilee scheme of his own. On the public holiday, June 21, he and his friends are going to give a dinner to all the poor connected with the various missions sustained by them.

THE "Life of Charles Reade," although mainly the work of his nephew, Mr. C. L. Reade, is regarded with great disfavour by the Reade family as a whole. They are rather pleased than otherwise that the work has been sharply criticised by the reviews.

DR. HUTCHISON, of Banchory, the Moderator of the General Assembly of the Church of Scotland, was presented by his congregation with a purse of sovereigns, a moderator's robe and a court dress, a case of fish knives and forks and two entree dishes in silver.

THE Young Men's Foreign Missionary Society, in connection with the Aldersgate Street Y. M. C. A., raises funds wherewith to pay for the training of any young men who feel constrained to devote themselves to missionary labour. Of late, the number of young men in training has been increased.

DR. MACKENZIE, in his address as chairman of the Congregational Union, expressed his inability to say why Baptists and Congregationalists are not one, and asked whether, with so near an approach to identity in Christian sentiment and so complete a confidence, it is not time for co-operation if not union.

THE Rev. J. Bell Cox has been liberated from Walton gaol. The official authority for his release was not received until eleven o'clock, by which time the reverend gentleman's friends, who had assembled at an early hour, had dispersed. Mr. Cox at once left the gaol, and drove home unaccompanied.

THE English socialists have found a friend after their own heart in the person of the Vicar of St. John de Sepulchre, in the city of Norwich. This worthy vicar fully endorses the socialists' creed, and has got a brother clergyman from a distance who is ready to sail in the same boat. Many are greatly enraged.

A SERIES of clever and satirical letters, signed "Observer," that recently appeared in the Glasgow Herald, professing to expose the alleged "Professorism," "Committeism," "Chiquism," "Neopitism" and "Jobbery" prevailing in the Free Church, are attributed to a minister of the Church, Rev. Dr. Mackenzie, of Govan.

"COFFIN varnish" is the eminently suggestive name given to a newly concocted stimulant which is said to be making terrible ravages among the people of the towns and villages on the eastern frontier of France. Statistics show that in other parts of France intemperance is on the increase, particularly among the criminal classes.

THE Free Church was the last of the Presbyterian bodies in Scotland to sanction the use of instrumental music in public worship. It was said, when this was done, four years ago, a well known Glasgow merchant, belonging to the anti-organ party, there and then abandoned his intention of bequeathing half a million sterling to the Free Church.

THE continuance of the Aberdeen College was carried triumphantly by 432 to 127, and on Mr. Iverach was conferred the great and singular honour of a unanimous election to the Chair of Apologetics. The fact that he was so emphatically the choice of the Aberdonians, as well as his own high qualities, helped to secure for Principal Robertson the Church History Chair.

DR. HAMILTON MAGEE says there are many Protestants in Ireland who would be willing to join their countrymen in the effort to obtain a very considerable measure of home rule, were they sure they would be safe from the domination of the Romish priesthood. They would not be afraid of receiving fair consideration, if their Roman Catholic fellow-countrymen were left to themselves, and were free from clerical dictation.

Ministers and Churches.

THE Rev. M. McGillivray, of Perth, has been called to Chalmers Church, Kingston.

THE Rev. T. F. Fenwick is occupying Mr. McDiarmid's pulpit at Dornoch during the latter's absence in the North-West.

PRINCIPAL GRANT announces that \$100,000 of the new endowment of \$250,000 for Queen's University has been obtained.

RECENTLY Rev. W. A. Hunter, of Orangeville, held a series of revival meetings in the school house at Farmington, which were very successful.

THE Rev. W. G. Mills, a graduate of Queen's, has been ordained Presbyterian minister at Sunderland, Ontario. He is a native of Smith's Falls or its immediately vicinity.

THE Presbyterian and Methodist Sabbath Schools of Stayner united in an excursion to Delphi lately, and the Presbyterian and Methodist Sabbath Schools of Flesherton unite in a picnic this week.

THE Rev. A. Meldrum preached in Knox Church, Godrich, on Sunday week, both morning and evening, and was much appreciated by those who heard him. He goes to Rock Island, Ill., to accept a charge in that city.

A CORRESPONDENT of the Lindsay Post says Mr. McKinnon, the Presbyterian student in charge of Uptergrove, Longford and Black River congregations, is giving great satisfaction. He is an able and earnest preacher, and is personally much liked.

THE annual meeting of Chinguacousy Sabbath School Association will be held in the Presbyterian Church, Mount Pleasant, on Friday, June 24, at which the Rev. Messrs. Tapscoot, Speer, Craig and Gilchrist and Mr. D. J. McKinnon and others will take part.

REV. JOHN HOGG, M.A., formerly of Charles Street Presbyterian Church, Toronto, has gone west to take charge of the congregation of Gardiner Presbyterian Church, Battleford. He began work on Sabbath, June 12, and his first impressions were most favourable.

TWO recent graduates of Knox College, Messrs. D. A. McLean and A. E. Doherty, B.A., were licensed at Big Bay, on May 31, by the Presbytery of Owen Sound. Immediately thereafter Mr. Doherty was ordained as missionary to Big Bay and Lake Charles congregations.

MR. D. W. CAMPBELL, of Montreal, gave a lecture on "London" in Knox Church, Charleston, recently. The lecture was illustrated with 100 beautiful dissolving views of places of interest in the great city, and was given in aid of the Sabbath school. There was a fair audience.

A SOCIAL was recently held in the Presbyterian Church, Newmarket, at which kindly recognition was made of the services rendered by Rev. J. C. Smith, who has decided to sever his connection with the congregation. He spoke of the cheerful and valuable aid rendered him during his last stay in Newmarket.

THE Rev. John McL. Gardiner has recently been presented at Battleford with an address, giving expression to the high esteem in which he is held by those among whom he laboured. The address was accompanied by a purse of \$50, and a handsome gold watch, the latter the gift of members of the Mounted Police.

THE Rev. E. F. Torrance, of St. Paul's Church, Peterboro', preached an impressive sermon on Sabbath week in which reference was made to Mr. William Gilbert, a former member, who had died in Chicago recently, and to Mr. John Erskine, a highly respected elder in St. Paul's congregation, who had also been removed lately by death.

THE Y. P. M. A. of the Presbyterian Church, Streetsville, held an open meeting lately. An interesting and instructive report was read by Mr. Madill, president of the society. The young people are becoming thoroughly aroused with regard to missions, consequent on the strenuous endeavours that the pastor, the Rev. James Murray, has put forth toward that end.

THE Knox College Mission Band expect to address meetings in the following places on the dates named: Messrs. Goforth and Mackenzie will be at Milverton, Millbank and Brookdale during the week beginning June 26. They will take Ingersoll on July 3, during that week at Brantford and Chesterfield. On June 26 Messrs. Webster and McGillivray will visit Tilsonburg and Norwich, and on July 3 they will be at Paris and Brantford. Each congregation will receive notice in time to have the meetings announced.

THE Rev. David Mann, who has for several months supplied the pulpit of Carlton Presbyterian Church, and who leaves for Scotland this week, was on Monday evening presented by Mr. John Whiffeld, in the name of the members and adherents of the congregation with an address expressive of the high esteem in which Mr. Mann was held, and the appreciation of his ministerial services. The address was accompanied with a well-filled purse. Mr. Mann expressed in fitting terms his grateful appreciation of the kindness manifested by his Carlton Street friends.

THE recent series of evangelistic services conducted in Port Hope by Messrs. Crossley and Hunter are very encouraging. At the last communion in the First Presbyterian Church, sixty eight were added to the membership, sixty one of them on profession of faith. A young people's prayer meeting has been begun with the most gratifying results. Though it is barely two and a half years since the church was re-seated, difficulty is experienced in providing for those who wish to worship stately. By this and former additions pastor and people have been greatly encouraged and strengthened. They give God the praise.

