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THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, JULY 17th, 1889.

No. 29.

Notes of the Week.

THE Rev. Dr. Weldenstrom, the leader of the Free Church movement in Sweden, addressed the meeting of the Congregational ministers of Chicago, last week, stating that since the revolt from the Established Church began, in 1870, 500 congregations had been formed, with a total membership of 70,000.

IN Wales there are, according to a computation made a few years ago, 120,653 Congregationalists; 119,355 Calvinistic Methodists; 81,372 Baptists; 32,146 Wesleyans; 6,010 Primitive Methodists; 1,240 Bible Christians. The Unitarian body has about 5,000 adherents, chiefly in South Wales. There are a few congregations belonging to the Methodist Free Church and also to the Presbyterian Church of England.

THE Moderator of the English Presbyterian Church, Dr. McLeod, in a pastoral letter read in many of the churches speaks with great concern of the craving in modern life for excitement and amusement, and of the engrossing affairs of business and politics which monopolize the minds of Christian people. Special reference is made to fiction as strengthening the thirst for excitement and destroying the taste for serious books and profitable thought.

DR. DALE, of Birmingham, in distributing the prizes at an educational institution, said one of the vices of modern education was that everything was now too attractive and easy. The birch was as common at the end of the last century as Dr. Smith's dictionaries are now. He condemned the priggishness of the boy who while yet in his teens thought he had a mission to the world. It was by what they were, rather than by what they attempted to do, that they would exercise a high moral influence. He added that he preferred to prejudice the children of Nonconformists in favour of Nonconformity.

THE recent private conference of evangelical churchmen at Exeter Hall, under the presidency of Lord Grimthorpe, resulted in the starting of a new society to be called the Protestant Churchmen's Alliance. The Marquis of Abergavenny, Lord Stolbridge, Lord Grimthorpe, a returned colonial bishop, and a brace of deans, were among those nominated as a provisional council. Archdeacon Straton declared "disestablishment to be upon us unless a change comes." The Church Association was charged by Lord Grimthorpe with promoting ritualism in the past, which saying led to a storm; and the sturdy members were eager in their defence of the Association.

IN reference to a statement that appeared lately to the effect that the English Presbyterian Church had reached the minimum stipend of \$1,000, the *Christian Leader* says: It is not true that the minimum stipend in the English Presbyterian Church is already equal to the sum aimed at by the Free Church, \$1,000. There are sixteen cases in which the stipend is \$825, eleven varying from \$775 to \$925, making in all thirty-three out of 125 pastors of aid-receiving congregations who get less than \$1,000. "Instead of our sustentation fund having arrived at a state of perfection," says one writer, "it is nothing less than an Augean stable of contradictions and injustice."

THE *Oxford Chronicle* says: No fewer than four Anglican clergymen were received into the Church of Rome on Sunday last by Cardinal Manning. They included Rev. C. W. Townsend, to whose secession reference was made at the recent annual meeting at Keble, in connection with the Oxford University Mission to Calcutta. Mr. Townsend had been ten years in the ministry of the English Church. He was formerly Vice-Principal of the Salisbury Theological College, and more recently head of the Calcutta Mission. His loss will be severely felt. These latest hauls of Cardinal Manning afford further evidence of the effectiveness of the Romanizing tendencies of the current teaching in the English Church.

DR. CROMBIE, Professor of Biblical Criticism in St. Mary's College, St. Andrew's, died on Wednesday, at the age of sixty-two. He received his elementary education at Dollar, matriculated at St. Andrew's, and took his divinity course at Edinburgh, under Drs. Crawford and Robert Lee. The early days of his ministry were passed as consular chaplain at Paris, but in 1864 he was presented to the parish of Penpont. Four years later he was appointed to the Chair of Biblical Criticism in St. Andrew's, in which post he remained until his death. Professor Crombie has given to the public but little original work, although he has rendered good service to theological literature by several admirable translations from the Apostolic Fathers and German critics.

THE fourteenth annual meeting of the Bulgarian Evangelical Society was held recently in Sophia. On the first day 650 persons were present. Strong opposition to the spread of evangelical truth was reported. The building of a chapel at Ichtiman has been stopped by order of the Minister of Religion. The superintendent of the Methodist Mission is only allowed to employ Bulgarian teachers or naturalized foreigners in the mission schools, the Bulgarian Exarch has sent a circular to Bulgarian ecclesiastics urging them to take severe measures against Protestant preachers and Catholic priests, a paper is published whose object is, to destroy the influence of evangelical preaching, and thirty or more books and tracts have appeared against evangelical religion.

Two commissions of the Irish General Assembly met the other week. One was relative to the organization of the China mission, and the other was relative to the mission proposed to the jungle tribes in India. The Moderator of the Assembly presided at both. At the meeting of the first commission, in relation to the organization of Presbyteries in China, the terms for union between the missionaries of the General Assembly and those of the U.P. Church of Scotland were considered, and for the most part adjusted. The commission in relation to the Jungle Mission considered the constitution of the proposed mission. Two questions discussed were—(1) Should the project of a lay agency be adopted? (2) If so, what relation should it hold to the General Assembly? The feeling of the meeting was favourable to the project, and a sub-committee was appointed to consider the second question, and to report; this committee to meet early in September.

PRESBYTERIANS generally are not in the habit of making responses, but most of them will say amen to the following sentiments so well expressed by the *Halifax Presbyterian*: We heard it stated lately that there is not a member of the Presbyterian Church in the Dominion Cabinet. The Premier is supposed to have a mild tendency towards the "Church of his Fathers"; but we are not sure that he is a member. We do not mention the fact of there being no Presbyterian in the Cabinet in a fault-finding spirit. We have always urged that there should be no attempt at balancing denominations in the Cabinet or in the House. It is a serious evil when this office and that are claimed on grounds of ecclesiastical connection. If Presbyterians are true to themselves, if they develop their due share of able men, these men will reach the positions for which they are fitted. On no other ground but fitness would we like to see them called to any post.

DR. DONALD MACLEOD, at the opening of the new parish Church at Ardrossan, said that in a congregation which had the character of being generous it was very often found that the generosity belonged to only a few. There were always a lot of stingy, shabby people, who meanly accepted the praise for a generosity in which they knew they had no part. They often found people whom they had never suspected of having scrupulous consciences developing conscientious difficulties when asked to give money. The fact that there were so many ugly churches had not arisen from the principles of Presbyterianism, but from heritors being unwilling to spend money. Cheapness rather than religious scruples had much to do with plain churches. The baldness of Presbyterian services, he added, had arisen simply from sloth. In another sermon at Ardrossan Dr. McLeod

pulverized the false notion, now current in the higher regions of literature, that man is the product of heredity and of his environment, and consequently that there is no such thing as moral freedom. In scathing terms he lauded the luxury of the West-end, pronouncing it an abomination as bad as what is termed the "lapsed masses." As to heredity, if the generation of to day resisted the defects of the past, the inheritance of evil might be changed into a heredity of good. The Church, in Dr. Macleod's opinion, has yet to learn her duty to the masses.

A "NON-PHILOSOPHICAL Observer" giving his impressions of the Irish Presbyterian General Assembly in the *Belfast Witness* says: The Moderator for the year is the Rev. W. Clarke, of Bangor. He is a gentleman of commanding presence, and of quiet and dignified manner. I am told that he is a good linguist, and that his scholastic attainments are extensive. It was evident to the most superficial observer that he had no desire to obtrude himself unnecessarily upon the debates of the Assembly, and that he was anxious to secure for every speaker a fair and full hearing without any favouritism. I could see that at times his good nature and amiable disposition were put to their utmost stretch by the persistent bumptiousness of some of the irrepressible members whose voices must be far more agreeable to their own ears than they are to their brethren, since they are so loquacious. I was told by a careful attendant in the Assembly, whose veracity is not to be questioned, of one versatile brother who addressed the Assembly sixty times during one sederunt. I have reason to believe that this counterpart of Tennyson's brook is as effective as he is a ready speaker; but I'm sure he would greatly add to his weight in the Assembly and his effectiveness as a speaker if he did not speak so often, and if he made believe at least that it sometimes dawned on him that there were really other members in the Assembly to whom had been given as well as to himself the faculty of thinking and of speech, but who hated to be striving for the mastery.

At the recent meeting of the Irish Assembly in Belfast, says the *British Weekly*, the Rev. Dr. Watts submitted and moved the adoption of the report of the Assembly's delegates to the fourth General Council of the Alliance of the Reformed Churches holding the Presbyterian system, held in London from the 3rd to the 12th of July last. All the Assembly's delegates, without exception, were present, and took an active part in the proceedings. The report contained the following: "The only topic eliciting any diversity of opinion was one phase of the intellectual tendencies of our day in their bearing on faith. One of the delegates read a paper, in which he ascribed a large amount of the unbelief of our age to the extent of the demands made upon the faith of men as a condition of salvation. Among these demands the writer specified the doctrine of a plenary verbal inspiration, involving the doctrine of the infallibility of Scripture. He claimed that a Christian creed should not demand anything beyond what he alleged Christ required, viz., that men should follow Him and accept Him as the true Ruler of their life. We have no right, he maintained, to ask more, or to require that men should accept a number of propositions about Him. The Council was careful to vindicate itself before the Churches of Christendom by setting apart an hour and a half for the criticism of this paper, and your delegate took a prominent part in its review and condemnation." The Rev. Dr. Whigham, in seconding the motion, referred in high terms to the able manner in which Dr. Watts managed the financial affairs connected with the Belfast meeting of the Council, and also represented that Church at the meetings held not only in Belfast, but in other places. The Rev. Dr. Hamilton Magee objected to the paragraph quoted above. The name of the party there referred to was not mentioned, although the writer alluded to Dr. Marcus Dods. At some length Dr. Magee criticized the paragraph. He did not agree with the statements made by Dr. Dods, but he could not agree with that paragraph, and he now moved that it be omitted from the report. The Rev. Mr. Harrison seconded this amendment. After a very lively discussion it was agreed to omit the paragraph.

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DIFFERENT KINDS OF CLERICAL HOLIDAYS.

BY KNOXIAN.

Once upon a time a member of one of Dr. Willis' classes excused himself for non-attendance at lectures by sending word through a fellow-student that he was sick. "Ah," said the Doctor, "there is such a difference between the maximum and the minimum in sickness that one hardly knows whether that is a sufficient reason or not." The same observation might be made about clerical holidays. There is such a difference between the maximum and minimum of ministers' holidays that really some ministers may not be quite certain whether they ever had a holiday or not. To enable these brethren and their congregations to come to a satisfactory conclusion, on this question we describe some of the varieties of clerical holidays. There is

THE HIGH-TONED FIRST-CLASS HOLIDAY.

The minister who gets a high-toned holiday usually starts with his family to Europe early in summer and remains there until September. His trip may cost him anywhere from \$500 to a \$1,000. Comparatively few Canadian ministers get this holiday. The essential conditions for a high-toned holiday are a large salary and a small family. A man with a small name and nine children can't touch it. It is too high for him. Some of the ministers in the large American cities are the fortunate men who get this kind of a vacation whenever they feel like taking it. Their salaries run from five to ten thousand and their people are often kind enough to do without preaching for a couple of months in summer.

THE SECOND CLASS HOLIDAY

consists of an occasional trip across the ocean for the minister himself, but his family have to remain at home. The man goes alone, sees the sights, gets his nerves steadied, his digestive organs improved, his mind clarified and his whole system toned up. It is a good trip for himself and a good thing for his family and congregation because the better he feels the better he can support his family and work for his Church.

THE THIRD CLASS HOLIDAY

consists of a trip to the seaside or somewhere else and a stay there of two or three weeks. It is a good holiday though only in the third class. Many a minister would gratefully take it and say nothing about the class. The Lower St. Lawrence, the Maritime Provinces, the coast of Maine are good places to go to. There need be no difficulty about the place if you have the time and money. Some of our inland places are also very good. Muskoka, the North Shore, Lake Superior, the Thousand Islands, and several other places are first class. One peculiarity about all places is that in any one of them you can find people willing to take your money in exchange for value of some kind and also find people willing to take it without giving any value at all.

THE FOURTH CLASS HOLIDAY

is that during which you preach for some pastor who is getting a holiday of a higher class and in this way earn money enough to pay your expenses. This kind of holiday has some painful drawbacks. The preaching is usually done in some large city Church from which the congregation has nearly disappeared. The weather is often dreadfully hot and you have to preach mainly to benches. The most stupid, stolid, sleepy congregation a man ever addressed is better than empty pews. The most stupid men have at heart the germ of an intellect, but a pew hasn't even a germ. It has no conscience to appeal to, no will to try your persuasive powers on. In fact an audience of empty pews is a failure and must remain so as long as the gospel is to be preached to men. Still a fourth class holiday is a long way better than none at all.

A FIFTH CLASS HOLIDAY

is one during which you exchange pulpits with a neighbour who is as hard up as yourself. The only advantage about this holiday is that you don't need to make new sermons. This is a very doubtful advantage because if you have nothing to do you are pretty sure to think of the large number of ministers who are having a good time while you have to fry in the heat around home. You may also be tempted to think of the number of your parishioners who are at summer resorts and to anticipate the happy hour when they will come home and tell you about the great preachers they heard during their holidays. They conveniently ignore the trifling fact that these great preachers often spend more money on their holidays than your people pay you by way of salary. Making new sermons even in hot weather will do you less harm than reflections such as those described.

A SIXTH CLASS HOLIDAY

is one during which you try to work and rest at the same time. This is the poorest of all. You get no rest and do poor work.

There are various other kinds of holidays. There is the holiday during which you visit your old congregation, or your old home, or your wife's relations.

The meanest of all holidays is the one during which you try to travel and stay in hotels on about the half of what it costs. Rather than injure his self respect in this way a minister should stay at home. It ought to be easier for him to die from over work than do small mean things.

THE CANADA PRESBYTERIAN.

THE PRESBYTERIAN CHURCH IN BRAZIL.

The Synod of the Presbyterian Church in Brazil, in its session of September 7, 1888, appointed the Revs. J. Boyle, A. B. Trajano and B. A. Cesar a committee to prepare a letter to the General Assemblies of the Presbyterian Churches in the United States and Canada, saluting them and participating to them, and through them to the Church of Christ in all lands, the formation of this Synod.

On the evening of Sept. 6, 1888 the members of the Presbytery of Rio de Janeiro, connected with the Presbyterian Church in the United States of America, and of the Presbyteries of Campinas and West of Minas, and of Pernambuco, connected with the Presbyterian Church in the United States, being met together in the Presbyterian Church of Rio de Janeiro, in accordance with a previous mutual agreement, did sever their connection with their respective Churches aforesaid and constitute themselves and the Churches under their care into the Synod of the Presbyterian Church in Brazil.

This step on our part meant neither revolution nor schism. As dutiful children we awaited your permission, we may say your bidding, and your blessing, to set up for ourselves as a new household of the Presbyterian family.

The symbols of our Church are the Confession of Faith and Catechism of the Westminster Assembly, as actually received by the bodies you represent in the United States, together with the Book of Order adopted by the Presbyterian Church in the United States. Only a few verbal changes have been made in the details of the latter, to adapt them to our special circumstances. No principle has been modified by a jot or tittle, and the sense of the doctrinal formulas has not been varied by so much as a word. These symbols we have ratified and adopted by solemn compact, and we stand pledged to each other, to the Church of God and her Great Head, to maintain in purity and integrity the system of doctrine and polity taught in the Word of God and accepted by the Reformed Churches.

For what we have been permitted thus to realize our thanksgivings are due, first and above all to God, as the Saviour of men and Head of His Church, for His mercy in sending the Gospel to this land. Next to this we feel that we and our brethren of all future generations in Brazil will ever owe a debt of perpetual gratitude to the Presbyterian Churches of the United States for their efforts to establish the true Church of Christ in this Empire.

Over three centuries ago the first foreign missionaries of the Reformation Churches, sent forth by John Calvin and his colleagues, settled at what is now the site of the City of Rio de Janeiro. Treachery and cruel persecutions of the great Antichrist thwarted their noble design to evangelize South America and establish a refuge for their suffering brethren in the faith.

In 1859 the first missionary of the Presbyterian Church in the United States to Brazil landed in Rio de Janeiro, to take up anew the work for which John Boles had, in 1567, laid down his life in the same city. God's set time had come. His abundant blessing accompanied the labours of Simonton and his colleagues and successors, and in the twenty-nine years from the feeble beginning to the date of the erection of our Synod we had grown to be three Presbyteries, with thirty-one ordained ministers, sixty-two churches and 2,947 communicants.

Whilst many considerations combined to render us reluctant to sever our connection with the mother Churches, to which we owe so much, a sense of duty to the cause of Christ in this land constrained us to seek the union we have so happily effected. There was a grave unseemliness in having apparently two different Presbyterian organizations at work in the same field. One in doctrine, polity, aim and heart, there was nothing here that should keep us any longer apart. Loyalty to our Redeemer and His cause required we should make patent the unity which, in reality, already existed.

And now, dear brethren in Christ, we need more than ever the hearty co-operation and effective aid of the Churches at home in the lot and work which have fallen to us. What God has so graciously wrought for us and by us in the last twenty-nine years, is but the beginning. A great door and effectual is open to us on every hand. We are utterly unable to respond to the calls which come to us from every side.

The fields now occupied by our work extend, in the coast provinces, from Maranhao, in the north, through thirty degrees of latitude, to Rio Grande do Sul, and in the provinces of Parana, S. Paulo, Minas Geraes and Goyaz, it reaches several hundred miles into the interior.

Our Synod resolved to request our Churches and brethren in the United States to send us at once not less than twenty-six ordained ministers. We need in fact a much larger number, for which work and places are waiting. And we need urgently the means to man and maintain a school for the instruction of candidates for the ministry of the Word. We pray you to continue to help us. We need of your sons and daughters, of your gold and silver, whose abundant possession you owe to the influence of the Gospel of Christ.

Our prayer to God for you, brethren, is that He may abundantly reward you for your kindness to us in sending us His Word, and that He may richly endue you and the Churches you represent with the grace necessary to multiply yet manifold your efforts to fulfil the command of our Lord to preach the Gospel to every creature. On behalf of the Committee,

A. L. BLACKFORD,
Moderator of Synod.

THE OFFICE OF EVANGELIST - HAS IT CEASED?

