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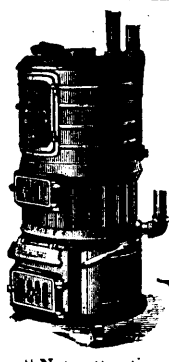
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Wishing you a long, happy life, I am your sincere friend,
MRS. W. P. RAGSDALE.
Subscribed and sworn to before me this 6th day of July, 1889.
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I have been a great sufferer from a female weakness of long standing. I have been treated by several physicians, and also been under treatment in the Toronto General Hospital, but all failed to cure me. I saw a medical book explaining Dr. Jordan's Histogenetic System, and resolved to give it a trial. I consulted Dr. Rear at 17 Queen Street East, who prescribed these medicines, and assured me they would cure me. I had my doubts, but was determined to try once more. I took two weeks' treatment, and am utterly astonished at the result. I am nearly well, and no language can describe how thankful I am that my life is spared. This testimony is voluntary, and I give it hoping that hundreds of my sex may try the remedies and receive the same marvellous good that I have. They are good to take, and unlike any medicine I ever took before, leave no bad effects.
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"Do you think your sister likes me, Tommy?" "Yes. She stood up for you at dinner." "She stood up for me? Was anybody saying anything against me?" "No; nothing much. Father said he thought you were a good deal of a mule, but sis right up and said you wasn't, and told father he ought to know better than to judge a man by his looks."

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FARMER (to new hand): Hans, you may give the roan critter a jag of feed. Hans: Vot? Farmer: I thought you said you could understand English. Hans: I can English a little unners'-and." Farmer (endeavouring to Germanize it): Well, throw the horse over the fence some hay.

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MISTRESS of household (to suspicious character): What do you want? Suspicious character? (thoughtfully): Well, I dunno; what yet got?

ALGIE DUDSON (who has been carrying little Tommy on his shoulder): There, Tommy, how did you like that? Tommy: Pretty good, but I had more fun the other day riding on a real donkey.

"We have never sold a medicine that has given such general satisfaction as Burdock Blood Bitters," says Joseph Coad, of Frankville, Ont.

FROM Judge Cunningham, a well-known Anglo-Indian, came the following story in illustration of Indian politeness: A judge, who was a very bad shot, had been out for a day's sport, and on his return the man who went with him was asked: "Well, how did the judge shoot to-day?" "Oh," he replied, "the judge shoots beautifully, but heaven was very merciful to the birds!"

Minard's Liniment cures Dandruff.

"WHAT is your favorite flower, Mr. Hayseed?" asked Miss Lillybud. "The tuber rose, marm, the tuber rows," said the good old man, for it was he, shouldering his hoe and marching down to the potato patch.

IT is no wonder that invalids lose faith in all specifics when so many worthless medicines are advertised to cure various diseases, but which, when tried, are "found wanting." We have yet to learn, however, of the first failure of DR. WISTAR'S BALSAM OF WILD CHERRY to cure coughs and pulmonary disease.

"WHAT kind of a memory have you?" "Bad—very bad." "In what particular?" "It remembers things that were better forgotten."

IT restores the bloom of health to the pallid cheek. Burdock Blood Bitters acts on the Blood, Liver, Kidneys, Skin, Stomach and Bowels, purifies, regulates and strengthens.

"WHY, Pipelet, this letter must have arrived yesterday. How is it you only bring it to me now?" Clerk: "You see, sir, I thought there was no hurry, as it's about an appointment for next week."

Minard's Liniment relieves Neuralgia.



EVERY SKIN, SCALP, & BLOOD DISEASE Cured by Cuticura
EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, itching, burning, bleeding, scaling, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and all disorders of the blood, whether simple, scaly, or hereditary, is speedily, permanently and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and unflinching efficacy.
Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston.
Send for "How to Cure Skin Diseases."
Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.
Rheumatism, Kidney Pains, and weakness relieved in one minute by CUTICURA ANTI-PAIN PASTER, 30c.

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EVERY WOMAN

Can save half the hard wearing-out toll of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not to fade, and all soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it!
READ THE DIRECTIONS ON THE WRAPPER.
St. Croix Soap Mfg. Co. SOAP
St. Stephen, N. B.

FAT & FOLKS
"Auntie's Cornucopia Pills" lose 15 lbs. in 30 days. No sickness, contain no poison and never fail. Price 25c. per box. Sold by mail. Particulars on request. WILCOX SPECIFIC CO., FALLS, N. B.

SEATTLE No blizzards, heavy snows or cyclones. Average winter temperature 45°. Seattle, Wash. Territory. Center of Puget Sound Country. Full information Queen CHAR. H. KITTINGER CITY. SE-AT-TLE. Seattle, Wash. Territory.

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Coughs, Sore Throat, Influenza, Whooping Cough, Croup, Bronchitis and all diseases of the Throat, Lungs and Chest are quickly and permanently cured by the use of Wistar's Balsam of Wild Cherry. None genuine unless signed "I. BUTTS" on the wrapper.