THE corner stone of the Presbyterian Church, Oakville, will be laid on Friday, July 1, the services commencing at half-past two p.m. Mr. Henry W. Darling will perform

the important duty of laying the stone. The following ministers and laymen will take part in the services: Rev. H. M. Parsons, Dr. Kellogg, Joseph Murray, M. Kettlewell, John Robinson, W. Anderson, also John Turner, John Waldie, M.P., J. Barclay, W. McCrone, ex-M.P. Friends are respectfully invited. Dinner, strawberries, ice cream, etc., will be served on the grounds. Conveyances will meet visitors at the railway station at one o'clock p.m.

THE Woman's Foreign Mission Society in connection with Burns Church, Erin, gave a musical and literary entertainment in the Blue Ribbon Hall a short time since. The attendance was large, and the entertainment one of the best ever given in Erin. Readings by Mr. J. Strachan, of Kockwood, and Miss Thomson, of Elora, were well rendered and much appreciated, besides several solos, duets, etc., by those in connection with the society, assisted by a few of the choir of St. Andrew's Church, Hillsburg, all of which were well received. The performance of Miss McKinnon, of Charleston, on the piano, and the singing of Miss Skelton, also of Charleston, and Miss Young, of Hillsburg, were much admired. The proceeds amounted to \$52.75.

THE St. John, N. B., Telegraph states that the remains of the late Dr. Brady, of Barnesville, were interred in the Reformed Presbyterian Church graveyard on Saturday, the 11th inst. Solemn and impressive services were conducted by Rev. Thomas McFall, of Nova Scotia, and Rev. Thomas Patton, newly-ordained pastor of the Reformed Presbyterian Church here. Touching scenes of genuine grief were freely displayed, as one after another turned away from viewing the body of their departed friend, who seemed only in a deep sleep. The deceased, who was a native of Rathfriland, Ireland, came to Barnesville about thirty years ago, at the solicitation of Rev. J. R. Lawson, who preceded him about ten years, they having been schoolmates and members of the same Church there, and have since resided here, remaining firm friends.

THE Waterloo Chronicle states that on Sunday week the sacrament of the Lord's supper was dispensed in the Presbyterian Church, Crosshill. Preparatory services were held on Friday and a thanksgiving service on Monday. Several new members were added to the roll. Immediately after the service on Friday a congregational meeting was held to discuss the advisability of building a new church. Several of the leading members spoke forcibly on the subject Mr. Barbour, Mr. Thomas Campbell, Mr. John Campbell and others. All who spoke were of the opinion that if each member did his part, gave as God had prospered him, the new church would ere long be an established fact. It is ever pleasing to see a congregation willing to return in thanksgiving to Him from whom they have so bountifully received a part at least of their store.

THE bazaar held by the Ladies' Aid Society of St. Andrew's Church, Whitby, says the Chronicle of that town, on the 11th inst., was more successful than their fondest hopes had any reason to expect. The sale began in the morning, and continued during the day with very little interruption. The dispensers of ice cream and other refreshments were kept busy, and they had a legitimate excuse for not getting out in time for Church service the next morning. The goods sold consisted principally of children's clothing, and we have no doubt were a source of pleasure to the little ones as well profit to the society. Orders for work were taken to a considerable amount, and the ladies will get so much work ahead, if they continue as they have begun, that they will have to farm some of it out. The treasurer, Miss Madill, now jingles \$125 in her purse as the result of the venture.

ON Sabbath last, the Court of Foresters, of Berlin, attended divine worship at St. Andrew's Church. Many visitors were also present, the church being filled to its utmost capacity. The Rev. D. Tait, the pastor, took for his text James i. 27—Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world,—and from it he preached an able and eloquent sermon, in which he dealt with the twofold character of religion as laid down in the text. He spoke of the great necessity of Christian charity and sympathy with the distressed, and in this connection commended the Order for the attention they gave to this. He also urged them not to overlook the other part of the text, "to keep himself unspotted from the world," speaking of the beauty and the superiority of Christian character over all else.

THE anniversary social of Knox Church congregation, Hamilton, to commemorate the induction of their present worthy pastor, Rev. Mungo Fraser, M.A., was held in the basement on the 16th inst, where a goodly number of the members of the congregation and their friends were regaled with strawberries and cream, tea, coffee, cakes, oranges and such dainties. After full justice had been done to these good things the audience repaired to the church, when Mr. J. G. McIntyre, the efficient Chairman of the Board of Managers, presided, having with him on the platform, Revs. D. H. Fletcher, John Morton, S. J. Hunter, D.D. and Mungo Fraser, M.A. The platform was beautifully adorned with flowers and plants, and the chairman's table with two handsome bouquets. The chairman stated that letters of apology had been received from Rev. C. H. Mockridge, D.D., who was to speak on behalf of the members of the Episcopal Churches of the city; also from the Rev. R. J. Laidlaw, both of whom were detained by unavoidable circumstances from being present. The speakers of the evening were the Rev. S. J. Hunter, D.D., on behalf of the Methodists of the city, Rev. John Morton, on behalf of the Congregationalists, and the Rev. D. H. Fletcher, on behalf of the Presbyterians.

A CORRESPONDENT writes to the Halifax Presbyterian—Rev. Charles Ragbir, who is now on a visit to Nova Scotia, was born on the Island of Trinidad, in 1865. His parents came from India, and he was brought up in the Hindu religion. When only fourteen years of age he was converted to Christianity, through the labours of Miss Blackadder, then teaching in Rev. Mr. Morton's mission field. He then decided to give himself to the work of the ministry, and proceeded to prosecute his studies at Princeton. In 1883 he

came to America, entered the Auburn Theological Seminary where he has completed a full course—having graduated this spring. He has been licensed and ordained as a missionary by the Presbytery of Cayuga, N. Y., and expects to return to labour among his native countymen next autumn. He is a young man of fair ability, an earnest Christian, and has the entire confidence and respect of the faculty and students of the seminary. As a fellow classmate, I have found him to be a Christian gentleman. He appears in his native costume, and his principal lecture, which he has delivered in Buffalo, Rochester, Albany, Boston, and many other places, is on "The Habits, Customs and Religion of the Hindus in Trinidad." I have no doubt that wherever he speaks, he will be heard with pleasure and profit.

THE Brantford Expositor says: Inspiring strains of music from the lovely grounds of the Young Ladies' College, Tuesday night, and the crowds of citizens passing in at the gates, told of the delightful evening in prospect for those who attended, and for the young ladies themselves. The grounds were in beautiful order, and suspended everywhere were numbers of Chinese lanterns, while torches and a huge lamp and reflector cast a brilliant light over a considerable portion of the grounds. The music furnished by the excellent band of the Dufferin Rifles was exceedingly appropriate. The warm night drove the young people from the close atmosphere of the college building, and the score of fair ones, in youthful figures and white dresses, promading hither and thither, their gay and merry laughter as full of music as the rarest composition of an old master, combined to make a picture of living loveliness that such occasions only present. The guests of the Alumni Association were received by Mrs. John T. Wallace, president of the association, and Miss Hewitt, assisted by Mrs. T. M. Macintyre, and discharged the duties of the onerous position gracefully and well. Alternating with the band, a programme of vocal and instrumental music was given in the parlours, in which Miss Leeming and Miss Ruthven gave piano solos, and Misses McCormick and Foster, and M. Dimmock gave vocal solos. Miss Forin, of Belleville, read the prize essay, a remarkably good one on the subject of the Queen's Jubilee, and the graduates of 1887, six in number, were presented by Dr. Macintyre to the president of the Alumni Association, who pinned upon each left breast the association badge, and gave to each the graduation ring, a plain gold circlet, with the letters B.Y.L.C. raised, and also inscribed with the name of the graduate and the year. During the evening the large dining room was thrown open, and cooling refreshments were served, thus completing the enjoyment of the evening. The alumnae are to be congratulated upon the success that attends each of their annual gatherings. Good weather is always vouchsafed, the attendance is always large, and the evening is looked forward to with great pleasure by all who are privileged to participate. At half-past ten o'clock the band played the National Anthem, and the brilliant assemblage dispersed.