According to one of St. Paul's classifications, the officers of the ministry consist of apostles, prophets, evangelists, pastors and teachers (Eph. iv. 11). The Church holds very generally that the first two were extraordinary, and that they ceased; and that the last two were ordinary, and intended for all time—pastors being our stated ministry, and teachers, including officers, as wide apart as professors of theology and Sunday school teachers. But the Church does not seem to be so clear as the office of evangelist. It holds a middle place between the two extraordinary and the two ordinary offices, some authorities class it with the former, while others class it with the latter. Stewart ("Scriptural form of Government," p. 52) considers that evangelists were assistants or vicars of the apostles; that they, like the apostles, were needed only in primitive times; that their work was to instruct the people in the first principles of Christianity, to explain and institute the scriptural form of Church government and to superintend the infant churches for a time; and that when the apostolic ceased, that of the evangelist ceased also. The Presbyterian Church (South) in the United States, one of the most orthodox and conservative of Churches, on the other hand acts on the supposition that the office was intended to be perpetual. In a recent report of its committee on Evangelistic Labour, the evangelist is classed with the pastor, and Presbyteries are exhorted to diligently and prayerfully seek out men qualified for evangelistic work, and call them to it. In Euchologion, the book of common order issued by the Church Service Society of the Church of Scotland, a volume much used by the younger clergy, the office of evangelist seems to be considered as identical with that of foreign missionary. A form of prayer is given to be used at the institution of a pastor, a different form when the person ordained is appointed to the office of "an evangelist or missionary," and a third form for the institution of a teacher or doctor in a school of theology. In the Presbyterian Church of Hungary the office has been preserved as Stewart supposes it to have existed in the primitive Church, the evangelist being a sort of superintendent or semi-bishop.

Looking at the question practically, let us consider whether we need in Canada a class of men distinct from pastors and teachers, in order to the more efficient ministry of the word, and what their authority and relations to our existing organization should be.

The first thing that strikes us is that such a class has already grown up in America, and that their services are in great demand abroad as well as at home. Since the success that attended the preaching and singing of Moody and Sankey in Great Britain, the Churches in the old country are pre-disposed to listen to American evangelists; and several are now at work in different places, of whom Major Cole, of Chicago, is perhaps the most noted. England has given to the Church several representatives of the same class. Of these English evangelists, Henry Varley's name is best known in America. The eagerness of the Church to receive and welcome the co-operation of such men is astonishing. Hundreds of cities clamour for Moody. Visits from men like Needham, Earle and others are sought for only less eagerly.

Besides those men, who are not closely connected with any one denomination we all know ministers who are not successful pastors, but who are singularly blessed in evangelistic work. They like to go from place to place preaching the Gospel, and they get invitations enough from their brethren to keep them employed the whole year, invitations which they cannot accept while settled over congregations. The Church has given them work that they are not suited for, and it ignores their special gifts. Is the work that they are specially qualified for needed among us?

A very good answer at hand is that there is a great demand for this ministry among our Christian people. And if it is needed in the Old World, where the ordinary ministry is so efficient and numerous, and in the cities of Canada and the United States, how much more is it needed among our country congregations, many of which are often vacant, while others are suffering from poverty, isolation, low ideals of Christian life, and many other difficulties and discouragements. A new voice, the voice of an earnest gifted man is almost sure to evoke deep feeling in those congregations. And such a man would also be able to guide the awakened and anxious ones. He has had a larger experience than the ordinary pastor in dealing with all phases of spiritual experience. And the times of refreshing, likely to result from his labours would benefit pastors as well as people.

Some Christians are prejudiced against evangelists or revivalists—a hateful name by which they are sometimes known—because of objectionable features in the conduct or the services of one or other with whom they have come in contact. One has been known to put the ordinary ministry in false positions before their own people by lording it over them, making them confess their shortcomings abjectly in public, or even attacking them by inuendo or outrightly. Another has preached doubtful doctrine, a third has simply worked upon the feelings, and his visit to sections of the country can be traced like fire that has swept over a prairie; there was a great blaze for a little moment, and then blackness and barrenness for a long time. A fourth has shown undue anxiety about the collection; while apparently Christ-like, he takes good care to make at least ten thousand dollars a year out of his itineratings.

No doubt. But is it not evident that these evils have arisen from the Church not taking official oversight of this

class of workers? There is a place for them. The Head of the Church supplies them. The leading ministers of the Church know them, inside and outside their own communion, and invite their co-operation. Ministers from all parts of the country write, imploring a visit from one or other of them. But as a church we ignore their existence, and are thus powerless to check their irregularities or supplement their deficiencies.

The office should be revived by the Church. Our very best men are required for it, and, as the committee of the Presbyterian Church (South) says, we will not get these, and no progress will be made in the matter "until the dignity and importance of this office and work are recognized."

To whom should the appointment of such men be entrusted? Why not to our Synods? This and various other matters should be committed to Synods, not merely to provide them with distinctive work, but because it will be simply impossible for our General Assembly to grapple with everything in a Church, so widely extended as ours is. It would not do to entrust the ordination of such men to Presbyteries or to any board or committee. The Synod should call them, and not call broken-down men, but men whom the general voice of the Church has already pointed out as having the requisite gifts. When one has been so called and set apart, a fixed stipend should be secured to him, paid either from a district fund, or through the Home Mission Board. He should be connected with some Presbytery, and have all the rights and privileges of other qualified members in that Presbytery. At the Synod his work for the year could be mapped out. While within the bounds of Presbyteries other than his own he would be subject to them, and would have only the right to sit and deliberate. This sketch of his relationship to our existing Church organization is submitted merely as a suggestion. Let the propriety of reviving the office be conceded, and there will be no difficulty in defining his place. The one danger to be guarded against is too rigid definition at the outset. Our Church is free. It has all power in itself. It can check evils when they appear or make rules as they are called for.

What does the Church exist for? To save the souls of men—to extend the kingdom of Christ, to develop Christian character to the highest possible point and to all its rightful issues. In order to accomplish these high ends, it must fearlessly use every agency that God blesses. "Where the Spirit of the Lord is, there is liberty." If new modes of working, new agents or agencies are needed in new lands and new generations, let the Church acknowledge them, and do so not timidly but trustfully. In this, as in similar cases, it may be found that what we call new is really old.

THE RIGOROUS RULE OF PETER THE GREAT.

The beard was at one time considered as the symbol of what was uncivilized and barbarous, and so convinced was Peter the Great that this was the case, that he was relentless in forbidding public officials to be unshaven. The rule gradually became relaxed in practice, but it was not until the year 1815 that a decree was issued permitting the officers and soldiers of the army, except the Imperial Guard, to wear their beards when on service. I transfer the following circumstance and therefore interesting account of this act of the great ruler of Russia, from an article in *Scribner's* of 1880: Decrees were issued that all Russians, the clergy excepted, should shave, but those who preferred to keep their beards were allowed to do so on condition of paying a yearly tax, fixed at a kopek (one penny, for the peasantry, and varying from thirty to a hundred rubles, from £12 to £42, a ruble being worth at that time about 8s. 4d.) for the other classes, the merchants, as being the richest and most conservative, paying the highest sum. On the payment of this duty they received a bronze token, which they were obliged to wear about their necks, and to renew yearly. Many were willing to pay this very high tax in order to keep their beards, but most of them conformed to the Tsar's wishes, some through policy, some through terror of having their beards (in a merry humour) pulled out by the roots, or taken so roughly off that some of the skin went with them. The Tsar would allow no one to be near him who did not shave. Perry writes: "About this time the Tsar came down to Veronezh, where I was then on service, and a great many of my men who had worn their beards all their lives were now obliged to part with them, amongst whom one of the first I met with, just coming from the hands of the barber, was an old Russ carpenter that had been with me at Camisbinka, who was a very good workman with his hatchet, and whom I always had a friendship for. I jested a little with him on this occasion, telling him that he was becoming a young man, and asked him what he had done with his beard. Upon which he put his hand in his bosom and pulled it out and showed it to me; further telling me that when he came home, he would lay it up to have it put in his coffin and buried along with him, that he might be able to give an account of it to St. Nicholas when he came to the other world, and that all his other brothers (meaning his fellow-workmen who had been shaved that day) had taken the same care."

CHILD MARRIAGE IN INDIA.

The child-marriage question still continues to hold a prominent place in the public eye in India. Writing upon the subject recently, Ragoonath, the late Minister of the Maharajah Holkar, makes the following statements: "A man aged 47 years, who was lately defendant before the court of a magistrate, charged with having ill-treated a

child-wife, eight or nine years of age, wanted to go away from the locality, and applied to the British police for a guard to enable him to leave the place and to take the minor with him without fear of interference from her parents. The British people's representatives in India escorted a closed carriage, in which were seated this man and the girl minor, prevented the parents from approaching their child, and kept them off till the man had carried her away from her parents to a place about 1,000 miles away from the scene. I appeal to the people of Great Britain to say whether such conduct on the part of their agents in India meets their approval. Not content with countenancing slavery, they afford material and powerful help to the rich and influential owner of the slave, and enable him, under the rules of law and morality now in force in India, to deport a child from the proper guardianship of her father and mother. Such acts as these are, in the opinion of Sir J. Gorst, efforts to correct the evils of infant marriage. If this child had been the offspring of an Englishman and the scene London, would the British people have tolerated such conduct on the part of the British police?"—*Colonies and India*.

THE LADY DOCTORS OF INDIA.

In India lady doctors are now familiar to us, and although at first they may have been somewhat ridiculed by those who could not appreciate their value, they are fast making their presence felt for good in almost every corner of the land. So far as the native women of this country are concerned, it is gratifying to note that their success in all branches of college education is progressing to the entire satisfaction of their professors. Not only have they proved themselves to be generally well fitted for the arduous duties attendant on medical studies, but they have, in some cases, succeeded beyond all ordinary expectation. Bombay, Madras, the North-West Provinces, and the Punjab, all return flattering reports on the subject, and when we say that a class of female students can average over 700 marks out of 1,000 in a surgical examination, as we hear has recently been the case, little can be said against their power of skill or aptitude for gaining knowledge in one of the most important branches of the medical profession. Indeed, it appears not unlikely that women in India may prove themselves by no means inferior to men in most branches of the practice of medicine if the progress made by native females in hospital work may be taken as a criterion. In many cases they have proved themselves superior to male students in college examinations, and in no way behind them in application, power of reasoning, and resource. The fact that much of their success is due to the great interest taken in their studies by their lecturers and professors is not without a certain special significance.—*Overland Mail*.

PATRIOTISM AND POETRY.

In this fellowship of Patriotism and Poetry there is nothing extraordinary. Patriotism, while a moral, is also largely an imaginative passion. If it is to bring forth worthy fruit it must become more than this, wedding itself with reason and walking in the ways of duty; but without imagination a man can hardly even take in the idea of country and of nation. He has no difficulty in appreciating the claims of a clan, which is but a family expanded, or of sympathising with a class whose well-being is identified with his own; but the idea of a nation is a vaster thing than these, and he who grasps it has to blend in a single conception countless thoughts and associations that come to him from remote tracts and distant periods. A nation is a unity which includes a vast plurality, many members with diverse functions, and yet a common life and common interest. It comprises whole races which in early days strove against each other on many a battle-field, yet whose remoter descendants were destined, from geographical or other necessities, to become amalgamated. Looking back on history the thoughtful patriot discerns not merely its accidental confusions, but under them a latent meaning and a providential purpose. Petty resentments then give place to a sounder love of country, and the lesson of history is peace. How otherwise could a common country exist for the children of Provence and Brittany, or for those of Austria and Hungary? The true patriot remembers the past and his wrongs, where wrongs have existed, but only to teach the lesson they bequeath and pay a tribute to the suffering heroism of ancient days, not to forge bolts of vengeance, when there is no longer a head upon which they can justly fall. True patriotic love is not a vindictive passion—it is a magnanimous one; it is not a vainglorious assumption that a single nation has absorbed all the virtues, and that all other nations consist of "barbarians" as the Greeks, or of "hostes" as the Romans, called them. It is not an aggressive impulse; on the contrary, the aspiration of the patriot is that his country should be justly looked up to as the founder and sustainer of virtuous civilization in all lands. Patriotism is not a blind affection; it sees clearly the faults of the country loved, and cares little for its praise and much for the fulfilment of its highest vocation. It is not self-love dilated, but the extinction of self-love in an affection the largest known to man except that inspired by religion. The love of country blends the loyal devotedness of filial love with the discrimination, often painful, of love parental; and yet that love, far from obliterating, quickens in him who feels it the love which he owes to his neighbour, and the reverence due to total humanity.—*Aubrey de Vere in Essays, chiefly Literary and Political*.

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After awhile, life's rush shall cease;
This throbbing heart find sweet release.

After awhile, this wearied brain
Shall rest from sorrow, toil, and pain.

After awhile, these stumbling feet
Shall pass no more the stony street.

After awhile, this toil-worn hand
Shall rest, there, in the better land.

After awhile, this tuneless voice
Shall with the angels' song rejoice.

After awhile, this dull, cold ear
The Master's loving voice shall hear.

After awhile, this burdened soul
Shall reach in heaven, the long-sought goal.

After awhile, these blinded eyes
Shall open with a glad surprise,

And see the Father's Holy Child,
Welcome me home, after awhile.

IT IS ALL RIGHT.

When St. Paul, the greatest of theologians, and Shakespeare, the greatest of poets, agree in hymning the advantages of affliction in human life, uninspired and prosaic folk may hum the same tune, even though it be in a pathetic, minor key. "No suffering for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands that hang down." Thus St. Paul.

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

Thus the poet whom Milton calls "Sweetest Shakespeare, fancy's child."

Yes, sorrow, though bitter, is wholesome. It is a corrective. It jogs us in the midst of our smelting and building and strife for precedence, and asks, What is all this worth? How much of the baggage of time can you take with you into eternity? What part of your possessions is permanent—real estate in very truth?

Trouble is a source of self-knowledge. When all goes well with us we are strong and confident. The world seems sufficient for us. We feel like a certain celebrity who said: "I had rather have my part in Paris than in Paradise!" But when some earthquake disaster rumbles through the soul and shakes down our loftiest, proudest creations in hideous ruin, we come to our senses, realize our weakness, and seek Him with whom we have to do, and who is "from everlasting to everlasting."

Adversity tends to make us sympathetic. It enlists selfishness on the side of generosity. The remembrance of our own losses and pains prompts us to feel for others when they suffer. The reflection that at any moment, so fickle a jade is fortune, we may be driven to draw on the bank of friendship, make us ready to honour any draft which our neighbours present and ask us to convert it into the cash of sympathy. Thus, to change the figure, we learn to carry a little fire at the hearthstone of the heart for a friend to warm his chilled fingers at.

Surely, then, God knows best. Infinite wisdom is His right hand and infinite love is His left. In these arms He holds us all, and closest when we are neediest.

But look here; don't go around borrowing trouble. No need of that. There is usually enough of it in the house already!—*Rev. Carlos Martyn, in the Christian Intelligencer.*

LEST THAT WHICH IS LAME.

There is a tremendous force in our Saviour's words, "If the light that is in thee be darkness, how great is that darkness!" How great in its effects, in the damage it may be doing! You cannot disassociate personality, its rectitude, its winning influence in one department from its responsibility in all others. Its possession rises to the force of a command that you make it tell for God, and tell for Him in its fullest capacity; it is not only our own salvation we are imperiling; it is the safety and peace of these immortal souls who are surrounding us, and who are walking in the paths we in our conduct, our belief and practices are indicating as best for them. We are all of us preachers, our pulpits the place of our daily occupation, our sermons our lives with their distinctions as to that which is important and unimportant.

I might plead by that which we owe to God, by our own endangered souls, but my plea is to-day by those whom we are effectively influencing. A break in the line of notable withstanders of Gospel grace is always followed by a large ingathering for the Church of Christ. It decides the hesitating. It moves the indifferent. It quickens the languishing. God is calling you to this high honour for Him. What we are in health, what we are in character, what we are in position, what we are in moral attractiveness, we owe all to God, and we owe it all to Him in becoming leaders to salvation for other souls. That is the only way in which we can pay our debt, to make straight paths for others, "lest that which is lame" through us be turned out of the way."

Oh! that we might make all that is within us our power for good, the beauty of our moral nature, the tenderness of our affection that draws others toward us, that renders our companionship pleasing to them, to be as the sunlight that draws in radiant lines the atmosphere of earth heavenward. But there is another and scarcely less important reference in these words, which makes the lameness to exist in ourselves.

It is that we shall guard well the especial point of our own infirmity, our own peculiar temptation, lest that which in us is already impaired may be made worse. Look at that man who by accident has been crippled. How he picks his steps, selecting the smooth places and moving carefully! How lenient we are to the door that hangs shakily on its hinges, to the pitcher that is cracked! How we ease the harness to the sore shoulder of the poor animal if we are compelled to drive him! Shall we have a care for everything else that is maimed, and not for the weak spots in our own moral nature? Moral evils grow upon their opportunities. If any of us has a feebleness of resolve in some one direction it should be a revelation to him of his peculiar peril.

Is it not often rather that our infirmities are the points in us which we especially foster? "Be careful," we say to another, "lest you touch upon this or that matter—upon all things else our friend is accessible, but he allows no trenching there." Now we shrink from certain tempers of those with whom we associate, walk softly by them, as we would by the kennel of a savage dog, lest we arouse the fierce or vindictive spirit. Worse than even this is it, if there be an evil passion in us, which we ever allow indulgence. We cannot afford to trifle with anything, however comparatively harmless it may seem, that has a reprobator in our conscience. We are making the way of the future still more rough and hard to be travelled. We are weakening the force of the Holy Spirit in us, grieving away the influence that, in such tendencies, we most need to befriend us.

Every moral and spiritual ruin has its inception in things which appeared at the time of little moment. Courage is not hardihood. Braver is it to know our temptation and manfully resist it. Then our very infirmities, as did those of Paul, may become the conservers of our strength. "Make straight paths for your feet, lest that which is lame be turned out of the way, but rather let it be healed."—*Rev. E. P. Terhune, D.D., in Christian Intelligencer.*

THAT DEAD-LINE OF FIFTY.

Imprimis, I desire to say, being on the sunny or younger side of this line, I may be permitted to speak for those on the shady or older side; not that they are in need of my advocacy, but because I sympathize with them—or rather, they command my admiration.