PRESBYTERY OF PICTOU.—An adjourned meeting of this Presbytery was held at New Glasgow on June 1. There were present five ministers and three ruling elders. Mr. C. L. Lord resigned the pastoral charges of the congregation of Merigomish, and as his people had been cited to appear for their interests, all parties were heard, and the Presbytery regretfully agreed to accept his resignation, to take effect on the 12th instant. Mr. Lord resigns with a view to accepting an appointment to Bermuda, as his medical advisers have urged such a change in the interests of his health. He leaves a congregation very warmly attached to him, and very sorrowful at the prospect of his removal. His brethren in the Presbytery also part from him with deep regret, and they trust that in his new sphere he may be as diligent, faithful and successful as he has been during the period of his settlement at Merigomish. The Presbytery sympathizes deeply with the congregation at the loss of its pastor. Mr. H. K. McLean gave in his trials for ordination, which were sustained, and the Presbytery adjourned to meet on Tuesday next at Lochaber for his ordination and induction into the pastoral charge of the congregation of Union Centre and Lochaber.—E. A. McCURDY, *Pro. Clerk*.

PRESBYTERY OF PRINCE EDWARD ISLAND.—This Presbytery met in Bloomfield on the 7th inst. for the purpose of hearing Mr. J. R. Coffin's ordination trials. Having heard Mr. Coffin's trials, the Presbytery very cordially sustained them as trials for ordination. On the following morning, according to appointment, the Presbytery met for the ordination and induction of Mr. Coffin. Rev. Mr. Carr reported that he had served the edict according to appointment. It was then read a third time before the congregation assembled, and there being no objection offered against the life, literature or doctrine of Mr. Coffin, the Presbytery agreed to proceed with the ordination, whereupon Rev. J. P. Gerner preached an appropriate and impressive discourse on the duties and responsibilities of the ministry. The usual formula of questions having been put to Mr. Coffin, and satisfactorily answered by him, he was, by prayer and the laying on of the hands of the Presbytery, ordained to the office of the holy ministry, and inducted into the pastoral charge of the congregation of Bloomfield, O'Leary and The Brae. The Rev. Mr. Coffin was suitably addressed by Rev. George Fisher, and the congregation by Rev. William R. Frame. Mr. Coffin received the usual welcome from the congregation on their returning from the church, and was introduced to the session as their future moderator. His name was added to the roll of the Presbytery. Rev. W. A. Mason gave notice that at next meeting of Presbytery he would tender his resignation of the congregation of New London and Summerfield with the view of taking a post-graduate college course.—J. M. McLEOD, *Pres. Clerk*.

SEVERAL Irish Presbyteries have lately been making their periodic visitation to congregations, and in almost every case the reports have referred to the neglect of family worship, and the want of liberality toward the funds of the Church.

THE YEAR OF JUBILEE!

Over fifty years ago a little band of settlers bade farewell to native hill and heather in old Scotland, and emigrated to the New World, settling on the 11th concession of the township of Nichol, about a mile from where Elora now stands. This part of the country was then an unbroken forest, and communication with the rest of the world was very limited. Churches and educational institutions there were none. After finishing his day's work the settler's only comfort and enjoyment were the associations of his family and his few neighbours. The want of public religious services was severely felt by the little settlement, and it was only through their persistent and continued efforts that a supply of sermon was at length secured. However, when the Missionary Presbytery of the Canadas was held at West Flamboro', in February, 1837, Mr. John Alexander Davidson, appointed by the Nichol people, went there to petition for a congregation. The petition was signed by Mr. and Mrs. Alexander Watt, Mr. and Mrs. John Keith, Mr. and Mrs. George Barron, Mr. and Mrs. John Calder, John Alexander Davidson.

The Presbytery appointed the Rev. Thomas Christie, of West Flamboro', to come to Nichol, and organize the congregation. In those days railroads and steamboats had not found their way to this part of the country, and the reverend gentleman, though getting on in years, being about sixty, walked the whole way, a distance of fifty miles, taking two days for his journey. The congregation was organized on the 18th May, 1837, in Mr. Watt's barn. On the 20th of the same month the Session was appointed, and Mr. Davidson was ordained as an elder of the congregation. Mr. Watt had been ordained an elder during his residence in Scotland. On the 21st the sacrament of the Lord's supper was dispensed for the first time, being the first communion service held in this part of the country.

The remarkable circumstance in connection with the congregation is that of the nine members who formed it half a century ago seven are still living. The two deceased were Mr. John Keith and Mrs. John Calder. Of the seven survivors three are to-day members of Knox Church, two are members of Chalmers Church, one is united with one of the Fergus congregations, and the seventh, Mr. Davidson, is united with the congregation at Burlington, near where he now resides.

During the first winter the congregation met in Mr. Watt's house, and in the following year, 1838, a log building was erected in the bush some distance farther north, about two miles from Elora, in which the services were held until the congregation outgrew the accommodation afforded by it. The ground on which the building was erected was presented by Mr. George Barron. When this structure became too small the present site of Knox Church was donated to the congregation by Mr. Charles Allan, senior, father of Mr. Charles Allan, of Elora. A frame building was erected thereon, in which the congregation worshipped until the present handsome edifice—a monument of Christian zeal and a tribute to the industry and untiring efforts of a thrifty people—was erected, during the pastorate of Rev. Mr. McDonald.

The congregation was first known by the name of the United Associate Congregation of Nichol, afterward the United Presbyterian Church of Canada. The services were conducted by the elders until in 1843 the late Rev. Dr. Barry, the pastor of Eramosa Church, was appointed to take charge of the Nichol congregation also. He was the first pastor, and came to Nichol to conduct services every third Sunday, spending the two intervening Sabbaths with his Eramosa people, they being a much stronger body.

In 1850 the Rev. John Duff was inducted to the charge of Irvine Settlement and Elora, as it was then known, the Rev. Dr. Barry retiring to his charge in Eramosa. The Church at this time had a membership of thirty. Mr. Duff also conducted services in Peel, where the present Alma congregation was formed. When he resigned his pastorate in 1869, Knox Church had 235 members. In August of the same year the Rev. J. D. McDonald, of Clinton, was inducted and was pastor of the Church until February, 1879, when Rev. Mr. Fisher, now of West Flamboro', became the pastor. Mr. Fisher resigned in 1883 through ill-health, and on September 29, 1884, the Rev. Hugh Rose, M.A., became pastor of Knox Church.

Knox Church has now 257 members. Their church edifice is one of the largest in this part of the country, and the accommodation is sufficient for an unusually large attendance. The financial standing of the congregation is looking up, and the somewhat large debt has been so far successfully grappled with through the untiring efforts of the present pastor, assisted by his faithful flock. Of the sum of \$4,000 which was promised Mr. Rose last winter toward paying off the floating debt of the church \$1,870 has been paid in, and \$1,000 more is expected to be paid next fall.

During the past year there was received from the congregation for all purposes \$3,641.22, divided as follows: Ladies' Aid Society, \$524.25; Bible class, \$10.92; Sabbath school, \$81.24; collection for the poor, \$11.30; McDowell Church, \$3; Knox College endowment, \$70; missionary contributions, \$177.20; building fund contributions, \$1,310.71; general fund contributions, about \$1,452.58.

The programme of the jubilee services has been very successfully carried out. On Sabbath morning the Rev. Mr. Rose preached a special sermon on "The Gift that Brings all Gifts." A collection of over \$84 was taken up. No service was held in the evening, the congregation uniting with that of Chalmers Church in celebrating the communion.

On Tuesday evening a tea meeting was held in the church. A plentiful supply of eatables was prepared by the ladies, and an army of eaters equal to the occasion was on hand. After tea the Rev. Mr. Rose gave a brief account of the history of the congregation from its inception to the present day. Addresses were then delivered by Revs. Principal Caven, Dr. Smith, of Galt, Dr. Wardrope, of Guelph, Mr. Macdonnell, of Toronto, Dr. Middlemiss, Mr. Duff and Mr. Davidson, as well as a brief but admirable speech, re-

calling the old days, by John A. Davidson. The choir, which was largely increased by the addition of friends, rendered several anthems in a masterly style, under the direction of Mr. A. Spalding. The proceeds of the tea meeting amounted to \$72.90. A contribution since the tea meeting makes the total proceeds of Sabbath collection and tea meeting about \$180.

OBITUARY.

JAMES COSSINS.

Mr. James Cossins, a member of the Session of the First Presbyterian Church, Widder Street, St. Mary's, died on Sabbath, May 22, 1887, at the advanced age of eighty-seven. Mr. Cossins was a native of Dundee, Scotland, but removed to Aberdeen when twenty-one years of age, and became a member of the Presbyterian Church. He came to Canada in the year 1855. One member of his family, a young man of great promise, died when still in the vigour of early manhood. His partner in life preceded him to the land beyond by only a few months over a year. He leaves behind him a son and three daughters. Mr. Cossins was a man of unblemished character, of strong and abiding faith in the atonement and promises of God, and was greatly beloved by all who knew him.

Unanimously and with deep feeling, the Session of which he had been a member for so many years, at a meeting subsequent to his death, agreed to place on record the following resolution: We, as a Session, resolve to place on record, and hereby do so, our deep sense of the great loss the congregation, and more particularly the Session, has sustained in the death of Mr. James Cossins, which took place on May 22, 1887. Our brother was born in the closing year of last century, and lived to see seventeen years beyond the allotted threescore and ten. He was brought to know Jesus in youth, and during his long life it was his endeavour to mould his life after the perfect pattern set us in the Gospel. For more than half a century he held the office of elder in the Presbyterian Church, and was for thirty-one years of that period a member of this Session. Resting all hope of eternal life on the sacrifice of Calvary, and looking to Him whose grace is sufficient for us in all the circumstances in which we may be, and all the periods of life, he ever strove to make progress in holiness, until a pure and loving heart within expressed itself in look and words. The true progress of Zion lay very near to his heart, and we, as a Session, shall miss his wise counsel and loving words.

His departure from earth was peaceful. When the sun, which had run its course, was sinking to rest below the western horizon, and the birds, who had during the live long day filled the air with melody, now beginning to court sleep, and another Sabbath was drawing to a close, he went to sleep in the arms of Jesus, resting his head on the bosom of infinite love, and so passed into the eternal Sabbath rest which remains for the people of God. Blessed are the dead who die in the Lord, from henceforth, saith the Spirit, that they may rest from their labours, and their works do follow them.

We extend our sympathy to the bereaved family who can never forget a father so loving and true, but who need not sorrow as those who have no hope.

WILLIAM HOOD.

A few months ago an esteemed member of St. John's Church, Markham Township, Mrs. John Gibson, mother of Rev. John Gibson, of Demerara, was called away to her reward. Quite recently two other well-known members of the same congregation passed away, viz., William Hood and Alexander McPherson.

Mr. Hood, a native of Jedburgh, Scotland, immigrated to this country in the year 1832, and has lived ever since in or near the township of Scarborough. A man of singular industry and care, Mr. Hood had, long before his death, succeeded in making the worldly circumstances of himself and family comfortable. Not unmindful however of higher and better things, he seems to have taken for his motto Joshua's resolution: "As for me and my house, we will serve the Lord." A member of St. Andrew's Church, Scarborough, for many years, Mr. Hood took a prominent part in the establishment of St. John's Church, Markham, about twenty years ago, and has ever since been a consistent and useful member of that congregation. About three years ago his rugged frame was seized with rheumatics, and this seems to have prepared the way for dropsy, from which, after much pain, he died on Saturday morning, May 14, at the age of eighty-two. His devoted widow and nine children, three of whom are respected elders of the Presbyterian Church in Canada, survive him, and have the sincere sympathy of many friends. The burial services, which were very largely attended, were conducted by Rev. R. Monteath, of Toronto, and J. Mackay, of Agincourt.

PRINCIPAL CUNNINGHAM opened the church at Aberlady restored at the expense of the Earl of Wemyss.

SPEAKING of the royal jubilee, Mr. Spurgeon questions if the world has ever seen fifty brighter years than those of Victoria's reign "since the star of Bethlehem shone forth on the brow of the new age."

IN the abstainers' section of the United Kingdom temperance institution last year, the deaths fell 100 short of the number indicated by the tables of vital statistics. The *Temperance Record* thinks there is no parallel to this in the history of any other insurance company.

DR. GEORGE JEFFREY, of Glasgow, has died very suddenly. He and his brother, Dr. Robert Jeffrey, were born in humble circumstances at Leitholm, and by dint of perseverance reached important positions in the United Presbyterian Church. Dr. Jeffrey was for many years Clerk of one of the Glasgow Presbyteries, and ex-Moderator of the Synod. Dr. Jeffrey visited the United States and Canada, and was called to a New York church, but decided to remain in Lothian Road, Glasgow, where he has ministered since 1845.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 3. } THE INFANT JESUS. { Matt. 2
1887. } 1-12.

GOLDEN TEXT.—Thou shalt call his name Jesus, for He shall save His people from their sins.—Matt. i. 21.

SHORTER CATECHISM.

Question 27.—Christ was co-equal and co-eternal with the Father in glory. In coming from heaven to earth for man's redemption He left that glory, and though the highest he became the most humble. He was born into the world, and cradled in a manger. He was obedient to the law of God in every particular. For us he endured his dread penalties. Through His life on earth He was the Man of Sorrows, and acquainted with grief. He endured the wrath of God against sin, and endured the curse and the ignominy of crucifixion, the mode of punishment inflicted on the worst of criminals. He was laid in the grave, and yielded to the power of death for a time.

INTRODUCTORY.

The first and second quarter's lessons related to beginnings—the creation and the formation of the Old Testament Church. In the present quarter we are called to the study of God's redemptive work. To accomplish this the eternal God became an infant of days. The Word was made flesh, and dwelt among us. Jesus called Matthew from his employment of taxgatherer to be His disciple, and the inspired historian of the greatest event that occurred in the world's history.

I. The Wise Men from the East.—The birthplace of Jesus was at Bethlehem (the house of bread). It is about six miles south of Jerusalem, and is now a town with a population of about 6,000 inhabitants. The people belong to the Greek Church. Herod the Great was king of the Jews, and was tributary to the Roman Emperor, Augustus. There came wise men from the East to Jerusalem to enquire where the King of the Jews was to be born. Jesus was born in a time of profound peace, yet of restless expectation. Heathen sages in different lands had expressed their belief in a coming deliverer. Christ was the desire of all nations, and so these wise men came from the East to search for Him. Nothing certain beyond what is stated in the New Testament is known concerning them. Tradition, founded on the number of gifts mentioned, concludes that they were three in number, and that they came from Persia. In 1604 the astronomer Kepler observed a splendid conjunction of the planets Jupiter, Saturn and Mars. Their appearance was very brilliant. This led him to calculate the times of such conjunctions, and he discovered that it occurred once in 800 years. This led back to the period of the Saviour's birth, as the time when these planets were in conjunction, and in all probability this was what formed the guiding star of the wise men. They came with a reverent purpose. They were seeking truth. They came to worship Him.