I am nauseated. "He is effectually shelved—he's passed the dead-line of fifty, henceforth he'll be dignified and dull;" or, "O, we want a young man for pastor—you need recommend none over fifty." "Give us a young man, one who has yet to win his spurs"—and I add, quite likely will never win them at all.

Here and there, like spring oats in time of a drouth—one head shooting up in the space of a square rod, some young man achieves greatness and leaps at a bound to the front rank—and stays, whereupon his friends rush into print to tell us that Napoleon was Master of France at thirty-three; that Alexander had conquered the world and pressed the crown of universal dominion on his brow at thirty-three; that Byron was great at twenty-seven; that Cesar had completed his conquests of Gaul when he was under fifty, etc.

What does it prove? Let them tell us that Spurgeon was great at twenty-eight, that Washington was Commander-in-Chief of the army at forty-three. They seem to forget that it takes exceptions to prove rules, and these are the exceptions. "But what are they among so many"—on the other side? Often we hear discussions as to the whys and wherefores of ministers being relegated to the rear after they have attained the age of fifty, while we are told that the practice does not prevail in the professions of the law, or medicine, or other arts and sciences. Then various reasons are assigned for justifying the exception as regards preachers—this, above other reasons, being perhaps urged most: "Preachers grow lazy, self-satisfied with their attainments, and so Dr. Sprightly or Dr. Freshness has allowed his sermon apparatus to grow rusty, and now he is dubbed Dr. Dry-as-dust."

The story is familiar of a French scientist submitting to the savans of Paris the following query: "Why may a fish weighing five pounds be introduced into a tub brimful of water and yet none of the water be displaced?" The philosophers one after another racked their polls over its abstrusities, and gave forth answers, assigning various scientific reasons, none of which were satisfactory. At length, the question being submitted to a certain one, he said, "I don't believe the proposition. Let us try it." So, getting a good-sized trout and a tub brimful of water, he gently immersed him, when lo, quite a quantity of the aqueous fluid leaped the confinement of the tub and ran out on the floor. He proved the folly of the proposition.

When it is sagely and sadly asked why the old, experienced and wise pastors are rudely put aside as they grow old, and their places filled by younger men, I answer, Such is not the case. The older and more experienced pastors, so far as they have been close students, faithful workers and diligent observers in acquiring knowledge of their work, are in their places, and these are the first places in the land. The remark applies also to editors and college professors.

I have not at my command a very exhaustive list of ministers who have grown old in the service of their denominations and yet retain their hold upon their churches, but I give a partial list: Spurgeon is fifty-five, Dr. Joseph Parker, fifty-nine; Newman Hall, seventy-two; Canon Farrar, fifty-eight; Dr. Storrs, sixty-eight; Dr. John Hall and Wm. M. Taylor, sixty; Dr. A. McLaren, sixty-three; Talmage, fifty-six; Phillips Brooks, fifty-four; Mr. Moody, fifty-two; and as these are not from among our Baptist ranks, I add Dr. Armitage, over seventy, our own beloved DeVotie, in his seventy-sixth year, Dr. J. L. Burrows, of Virginia, seventy-five. Dr. J. B. Jeter went up from the great activities of chief-editorship of the *Religious Herald*, his natural force and intellect not abated at about the age of seventy-eight. And our useful and efficient Secretaries of Home and Foreign Missions are respectively aged sixty-four and sixty-one. Permit the writer to say, the present able and efficient editor of the *Christian Index*, though able to say, "The days of my years are threescore and ten," yet he is doing as good and successful work now as when the writer first knew him in *ante bellum* days among the classic shades of Penfield. If here and there a preacher may be pointed out as "in the sere and yellow leaf" of his activity while comparatively young, so many more such among our lawyers, physicians and artists may be found.

These things being true, let us cease to talk about "that dead-line of fifty." There is a "dead-line," but to some it comes at thirty or forty, to some at seventy or eighty, to some—never! It comes when men fall out of sympathy with the progress of the age, when they drop out of the procession and thereby grow rusty.

Dr. Guthrie at fifty said, "Do not call me old because my locks are white. I never felt so young in my life. Be it so with us all. Let us, brother pastors, keep fresh and young by holding sympathy with our Sunday schools, by mixing with our young men and maidens, by keeping abreast the age in its progress in missions and education. Let us give ourselves to study and diligent research into God's Word, let us bring fresh fruits as the result of our toils to our congregations each Sunday; let us give them the oil of the sanctuary, well beaten. Then if we live to be as old as Dr. A. D. Sears, pastor of Clarksville (Tenn.) Baptist Church, who is eighty-seven, we will still hold our congregations, and like him have the largest congregations of young men and young women in the city or town where our lots are cast.—*Black Walnut, in Christian Index.*

UNSEEN PROTECTION.

"A lady was wakened up one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backward and forward inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow." It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were open at the prayer of the prophet his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on thee." "The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore."

Though now unseen by outward sense,
Faith sees him always near;
A guide, a glory, a defence;
Then, what have you to fear?

HAVE A PURPOSE.

Make the most of yourself. Find out what you are made for. See what you can do best. Have an unswerving purpose that you will work all your faculties to best advantage possible. Do not waste life. A wasted life is the most awful of tragedies. To fail of life's true object, is life wasted! Life's true object is "to glorify God and to enjoy Him forever."

Young man, have a purpose. Use your mind; compel it to think, to work, to serve you faithfully and truly. Arouse your moral faculties. Summon them to stand guard upon the walls. No man gets the most out of his nature who allows his moral self to be asleep. Keep the heart pure so that your sense of the unseen realities may be keen and certain. It broadens life's horizon infinitely to take in the spiritual, and to commune with God. No man makes the most of self whose nature does not stretch away to the unseen and divine.

A Chinese laundryman made complaint against a young man whose bill had not been paid. "What is your charge against this young man, John?" The aggrieved Celestial said: "He too muchee by and by." Plenty of young men "too muchee by and by." Have a purpose and fulfil it now. Most men never use a tithe of the power they possess. Thousands of our talents are wrapped up in napkins. Unwrap them quickly and put them out to usury. The world has need of them. Men sin as much and as disastrously by choosing not to do, as by choosing to do. Manfully purpose to pull against the stream of evil; in thinking we are doing no harm, we are floating down towards the edge of ruin's cataract. If I could reach the ears of all the young, I would cry out to you, Have a purpose! Make the most of yourselves.—*Mid-Continent.*

Our Young Folks.

THE CHILD SAMUEL.

Hushed was the evening hymn,
The temple courts were dark,
The lamp was burning dim
Before the sacred ark,
When suddenly a voice divine
Rang through the silence at the shrine.

The old man meek and mild,
The priest of Israel, slept;
His watch the temple child,
The little Levite, kept;
And what from Eli's sense was sealed
The Lord to Hannah's child revealed.

Oh, give me Samuel's ear—
The open ear, O Lord!—
Alive and quick to hear
Each whispering of Thy word;
Like him to answer at Thy call,
And to obey Thee first of all.

Oh, give me Samuel's heart—
A lowly heart that waits
Where in Thy house Thou art,
Or watches at Thy gates;
By day and night a heart that still
Moves at the impulse of Thy will!

Oh, give me Samuel's mind—
A sweet, un murmuring faith,
Obedient and resigned
To Thee in life and death,
That I may reach, with child-like eyes,
Truths that are hidden from the wise!

WHY CHARLEY LOST HIS PLACE.

Charley was whistling a merry tune as he came down the road, with his hands in his pocket, his cap pushed back on his head, and a general air of good fellowship with the world.

He was on his way to apply for a position in a stationer's store that he was very anxious to obtain, and in his pocket were the best of references concerning his character for willingness and honesty. He felt sure that there would not be much doubt of his obtaining the place when he presented these credentials.

A few drops of rain fell, as the bright sky was overcast with clouds, and he began to wish that he had brought an umbrella. From a house just a little way before him two little children were starting out for school, and the mother stood in the door smiling approval as the boy raised the umbrella and took the little sister under its shelter in quite a manly fashion.

Charley was a great tease, and like most boys who indulge in teasing or rough practical jokes, he always took care to select for his victim some one weaker or younger than himself.

"I'll have some fun with those children," he said to himself; and before they had gone very far down the road he crept up behind them, and snatched the umbrella out of the boy's hand.

In vain the little fellow pleaded with him to return it. Charley took a malicious delight in pretending that he was going to break it or throw it over the fence; and as the rain had stopped, he amused himself in this way for some distance, making the children run after him and plead with him tearfully for their umbrella.

Tired of this sport at last, he relinquished the umbrella as a carriage approached, and, leaving the children to dry their tears, went on towards the store.

Mr. Mercer was not in, so Charley sat down on the steps to wait for him. An old gray cat was basking in the sun, and Charley amused himself by pinching the poor animal's tail till she mewled pitifully and struggled to escape.

While he was enjoying this sport, Mr. Mercer drove up in his carriage, and passed Charley on his way into the store. The boy released the cat, and, following the gentleman in, respectfully presented his references.

"These do very well," Mr. Mercer said, returning the papers to Charley. "If I had not seen some of your other references I might have engaged you."

"Other references? What do you mean, sir?" asked Charley, in astonishment.

"I drove past you this morning when you were on your way here, and saw you diverting yourself by teasing two little children. A little later a dog passed you, and you cut him with the switch you had in your hand. You shied a stone at a bird, and just now you were delighting yourself in tormenting another defenceless animal. These are the references that have decided me to have nothing to do with you. I don't want a cruel boy about me."

As Charley turned away, crestfallen over his disappointment, he determined that wanton cruelty, even though it seemed to him to be only "fun," should not cost him another good place.

NO NAPPING.

"What's the secret of your success, Jackson?" inquired the superintendent of the young conductor, who had managed to take his train successfully every time over a dangerous place, where others invariably had had serious accidents.

"No napping, either by conductor or men, when passing over dangerous places," was the reply.

A good rule, I thought, for travellers over life's pathway, as well as for those on the railroad. If only the dangerous

places in life could be mapped out as accurately and marked as plainly, perhaps they would be heeded and avoided. The trouble is to convince people that there is any peril and of the need of wide-awake watchfulness.

That young man, a stranger perhaps to the allurements of a great city, does not think he is about to pass into danger when he accepts the invitation of a comrade to visit the public gardens or the baseball park on Sunday, instead of going, as he had intended, and as he promised his mother he would, to church and Sunday-school.

"No harm just to go once. One must see something of the world."

He lulls his conscience to sleep with these excuses, and goes. But he is not exactly the same young man in the evening that he was in the morning. He had lost something he could ill afford to lose.

The first glass of beer has been taken. Vice has become a little more familiar and not so gross and loathsome. His sense of right and wrong is blunted. The tempter has gained the victory, and it will not be so easy to resist him when he makes his next attack. In a word, he has been napping in the presence of the most terrible danger; he has been guilty of criminal lack of watchfulness. Already he has lost much, and the end will be a wreck, not of body alone, but of mind and soul.

The skating rink did not seem a dangerous place to that innocent young country girl. She had accepted the invitation of an aunt to come to the city and attend school. The family next door allowed their daughter, Dora, to go to the rink, and Stella gained permission to accompany her.

It was a bewildering, fascinating scene to the quiet girl, and she longed to be among the merry skaters and try her skill with the rest. Soon she was whirling away with the giddy throng. This was no new thing to Dora. Night after night she passed in this way. Stella's evenings were soon spent in the same manner. Instead of improving her advantages to the utmost, by reading and study, and then renewing her health and strength by sound and refreshing slumber, she was away until nearly midnight in that unwholesome, demoralizing place.

Bad enough, truly, for health, intellect and morals were all injured because some one was napping instead of watching and guarding this young life as she neared this dangerous place.

DR. CHALMERS' DAUGHTER.

In one of the alleys running off from Fountain Bridge, Edinburgh, a street crowded with drunkenness and pollution, is the low-roofed building in which this good woman is spending her life to help men and women out of their miseries. Her chief work is with the drunkards, their wives and daughters. Some of the poor women of the neighbourhood who have sober husbands complain against her, saying: "Why do you pass us? Because our husbands are good, you do not care for us. If we had married some worthless sot, you would then have taken care of us in our poverty!"

In the winter, when the nights are long and cold, you may see Helen Chalmers with her lantern going through the dark lanes of the city, hunting up the depraved and bringing them out to her reform meetings. Insult her, do they? Never! They would as soon think of pelting an angel of God. Fearless and strong in the righteousness of her work, she goes up to a group of intoxicated men, shakes hands with them, and takes them along to hear the Thursday night speech on temperance.

One night, as she was standing in a low tenement, talking to an intemperate father, and persuading him to a better life, a man kept walking up and down the room, as though uninterested in what was said; but finally, in his intoxication, staggered up to her, and remarked: "I shall get to heaven as you will; do you not think so?" Helen answered not a word, but opened her Bible and pointed to the passage: "No drunkard shall inherit the kingdom of God." The arrow struck between the joints of the harness, and that little piece of Christian stratagem ended in the man's reformation.

SELF-PRAISE.

An ancient writer says: "When I was young, I used to rise in the night to watch, pray and study the most learned books. One night, when so engaged, my father, who was a wise man, awoke while I was at my studies. 'Behold,' said I to him, 'your other children are idly asleep, while I alone am awake to praise God.' 'Son of my soul,' he replied, 'it is better to sleep than to continue awake to remark the faults of thy brethren.'"

Forwardness of conduct and conceit are offensive whatever be our age, and are very unlovely in the young. Do not let us seek after praise at the expense of others. "Be not wise in your own conceits"—(Rom. xii. 16).

HINDERED BY A BIRD.

How many men under the circumstances would have paid any attention to the poor robin and her little brood?

Edward Corliss, the inventor of the Corliss engine, in building an addition to his factory, while laying the foundation, found it necessary to remove a ledge by blasting. The workmen had been employed, the material provided, and the blasting begun. The next morning, Mr. Corliss passed by the place where work was proceeding, when the foreman in charge, knowing his interest in pretty things, called him.

"See here, Mr. Corliss," said he, "here's a bird's nest that we've found, and that's got to go."

He showed the manufacturer a robin, sitting upon a nest that had been built, fast and snug, in a crevice of the rock among some bushes. The bird flew off her nest as the men came near, and showed five blue eggs that looked as if they had just been laid.

"Can we move that nest somewhere else?" asked Mr. Corliss.

"I'm afraid not, sir. We'd tear it to pieces getting it out, and it isn't likely you could get the bird to go sitting again anywhere else. We've got to go on, so we may as well rip it out and throw the eggs away."

"No, we won't disturb her. Let her bring her brood right there."

"But we'll have to stop work on the building!"

"Let us stop it then."

And so orders were given that operations on the addition should be suspended. They were suspended, and the hands stood still, drawing their pay for doing nothing, or next to nothing, while the robin sat on her nest with an air of great consequence and zealous attention to business, and had her food brought her by her mate, and at last hatched her brood. And then there were three weeks more, at the least, before the young ones could fly.

Mr. Corliss visited the nest frequently, not with impatience to have the robin and the young ones out of the way, but with a genuine interest in their growth. The old birds had all the time they wanted; and when, at last, they had sternly helped the clumsy, reluctant youngsters over the edge of the nest, and they showed themselves able to get about on their own hook, orders were given to resume the building operations and the dull boom of the gunpowder, tearing the rocks apart, was heard where the birds had peeped.

WHAT IS BEAUTY?

A young gentleman, describing a young girl to some of his friends, said that she was beautiful. They naturally expected to see some radiant creature with whom they would be instantly charmed. This, however, was not the case, for they found the girl extremely plain, and a laugh was indulged in at the young man's expense.

But in a very short time his friends found that they had laughed too soon. The young lady was one of a large pleasure-party which went off on a week's outing; and when the party returned, there was not one among them who did not think her beautiful. It was she who had responded most quickly to the requests of her elders, rendering sweet service in a charming way which can be better understood by the delighted recipient than by any pen-picture, however vivid. It was she who had run with gentle helpfulness to the rescue of every troubled child, she who had given up her seat to an older or a more wearied person, with a tact not always shown even by kindly disposed persons. In fact, she had unostentatiously done the countless loving little acts which stamp the doer as a follower of the "One altogether lovely."

HAVE YOU A MOTHER?

Have you a mother? If so, honour and love her. If she is aged do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she has had for you. In years gone by she has kissed away from your cheek the troubled tear; she has soothed and petted you when all else appeared against you; she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity, she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your shortcomings. With all that disinterested affection, would it not be ungrateful in you if in her declining years you failed to reciprocate her love and honour her as your best and tried friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.

LEARN TO SAY NO.

It takes character to say "No." I have a friend who says the first thing she would teach a boy, if she had one would be to say "No." The three Hebrew children said: "We will not serve thy gods;" and there they rested. They had nothing to do with the results. If the king threw them into the fiery furnace, that was his business; and it was God's business to look after the fire when they were thrown into it. They simply said, and acted, "No; we will not." Dare to say "No!"

We are too apt to think what the result will be if we say "No." All we have to do is to decide what is right, and stand by it; and if we do not do this we are not worthy to be called by His name.

A GOOD NAME.

What is more valuable in any pursuit than a good name? It is often the key note of success in your calling. It is worth ten times its cost to its possessor during life; and, after death, what more precious legacy can be left for children? Besides, the value of a good name does not accrue to yourself and children alone. The whole community is benefited thereby. Your noble traits of character remain as a stimulus to others, encouraging them to efforts of self-improvement.

To a young man, ambitious for a position of honour and profit in the business world, a good name is of the first importance. Without this, no one is wanted in any position of trust.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 17th, 1889.

A METHODIST minister in England has published a pamphlet under the somewhat startling title, "Is Amusement Devilish?" Something would depend, we should say, on what kind of amusement it is.

CONGREGATIONS and mission stations are reminded of the annual collection for French Evangelization, on Sabbath, July 21, and it is urged that contributions be made as liberal as possible. The amount needed for all purposes this year including the purchase of the Ottawa Ladies' College is estimated at about \$73,000 or sixty per cent. more than last year. Let the collections be correspondingly larger. Recent events show how much need there is for a vigorous prosecution of this work.

IN his closing address the Moderator of the General Assembly of the Church of Scotland gave the following graphic description of the kind of theologian needed in Scotland at the present time.