II. The Wise Men and Herod.—While the Eastern Magi reverentially sought the infant Saviour, Herod and all Jerusalem, that is, all dependent on him, were seized with fear, when the object of the wise men's visit was known to them. The king was a wicked old man, cruel and oppressive to his subjects, who dreaded him. He knew that if there were another claimant to the throne he might be driven out. He convenes the spiritual rulers and guides of the people, the chief priests and scribes, in order to find out where the Messiah was to be born. Without hesitation they informed Herod that Bethlehem was the place where Christ was to be born, showing that, however these priests and scribes might miss the spiritual meaning of Scripture, they understood its plain literal meaning. They justify their answer by a quotation from the prophecy of Micah. Herod, who is great in craft and cunning, takes what he deems the most effective way of finding the infant Saviour. In his heart he resolves to put Him to death, but—hypocrite that he was—he tells them that his purpose is the same as their own, "That I may come and worship Him also."

III. The Wise Men Find Christ, and Worship Him.—They departed on their way to Bethlehem, and lo! the star seen in the East reappears, and guides them to the house in which the infant Jesus was. The wicked king dreaded the young Child; the wise men were delighted, they rejoiced with exceeding great joy. To every true seeker the finding of Christ leads to a great and an abiding joy. When they saw the young Child the Magi gave expression to their joy in profound and reverential worship. They fell down; that is, they prostrated themselves before Him—a mode of adoration common in the East. They worshipped Him with their bodies, with their souls and with their possessions. The essence of all true worship is soul worship. Unless the heart is given all other gifts are valueless. They opened their treasures and presented gifts—they were the most precious and costly they possessed—there is nothing too precious to give to Christ, He gave Himself for us—gold, the most valuable, in man's estimation, of material things; frankincense, a resinous gum that exudes from certain Eastern trees, which, when burned, gives out a peculiarly fragrant odour; myrrh was also an aromatic gum, obtained from a species of thorn that grows in Arabia. Instead of returning to tell Herod, they seek their homes by another route. Thus God not only protects the child Jesus, but those who love and serve Him. The star led them to the Saviour's abode in Bethlehem; God's warning guides them to their home.

PRACTICAL SUGGESTIONS.

Christ leaves the glory of heaven and becomes a little child, that He might save us from sin and eternal ruin. He who became a child Himself loves little children. Earnest truth-seekers will be led by God's guiding star. Jesus should be the object of our worship, and we should resent to Him the best we have. He asks our hearts.

Our Young Folks.

BIRDIE'S BEDTIME STORY.

"A story! Goody! goody! I will soon be in bed," said Birdie Brown as her mother promised to tell her a story. So the mother began:

"There was a king who had a little daughter whom he loved very much. He wanted to make her a beautiful and wise princess; so he sent her to a country where she was to pass through many schools and learn lessons that would fit her for her father's home. This kind father did not send his little daughter alone. He gave her ten servants to wait upon and care for her.

"Two of these servants were to show her all the beautiful and useful things that she would meet with in her absence, and when she got home-sick they were to bid her look up and tell it all to father, and he would hear and comfort her. Two more were to help the little girl to hear sweet music and sounds that would give her joy and pleasure, and voices that would tell her about what she saw and bid her always remember her father's love. Two more carried her wherever she went; and poor indeed she would have been without these little servants. Another told her all that she wanted to say to those around her, and sang hymns of praise to her father, the king. Two more helped her to do everything that would give happiness to herself and others about her; but the last servant was only seen by her father and herself. When this did his bidding, then all the other servants were faithful and true, and the little girl was beautiful and happy. This last servant always told its little mistress to love her father dearly and not want to guide the other servants to do what would displease him. Sometimes the princess would say to herself, 'Father is not here, and I will do what I please;' then, in spite of this servant's pleading, she bade him guide the others into forbidden paths, and thus brought upon herself trouble and pain.

"You see that even a little princess, with ten servants to wait upon her, may at times do naughty things.

"At last the loving father gave a command to each of his daughter's servants calling them by name as he spoke. The names and commands were these:

"Little Eyes, look up to God;
Little Ears, hear His word;
Little Feet, walk His ways;
Little Mouth, sing His praise;
Little Hands, do His will;
Little Heart, love Him still."

"When the little princess heard these commands, she made them into one great message for herself; and when she was tempted to bid her servants do wrong she would say, 'No, no, I will not, for they are

"Two little eyes to look to God,
Two little ears to hear His word;
Two little feet to walk His ways;
One little mouth to sing His praise;
Two little hands to do His will;
And one little heart to love Him still."

Then the whole soul would be filled with love to her kind Father, and all wicked thoughts would fly away."

"Oh, mamma, I understand your story. I am the little princess, and God is my heavenly Father. He has given me the ten little servants to help me do His will. Mamma, I think my little heart does 'love Him still.' Isn't it delightful that I am a little princess?"

"Yes, darling. Now shut your eyes and go to sleep, for the King likes His little princess to be up in time in the morning."

"Good-night, mamma. I guess I will not grumble any more about servants when I have ten of my own. We are going to be little workers tomorrow for the King."

A QUARREL.

There's a knowing little proverb
From the sunny land of Spain,
But in northland as in southland
Is its meaning clear and plain,
Lock it up within your heart,
Neither lose nor lend it—
Two it takes to make a quarrel,
One can always end it.

Try it well in every way,
Still you'll find it true,
In a fight without a foe
Pny, what could you do?
If the wrath is yours alone,
Soon you will expend it.
Two it takes to make a quarrel,
One can always end it.

Let's suppose that both are wroth,
And the strife begun,
If one voice shall cry for peace,
Soon it will be done.
If but one shall span the breach,
He will quickly mend it.
Two it takes to make a quarrel,
One can always end it.

THOSE THREE CENTS.

We want to tell you a story we heard the other day. It is true from beginning to end. A clergyman told it, and told it about himself.

He said that when he was a little fellow he was playing one winter day with some of his boy friends, when three cents, belonging to one of them, suddenly disappeared in the snow. Try as they would they could not find them, and the boys finally gave up the search, much to the disappointment of the one who owned them. "The next day," said the clergyman, who was telling us the story, "I chanced to be going by the spot, when suddenly I spied the three coins we had been looking for. The snow which had covered them the day before had melted, and there they lay in full view. I seized them, and put them in my pocket. I thought of the candy I could buy with them; and when conscience would not keep still, but insisted on telling me what it thought of me, and above all, what God thought of me, I just told it to be quiet, and tried to satisfy it by saying that Charlie R— had given up thinking about his three cents by this time, and that the one who found them had the right to them.

"Well, to make my long story short, I spent the money, ate my candy, and thought that was the end of the whole matter. But I was never more mistaken. Years passed on. I grew from a boy into a man, but every now and then those three cents would come into my mind. I couldn't get rid of them. They would come. However, in spite of them, I had all along a strong desire to be a good boy, and to grow up to be a good man—a Christian man. This desire grew stronger and stronger, for God never left me, and so I gave myself to Him, and finally, when I grew up, became a clergyman. Now perhaps you may think my trouble was over. But no, every now and then, 'those three cents' would come into my mind as before. Especially when I would try to get nearer to God, there were 'those three cents' right in the way.

"At last I saw, what God had all along been trying to make me see, that I must tell Charlie R— that I had taken them! To be sure, he was a man by this time, and so was I, but no matter, God told me, as plain as I am telling you now, that till I had done this, He could not bless me. So, then and there, I sat down and wrote to him, inclosing in my note twenty-five cents—the three cents with interest. Since then I have had peace, and God has blessed me."

Boys and girls, a very little may come between

you and God. What are your "three cents?" God will show you if He has not already. Don't ever let any sin, however small, come between you and Him. Confess it right away, and He will make you clean. You should try so to live that you may be always sure of the smile of Jesus. Then you will be happy, and then you can be blest.

A PROTECTING PROVIDENCE.

It will not be difficult to mention cases in which eminent individuals have been preserved from danger and death by the manifest hand of Providence.

John Knox, the Scotch Reformer, had many enemies, who sought to compass his destruction. He was in the habit of sitting in a particular chair in his own house, with his back to the window. One evening, however, when assembling his family, he would neither occupy his accustomed seat, nor allow anybody else to do so. That very evening a bullet was sent through the window with a design to kill him. It grazed the chair which he usually occupied, and made a hole in the candlestick.

It is related of Augustine that he was going on one occasion to preach at a distant town, and took a guide to direct him on the way. By some means the guide mistook his way, and got into a by-path. It was afterwards discovered that a party of miscreants had designed to waylay and murder him, and that his life was saved through the guide's mistake.

Charles of Bala was once saved from death by what some would call a foolish mistake. On one of his journeys to Liverpool his saddle-bag was put into the wrong boat. He had taken his seat when he discovered it, and had to change at the last minute. At first he was vexed and disappointed, but he afterwards learned that the boat in which he intended to go was lost, and all its passengers drowned.

Howard, the philanthropist, was once preserved from death by what some would call mere chance, but which was no other than a special Providence. He always set a high value on Sabbath privileges, and was exact and careful in his attendance on the means of grace. That he might neither increase the labour of his servants, nor prevent their attendance on public worship, he was accustomed to walk to the chapel at Bedford, where he attended. One day a man whom he had reprobated of his idle and dissolute habits resolved to waylay and murder him. That morning, however, for some reason or other, he resolved to go on horseback, and by a different road. Thus his valuable life was preserved.

The Rev. John Newton was in the habit of regarding the hand of God in everything, however trivial it might appear to others. "The way of man is not in himself," he would say. "I do not know what belongs to a single step. When I go to St. Mary Woolnoth, it seems the same whether I go down Lothbury, or go through the Old Jewry; but the going through one street and not another may produce an effect of lasting consequence. A man cut down my hammock in sport, but had he cut it down half an hour later I had not been here, as the exchange of the crew was then making. A man made a smoke on the sea-shore at the time a ship was passing, which was thereby brought to, and afterwards brought me to England."

The world's threatenings should drive us to God's promises.

We must always speak of the things of God reverently and seriously, and as becomes the oracles of God.

The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them.

Sparkles.

THE Czar is called his August majesty because he reigns in a summary manner.

THE sign "Beware of the Dog" is not hung up "that he who reads may read," but "that he who reads may run."

ASSESSMENT INSURANCE.

The popularity of Mutual or Assessment Insurance seems to be on the increase. For many years the old line companies held the field, but of late the mutual companies are reaping a goodly share of business.

A FRENCHMAN in London claims to have discovered a certain root which allays hunger and thirst. He probably refers to the root of all evil.

BLEEDING NOSTRILS.—It has done me so much good, I want you to send me two more bottles immediately. I have been afflicted with Catarrh for over ten years—frequently my nose would bleed and leave the nostrils in a dry, inflamed condition, with constant soreness.

ONE of the teachers in a school at Hampton, Va., recently asked one of the Indian pupils what lbs. stood for. "Elbows, I guess," was the unexpected reply.

MRS. A. (who is much impressed): Isn't he splendid? Such a command of language. Mrs. B. (who is not impressed): Yes, and how shamefully he treats it.

CROSS the page as courser dashing, In its flight what wit is flashing, Smooth of point, no fear of splashing—Esterbrook's Tecumseh Pen.

(One of Esterbrook's turned up points.)

"Why, Tommy, what is the matter with your eye?" "Sister Annie—she's been a real naughty girl, and I was trying—boo-hoo—to pluck the beam out of my own eye before—boo—I scratched the mote out of her eye."

"HULLO, Mr. Brown! What are you doing up at this time o' morning?" "Oh! I'm trying to scare up an appetite for my breakfast. Why are you up so early?" "I'm trying to scare up a breakfast for my appetite."

CHOLERA INFANTUM.—That terrible scourge among children may be speedily cured by Dr. Fowler's Extract of Wild Strawberry. All forms of bowel complaints, nausea and vomiting, from an ordinary diarrhoea to the most severe attack of Canadian cholera, can be subdued by its prompt use.

COLONEL SLAYEM: Please give me two soft-boiled eggs and a piece of toast. Mose: I'se sorry to hab to 'splain to you, Massa Colonel, dat de eggs don't bile good dis mawnin'. Dey makes fine omelet, do'. Shall I bring you one, sah?

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habit. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Sent in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

"MAY I ask what the middle S in your name signifies, Miss Bullion?" "Certainly, Mr. De Crashhe. It stands for Shazzar." "Shazzar?" "Yes; I was named after an eminent woman mentioned in the Scriptures—Belle Shazzar."

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

"BILL!" "Bill?" "What, Bill, is that you?" "Why, Bill, old fellow, shake!" They embrace. "I'm glad to know you, Bill." "Thanks awfully; you are a bully fellow Bill, and a Bill Buffellow."—The above is the authorized report of the interview between the Rt. Hon. W. E. Gladstone and Buffalo Bill at the Wild West Show in London last week.

Horsford's Acid Phosphate. In indigestion.

DR. MARSHALL and LONGACRE, Olney, Ill., say: "We have used it in cases of indigestion, with good results."

Hall's VEGETABLE SICILIAN Hair Renewer.

Hall's Hair Renewer restores gray hair to its original color; makes the scalp white and clean; cures dandruff and humors; prevents the hair from falling out, and renders it soft and brilliant. The editor of the "Ocean Foam," Cape May, writes: "We speak knowingly, when we assert that Hall's Vegetable Sicilian Hair Renewer is the best of its kind. The article is an elegant and cleanly one, without which we think no toilet complete."

The advance of time is heralded by bleached, thin, and falling hair. By the use of Hall's Hair Renewer, the hair may be restored to its original color, lustre, and vitality. M. N. Johnson, Fitchburg, Mass., writes: "My hair was weak, thin, and full of dandruff. Hall's Hair Renewer has removed the dandruff, and caused a vigorous growth of new hair."

Hall's Hair Renewer,

Renewer about ten years, with satisfactory results." E. G. Perkins, Oberlin, Ohio, writes: "I consider Hall's Hair Renewer the best hair preserver in use. I have used it for the past twenty years, and my hair is in as vigorous and healthy a condition as when I was 30 years of age. Not a sign of gray hair to be seen anywhere."

and now rejoice in the possession of hair as abundant as ever." E. J. Adams, St. Paul, Minn., writes: "A diseased scalp caused my hair to fall out, and, after using a number of preparations without avail, I finally tried Hall's Hair Renewer, which caused a vigorous new growth. I am still using it, and could ask for no better results."

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ASSESSMENT SYSTEM!

LARGE INSURANCE CLAIM PAID. ENDORSEMENT OF THE MUTUAL RESERVE.

OFFICE OF W. D. MATTHEWS & CO., GRAIN AND PRODUCE MERCHANTS, TORONTO, 11TH MAY, 1897. J. D. WELLS, ESQ., GENERAL MANAGER, MUTUAL RESERVE FUND LIFE ASSOCIATION.

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

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

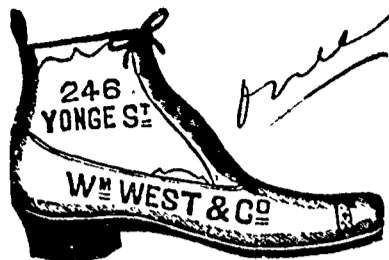
FROM "TORONTO WORLD" Prompt Payment of Insured Claims. There is nothing which adds so much to the popularity of a life insurance company as the prompt payment of its legitimate death claims. The day has passed when life insurance companies can afford to take advantage of technicalities in resisting the payment of losses, and we are glad to notice in the report of the Superintendent of Insurance that with the exception of one or two companies, all report "no claims resisted." The advantages afforded by life insurance as collateral security is fully illustrated by the letter of W. D. Matthews & Co., grain merchants of this city, in acknowledgement of the prompt payment of a claim for the large sum of five thousand dollars, by the Mutual Reserve Fund Life Association. Up to the present time, we are informed by Mr. Wells, the Canadian General Manager, that already about one hundred thousand dollars have been paid by the Mutual Reserve for losses in Canada alone, although they have only been doing business here for a short time. With the small cost of insurance in this association and its prompt settlement of claims, it is no wonder that it again leads all the other companies in new business.