"We require a great theologian to arise, to give a full view of Gospel truth, to grasp it in its entirety, embracing all the three phases of Christianity, and promulgating a theology more rational than that of Romanism, more human than that of Calvinism, and more divine than that of Arminianism; one who, like Luther, will embody in his person the spirit of the age, and, like him, bring forth some regenerating truth from the obscurity in which it has lain buried for ages, wield that truth by the overpowering force of eloquence, combined with the mighty rushing wind of the Spirit, and carry all before him."

If the Head of the Church thinks we need a theologian of that kind no doubt He will raise him up.

ATTENTION is cordially called to the movement to secure a memorial to the late lamented and beloved Professor Young. Very many of our readers in Ontario, having been associated with the eminent philosopher and teacher during his long career as professor in Knox College and the University of Toronto, will receive copies of the circular issued by the committee who have the matter in charge. This circular sets forth the steps that have been taken so far, and after stating that opinion has been divided as to whether the memorial should consist of a scholarship or a work of art, invites intending donors to indicate which they prefer. A liberal response to this appeal on behalf of so praiseworthy an object is confidently expected. Already handsome subscriptions have been made. One gentleman, a resident of Ottawa, has subscribed \$500 for a scholarship and \$50 for a work of art. The circular calls for \$10,000, and it is almost certain that this amount at least will be contributed.

THE marvellous tenacity of the British people is seen by the length of time they discuss questions. Is there a living man who can remember when the discussion about Disestablishment began? Has there been a break in the discussion for half a century? And yet the controversy goes on in as bright and lively a manner as if it only began last week. Just now the interesting feature is the attitude of Gladstone. The Grand Old Man has made some signs that the friends of Disestablishment think favourable to their cause and his very accents are closely watched. In the United States, in Canada, in any British Colony, the people would have dropped the question long ago in despair and disgust; or perhaps have gone to war about it. But the British people, especially the Scotchmen, do love ecclesiastical discussion with a dash of politics in it. Should Gladstone declare in favour of Disestablishment, even in Wales and Scotland there will be a lively time at the next election. The Establishments must go, but they go slowly and their going will not do as much good or harm as many suppose. The world, the flesh and the devil will remain the same.

CLAUDIUS CLEAR writes in the *British Weekly* that he saw Dr. Cuyler preach in Newman Hall's church lately for half-an-hour and heard him only about five minutes, thirty seconds or so at a time. He says it was pleasant to see the preacher. His hands and eyes were vivid and what he heard seemed racy. And this leads us to say that probably not more than six of the members who addressed the General Assembly in Toronto were heard with ease and comfort, and perhaps not more than a dozen were heard at all. When we say, heard, we mean heard by the whole house. A prominent minister who had been attending Church courts for nearly forty years, and who is noted for moderate and guarded language, puts the number who were distinctly heard at three. The Moderator very properly remarked in his closing address it was to be regretted so few of the elders took part in the proceedings. He might have added, so few of the ministers also. The great majority are supposed to hear, but if they cannot even hear they can see. Whether merely seeing is taking part in the business is a question we do not profess to be able to answer. Is a man worshipping when he merely sees the preacher?

THE defeat of Prohibition in Pennsylvania and Rhode Island has led anti-prohibitionists in Kansas to agitate for a resubmission of the question in that State, in the hope no doubt that Kansas would follow the example of the Eastern States. There is no reason for fearing that Kansas will do anything of the kind. The *Kansas Chief*, a representative journal, says:

We opposed prohibition with all our might, but we would oppose resubmission. The bad blood over the business has gone by, and even the most obstinate liquor-sellers are discovering that they must obey the law. Resubmission would be going over the same unpleasantness again, with the same result. The law is violated, and men get drunk; but the open saloon is utterly banished, and the occasional spree takes the place of the constant drunk. We have seen much good that has been accomplished by prohibition, and for us, under the circumstances, to favour resubmission, with a view of reinstating the saloon, would be to deliberately favour abolishing what we know to be for the good of the community, and returning to what we know to be evil. We are not prepared to do that.

The right reply to the question, Does Prohibition prohibit? is, In some places it does, and in some it does not. That is to say, in some places it comes as near stopping the liquor traffic as other laws come near preventing the offences they are intended to prevent. A prohibitory law might be a great blessing in Kansas or Iowa, and be utterly useless, or worse than useless, in New York, Philadelphia or Chicago. These are the facts, and an ounce of fact is better than a ton of theory.

THE senior editor of the *Herald and Presbyter*, of Cincinnati, says he has lived long enough to know that the Confession of Faith has been used for purposes never intended by the Westminster Divines.

"lived long enough to know," that the Cumberland Presbyterians, by ringing the changes on the alleged fatalism of our Standards, have built up a so-called Presbyterian Church as large as the Southern Presbyterian Church; "long enough to know" that the Methodist circuit-riders, with our Confession in their saddle-bags as a text-book, especially in the central and western sections of our country, where we and the Baptists had the field, now have churches and members outnumbering both; "long enough to know" that New England, which at first accepted the Westminster Standards, had to modify them for self-preservation; "long enough to know" that the Presbyterian Church of England have felt obliged to prepare a briefer Confession in order to take deep root and grow in competition with other non-conformists; "long enough to know" that the United Presbyterian Church of Scotland has found relief in a "declaratory act"; "long enough to know" that the Free Church of Scotland, by a vote of 413 to 130, have decided to take up the subject; "long enough to know" that the Confession of the Westminster Assembly is no longer "pure and simple," but has already been amended by us and other Churches without sacrilege, and may be again with impunity; "long enough to know" that something is needed, and must come; but not quite "long enough to know" precisely what is best, whether "a declarative act," or a new Confession, or a revision of what we have, the probability, at present, being in favour of the latter; but he does not expect "to live long enough" to see any change that will impair the integrity of the Calvinistic system of doctrine.

The discussion across the lines has already gone far enough to make it quite clear that all the American Church will do, if it does anything, is make a re-statement of one or two doctrines. There will be no change made in the Standards that will in any way impair the system of Calvinistic doctrine. The American Presbyterian Church is sound—perhaps the soundest member of the Presbyterian family.

THE *Westminster Teacher* has some timely words for its readers on relaxing their religious discipline during vacation time. After mentioning various ways in which some Christians relax,

such as going to places of amusement and neglecting the church, the prayer meeting, and the Sabbath school, our contemporary says:—

Then there is still another way in which some people are apt to relax their religious discipline in vacation-time. They do not take their usual pains to be courteous and polite to others. Some who when at home are rigorously deferential, who are self-forgetful, gentle, kind, thoughtful to all with whom they come in contact, are transformed the moment they board the railway train or steamboat. They are no longer deferential or courteous, nor do they manifest any of the self-forgetfulness, gentleness and thoughtfulness which so distinguished them an hour before. They instantly join in the general scramble for the best places and for as complete a monopoly of them as possible. Oftimes they seem to regard themselves as entirely set free from the rules and restraints of even ordinary good breeding. People who at home are scrupulously refined in their manners and in all their conduct frequently act on trains and boats with a rudeness that would be positively shocking to their neighbours and friends if they were present. It has grown almost into a proverb that if you want to know whether a person is a Christian or not, you must travel with him. Travelling then seems to be a sore test of character, certainly of manners. Few are the men and women who are as courteous to strangers in journeying, as thoughtful of their comfort, as ready to deny self to show kindness to them, and as refined in all their bearing, as when they are among their own neighbours.

Many people act as if Peter's injunction "Be courteous" is not in force on railway trains and steamboats. It is a strange fact that the innate selfishness of human nature always comes out when people travel for pleasure. In business, in the courts, in parliament, in all such places where men meet they are usually courteous but when two or three hundred meet on a steamboat or on an excursion train, then look out for—well, say selfishness, though another word is in our mind.

CHILDREN'S DAY.

AT the meeting of the General Assembly, when the report of the Sabbath School Committee was submitted, the first recommendation of the Committee read as follows: "That the favour of God, so evident in the past history of Sabbath schools, should be duly acknowledged by the Church, and His full blessing invoked on some Sabbath set apart for that purpose, and for such other special services as will give due prominence to the training of the children and youth of the Church, and that the second Sabbath of September be the day appointed." This recommendation was the subject of slight discussion, but it was entirely confined to the suitability of the day specified. To the appointment by the Assembly of a Children's Day not a single objection was raised. It may, therefore, be assumed that it had the cordial approval and hearty sanction of the Supreme Court. This unanimous endorsement of the Sabbath School Committee's proposal will be eminently satisfactory throughout the entire length and breadth of the Church.

The institution of the Sabbath school receives as it deserves the welcome support of all evangelical churches throughout the world. The time has long since passed when serious objections could be urged against it. The churches of to-day find that it is a necessity of their organization. The Church that has no place for the Sabbath school would soon discover that it lacked one of the essential elements of its existence. All now recognize that the divine Head of the Church said to the repentant apostle "Feed My lambs" just as emphatically as He said "Feed My sheep." Children do profit much from the ordinary ministrations of the sanctuary, and it is perfectly true and right that they should be trained to regard with reverence the means of grace, and that the Sabbath school is not the rival of the Church and was never designed to supersede its services, yet there is no harm but much wisdom in making the Sabbath school as profitable and as attractive as it can possibly be made. The Assembly's Sabbath School Committee have for years past been giving careful, unremitting and intelligent study of the means best fitted to make the Sabbath school as efficient for the accomplishment of its great work as they can devise. The steady progress and improvement they are able to report show that earnest consideration and well-directed effort are beginning to reap encouraging rewards.

The appointment of Children's Day is an important step in advance. It is a fuller recognition of the claims of the young on the part of the Church. Objection has been taken that such a celebration did not originate with the Presbyterian Church. Suppose it did not. Is that any valid reason why the Presbyterian Church should decline to have anything to do with an institution that had its origin elsewhere? The Presbyterian Church does not run after novelties, but when it sees other bodies adopting a good thing it is not so stupidly conservative that it cannot avail itself of what others have found

so eminently helpful. The Presbyterian Church stands ready to adopt whatever methods are most likely to advance Christ's kingdom among young and old, provided they are in harmony with the truth and spirit of Scripture. Children's Day is not now an untried experiment. Other Churches have observed it for years and with the best and most encouraging results. Its unanimous adoption by the General Assembly indicates that it is looked forward to with sanguine hope by the Church at large.

It will therefore be the endeavour of ministers, elders, Sabbath school superintendents, teachers and congregations generally to make it a day to be remembered. It will afford a pleasing variety to the ordinary services of the year. The minister will feel encouraged to do his best in preparing for the special services, as they will afford him a precious opportunity of addressing to the open and receptive minds of youth in the most direct and simple terms the glorious Gospel of the blessed God. The elders, some of whom usually take but little part in the work of the Sabbath school, will be led to feel that after all they have a deep interest in the spiritual and moral training of the young. Sabbath school superintendents and teachers will be encouraged by the fact that their special work, too much overlooked by the congregation generally, is brought more immediately under the notice of the people, who will thereby be led to take a more kindly and sympathetic interest in the work that goes steadily on from year to year. It may, however, be safe to say that none will take a more kindly interest in the observance of Children's Day than the children themselves. It will help them to understand that after all the Sabbath school is an essential part of the Church, and that they belong to it. It is true that the Presbyterian Church recognizes the children as forming a portion of the visible Church, but children are not all keen in their discernment of abstractions. The fact that a special day is set apart for their special benefit, and that the services are chiefly designed for them, will be much more clearly apprehended than any number of statements, however clear and explicit, regarding the covenant relation of children to the Church. Then, when they come to Church on Children's Day, will not their minds be in a state of expectancy, and therefore of more than ordinary receptivity? What they hear on that day will dwell in the memory. Children's Day will be looked forward to with large expectations, and will doubtless be remembered with grateful and pleasing recollections. It is incumbent therefore on all immediately interested in the approaching day that it be fittingly and profitably observed. It is highly desirable that the first of what will most probably be a long succession of Children's Days should be fully up to the expectations of those who look forward to it. Much, very much, depends upon a good beginning. Pastors and Sabbath school workers away on their vacation will travel with open and observant eyes, and valuable and pertinent illustrations will be stored for use on Children's Day.

WOMAN'S SPHERE.

It is evident from the space devoted to its discussion that the condition of woman is receiving a large share of thoughtful attention. The same old-fashioned rule so frequently applied to little ones, "Children should be seen, not heard," was taken for granted as embracing womankind under its ample sweep. Woman's sphere is now a debateable and much debated subject. As yet the mass of discordant opinion has not shaped itself definitely, but the currents in which it is destined to flow are beginning to take shape. The old and Oriental idea of womankind finds less and less favour every year. Home is woman's sphere undoubtedly, and the opportunities and work it presents are of such importance and so far reaching in their influence that whoever seeks for the sake of argument or for any reason whatever, to minimize these but faintly comprehends one of the most important elements in the discussion. Home is her sphere, and no one can take her place there. It must have the first claim on every good wife and mother. There may be strong temptations to compensate for neglect of home duties by earnest and energetic effort in other fields of Christian activity. It must in these days of multiplied and competing claims be sometimes a question of conscience how far these ought to be complied with. There is meaning in the saying recorded in the Song of Solomon, "They made me the keeper of the vineyards: but mine own vineyard have I not kept."

But all women are not restrained by engrossing home cares and duties. Many are so situated providentially that Christian and philanthropic work is both a duty and a delight. The beneficent minis-

tries exercised by self-denying women in the Church, the Sabbath school, in mission work among the neglected and the outcast, in the great missionary movement of the age, in tending the sick and the suffering show what the world would lose if woman was to be relegated to the seclusion almost universally prevalent in eastern lands.

Neither can modern ideas refuse to woman the exercise of the rights of citizenship. The time may not yet have come when women shall have as free access to the ballot box as have their fathers, husbands and brothers, but it is one of the future things that may without the spirit of divination be confidently predicted. Ladies of eminence and ability have been appealing to the public on both sides of the question, and it is difficult to see, if women really desire the franchise, how it can possibly be withheld from them. Even now the nineteenth century woman does not confine her efforts to religious and philanthropic work. Not to speak of those whose ambition is to be the leading lights in the fashionable world, the most wearing and the least satisfactory of all occupations in which they can engage. Women have of late largely entered the domain of politics. That women should take a vital interest in the moral and social movements on which the perpetuity and happiness of the home depends is not surprising. Their apathy in this sphere would be cause for wonder, but they have entered with ardour and enthusiasm the political arena. Instead of the turmoil and excitement of a keen election contest causing them to shrink, they enter on the fray with an impetuosity that causes many to gaze on the Primrose League and the kindred organization in the Liberal ranks with wide-eyed wonder, and there are many who shake their wise heads over it, and are lost in conjecture as to whither all this shall lead.

A somewhat novel phase of the question appears in a series of letters in the *Christian World*, in answer to the question "Are Husbands Tyrants?" The saddening reflection is forced upon the reader that, so far as the letters in the last number go, "the ayes have it." For once the ladies speak out; but should the ogres depicted in some of the correspondence be haunted by the suspicion that their wives have been revealing the secrets of the prison house, and taking the public into their confidence, then the consequences may be such that humane people would shudder to anticipate. The series opens with a letter from a penitent widower who had an angelic wife, and all the time he had been entertaining her unawares. He says, "I had, without doubt, the best wife ever given to man. The most patient, enduring, loving and unselfish, and yet I knew not all this till too late; although she, I know, forgave me freely, yet can I never forgive myself for the negligent and often thoughtless way in which I treated her—and yet I was counted a good husband and father and a religious man. The root of the whole matter, as I now plainly see, was selfishness"—not a doubt of it. "A Happy Wife," who has the best of husbands, takes up the cudgels vigorously on behalf of her less favoured sisters who are married to stingy and exacting husbands who think nothing of spending money freely for their own selfish gratification, and are in an extreme degree niggardly in what they dole out to their patient, suffering wives. It is a popular belief that there are such husbands who, if they recognize themselves in the mirror, "A Happy Wife" holds up to the public view, may yet become models of generosity and make their own wives happy. "A Tried and Anxious Mother" writes in a subdued and suffering strain, detailing sad grievances which are by no means imaginary. This is followed up by the sweet effusion of a widow whose husband was evidently a jewel. Before she retreats she shoots this Parthian arrow at her grumbling married sisters:

If married women would remember "That charity suffereth long, and is kind," and paid a little more deference to the men, there would be fewer complaints of the husband. Some few women are capable of stronger and more enduring work than others, but as a rule the woman is the weaker vessel both in brain and body, and so needs plenty of kindness and patience from her husband.—Hoping you will excuse my modest opinion, I am, yours truly, etc.

"A young Englishwoman" raises her sweet voice to swell the chorus of accusations against the peccant husbands. Though not under the matrimonial yoke herself she fears that which is said about "husbands in the middle-classes is only too sadly true." If unable to speak from experience she claims competency to give her opinion because of extended observations, and is half inclined to question the soundness of some of the advices given by the apostle Paul. She is followed by one who does well to veil her identity under the euphonious pen name of "Roy Vernon" for her home thrusts are sharp and telling. Others take up the lamentation, and if these

witnesses tell the truth it is high time that husbands should set about the work of self-examination and reformation without waiting for fresh outpourings of these vials of domestic wrath. "A British Grandfather" closes the series with a letter which takes a very kindly view of the situation, with the slight exception that he carries the war into the Amazons' territory.

It may be well to remember the advice given to married couples by an American humorist. "Give each other half the road, and go slow." Home presents the best sphere on earth for the cultivation of all that renders life beautiful. If the canker-worm of selfishness enters there the best fruits of the affections, the tender bloom of the Christian spirit will fade and decay. There is something mournful in the confession of the man whose letter heads the series in the *Christian World*, that he "was counted a good father and a religious man" abroad but a sadly selfish dog at home. The true spirit of religion should be seen at its best in the home circle. If it is not matured and strengthened there, wherever else it displays itself, it can only be of a poor and imperfect pattern. Woman's sphere may be world wide, but if husbands and wives do not try to be heirs together of the grace of life, the highest possible life on earth will be poisoned at its source.

Books and Magazines.

THE Central Business College, Stratford, has issued a neatly printed annual catalogue giving much valuable information relating to that energetic and flourishing institution.