TIMBER AND LAND SALE.

CERTAIN lots and the timber thereon situated in the Townships of Allan, Assinack, Bidwell, Billines, Carnarvon, Campbell Howland, Shegungah, Tehkummah and Mills on the Manitowlin Island, in the District of Algoma, in the Province of Ontario, will be offered for Sale at Public Auction in blocks of 200 acres, more or less, on the 21st day of September next, at ten o'clock a.m., at the Indian Land Office in the Village of Manitowaning. Terms of Sale.—Bonus for timber payable in cash, price of land payable in cash, a license fee also payable in cash and dues to be paid according to Tariff upon the timber when cut. The land on which the timber grows to be sold with the timber without conditions of settlement. For full particulars please apply to Jas. C. Phipps Esq., Indian Superintendent, Manitowaning, or to the undersigned. No other paper to insert this advertisement without authority through the Queen's Printer. L. VANKOUGHNET, Deputy of Supt. General, of Indian Affairs. Department of Indian Affairs, Ottawa, and June, 1897.

R. KINCADE, Manufacturer of and Dealer in BOOTS & SHOES. The only house on Yonge Street where you can get J. & T. Bell's Fine Boots and Shoes. You can have half sizes and numerous widths. No. 444 Yonge Street, third door south of College Avenue.

THE OLD RELIABLE Golden Boot



Lace boots of this style in men's, our own make, from \$2.50 up; in boys' and youths' from \$1.40 up. We know these to be the best wearing boots to be had in the city for the money, away below dry goods prices.

A full assortment of **LADIES' FINE BOOTS, SHOES AND SLIPPERS IN STOCK** At the Lowest Prices.

Ladies' Kid Button from \$1 up, Slippers from 50c. up, Misses' and Children's in proportion.

SIGN OF THE GOLDEN BOOT. WM. WEST & CO. 246 Yonge Street.

BROWN BROS., Stationery, Bookbinders, ACCOUNT BOOKS, LEATHER GOODS, ETC., 66 & 68 King St. East, Toronto. ESTABLISHED 27 YEARS.

Account Books.—Special attention given to this department. Large Stock always on hand. **STATIONERS.**—A most complete assortment of Mercantile, General and Fancy Stationery always on hand. **Bookbinding.**—In every style of the art—unsurpassed for style, durability and moderate charges. **LEATHER GOODS.**—Ladies' Hand Bags, Bill Cases, Wallets, Pocket Books, Letter and Card Cases, Portfolios. **Silver Medals at last Exhibitions for Leather and Plush Goods.** **DIARIES.**—Office and Pockets—23rd year of Publication—160 Varieties, all styles and prices.

BROWN BROS., MANUFACTURING STATIONERS, TORONTO.



FREEMAN'S WORM POWDERS. 15/52

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

COMPOUND OXYGEN HAS done many wonderful cures in Canada in the last four years I have been manufacturing it over here, thereby saving duty. It is the best and only nerve strengthener for the weak and overworked system. A great blood purifier, Compound Oxygen soothes and strengthens. Send for circular. Trial treatment free at my office. Home treatment, enough for two months, with Inhaler, measure and directions all complete, sent by express for \$12. **C. STEADMAN FLETCHER,** Parlors and Laboratory removed to 41 King Street East, Toronto, Ont.

Western Assurance Company. FIRE AND MARINE. Capital and Assets over \$1,000,000.00 Annual Income over 1,500,000.00 HEAD OFFICE: 11/26 Cor. Scott and Wellington Streets, Toronto. E. O. W. Insurances effected on all kinds of property at low est. current rates. Dwellings and their contents insured on the most favourable terms. Losses Promptly and Liberally Settled.

NORTH AMERICAN LAND CO'S. ESTATE.

Over Quebec Bank. 2 Toronto Street.

BLOOR ST				66 ft wide			
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CARBOLIC SMOKE BALL.



CATARRH, ASTHMA, BRONCHITIS, NEURALGIA, HEADACHE, CROUP, SORE THROAT, EYES, EARS, ETC.

This CARBOLIC SMOKE disinfects the poison in the mucous membrane of the head, throat, bronchial tubes and lungs, upon the same principle as Carbolic Acid would act upon the diseased and poisonous air arising from a patient in a sick room. It is perfectly harmless, eating up the poison that causes the disease.

It is put up in "Little Balls" that can be used at home, or on the street, in the office or counting-room, with perfect ease.

TRENTON, ONT., May 19, 1887.

CARBOLIC SMOKE BALL CO.:

The Smoke Ball I procured from you has done me a great deal of good. It has removed those most excruciating pains I was afflicted with—located between the eyebrows and the hawking and unpleasant discharge of mucus has almost entirely ceased. I feel assured it will effect a permanent cure. Yours truly, G. W. OSTROM, M.P.P.

TORONTO, ONT., May 26, 1887.

CARBOLIC SMOKE BALL CO.:

GENTLEMEN,—When I commenced using your Smoke Ball for catarrh, some three weeks ago, my head and throat gave me such trouble that I was totally unfit for business of a morning. The symptoms have all disappeared, and I feel like a new man. You may use this if it is any benefit to you. ALEX. WYTE, St. James' Hotel, Toronto, Ont.

TORONTO, June 3, 1887.

CARBOLIC SMOKE BALL CO.:

GENTLEMEN,—I procured one of your Carbolic Smoke Balls for my wife, who was suffering from a severe attack of acute bronchitis, so much so that she could hardly speak above a whisper, and was completely cured in five days by using the Smoke Ball. We cheerfully recommend it to others. G. COLEMAN, Advertising Agent, Toronto News.

I have been using the Smoke Ball for about three weeks, and am happy to say I am about cured. I can cheerfully recommend it to all who are afflicted with Catarrh as a sure cure.

Yours truly, T. W. DAVIS, American Express Co., Union Depot, Toronto.

TORONTO, ONT., June 7, 1887.

CARBOLIC SMOKE BALL CO.:

I bought one of your Smoke Balls ten days ago. Procured it for my son and daughter—the one afflicted with asthma and the other with catarrh. It has about effected a cure in both cases. Gratefully yours, K. MCKAY, Wall Paper, 239 1/2 King Street East.

HAMILTON, ONT., June 8, 1887.

GENTLEMEN,—Since using your Carbolic Smoke Ball, I have had the greatest relief I have had in three years. I have tried many remedies for catarrh and asthma, yours has done me more good than all the others combined. I cannot speak too highly of it. It has relieved all the pains in my head. JAMES YULE, Empire House, Hamilton, Ont.

TORONTO, ONT., June 3, 1887.

GENTLEMEN,—This is to certify that I have been using one of your Smoke Balls for the last four weeks, and must say it is giving me great relief. F. DIVER, Electrotypist, 14 King Street East.

After having used your Smoke Ball for now nearly three weeks, I am delighted with the result, it having restored my taste and smell to entirely killing the disease, Catarrh. G. A. HODGKINSON, With Simpson & Co., 66 Yonge Street.

A Good Man wanted to Establish Agencies. Live Agents Wanted in every Town in the Dominion.

A FREE TEST AT

Room "A," 49 King Street West, Toronto, Canada.

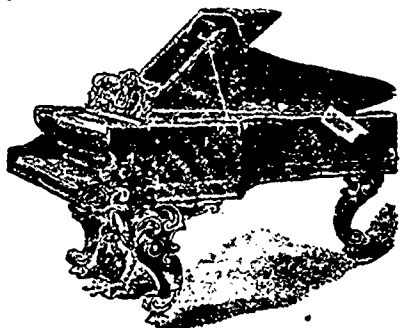
Price of Ball, \$2. By mail, 6 cents for postage.

HEINTZMAN & CO.,

MANUFACTURERS OF

PIANOFORTES

GRAND, SQUARE AND UPRIGHT.



One of the oldest Piano houses now in the Trade.

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

Our written guarantee for five years accompanies each Piano.

Illustrated Catalogue free on application.

Warerooms: 117 King St. West, Toronto.

REMOVED TO 53 KING ST. EAST

ILLUMINATED ADDRESSES A SPECIALTY.

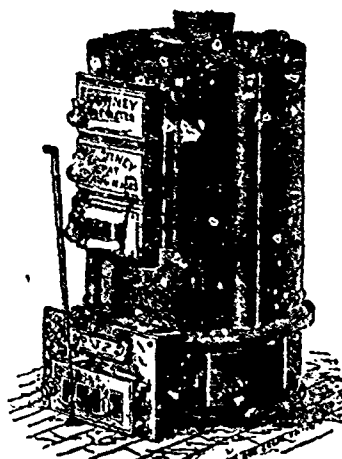
HOT WATER HEATING.

RECENT TESTIMONIAL.

TORONTO, April 16th, 1887.

Messrs. E. & C. Gurney Co., Toronto: GENTLEMEN,—It affords me pleasure to bear testimony to the satisfaction given by your No. 33 Hot Water Furnace, placed in my house last November. My wife joins me in saying the house has never been so comfortably heated as since the introduction of your furnace. Several other styles of furnaces were pressed upon my notice, but, having decided on yours, I am pleased to say I have no occasion to regret the choice I made. It has proved to be a good furnace, easily cleaned and kept going. Any ordinary domestics can attend to it.

Yours very truly, (Signed), THOS. DAVIES.



Gurney's Hot Water Boiler, SPECIALLY ADAPTED FOR HEATING Dwellings, Offices, Green Houses.

Manufactured by

THE E. & C. GURNEY CO., TORONTO.

SEND FOR OUR CIRCULAR ON HOT WATER HEATING.

"It takes a heap of love to make a woman happy in a cold house."

PLANS, ESTIMATES & SPECIFICATIONS PREPARED FOR EVERY DESCRIPTION OF Heating and Ventilation.

Only the Very Best and Most Reliable Engineers Employed.

PERFECT WORK GUARANTEED.

First-Class Competent Engineers sent to all parts of the Dominion. CORRESPONDENCE SOLICITED.

FRANK WHEELER, Hot Water and Steam Heating Engineer, 56, 58 and 60 ADELAIDE STREET WEST, TORONTO.

KARN ORGANS.

SUPERIOR TO ALL OTHERS.

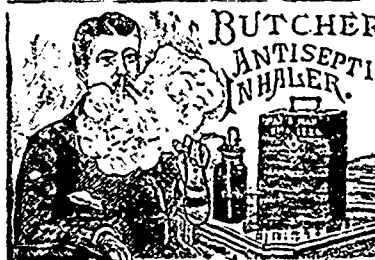
3,500 Sold at the Colonial Exhibition, London, Eng.

75 STYLES. FOR CHAPEL, LODGE, SCHOOL, PARLOR, ETC. EVERY INSTRUMENT WARRANTED FOR 7 YEARS.

Send for Catalogue and Price to D. W. KARN & CO., Woodstock, Ont.

JOHNSTON'S FLUID BEEF

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



BUTCHERS HOPE FOR THE AFFLICTED.

ANTISEPTIC INHALER. The only sure cure for Consumption, Asthma, Catarrh, Bronchitis, and all Diseases of the Throat, Lungs or Nasal Organs.

Butcher's Antiseptic Inhaler.

By using which proper heating remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure. Highly recommended by all Physicians. Send for Pamphlet, containing wonderful Testimonials, to

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

HOOF OINTMENT.—A Perfect Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, swellings, etc. Price 25 and 50 cents. Den-colline Eriporium, 29 Adelaide West.

VIRGINIA FARMS & MILLS For Sale & Exchange. FREE Catalogue. L. B. CHAFFIN & CO., Richmond, Va.

NATIONAL PILLS will not gripe or sicken, yet are a thorough cathartic.

PROF. LOW'S SULPHUR SOAP is a delightful toilet luxury as well as a good curative for skin disease.

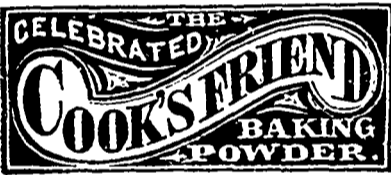
BIRTHS, MARRIAGES, AND DEATHS. NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

On the 15th inst. by the Rev. J. Campbell, Ph.D., at the residence of Captain Foot, Collingwood, Mr. R. H. Perry, to Miss Margaret Macqueen, all of Ferris.

MEETINGS OF PRESBYTERY.

BROCKVILLE.- At Lyn, on Tuesday, July 5, at three p.m. BRICE.- At Chesley, on Monday, July 17, at seven p.m. for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business. SAUGUES.- In Guthrie Church, Harrison, on the second Tuesday of July, at ten a.m. CHATHAM.- In St. Andrew's Church, Chatham, on Tuesday, July 12, at ten a.m. QUEBEC.- In Morris College, Quebec, on Tuesday, July 12, at ten a.m. MIRAMICHI.- In Newcastle, on Tuesday July 19, at eleven a.m. MONTREAL.- In the David Morrice Hall, on Tuesday, July 5, at ten a.m. KINGSTON.- In John Street Church, Belleville, on Monday, July 4, at half-past seven p.m. MAITLAND.- In Knox Church, Kincardine, on July 12, at five p.m. PETERBORO'GH.- In the hall of the First Church, Post Hope, on Tuesday, July 5, at ten a.m. WINTHROP.- At Bowmanville, on Tuesday, July 19, at half-past ten a.m. SARASOTA.- In Parkhill, on the last Tuesday of June, at half-past two p.m. PARIS.- In Chalmers Church, Woodstock, on Tuesday, July 12, at eleven a.m. BRANDON.- In the First Presbyterian Church, Brandon, on Friday, July 22. OWEN SOUND.- In Division Street Church, Owen Sound, on June 28, at half-past one p.m. STRATFORD.- In Knox Church, Stratford, on Tuesday, July 12, at half-past ten a.m. REGINA.- At Walsley, on Tuesday, July 5. ORANGEVILLE.- At Orangeville, on Tuesday, July 12, at eleven a.m. HIRON.- At Gederich, on Tuesday, July 12, at eleven a.m. GLENHARRI.- In St. John's Church, Cornwall, on Tuesday, July 12, at one p.m. LONDON.- In the First Presbyterian Church, London, on the second Tuesday of July, at half past two p.m. GUELPH.- In Knox Church, Guelph, on Tuesday, July 19, at half-past ten a.m. TORONTO.- In the usual place, on Tuesday July 5, at ten a.m. LINDSAY.- At Unbridge, on Tuesday, August 30, at half-past ten a.m. WINNIPEG.- In Knox Church, Winnipeg, on Tuesday, July 12, at half-past seven p.m.



PURE, HEALTHY, RELIABLE. Retailed Everywhere.

I CURE FITS!

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I want my remedy to cure the worst cases. Because others fail, I have no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postage. It costs you nothing. Give trial, and I will cure you. Address DR. H. O. ROOT, Branch Office, 37 Yonge St., Toronto.

THE A1 PALACE STEAMER "HASTINGS,"

Recently rebuilt and furnished throughout, IS OPEN FOR CHARTER for Picnics, Sunday School and Society Excursions To Any Point on Lake Ontario.

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