STEPPING HEAVENWARD. By Mrs. E. Prentiss, New and popular edition, with illustrations. 8vo. paper covers. (New York: Anson D. F. Randolph and Co.)—This admirable book was first published in 1868, in the columns of the *Advance*, a newspaper in Chicago. As it is often the case with books of real merit, the author did not think very much of it, but it soon began to attract wide attention from all classes of readers, young and old. It was printed in book form in 1870, and at once had a large sale. The book was then reprinted in England, and soon after translated into French, then into German, and subsequently into the Swedish and Norwegian languages. 85,000 copies have been sold in America alone, and very many thousands in England and on the continent of Europe, and in all the British colonies. The present very cheap edition has been made, that the book may be within the reach of all classes of readers. It is a story, in diary form, of the temptations, trials, perplexities of the young girl, wife, mother, neighbour, Christian, and shows how improvement in the divine life may be extracted from all even until perfect peace reigns in the heart. It is exceedingly lifelike, and there is much of pathos, with an occasional touch of quiet humour. It is not a book of doctrinal discussion, nor yet directly of Christian experience, and yet it is one in which the reader is sure to learn much of both.

THE OLD AND NEW TESTAMENT STUDENT. (New York: C. Venton Patterson Publishing Co.)—An excellent portrait of Professor Green of Princeton Theological Seminary greets the eye of the reader of *The Old and New Testament Student* for July. This new journal, with its sixty-four pages crowded with material on the Bible, is the successor of *The Old Testament Student*. The first number contains some new features calling for special mention. The portrait of Professor Green with an accompanying biographical sketch by Dr. McCurdy, an old friend and pupil, is attractive. The article on Expository Preaching contains a review and criticism of Dr. MacLaren's exposition of Philemon, bringing out briefly and forcibly some essential elements of expository preaching. An important article is the Soteriology of the Talmud by Prof. Stevens of Yale, which throws light by way of contrast, on the New Testament. From Mr. Pinches, of the British Museum, an interesting letter is printed. The first of a series of articles on the Inter-Biblical Period by Prof. Beecher, and the editor; inductive Studies on First Samuel, covering the Sunday-school lessons, are of great helpfulness to pastors, Sunday-school teachers and all devout Bible students. The synopses of recent articles and the notices of new books, together with an ample bibliography of recent Old and New Testament literature, complete this number. The current issue is the first of Volume IX, and is increased in size from forty to sixty-four pages of reading matter.

A FAMILY, or three or four friends, can be accommodated during July and August, with board and lodging on very moderate terms, in cool quarters on Lake Simcoe. Address and further particulars on application to the office of THE CANADA PRESBYTERIAN, 5 Jordan Street, Toronto.

Choice Literature.

A DESECRATED MEMORY.

A Story in Two Parts.

BY GRACE DENIO LITCHFIELD.

"I had it on the day—the day I last saw him," she faltered. "But I don't think he regarded it as you do. He said that I looked" she dropped her poor old faded head—"that I looked like a flower plucked where bees were thickest."

Reginald raised his eyebrows in great amusement.

"Hullo. Wasn't too primitive to make speeches, was he? Well go on. What was he like? What was his name?"

Miss Ann hesitated a long, long moment. To say his name aloud was like yielding up her very soul.

"It—it was Hiram," she answered at last—"Hiram Jones." The loving inflection of her tone lent the name a certain pathos of ugliness.

"Jones? One of the Floyd-Joneses?" asked Reginald briskly, kicking a tattoo against the clumsy white-washed pillars of the little porch. "He must have been. Jones is too awful a name with no redeeming hyphen."

Miss Ann stared at the boy blankly.

"A hyphen? What's that?"

"Oh well, it's just a mark of family, that's all. It's the American form of title. He must have had it if he was anybody. What family was this especial Mr. Jones of yours of?"

Miss Ann looked more puzzled than ever.

"Why as to family, dear, he was an only child and an orphan. Still he may have had other relatives; indeed, now I come to think of it, it was unlikely he should have had none at all. But I am afraid we rather neglected his relatives in our talk. We discoursed a great deal too much, I daresay, just about ourselves. But young people are often very thoughtless; and love, my dear," added Miss Ann with suddenly widened mental vision—"love, I fear, is very selfish."

Reginald allowed this great moral axiom to pass unassailed as of no account.

"Poor and no family. Must have been good-looking to make up for it," he said, idly flapping away a misguided bee that was buzzing hungrily about a sweet clover head just within reach of his handkerchief. "What did he look like, Cousin Ann? But never mind; I'll have to make him dark anyway as you're a blonde."

"But he wasn't dark, Regie. He was as fair a man as could be. His hair was as light as mine, soft and fine as silk, and it curled all over his head. He had the prettiest hair I ever saw. And his eyes were as blue—oh, as blue as anything."

"I can't help that, Cousin Ann, unless I reverse it and make you dark. One of you two has got to be a brunette. No man ever falls in love with a girl of his own type."

"But he fell in love with me, you know, Regie."

"Then he did fall in love with you, did he? So it was not a case of unrequited affection, blighted heart, and the rest of it? I beg your pardon, but I haven't heard the story yet, you know. Did he offer himself to you at Ithaca?"

"No, he did not declare himself there, although I thought—I feared—I couldn't help perceiving that he had come to esteem me greatly." Miss Ann's voice was very sweet and low. "But I had to come home unexpectedly, because our hired girl took offence at my being away and leaving her to do all the work, and just departed early one morning on baking day, saying she was going to make her folks a visit the same as I was doing, and mother might make what shift she could. So, of course, I had to return in haste, and when I bade him good-by he held my hand fast in a fashion I was unused to, and said that with my permission he should very shortly call upon me in Meadowville, as he had that to impart to me which could only fittingly be said under my own roof. And he looked at me as he spoke, and his look gave a significance to his words that I could hardly miss of understanding."

"And then the fellow never came?"

Miss Ann looked up, her eyes full of grave reproof.

"I told you he said he would come. How could he not come?"

Reginald imperturbably hit out at the bee again, just as it was settling comfortably down to its dinner.

"I thought it might be that that made the story, you see, Cousin Ann. There isn't any story to it thus far. Something has to happen. And evidently something did happen since you didn't marry him. Why didn't you marry him? You just adored him, didn't you?"

A lovely look came over the sweet old face that even the ungainly bonnet, with its monstrous silk ruche and its flapping strings could spoil.

"No creature may adore anything but the Creator," she said, reverently. "But I reciprocated his sentiments toward myself, certainly, and, as I told him in reply, I felt that his request did me honour, and that I would be proud to bear his name."

"Humph," said Reginald, cruelly check-mating the bee by plucking the clover-head and thrusting it down a crevice between the boards; "it must take a precious lot of love to reconcile one to becoming a Mrs. Hiram Jones. However, some of those Joneses are uncommonly good families, even without the hyphen. I say, Cousin Ann, was that the first time he ever came here?"

"Yes, my dear."

"Had you ever told him what the place was like?"

"Why, my dear, what should I have told him about it?" It's a sweet, homelike place to be sure, and always was, tho' less lively may be for strangers than Newtown; but I don't know that I made any special remarks to him about it."

"You hadn't then. By George, how it must have struck him just to come on it all of a sudden!" cried the boy, striking his hand against his knee. "I am used to Meadowville, you know. I've been educated up to it by degrees, as it were. But just fancy a swell New Yorker meeting you first in your best bib and tucker in your cousin's fine house, and never imagining but what that was the sort of style you had always been used to, and then being suddenly set down in this stuffy little parlour here on a slippery horse hair sofa that he couldn't stick to if he tried, to make love to you in a horrible sunflower gown! Dear, dear! I wonder what he thought! But why don't you marry him, Cousin Ann? Was he too poor? Too wicked? Did it turn out that he was an

escaped jail-bird or that he had another wife already? That would work out capitally. Say, was that it?"

Miss Ann had grown very pale. The young fellow's flippant speech had made a sudden sharp discord within her as when a violin is rudely struck by an untaught hand and its strings jar.

"He left here that same day," she replied in a constrained, hard voice; "and when he left he took with him my promise that I would be his wife that day six months. I walked down to the stage with him and saw him off for Newtown. He was to take the train there that night for New York. The driver brought me back a note from him written at the station. I doubt if even you, with all your skill, could have written a prettier letter, Regie, though as he hadn't any wafer by him, he had to be careful that he said in it, knowing that the driver might very well read it on the way back, if he choose, to enliven the time, and, indeed, one couldn't blame him if he did. It's a tedious way to Newtown."

"And then the wretch jilted you, after all, Cousin Ann? Was that it? How was it?"

There was a pause. Miss Ann moistened her dry lips before she spoke.

"There was an awful accident on the line that night," she said at last, growing whiter as an old scar throbbled anew in the faithful heart that had been so sorely wounded a whole lifetime before. "There was a collision. One of the cars was completely wrecked. Ten people were killed or ght—and two of them were mangled and crushed beyond recognition; their own mothers could not have known them. The people just buried them where they lay. One of those two was my Hiram."

Reginald sat up and looked at Miss Ann with eyes sparkling with interest—interest in her story, not her suffering. He was not listening to it from the sympathetic side but from the literary standpoint. Besides, it had all happened so long ago that by this time he felt it must have come to have an impersonal sort of flavour even to herself.

"By Jove," he exclaimed: "there's a chance for the sensational! I never thought of an accident. But if those two couldn't be recognized, how did you know for certain that he was one of them?"

"Of course I did not know at first. I didn't even hear of the accident for some days. And when I did—he was so strong, so young, so full of life, I thought he must have escaped somehow—that he would still come back, or write, and that I should some day still be his wife. But I never saw him again. That note he sent me from Newtown station was the last word I ever had from him. He would have come back if he had not died."

"And was that your only proof, Cousin Ann? Didn't his people ever send you any word about it?"

"How could they, Regie? I knew nothing about his people, and they knew nothing about me. There was not time for him to have told. We were only affianced that very afternoon. And what was there for them to tell me? I knew it already. He died in that awful night, and he and an unknown companion lie buried in one grave."

There was a long silence. Miss Ann sat with her ringless hands clasped together, and two tears trickling slowly over her withered cheeks. It was fresh to her yet, that old, old past, and the memory of its short rose-time was passing sweet to her; yet the shock and bitter pain of its ending were no less vivid in recollection, and outweighed the joy. Finally she got up and went to Reginald and laid her hand on his shoulder.

"There, dear," she said, simply; "that is all my story. It is a sad one, and it was hard to tell it even to you. I should not have told it only you said you needed it, and that it was selfish of me to refuse because of my own pain."

Reginald turned his head and lightly touched her wrinkled finger-tips with his warm, red lips.

"Poor Cousin Ann!" he murmured, suddenly realizing the part she had borne in her tale. "Poor, old Cousin Ann! It was hard."

Then he gathered himself together and rose, stamping his feet to shake his strong young legs out of their cramped position, and nodded his head sagaciously two or three times, with a brilliant smile at his cousin.

"I tell you what, Cousin Ann," he cried, joyously, "I'll work you up such a story out of that as you have never read yet. You can't think how inspired I feel. Just wait and see. And in the meantime, tell me, you sweetest, dearest, prettiest of all dear, sweet, pretty, little old cousins"—he came nearer, and, stooping his young face to the level of hers, kissed her coaxingly on brow and chin—"tell me, dear, couldn't we have some of those wonderful waffles again to-night for tea?"

For the next few days Reginald went about with a scowl of deep abstraction, wrinkling his boyish forehead, and innumerable half-sheets of loosely scrawled and badly blurred foolscap crumpled in his hand or protruding significantly from his pockets.

"It's going to be a stunner!" he observed confidently, whenever any one inquired of his story's progress, as every one did continually. "It's the best work I've done yet."

All Meadowville watched and waited with breathless interest. Here was a thing of fame—a second Iliad—being produced in their very midst, laurel springing into absolute leaf and blossom under their actual eyes. They were so near to it all that it gave them the sensation of being over-spattered with the dew of glory from some of its outermost petals, and they began to take on airs of importance and mystery, while they treated Miss Ann with greater distinction than ever. She alone showed no sense of elation in this sudden immortality that was being bestowed upon her. On the contrary, there was a wistful, pathetic look in her face, and something in her manner as of embarrassment and shame. She had done only what she felt to be her duty, but she could not forget that in so doing she had lifted the curtain from her life's holy secret and bared it to an irreverent gaze. It seemed to her as if she had been uprooting flowers from round her lover's grave.

Eventually the last word was written, the last revision given, and Reginald, his manuscript neatly copied and ready for the press, graciously announced to Miss Ann that he would read it aloud to herself and her friends as soon as she could call them together. Miss Ann dropped her knitting and looked up at him in evident agitation.

"Yes, of course, dear," she said, hurriedly. "They all want to hear it and—of course so do I. You must read it to us of course, Regie. I will ask them all here to-morrow."

"Oh, no, not here, Cousin Ann. Don't do that," begged the young fellow. "Get Miss Araminta to let us all come

there. I never could do myself justice reading the story here."

Miss Ann sat looking up into Reginald's handsome gypsy face.

"But it was here that it happened, you know, Regie."

"Oh, well, perhaps," assented the boy, impatiently; "but it doesn't do to read all histories on the field of battle, you know. My voice would crack in ten minutes reading aloud in such a contracted, suffocating, little place as this. I have it all planned. The reading shall be at Miss Araminta's. She has the best house and grounds here, and we'll sit out under those old oaks in the front. They are really fine old oaks. It's as ideal a spot for the purpose as one could ask. The story will sound another thing out there."

Miss Ann gave an uneasy glance around her little room. Those four narrow walls inclosed the dearest place in all the world to her. She did not appreciate Reginald's objections. However, perhaps, the afternoons were getting rather hot, and the windows fronted full west. It might be cooler outdoors.

"We will sit outside certainly, Regie dear, if you wish it," she said. "Only we needn't go to Miss Araminta's. We can sit in my own front yard. There's a good deal of shade under that big lilac tree."

Regie burst into a laugh.

"It's a dear, old lilac bush," he said, merrily. "It does its very best to pass itself off as a tree, and gives itself the most umbrageous airs as possible. Some day I'll write a poem on it. But to sit in your cramped front yard with the vegetable-garden just the other side of the tan-road—fancy Dickens giving a reading there, if you can! No, Cousin Ann, I can't have your applause all mixed up with the smell of cabbages and black currant bushes. You don't know what insidious impressions one's surroundings make on one. So my plan is the best, if you please. We'll meet at Miss Araminta's to-morrow."

PART II.

Reginald's will of course carried the day, and on the following afternoon all the old ladies of Meadowville assembled under the shade of Miss Araminta's beautiful old oaks on her front lawn, if one might dignify by that name the sloping ground stretching from the front door to the gate, and covered with short, coarse, stubby country-grass never mowed more than twice the entire summer through. Reginald had coaxed Miss Araminta's carriage rug from her (a brilliant blood-red robe which she only used on state occasions, spending the rest of the year in airing it on her back piazza), and having spread this in the most comfortable spot of combined shade and breeze that he could find, he threw himself picturesquely down upon it in an attitude of enviable ease, smiling affectionately at each of the gentle old dames in turn as they drew their conglomeration of chairs into a circle around him, and peered at him through expectant, pleased spectacles. They were not at all used to sitting out-doors in this way. No one of them had ever before had the inspiration to take a chair farther than the porch. So what with the novelty of the procedure and the nature of the entertainment, they felt excited and fluttered from the outset. Only Miss Araminta, being the cleverest and having the coolest head of them all, was able to preserve her usual calm, though even she rather overdid it, thus betraying that it was with an effort that she maintained it. Miss Ann sat behind Reginald, somewhat hidden from general sight by a friendly shrub, her head bent very low and a feeling of desperate strangeness upon her. She felt that it would have been easier to hear her story read on the spot where it had happened. It could not sound natural anywhere else. Miss Araminta, coming out strongly in her character of critic was, naturally, next to Reginald, the most conspicuous figure in the small audience, and sat leaning forward with head stiffly erect, and wearing an impressive benignity of aspect intended to convey fullest encouragement to the young author.

But Reginald was not timid by nature, and did not show himself in the very least bashful or nervous under the present trying ordeal. He lightly turned over the leaves of his manuscript, smiling approvingly to himself as certain lines here and there caught his appreciative eye; then threw back his head to toss his black locks from his forehead, struck a still more artistic pose, smiled around with impartial and indulgent amiability, and began to read in resonant, dramatic tones that gave immense effect to even his most commonplace periods.

The story opened with a grandiose description of the house at Ithaca where Miss Ann had met her fate. Upon this description, Reginald lavished the riotous wealth of a youthful and undaunted imagination, ransacked the entire known world for one luxury after another, till for profuse and daring magnificence there was not a place in the "Arabian Nights" to compare with it. The little old ladies almost stopped breathing for wonder and delight, and Miss Araminta gave low grunts of approval such as might be expected from an intellectual member of the porcine family, finding itself suddenly immersed knee-deep in a troughful of swelling metaphors, high-sounding, bombastic phrases, and an over-spreading flood of tumultuous, foamy adjectives.

"Attention!" she said, authoritatively, raising a mitted forefinger like a freckled exclamation-point. "There is nothing like it in Richardson, nor Goldsmith, nor in that new writer Thackeray; no, nor in all dear Mrs. Opey. Attention!"

Miss Ann looked more and more bewildered as Reginald's sentences rolled along. Her cousin's house, as it stood out sharply defined in her memory against a golden background of happiness, had fewer windows and only one piazza, and as to domes, turrets and broad marble terraces, there had been nothing of that sort about it at all. It was a thoroughly, comfortable house, she recollected and to her mind its best carpets, with their big bunches of vivid and perfectly recognizable flowers strung together with garlands of lively green, were pleasanter to the eye and to the foot than such mosaic floors as Reginald described, covered over with loose rugs to an extent that must make it a marvel if one could walk there without tripping. It was queer to hear of a splashing fountain inside the house; it struck her as peculiarly out of place there as the village pump would have been; and she felt sure that Cousin Josiah would never have had one there to spatter harmfully over all his beautiful velvet chairs. And as to Cousin Betsey, she would have had a fit to see those gorgeous embroidered cushions that Reginald spoke of thrown so promiscuously abroad and would have picked them up and covered them with calico in less than no time; for wealthy

though she was, Cousin Betsy was never given to any foolishness, Miss Ann remembered, even though she did use her silver forks every day, and had two silk dresses.

Miss Ann had still more difficulty in recognizing her cousins themselves in Reginald's ideal portraits, which seemed to her something like those of royal personages in court attire. However, she realized that it might not have sounded quite well in the story had Reginald depicted the real Cousin Josiah's usual work-day coat of yellow nankeen and his wife's queer habit of never doing her hair until dinner-time, always wearing a sun-bonnet in the early morning to conceal her head, as well as that other odd way she had of drawing on felt slippers over her ordinary shoes when she went up-stairs, lest her soles should scratch the polished wood. Miss Ann was glad on the whole that she had not described the worthy pair more exactly to her boy.

Then she gave a great start. Reginald was telling of some one whom he called Lancelot Stuyvesant, some one straight and lithe as a young forest tree, with hair fine and flossy and golden as a girl's, with a smile sweet as any siren's and with eyes bluer than a midsummer sea when the morning sun is on it. It was her lover, Hiram Jones. She could see him distinctly in every word as Reginald went on. He simple child-like soul leaped back across all the years and she looked in his beautiful face once more and loved him again for his exceeding comeliness. She was glad Reginald had not called him by his name. It was considerate of Reginald, she thought. She could hardly have borne it had he pronounced aloud before this little gaping world of hers, that sacred name that all these long years through had never crossed her lips save when she was on her knees with only God to hear. She looked at the handsome, animated, self-conscious boy with eyes suffused with a grateful mist.

Suddenly Reginald threw himself half over toward her. "And now," he cried, with a theatrical flourish of his hand in her direction—"and now, ladies, permit me to introduce my Cousin Ann—my Cousin Ann as she should have been at the ravishing age of eighteen."

"Eighteen?" echoed Miss Ann, in surprise. "But Regie, dear, you know I was twenty-seven that summer. I told you so."

(To be continued.)

LAKE ONTARIO.

I ask not rolling prairies when I view thy wide expanse
Nor beetling crags, nor cataracts through which the sun-
beams glance,

Nor snow-clad peaks from whose far heights the aval-
anches roar,

When I hear thy foam-tipped breakers making music on
thy shore,

For thou art fairer, grander than those fair, grand scenes
to me,

Both in thyself and in the thoughts thou bringest of
the sea.

The eye may roam in freedom o'er thy broad and heaving
breast,

Nor find except, perchance, a sail, aught else whereon
to rest.

Till thou art wedded to the sky in the horizon blue,
Where boundless wave and boundless air together bound
the view;

In this thy space-embracing surge, so limitless and free,
Thou bringest memories of the far, the half-forgotten sea.

And when the breeze is rippling thy waters calm and
bright,

O, then thou seemest unto me a most suggestive sight,
Thy billows bursting into bloom, their foamy petals fling,
Thy wilderness of waves seems turned to meadows
blossoming,

In this thy turmoil and thy rage, when winds are fretting
thee,

Thou bringest to my mind dim dreams, and visions of
the sea.

O vast, majestic King of Lakes, thy presence has a power
To drive away the sordid thoughts belonging to the hour,
For dark the soul, and dull the mind, and dead the heart
must be

Of him who thinks of self or self while gazing upon thee,
Who grudges even to render thee the tribute all thine own,
The bringing to thy shore a heart from which base cares
are flown.

Wm. McGILL.

CAPRI.

Of all the healthy resorts around Naples the charming
Island of Capri bears the palm. It lies but twenty
miles off, across the bay, and in its small compass of eleven
square miles more diversity of scenery may be met with
than in many a larger island. It is the delight of artists
of various nationalities, many of whom make it their
home; the climate is delightful, there being few days in
winter when you cannot enjoy the out-door life; and the
heat of summer being tempered by the sea breezes which
constantly pass over the little Isle. It must not be con-
founded with Capriera (once the home of Garibaldi) which
island lies on the northern coast of Sardinia.

Geologically it differs totally from the other or volcanic
side of the Bay of Naples, for here we have simply a huge
rock of Limestone, almost inaccessible from its gigantic
precipices, save at the two marinas or landing places, one
on either side of the island; this inaccessibility combined
with the beauty of its situation tempted the Emperor
Tiberius to make it his home and now the ruined remains
of his twelve palaces testify to the hatred in which the
memory of the cruel emperor was held by the people who
demolished the buildings after his death.

Approaching the island from Sorrento you pass the

Capo of Campanella and are soon across the straits and
sailing under the awful eastern precipice 800 feet high.
The greatest of the ruined palaces, the Villa Jovis, crowns
the summit and from that point it is said that Tiberius
had his victims flung into the sea. Coasting along in the
bluest of water under the gray limestone crags, with here
and there a huge boulder lying at the base, you see right
up the grassy slopes the small cultivated patches and
homesteads, and the narrow ledges along the dizzy heights,
where the bare-legged, brown brats of Capri climb about,
bird-nesting, oblivious to all danger as are their own
mountain goats.

The steamer proceeds to the Blue Grotto where,
weather permitting, numbers of small boats convey the
passengers by twos and threes from the steamer to the
cave; the entrance is so low that you must lie down as
the boat passes under the arch. After the eye becomes
accustomed to the change of light, everything assumes the
bluest possible hue, while the splashes from the oars are
like molten silver; the bottom of the cave deep down is
discernible through the blue water, and fishes are seen
swimming about. The rocks around the entrance to the
cave dip only a short way into the water, and thus the
light penetrates, giving the beautiful effect.

The small boats all tack on to the steamer, and are
towed to the Marina to be used for landing the passengers;
and here we meet with the girls of Capri; they of the clas-
sic features, descended from the ancient Greeks, who
peopled the island 500 B.C.; they are a beautiful race,
much superior in looks to their neighbours the Neapolitans;
the girls do most of the hard work, they carry your lug-
gago up the steep rocky ways, assist in building walls and
houses, mending roads and driving donkeys while some of
the chief beauties drive a thriving trade in coral, or sit as
artists' models.

The young men are away down the Mediterranean,
coral fishing, for nine months in the year, and on their re-
turn a sort of harvest thanksgiving is held. The old men
look after the fishing boats and do a little farming.

The "Grotto Blue" hotel, above the Marina, like most
of the hotels, is cheap and comfortable; \$1.25 per day in-
cludes everything, even wine. It differs from any other
hotel with which we are acquainted, inasmuch that it has
no front door, only an archway where the door should
be. During our first night we were serenaded by two
cats among the boots outside our chamber door, and as
the unfeline brutes possessed no sweet Italian notes in
their registers, the effect was unhappy. However, most
disadvantages have their compensations, and perhaps the
ventilation and coolness provided by the doorless system
strikes the balance on the right side. The evenings at this
hotel were delightfully quiet, and a log fire in the cosy
drawing-room kept out the chill, evening air. A door
opens on the terrace, and as you take a turn outside you
hear the water lapping on the crags below, and see the red
glare from Vesuvius as it flares out over the bay in the
darkness of the night.

The early dawn reveals the eastern precipices in deep
shadow, while the heights of Monte Solaro, at the western
end of the island, tower majestically in sunlit glory. The
summit is nearly 2,000 feet above, and the ascent is made
by the road or steps leading up to the town of Anacapri,
situated on the table land still west of the mountain, and
1,000 feet above the sea. The old steps to Anacapri are
the glory of artists, and many a fine picture has been made
of them, with the people passing up and down. From
Anacapri a mule track leads to the top of the mountain,
where the half-ruined walls of an old tower guard you
from falling over the precipices.

The whole island lies below you, spread out like a map,
rather too vast a subject for photography, upon which we
were intent; about half a mile off, on a flank of the
mountain and at the head of a steep savage ravine, there
stands the lonely hermitage; away to the west the eye
wanders on to the coast of Italy, past the rocky islands of
the Sirens, past Analfi, to the beautifully situated city
of Salerno, in her amphitheatre of mountains, and still
further down the coast in the dim purple haze, are the
mountains above the ruins of Paestum. Naples, Vesuvius,
and Ischia melt away into the horizon, and eastward lies a
boundless sea of sapphire. While drinking in the utter
stillness of the mountain solitude, a stillness only intensified
by the cry of the sea bird or the bleat of a goat far below,
our dream was ruthlessly broken by a voice: "Vat is ze
price of ze instrument?" We were no longer alone, a
German tourist had arrived on a donkey, and was inter-
esting himself in an examination of our camera.

The town of Capri stands on the neck of land between
the two heights, about 500 feet above the sea; the flat-
roofed houses give it an Eastern appearance; the covered
streets are delightfully cool; on the south side of the town
rustic steps descend to the Picola Marina, little frequented
save by a few fishermen. Here among the rocks and pools,
after the heat and work of a February day, a bath
refreshed us as much as it astonished the old men, who
were smoking the pipe of peace while they mended their
nets.

The great rocks of the Faraglioni are seen to advantage
from this point; they are steep islets at the south eastern
extremity of the island, and right above them, a stiff half-
hour's climb ending in a narrow rocky path brings you to
the natural arch.

Space will not permit of a description of the numerous
caverns and other interesting spots in which this favoured
island abounds, but any one requiring a good winter trip,
could hardly do better than go to Capri and search them
out for himself.—F. K. Thompson, in *The Week*.

British and Foreign.

DR. PARKER is engaged writing a book of family
prayers.

EDINBURGH has been chosen for the Good Templars' Con-
ference of 1891.

DR. WALTER C. SMITH conducted special services in
Gourcock Church recently.

The new bishop of St. Asaph, when journeying by rail in-
variably travels third-class.

PROF. FLINT has been elected an honorary member of the
scientific academy at Palermo.

THE Rev. John Herkless, of Tannadice, is a candidate for
the Church History Chair at Aberdeen.

DURING the last thirty years the Cambridge senior wrang-
ler has on nineteen occasions been a Nonconformist.

DR. COLIN VALENTINE, medical missionary of Agra, is
at present in his native town of Brechin in search of health.

THE Rev. R. J. Lynd, B.A., Belfast, owing to a family
bereavement, has abandoned his purpose of visiting Aus-
tralia.

THE Rev. H. R. Haweis preached a sermon against war
on a recent Sunday morning. He was under fire at the siege
of Capua.

MR. PORTEOUS, of the United Presbyterian Church, Cul-
len, is about to leave his charge there for mission work in
Africa.

THE London livery companies expend \$500,000 a year on
feasting and \$750,000 on charitable purposes out of an income
of \$2,250,000.

BELFAST Presbytery has been empowered by the Assem-
bly to organize a congregation at Hamburg in connection with
the Jewish mission.

A DEPUTATION of five divinity students from Scotland will
be present at Mr. Moody's annual conference at Northfield,
which opens this week.

THERE was a truce in the Irish General Assembly, on the
question of instrumental music pending the settlement of the
Home Rule controversy.

THE youngest son of Charles Dickens, who was named
after Bulwer Lytton, has been elected a member of the New
South Wales Parliament.

CANON FALCONER, of Durham, has been the guest of Mr.
Grant, of Croy. He took part in several meetings and
preached in the parish church.

DR. SOMERVILLE'S address to the General Assembly of
the Church of Scotland on the "Ingathering of Israel" has
been printed in a handsome form.

IT is consolatory to learn that of the total quantity of
liquor imported into North Africa Britain supplies only about
thirteen per cent. Austria is the chief culprit.

THE Maharajah of Benares, probably the gentlest and most
beneficent prince in the world, who saved India for Britain
at the time of the mutiny, has died at a ripe old age.

FOUR Anglican clergymen, one of them Mr. Townsend,
formerly head of the Oxford mission at Calcutta, were received
into the Romish Church by Dr. Manning on a recent Sunday.

THE "Pilgrim's Progress" has just been printed in the
Amoy colloquial in Romanised characters, making the eighty-
third language in which John's Bunyan's book has been
issued.

DR. MACKENNAI, of Bowdon, is the preacher at the 121st
anniversary at Lady Huntingdon's College at Cheshunt, where
is the bower in the garden in which Dr. Watts wrote many of
his hymns.

THE Rev. A. R. MacEwen, B.D., of Anderston, has intimated
to the Presbytery his acceptance of the call to Claremont
United Presbyterian Church, Glasgow, of which his father was
the first pastor.

THE Irish Presbyterian Assembly urges on all ministers
and Sessions the duty of setting the example to their congre-
gations of personal abstinence and of entire separation from
the drinking customs of society.

IN St. Mary's, Dumfries, at the marriage of an old man of
seventy-one, and a girl of seventeen, the officiating clergyman
excited a smile by giving out at the close of the sad ceremony
Psa. lxxvii., "Lord bless and pity us."

MR. CAINE has succeeded in extracting from Sir J.
Gorst a promise that in future beer will be taxed in India;
and Lord Cross, in his latest despatches, insists that hence-
forth no attempt shall be made by the Indian officials to push
the sale of intoxicating liquors.

THE Rev. David Macrae, during his recent visit to Oban,
asked permission of the magistrates to erect an ornamental
seat round the flagstaff on Crannag-a-Mhinnister to the mem-
ory of his father, whose labours for the good of the town are
still held in loving remembrance by many of the inhabitants.

THE *Pall Mall*, which seems recently at a loss for startling
novelties, trots out this week an old fable, that Dr. John Hall,
of New York has a stipend of \$25,000, brought up by donations
from his admirers to \$100,000 a year, that he has accumulated
\$1,000,000 and lives like a prince. Each separate statement
is a falsehood.

A NATIONAL Temperance Congress, under the presidency
of Bishop Temple, is to be held at Birmingham in October,
opening with sermons on Sunday, the 20th, and continuing
till the following Friday. Cardinal Manning, Archdeacon
Farrar, and Dr. Richardson are among the representative men
who will take part in the proceedings.

THE M'Crrie-Roxburgh congregation, Edinburgh, had and
other noisy meeting lately, at which 208 voted for asking the
Presbytery to moderate in the call to Mr. Robertson, of Stone-
haven, while seventy-three voted for delay. Mr. Lawson with
forty others protested, and it was declared that if Mr. Robert-
son's candidature were persevered in the congregation would
be broken up.

AN unhappy dispute in Innerleithen Parish Church, aris-
ing from the resignation of some newly elected elders because
of an insinuation that was made regarding them, is to be
brought before a special meeting of Peebles Presbytery. The
congregation have unanimously suggested that all the session
save the Moderator should resign, and a totally new session be
elected in order to restore peace.

Ministers and Churches.

THE Rev. Mr. Herridge has left for British Columbia, where he will spend his holidays.

THE Rev. C. J. Cameron has accepted the charge of the Cacouna Presbyterian Church and entered on his duties there.

THE Rev. F. W. Farries, of Knox Church, Ottawa, will shortly leave for St. John, N.B., to spend a well merited holiday.

THE Rev. Dr. Gray, of Orillia, assisted Rev. D. James, Midland, in administering the ordinance of the Lord's Supper last week.

THE Rev. T. G. Thompson of Vancouver, B.C., occupied the pulpit of St. Andrew's Presbyterian Church, Blyth, on a recent Sabbath.

THE Rev. Mr. Carswell, of Oneida, and Hagarville, occupied the pulpit of the Presbyterian Church, Carberry, lately, preaching earnest and eloquent sermons both morning and evening.

THE Rev. W. A. Duncan, B.D., of Churchill, has gone to Victoria, B. C., as a summer trip. The session granted him six weeks' vacation, a well earned holiday after the completion of their new church.

THE Rev. James Barclay, of St. Paul's Presbyterian Church, Montreal, conducted service in Balmoral castle before the Queen and royal household on a recent Sabbath, and afterwards dined with Her Majesty and Viscount Cross.

By a vote recently taken in Knox Church, Guelph, the following members have been chosen Ruling Elders: Messrs. Robert Beatty, Robert Buchanan, George Dudgeon, William Knowles, James A. McCrea, Alexander McEwen, F. W. McGuire, M.D., and Thomas Shaw.

THE Rev. Mr. Drummond, Newcastle, for many years pastor in the Presbyterian Church, Shakespeare, is visiting friends and renewing old associations. He is accompanied by Mrs. Drummond. His former congregation enjoyed the opportunity of once again listening to his preaching.

THE Rev. Mr. Boyle, of St. Thomas, was presented with a check of \$100 by two members of his congregation the other evening. It was a very fitting accompaniment to the anniversary services. Mr. and Mrs. Boyle will go for a vacation about the middle of July, likely to the sea shore.

THE treasurer of the Stratford Presbyterial Society of the Women's Foreign Mission the other day shipped to Rev. G. A. Laird clothing weighing 1,250 pounds for the use of Indian children in the schools of Cotes and Kesekoo reserves, N.-W. T. This is the fourth year in which this society has been engaged in this good work.

All communications for the clerk of the Ottawa Presbytery, Rev. Joseph White, are to be hereafter addressed Ottawa, Ont. Probationers and others having occasion to make application for a hearing in any of the vacancies in the Presbytery of Ottawa will for the next six weeks correspond with the clerk of the Presbytery, Rev. Joseph White.

THE Missionary Council in Central India are erecting a building in Mhow, to be named the Builder Memorial Church, to keep the memory fragrant at the scene of his labours of the late Rev. Joseph Builder. Mrs. Builder has been offered contributions in aid of its erection by several of Mr. Builder's friends, to all of whom the object will cordially commend itself.

THE members of the Eskine Presbyterian Church, in Rochester ville, had one of the most enjoyable socials ever given in that edifice Friday evening week. There was a fair attendance, and an exceptionally good programme was rendered. The Rev. Joseph White, pastor of the church, occupied the chair. Dainties in the shape of strawberries and cream were provided.

SYNDAY last was observed in a most interesting and worthy manner by the people of Bellafield neighbourhood, Manitoba, lying twelve miles north of town. That day being the second anniversary of the origin and formation of the Presbyterian congregation there, the missionary, office-bearers and people had made excellent arrangements for a proper observance of the same.

THE London Free Press says: The many friends of Rev. John Scott, D.D., Port Elgin, formerly pastor of St. Andrew's Church in this city, will be pleased to hear that he was married at Toronto Tuesday week to Mrs. E. J. McLellan, widow of the late D. McLellan, of Hamilton. Rev. Dr. Fletcher, of Hamilton, performed the ceremony. Dr. Scott was pastor of St. Andrew's Church, here, for over twenty five years, coming to London about 1850. His first wife died seven or eight years ago.

MR. ALEX. HOGG, of Barrington, N. S., father of the Rev. Jos. Hogg, the esteemed pastor of St. Andrew's Church, Winnipeg, Manitoba, died lately from an attack of paralysis at the age of seventy-eight. Mr. Hogg, who had long been a widower, leaves three sons and two daughters, viz. Rev. Joseph Hogg, of Winnipeg; Alexander Hogg, of Calcutta, India; Mr. Robert R. Hogg, Barrington (at whose residence he died); Mrs. Thomas Sutherland, of Duluth, Minn., and Mrs. Frank White, of Souris, P.E.I.

DR. MCINTYRE, late principal of Brantford Ladies' College, announces in our advertising columns the opening of the Toronto Ladies' College in the commodious and conveniently situated building formerly occupied as the Richard Institute. Dr. McIntyre's experience as a popular and successful educator entitles him to the fullest confidence. There is no doubt, that under his able management, along with the efforts of competent and experienced instructors, the Toronto Ladies' College will fill a long felt want, and accomplish an excellent work.

SABBATH, the 23rd of June, was a red-letter day in the history of the Presbyterians of Chater, Manitoba. The congregation met in their new church for the first time for worship. The building is an ornament to the village, and a credit to the congregation. Through the energy and kindness of the ladies a fine Bell organ was placed in the church on Saturday, and used in the first service on Sabbath. This is not the first token of the ladies' interest in home work, they having given \$120 to the building committee to aid in the erection of the church. The sacrament of the Lord's supper was also dispensed. A large congregation was present.

ON the evening of June the 26th, a large number of friends assembled at Beaver Creek, Manitoba, to say good bye to Rev. J. Linton, their highly esteemed pastor, who has spent two years of successful labour at McGregor Mission. As a token of the esteem in which Mr. Linton is held, and the value of his services rendered them during the above mentioned term, they presented him with an address expressing high appreciation of his services, together with a purse of \$24. The following clergymen were present, and spoke in very high terms of Mr. Linton as their fellow-labourer and servant of the Lord: Revs. F. McKee, H. Littlehales and A. R. Aldridge.

THE commission sent from the Sarnia Presbytery to adjust the difficulty between certain members of the Arkona Presbyterian Church and Rev. Mr. Hume, the pastor, has decided to recommend the resignation of the elders, or in the event of a refusal, to remove them at once from the duties of their office in the congregation. One elder and two managers immediately resigned, and the commission removed from office the other two. As only one elder remained, the commission appointed the elders of the West Adelaide Church to act as assessors, and constitute a session at Arkona till such time as new elders might be regularly elected.

MISS CAMPBELL, one of the staff of the China Inland Mission, spoke in Chalmers Church last night, under the auspices of the Woman's Foreign Missionary Societies of Guelph. She gave an inter-

esting account of the work being done in China. A good part of her address was devoted to urging some of her hearers to become missionaries themselves. She said the time had come when Christian men and Christian women should ask themselves the question, not "Am I called upon to become a missionary?" but "Am I called upon to remain at home?" Amongst her listeners was Dr. King, Principal of the Manitoba Presbyterian College. Miss Campbell expects to leave shortly for London, England, to set forth there the claims of the work in China.

THE Acton Free Press says: The ballots recently cast by the members of Knox Church for four elders to enlarge the Session were counted at the regular meeting of the Session on Tuesday evening week, and resulted in the election of the following gentlemen: George Hynds, Robert Kinnard, John J. Lawson and Christopher Moffat. Messrs. Archibald Campbell, Alexander Kennedy, D. Henderson, Lachlan McMillan, Dr. Lowry, John Cameron, Peter Mann and Alexander Waldie, with the above, compose the Session. At the same meeting Dr. Lowry was elected representative to the Presbytery of Guelph and Synod of Toronto and Kingston for the year.

THE First Presbyterian Church, Sealorh, held its semi-annual meeting of the congregation on Tuesday evening, the 8th inst. At the close of the meeting Mr. Ed. McFaul and Mr. Samuel Dickson, in the name of the congregation, read an address to the pastor, Rev. A. D. McDonald, and presented him with a purse containing \$175. In the address reference was made to his successful labours among them during the past ten years, during which the membership had nearly doubled, debts on church and manse were all paid, and attendance on all services on the increase: congratulating him on the large addition of thirty-five members made at last communion, and expressed the hope that he would return from his holidays refreshed in body and mind, and be long spared to labour among them.

THE semi-annual meeting of the Woman's Foreign Mission Society of the Presbytery of Peterborough, was held June 26th, at Cobourg. A large number of delegates and other visitors were present from various parts of the Presbytery, and were hospitably entertained by the Cobourg ladies. The reports showed that the Society was making good progress in the work for which it had been organized, and that the sympathy of pastors and people was being enlisted more and more in this woman's work. Mrs. Rolfe, of Toronto, and Miss Campbell, of the China Inland Mission, gave helpful and encouraging addresses. Mrs. Ewart, of Toronto, was also present with a word of encouragement and instruction. Miss Fina Sutherland recited a very appropriate selection, and the choir rendered some musical pieces in a very effective manner. This very successful meeting closed, leaving behind the impression that it had become a new starting point for fresh endeavours.

THE Rev. J. A. Turnbull, LL.B., of First Presbyterian Church, St. Mary's, preached the anniversary sermons of Granton Presbyterian Church, on Sabbath, June 30th. The church was filled morning and evening with attentive congregations who greatly enjoyed the excellent sermons so full of life and thought. On Monday following the annual picnic was held in Mr. Grant's grove, and although a heavy thunder storm kept some away, and somewhat interfered with the programme, yet a very pleasant time was spent. There were about 800 persons on the grounds. The collection on Sabbath and the proceeds of the picnic, after paying all expenses, amounted to \$140. This congregation, during the last two years has suffered from the removal of families to the North West and to other parts of Ontario, and great credit is due to those who remain for their united and successful efforts to maintain their standing as a self supporting congregation.

At Wentworth Church, Hamilton, the Rev. Mr. Milne, pastor of the Presbyterian Church in Boston, Halton county, preached to large audiences on Sabbath week. In the morning he took for his text Luke vii. 10 hearing upon the conversion of the centurion. He lucidly and graphically traced the course of the great change in this Roman soldier, showing that it was a case of gradual conversion or renewing of the heart. In the evening he preached from Luke xix. 1-9 This treated of the conversion of Zacchaeus, the publican. He showed that unlike that of the centurion, Zacchaeus' conversion was instantaneous. In his case he also clearly depicted the dealings of Jesus with him, pointing out how Christ touched his heart and renewed it, and the evidences given thereof. Mr. Milne is a pleasant yet earnest speaker. He interests by the simplicity of his presentation of the truth, and impresses and convinces by his logical arguments.

THE Rev. James Wad-el-Ward spoke last week in the basement of Knox Church. The spacious basement was filled, the audience being principally composed of ladies. Rev. R. J. Beattie introduced Mr. Wad-el-Ward and his wife to the audience, after which the former gave a very interesting description of the Jewish life and customs. He gave a graphic description of the houses in the east, the marriage and funeral customs, the social life, dress, etc., of his people. He made special reference to the fertility of the soil in Palestine, remarking that he had often seen a bunch of grapes weighing forty pounds. Other fruits were on a par with this. Being a pleasant and agreeable speaker his remarks were listened to with considerable interest. A pleasing feature was the singing by himself and wife in Italian, German, French, Greek, and Turkish, "Jesus, lover of my soul," to an Arabic tune, the 111th Psalm to the same music probably as set by Asaph in King David's time. The singing throughout was highly appreciated.

THE Rev. Mr. Gilray's lecture on his visit to Italy and other continental countries, delivered in the Presbyterian Churches of North Luther and Woodland on Monday and Tuesday evenings, 5th and 6th inst., was highly appreciated by all who heard it. The lecturer for over two hours each night held his hearers spell-bound as they accompanied him through Paris, the Tunnel of Mt. Cenis, Turin, Piza, Genoa, Florence, Milan, and particularly Rome. His description of the eternal city was simply magnificent. The lecturer touched every heart when he referred to the Waldensian Valleys and the terrible persecutions to which that brave people had been subjected. He referred also to his visit to Geneva, and what the civilized world owed to the teachings of Geneva's great reformer, John Calvin, also to Switzerland the land of Tell and liberty-loving men. Mr. Gilray's visit and lecture here will ensure him a most hearty welcome should he favour us with another visit. The Rev. Mr. Morrison, of Cedarville, moved a hearty vote of thanks to the lecturer, which was seconded and supported by the Rev. Messrs. Smith (Methodist), Straith, M. A. (Holstein), Mr. McArthur (elder), and Mr. McMullen, M. P. The motion was unanimously and enthusiastically carried to which Mr. Gilray made a suitable reply.

ON Monday, July 8th, a special meeting of the Montreal Presbytery was held in Valleyfield, for the purpose of ordaining Rev. J. A. Macfarlane, M.A., and of inducting him into the pastoral charge of that congregation. As Mr. Macfarlane accepted the call on the 27th of April, and began his labours in Valleyfield on May 19th, he had already thoroughly made the acquaintance of his flock; and a large gathering of members and adherents, as also many outside friends, assembled in the church to witness the solemn ceremony. An able and earnest discourse was delivered by the Rev. John Nichols, of St. Mark's Church, Montreal, on 1 Cor. i. 18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." A most earnest dedicatory prayer was offered by the Rev. Mr. Turnbull, of St. Louis, during which by the laying on of the hands of the Presbytery, the minister was set apart for the duties of his high calling. Rev. Mr. Waddell addressed the minister, and Rev. Mr. Boyd the people. The thoughtful addresses of both were listened to with interest. The meeting having been closed, the people, after warmly welcoming their pastor, repaired to an adjoining tent, where the ladies of the congregation

had prepared a most liberal feast of strawberries and ice cream. Here Presbytery, congregation and friends were soon enjoying themselves together. A notable feature of the gathering was the pleasing harmony and mutual love which exist between the young pastor and his people. It is the earnest prayer of all, that God's richest blessing may be poured out on the congregation, and that the Spirit may use both minister and people for the glory of Christ and the spread of His kingdom in Valleyfield.

THE ordination and induction of the Rev. Robert Johnston, B.A., to the pastorate of St. Andrew's Presbyterian Church, Lindsay, took place on Thursday last, 11th inst. The Rev. A. G. McLachlin, B.A., conducted the opening service. The sermon was based on Galatians, xiv. 5, "God forbid that I should glory save in the cross of our Lord Jesus Christ." The preacher showed the universal human tendency to glory in or boast of qualities or possessions. The savage gloried in his beads and trinkets; in a more civilized state people boasted of their ancestry. Paul had many things, his ancestry, his citizenship, his possessions, his education or many other things of which he might boast; but he rose above them all and gloried in the cross and in it alone. The preacher condemned the general tendency to look lightly upon sin and its consequence. What did that terrible agony on the cross mean? The sacrificial character of the death on the cross was eloquently dwelt upon. By it man was made joint heir to all the glories of heaven. The tendency of the Christian world to fall into ritualism and formalism was referred to and a striking lesson drawn from the experience of the Galatians. Addressing the congregation the preacher said they had been greatly blessed during the vacancy. They had been greatly blessed in their former pastor and he hoped and prayed they would with their new pastor receive even richer blessings from above. But he urged them to be careful and cautious and to look to the cross and to glory in it alone. Rev. A. Ross made a brief and appropriate address to the minister. He gave kindly and affectionate advice as to the duties of a pastor. These were many and important. Some might think the student days over, but the work of study had really only begun. He was to study the Scriptures and preach the Word, and especially Jesus Christ and Him crucified. Rev. J. B. McLaren, of Cannington, delivered an eloquent and practical address to the congregation, pointing out their share of the work and the duties incumbent on them. The benediction and doxology closed the afternoon service. In the evening a reception was held and addresses delivered by resident ministers and others welcoming the new pastor. The Canadian Post, speaking of Mr. Johnston, says: He is a fine speaker, with a close, severe, simple and logical style or method, easily understood and convincing the hearer or commanding his respect and attention. Rev. Mr. Johnston enters upon his pastoral duties under exceptionally favourable and encouraging circumstances. He is the hearty and undivided choice of the congregation; and he will no doubt receive cordial support in his work. The congregation is to be congratulated, and the community in general will extend a warm welcome to the new pastor. Rev. J. H. MacVicar, son of Principal MacVicar, a young minister who has shown great zeal and ability in mission work in Montreal, and who goes out shortly to China as missionary, was invited to attend the ceremonies and to deliver an address at the reception, but was unfortunately prevented by previous engagements. In a letter expressing his regret at his unavoidable absence, Mr. MacVicar says: "You are getting a pastor who exhibits no pulpit piety which he will not carry with him into private life. The warmest wish I can offer you and the people associated with you is that you may all be drawn through the ministrations and fellowship of my friend as near to the Saviour as I myself have been."

THE closing exercises of the Young Ladies' College, Brantford, were held recently in Zion church, before a large and interested audience. On the platform, which was tastefully arranged with flowers, there were seated the Rev. Dr. Cochrane, Rev. Dr. Laing, and Rev. Messrs J. A. R. Dickson, of Galt, W. S. McTavish, of St. George, E. Cockburn, of Paris, Dr. Bryce, of Winnipeg, Manitoba, Rev. Mr. Rose, of Brant Avenue church, Dr. Macintyre, Mr. Hamilton MacCarthy, the celebrated sculptor, Mayor Heyd, Mr. Alexander Robertson and Dr. Wm. Nichol. The four graduates also had places on the platform to the left of the chairman. After the devotional exercises, and singing by the choral class of the College under the direction of Professor Garratt, an essay and valedictory were read by Miss Ethel Hossack, on the part of the graduating class. Before proceeding to the distribution of the medals and prizes, Dr. Cochrane made the following statement on behalf of the Directors, regarding the future management of the College. In assuming closer relations he said, with the College, than I have had for some years past, it may be expected of me to say something regarding the changes contemplated for the continued and increased efficiency of the College. I need hardly say to those who know anything of my many engagements and general church work, that the invitation given by the board of Directors to take the oversight of the Institution again, has come to me entirely unexpected and unsought. Were I to consult my personal interests I should at once have declined the office, but when pressed upon me on public grounds, I could not well decline. It seemed to the Board of Directors and other friends that I ought to put aside all other considerations and give them assistance in carrying on the work of educating our Christian young women, whether connected with the Presbyterian church or others who may avail themselves of its advantages. My hope is that I may not be long required to discharge the many duties which must of necessity devolve upon me for a time, and that when I lay down my office, the College and its work will be found at least in as good condition as I take it up. The aim of the Directors is to make the College equal, if not abreast of similar institutions in our country, and to that end they are now bending their energies. Dr. and Mrs. Macintyre having resigned, the position of Lady Principal has been filled by the appointment of Miss Mary Francis Lee, a distinguished graduate of Houghton Seminary, New York. Miss Lee has proved herself a most successful educationist in the United States and Canada; and possessed of the highest executive ability for the discharge of the responsible duties to which she has been called. In the departments of English literature and the modern languages, Misses Hutchison and Brandt remain with us, as also Miss Hilton Higgs and Miss Reville in Music. Professors Garratt and Martin continue at the head of their respective departments, to the great gratification, I am sure, of the friends and pupils of the College. With a special view to direct the studies of young ladies for matriculation, Miss Alice Chambers, a graduate of Queen's University has been engaged. For the department of elocution and calisthenics Miss Gertrude Hart, a graduate of the Boston Conservatory of Oratorion, has been secured. In Mental and Moral Philosophy, Biblical and Church History, the Evidences of Christianity, Natural Theology, and scientific subjects we will have courses of lectures by the Rev. Mr. Cockburn, of Paris, Rev. Mr. McTavish, of St. George, Dr. Philip, of Brantford, and others. I should also add that Miss Bella O. Watt, a graduate of our own College, will assist Professor Martin in the department of painting. Taking the faculty of instruction as thus constituted, I have no hesitation in saying that it is not only exceptionally strong, but admirably arranged to prepare young women, alike for the ordinary duties of life, and the higher studies of the University. This College does not compare with institutions that seek patronage on other grounds than the furnishing of solid education, saturated in every department with the religious element. It seeks the education of both mind and soul, and prefers solid work to artificial and showy accomplishments. The teachers and governesses are men and women of the highest scholarship and ability in their respective departments. This implies that their remuneration must be in proportion to their worth and necessarily involves a large expenditure. In view, therefore, of the additions made to the faculty and others contemplated, I trust that the members of the Church at large and the citizens of Brantford, will sustain and encourage the

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 28, 1889.

ISRAEL ASKING FOR A KING.

1 Sam. 8 4-20.

GOLDEN TEXT.—Nevertheless the people refused to obey the voice of Samuel; and they said, nay; but we will have a king over us.—1 Samuel viii. 19.

SHORTER CATECHISM.

The Scriptures expressly teach that there are two calls to salvation—the one outward by the Word, the other inward by the Spirit. Of the subjects of the first call it is said, "Many are called, but few are chosen" (Matt. xxii. 14). Of the subjects of the other call it is said, "Whom He called, them He also justified" (Rom. viii. 30; compare Prov. i. 24 and John vi. 45). (1) The outward call of the Word is divinely appointed, and is, under all ordinary conditions, a necessary means of salvation. The established order is—salvation cometh by faith, faith cometh by hearing, and hearing by the Word of God (Rom. x. 13-17; Mark xvi. 15, 16). The outward call of the Word consists (a) of a statement of the plan and conditions of salvation through Jesus Christ. (b) A command to repent and believe on Christ. (c) An exhibition of the motives which should naturally dispose men to accept and obey the Gospel. (d) A promise of salvation in case we do repent and believe. The outward call is in absolute good faith; without possible exception, whosoever does repent and believe shall be saved; and it is intended to be addressed to all men, to every creature, of every nation, of all times, to the end of the world (Mark xvi. 15, 16; Rev. xxii. 16, 17). (2) But there is also an inward spiritual call, distinct from that of the Word. This is proved (a) from the fact that the Scriptures teach that man by nature is spiritually "dead" and "blind" and impotent. In order that the blind shall see, two things are necessary: their eyes must be opened and they must have light. The outward call supplies the light. The inward call opens the eye. (b) The Scriptures distinguish between the Spirit's influence and that of the Word alone (1 Cor. ii. 14, 15; iii. 6; 1 Thess. i. 5, 6). (c) A spiritual influence is said to be necessary to dispose and enable men to see the truth (John vi. 45; Acts xvi. 14; Eph. i. 17). (d) All that is good in man is referred to God as its author (Eph. ii. 8; Phil. ii. 13; 2 Tim. ii. 25; Heb. xiii. 21). (e) The working of the Spirit in the heart of the new-born Christian is represented as far more direct and powerful than the mere moral influence of the truth on the natural understanding and affections (Eph. i. 19; iii. 7; ii. 1, 8). (f) The effects of this inward call of the Holy Ghost are far more profound and lasting than any mere moral influence of the external call. It is declared to be a "new birth," "a begetting," "a quickening from death to life," "a new creation." The subjects of it are "new born babes," and "new creatures," and God's workmanship, and "life from the dead."—A. A. Hodge, D.D.

I. The People ask for a King.—The elders, that is, the recognized leaders of the people, knowing the general feeling among the people, have made up their minds to seek for change in the method of the national government, went to Ramah to present their request to Samuel. Ramah, a village a few miles north-east of Jerusalem, was Samuel's birthplace and which he made his permanent home. The elders gave as their reason for asking that a king should be appointed to rule over the nation Samuel's advanced age (he was at the time about seventy years old) and the bad conduct of his sons. Good fathers have not always good sons. Grace is not hereditary. Samuel's sons who had been appointed judges in the southern part of the land had become mercenary, they perverted justice for the sake of making money. They took bribes and thus lost the respect and confidence of all honest people. Their continuance in office or succession to their father would have brought disgrace on the people and incurred the divine displeasure. Samuel did not like the request. He could not but feel that it implied impatience with his administration of the national affairs. He had done his best to promote the true interests of the people. He had dispensed justice with impartiality, and had endeavoured to make the Israelites an upright and God-fearing nation. This proposal, therefore, was the overthrow of Samuel's hopes for the future. In this, as in all other matters, Samuel sought light and guidance only where they were to be found. He prayed unto the Lord.

II. The Answer to Samuel's Prayer.—Whatever may have been Samuel's personal wishes in the matter, the answer from God comes to him that he is to hearken to the voice of the people. That the request of the people was displeasing to Samuel was not a matter of God's disapproval is evident from the answer given, "They have not rejected thee, but they have rejected Me, that I should not reign over them." God's intention regarding Israel had been fully expressed. They were to be "a people who should dwell alone, and not be reckoned among the nations." God was their King. The government was a theocracy—a God-governed nation. By obedience to the divine plan their true happiness and prosperity could only be secured, but they had grown weary of their peculiar distinction, and this feeling of distrust was deepened by the unworthy conduct of Samuel's sons. They wanted to be like the nations around them, because surrounding peoples had kings, they too desired to have one. God had bestowed upon them many blessings, but they had been wayward and rebellious. They had over and over again lapsed into idolatry, and if they were not prepared for the pure and equitable government of Jehovah they would get their own choice, and have the opportunity of learning by bitter experience the truth they have neglected, "Blessed is the people whose God is the Lord." Samuel is commissioned to tell the people the kind of king they should have.

III. A Warning.—Samuel is faithful in the discharge of every duty assigned him. He was not favourable to the change in the method of government, but now that God had granted the people's request he delivers faithfully the message with which he was entrusted. In those days in the East, as is the case to this day, there was no such thing as a constitutional monarchy. The king was absolute, and having the power he did not scruple to use it. His immense retinue of servants and soldiers would be taken from among the people whether they were willing to serve or not. The royal command was sufficient. Obedience was enforced. The expression, "and will set them to ear the ground" means that his servants would be sent to plough the fields, ear being an old English word—derived from the Latin verb *aro* to plough—never used now. In addition to the forced labour of the multitude, the king would also exact from the people a high rate of taxation. Samuel also foretold that when the burdensome nature of the monarchy was understood from experience, the people would cry for deliverance, a prediction that was fulfilled at the death of Solomon—yet because of their obstinacy God would not near their cry in that day. Those true words of warning were of no avail in turning the people from their purpose. After all that had been shown them they were determined to carry out their plan of having a king set over them who should give them a rank among the nations, and be their leader in battle. They made their choice, and in due time all that God had told them by Samuel came true.

PRACTICAL SUGGESTIONS.

Bad sons humiliate a good father.
The people of Israel thought a change of government would bring them greater happiness and honour, though warned against it. God sometimes grants the requests asked of Him, though they be unwise, that we may learn by experience that His way is always the best.
The rejection of the King of kings can never lead to anything else than misery.
See that ye refuse not Him who speaketh from heaven.

efforts of the Directors, by sending their daughters to a college, which has already rendered signal service to our country and is capable of doing much more in future. The presentation of medals and prizes was then entered upon, in which Mayor Heyd and all the reverend gentlemen on the platform as also Mr. MacCarthy took part, followed by addresses upon the good work done by the College in the past, and its prospects in the future.

PRESBYTERY OF OTTAWA.—The Presbytery of Ottawa held an adjourned meeting on the 25th of June in the congregation of Osgoode and Kenmore for the purpose of visiting the congregation presbyterially. The state of the congregation was found to be highly satisfactory. The Osgoode part of the congregation now worships in a fine new Church which does great credit both to the taste and liberality of the congregation. In the afternoon Kenmore was also visited. Presbyterial visitations are to be continued throughout the Presbytery. On the third of July at an adjourned meeting in Ottawa a call from Cumberland was sustained to the Rev. W. H. Geddes which has since been declined.—JOSEPH WHITE, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met at Owen Sound on June 24th, and was constituted. The Rev. D. A. McLean was appointed Moderator. The following committees for the current year were appointed:—Finance, Messrs. McLaren, McInnis and Paterson; Aged Ministers' and Widows' Funds, Messrs. Fraser, McAlpine and Murray; Temperance, Messrs. McInnis, McDiarmid and McAlpine; Sabbath School, Messrs. McAlpine, McLennan, Mullan, and elder from Leith; Sabbath Observance, Messrs. Fleming, Somerville, Morrison, and elder from Division St. Church; State of Religion, Messrs. Fraser, McLennan, McLean and Mullan; Home Missions, Messrs. Somerville, McAlpine and Fraser; Augmentation, Messrs. Waits, Somerville and Morrison; Statistics, Messrs. Somerville and Morrison. The following committees were appointed to visit the mission fields, to dispense ordinances, make inquiry into the work done by the missionaries, arrange for the payment of the students in charge, and report at September meeting: Lion's Head, Mr. Griffith; Indian Peninsula, Mr. McLaren; Big Bay and Lake Charles, Messrs. McLennan and Mullan; Johnston and Daywood, Messrs. Waits and Morrison; Berkeley and Williamsford, Messrs. McAlpine and McGill; Woodford, Caven and Tiersville, Messrs. McLaren, Ross and Gardiner. Messrs. Fraser, McAlpine, Somerville, Waits and McLean were appointed a commission of Presbytery to hold a Presbyterial visitation of Wiarton on a day agreed upon by the commission. Mr. McLaren was appointed treasurer of the Delegates' Expense Fund, and instructed to notify congregations that three cents per member would be required; the collection to be made before the middle of August. The Presbytery then took up the question of arrears in Keady, to Mr. Stewart. Messrs. Waits and Somerville were appointed to meet with the people, and report to an adjourned meeting. Notice of a call to Mr. McLean, from Maitland Presbytery, was read, and the Clerk instructed to cite Sarawak and Kemble. Presbytery adjourned to meet in Division St. Hall, July 16th, at 1.30 p. m., and was closed with the benediction.—J. SOMERVILLE, Pres. Clerk.

PRESBYTERY OF STRATFORD.—A regular meeting of this Presbytery was held on the 9th inst. in Knox Church, Stratford; Rev. John Campbell, Moderator. Mr. Campbell's term of office having expired, Rev. W. M. McEibbin, M. A., was appointed Moderator for the next six months. Rev. A. A. Drummond, of Newcastle, being present, was invited to correspond with the Presbytery. The Presbytery took into consideration the case of Burns Church, Milverton, against Mr. Joseph Brydone, ex-treasurer of that congregation. It was resolved that "The Presbytery having heard the delegates from the congregation of Milverton and the ex-treasurer's books, is of opinion that the session and congregation of Milverton, together with the Moderator of Presbytery to be appointed, should take the matter into their care and proceed with the case in conformity to the laws of our Church, and adopt such measures as may seem fit to them to secure justice in the case." Extract minutes of General Assembly were read re Harrington and Brookdale, showing that Brookdale should pay \$115 to Harrington; that the arrangements made in 1880 be set aside, and that application be made for a supplement to Harrington. The committee appointed to prepare a minute against Mr. Wright's removal reported as follows: "In agreeing to the translation of the Rev. P. Wright, B. D., from Knox Church, Stratford, to Portage la Prairie, in the Presbytery of Brandon, we, as Presbytery, desire to place on record an expression of our sincere regret at the removal from the midst of us of a dear brother, who for the last nine years has been actively associated with us in Presbyterial work, and who has always manifested a deep interest in advancing the Redeemer's cause, not only in the large and important congregation over which he has been pastor, but also in other congregations within the bounds of the Presbytery. Mr. Wright's able and energetic services in the cause of temperance are well known in the Church at large, he being for the past five years Convener of the General Assembly's Committee on Temperance; but it may not be so well known that he has always been ready to apply his varied excellent gifts in helping forward every good work for the intellectual, moral and spiritual benefit of the community around, as well as for the building up of the Church. In parting with our dear brother we would desire to follow him with our prayers that our kind Lord and Master may accompany himself and his family on their long journey, take them in safety to their new home, and make them eminently successful in winning souls to Christ and edifying believers in his new sphere of labour. We would also express our sincere sympathy with the congregation of Knox Church in losing a pastor to whom they have ever evinced the most loyal attachment, and whose removal we know they so deeply lament, and we hope that the Lord will soon send to them one who shall feed their souls with the bread of life." Mr. Turnbull asked and obtained leave to moderate in a call to Knox Church, Stratford, when requested to do so by the congregation. Mr. Pantou was appointed Moderator of Tavistock session, and was instructed to take steps for the election of elders in Shakespeare. The Presbytery then adjourned to meet in Fullerton, on September 9, at half-past seven p. m., when Mr. Chrystal is to read a paper on "Exemptions from Taxation."—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 2nd current, Rev. Walter Amos, Moderator. In virtue of leave obtained from the General Assembly, Rev. George McKay was duly received as a probationer of the Church. It was then reported by Rev. W. Frizzell that he had met with the congregations of Queensville and Ravenshoe and moderated in a call, which was given unanimously in favour of the said Mr. McKay. The call was found to be signed by eighty members, and concurred in by thirty-five adherents. A guarantee for stipend was read, promising the sum of \$450, together with free use of a manse. After hearing Mr. G. Crann as a commissioner, Mr. Frizzell's conduct in the matter was approved of, and the call was also sustained. Thereafter it was agreed to apply to the Assembly's Home Mission Committee for a supplement of \$300. The call was put into the hands of Mr. McKay and accepted by him. Subjects of trial for ordination were assigned to him, and it was agreed to meet at Queensville on the 16th inst., at 6.30 p. m., for the hearing of said trials, and if satisfied therewith to proceed with the services for his ordination at 7.30 of the same day, the Moderator to preside, Rev. W. Bell to preach, Rev. J. Carmichael to deliver the charge, and the J. Rev. W. Frizzell to address the people. The Moderator and the Clerk were appointed to assign to students within the bounds subjects for summer exercises, said exercises to be heard by the Presbytery or a committee thereof, before the re-opening of the Colleges of the Church. It was moved by Rev. Dr. Gregg, seconded by Rev. Dr. Parsons, and unanimously carried, That the Presbytery having learned of the removal by death this morning of Mrs. Edwards of Peterborough, daughter of Rev. Dr. Reid, agree to record their deep sympathy with the bereaved parents and husband in the great trial

which has befallen them, and pray that the God of all consolation may comfort them in their sorrow. An extract minute of the General Assembly was read, granting leave to Rev. D. Camelon to retire from the active duties of the ministry, &c. In connection therewith a letter was received from Mr. Camelon, tendering the resignation of his pastoral charge; and he stated personally that he wished his resignation to be accepted forthwith. It was also stated by Mr. Elder, as representing the congregations under Mr. Camelon, that they had agreed to offer no opposition to the acceptance of his resignation. It was then moved by Dr. Caven, seconded by Rev. J. Carmichael, and agreed to, That Mr. Camelon's resignation be accepted by the Presbytery, and the Presbytery wishes to put on record its sympathy with him in the affliction which necessitates his retiring from the active duties of the ministry, and also its sense of the long and faithful service which Mr. Camelon has rendered to the Church in a pastorate extending over thirty years, and hopes that the great King and Head of the Church may see fit to bless him with restored health and strength. Mr. Carmichael was appointed to preach to the congregations concerned on the 14th current and declare the charge vacant, and he was also appointed to act as Moderator of the Session during the vacancy. The committee who were previously re-intrusted with consideration of the petition from St. George's Hall, and were requested to confer thereon with the Sessions of East and Cooke's Churches, submitted and read a report through Rev. Dr. McLaren, setting forth in the main that they had received a minute from the former of these Sessions (which was read to the Presbytery) pronouncing quite unfavourably on the prayer of the petitioners, and that while the Committee do not withdraw their former recommendation, in favour of granting said prayer, they would submit the whole questions to the judgment of the Presbytery. Commissioners were then duly heard, first from the Session of East Church, and next from the petitioners. After some deliberation on the foregoing, it was moved by Rev. Dr. Parsons, and seconded by Rev. T. Johnstone, that in view of the past action of this Presbytery in relation to East Church and its field of work, the Presbytery do not see their way to grant the prayer of the petitioners for a new organization. In amendment it was moved by Dr. McLaren, seconded by Rev. J. Carmichael, that the recommendation of the Committee presented at last meeting in favour of granting the prayer of the petitioners be adopted. On a vote being taken, the motion carried over the amendment. The yeas and the nays were then taken in regard to the motion; and the roll was called thereon, when seven members voted yea, and six voted nay; several members not voting at all. Thereafter it was moved by Rev. G. M. Milligan, seconded by Rev. W. Frizzell, and carried, that a Committee be appointed to confer further with the petitioners and the Session of East Church with a view to bring about an amicable arrangement, and report to next meeting. The following Committee were then appointed, viz., Revs. W. Frizzell, W. G. Wallace, J. Carmichael, and Messrs. Mitchell and Yellowlees. Messrs. J. McD. Duncan, B. A., and Donald McKenzie, both of them graduates of Knox College, underwent the usual probationary trials, and after affording satisfaction thereby were duly licensed to preach the Gospel. Next meeting of Presbytery will be held on the 6th of August at 10 a. m.—R. MONTEATH, Pres. Clerk.

QUEBEC NOTES.

The Ladies' Aid Society of St. Andrew's Church, Levis, held its annual summer festival last week. It was largely attended and, we learn, very successful.

The Rev. Dr. Weir is at present visiting his daughter in England, and expects to return to Quebec late in August to make the necessary preparation for the College opening in September.

The Rev. Principal Cook and family are spending the summer months at Cacouna. Last winter, for his advanced age, the Doctor was remarkably vigorous, and we hope to see him in the autumn hale and hearty as ever.

We clip the following from the *Quebec Morning Chronicle* of June 29th:—

"A large congregation assembled in Chalmers Church the night before last to witness an interesting, and in Quebec a rather unusual service. The occasion in question was the setting apart of Miss Jamieson, a member of that Church, for missionary work in India. The Rev. Dr. Clarke opened the service with prayer and Rev. J. Morin, of Montreal, next spoke of the blessedness of the work and of the hardships of those engaged in it had to endure. After further prayer Rev. Dr. Wardrope presented Miss Jamieson, who occupied a prominent position in the Church, with a Bible in the name of the Foreign Mission Committee of the Presbyterian Church. He exhorted her to do her duty cheerfully and well, and said that in the Bible she would find her commission to go and make disciples of all nations."

Miss Jamieson has resided for some time in Quebec where she has distinguished herself by her sterling Christian character, and by the active part she has always taken in every good work. She carries with her the prayers and best wishes of a large circle of friends to that portion of her Master's vineyard which she has chosen for her future labours.

Morrin College has been completely renovated and refurnished, and a number of the ladies of Chalmers' and St. Andrew's Churches have kindly consented to exercise a supervision over the students' apartments, so that no pains may be spared to secure the comfort and good health of students, for in this Morrin College has ever been characteristic. Recently, through the generosity of some of the friends of the College, large additions have been made to the endowment fund, which has allowed new appointments to be made on the teaching staff, notable among which is that of the Rev. R. Campbell, M. A., D. Sc., of Renfrew, Ontario, to the chair of Mental and Moral Philosophy and Systematic Theology. If Dr. Campbell accepts, the College may congratulate itself in procuring the services of such an eminent scholar.

During last session Morrin College was affiliated with McGill in Divinity as well as Arts, thus affording great advantages to students studying with a view to the Church.

For the last few years the classes have been greatly on the increase, and for next session a larger number of students than ever is expected. We hope funds will be forthcoming by which the building may be enlarged to meet the rapidly increasing demands on the College. At the close of last session five of the students received the degree of B. A. from McGill University, and it is expected next year six will graduate in Divinity.

OBITUARY.

WILLIAM BYERS.

On Wednesday, May 29, Mr. William Byers died at his residence in Stratford at the ripe age of eighty years. The deceased was a native of Scotland but came to this country about half a century ago. For over forty years he had been an elder in St. Andrew's Church, Stratford, and during that long period had led a most exemplary Christian life, being always characterized for high honour, strict integrity, and zeal in forwarding the Master's cause.

The hospitalities of his home were ever ready to the servants of God during his whole life. He felt keenly the need of proper provision for the wants of the poor of the city, and put his compassion into practical shape by leaving \$2,000 in his will to be appropriated to the building of a poor house. He also left \$2,000 to the Hospital Fund, \$1,500 for Foreign Missions, and \$500 to St. Andrew's Church. He will be much missed and long remembered not only in his church but in the community. At the close he was eager "to depart and to be with Christ." "Thou shalt come to thy grave in a full age; like as a shock of corn in his season."

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Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded. — W. F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. — Lucia Cass, 360 Washington Ave., Chelsea, Mass.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes — the result of inherited Scrofula.

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Since then, whenever she feels debilitated she resorts to this medicine, and always with most satisfactory results. — Geo. W. Fullerton, 32 W. Third St., Lowell, Mass.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength. — Taylor James, Versailles, Ind.

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