For CRAMPS, COLIC, and all Bowel Troubles, use
PERRY DAVIS' PAIN-KILLER

Used both internally and externally. It acts quickly, affording almost instant relief from the severest pain.
BE SURE TO GET THE GENUINE
25c per bottle.

MEDICINE and FOOD COMBINED!
THE OLL EMULSION
OF COD LIVER OIL & HYPO OF LIME AND SODA.
Increases Weight, Strengthens Lungs and Nerves.
Price 50c. and \$1.00 per Bottle.

Ministers and Public Speakers use
SPENCER'S
Chloramine Pastilles
For Clearing and Strengthening the voice. Cure Hoarseness and Soreness of Throat. Price 25c per bottle. Sample free on application to Druggists.

TO MOTHERS
PALMO-TAR SOAP
Is Indispensable for the Bath, Toilet or Nursery, for cleaning the Soap or Skin.
THE BEST BABY'S SOAP KNOWN.
Price 25c.

THE CANADA PRESBYTERIAN.

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No. 29.

Notes of the Week.

FROM the current issue of the *Book Buyer* we learn that last year there were 942 books of fiction published in the United States, and 363 books of theology and religion. In England in the same time there were printed 1,040 books of fiction and 630 of theology. Poetry in the United States reached 171 volumes, and in England 133. In both countries theological books have fallen off in number from the previous year, and fiction has increased.

THE new International Lesson Committee to prepare the lessons in the International Sunday school course are Bishop John H. Vincent; Drs. John Hall, Moses B. Hoge, W. G. E. Cunningham, John A. Broadus, Warren Randolph, Lewis H. Baugher, John Potts, E. A. Dunning, D. Berger, J. S. Stahr, D. Silver, and the Honourable S. H. Blake, of Toronto, B. F. Jacobs, of Chicago, and Professor J. J. Hinds, of Lebanon, Tenn.

WHATEVER unfavourable impressions may have been made by the so-called Toronto Summer Carnival, it may be taken for granted that the Industrial Fair, to be held from 8th to 20th September, will be fully equal if it will not surpass anything yet achieved by the directorate. The extensive prize list has been issued, and it covers a wider range than ever before. Those desirous of obtaining a copy can apply to Mr. J. Hill, the ever active secretary.

FOR about ten years the Presbyterian Church of England has provided for the wants of its sons and daughters in Cambridge by weekly services, at which most of the leading Presbyterian ministers of Scotland, England and Ireland have, at one time or another, officiated, and a few days since they took the further step of laying the foundation-stone of a new church. The stone was laid by Sir George Bruce, to whose efforts in enlisting sympathy and raising money the cause there owes its existence.

THE Western Fair Association, London, has issued a comprehensive prize list for the exhibition to be held in the Forest City from September 18th to 27th. The Western Fair was the pioneer of those principal district exhibitions that have come into prominence and have of late attained to large proportions. The officers announce that every effort will be made to render the forthcoming exhibition as attractive as possible. Mr. Thos. A. Browne, London, secretary, will be pleased to send prize list to any one on receipt of post card.

PROFESSOR CHARTERIS presided at the opening of the Deaconesses' Institution and Training Home, for which premises have been secured at Berkely-terrace, Glasgow. In the course of a brief address, he remarked that the General Assembly had for several years sanctioned the successive steps of the programme which experience had enabled the committee to lay before them in regard to the more systematic training of women for Christian work, and he hoped that by the training received in that institution a large and increasing amount of good would be done among the poor, the sick, and the needy. Dr. John Macleod advocated the raising of an endowment for the Home, and Dr. Marshall Lang referred to the cordiality and courtesy with which the directors of the infirmary had entered into the arrangements for the training of the deaconesses.

MORVYN House School, so long and so ably conducted by Miss Haight, has come under new management. Accompanying the very neat calendar just issued Miss Haight makes the announcement: After conducting the Morvyn House School fifteen years, I am about to retire, to be succeeded by my niece, Miss Lay. She has been connected with the school over ten years, and I have the fullest confidence in her ability to carry it on successfully, according to the same general principles on which it has hitherto been conducted. I have no doubt that under her management the school will enter upon a fresh career of usefulness and prosperity.

The course of study announced, the aims and objects to be pursued, and the attractive features presented in the calendar indicate that under Miss Lay's management Morvyn House School will deserve full confidence and extensive patronage.

THE *Ottawa Evening Journal* has penetration sufficient to discount extravagant eulogies of the power of the newspaper. It says: The Rev. Thos. Dickson, of New York, has a little too much to say in praise of newspapers. In a recent sermon he said Ezekiel saw in a vision wheels within wheels, wheels alive, wheels full of eyes. He foresaw the modern newspaper. Where are the eyes that never sleep? In the reporters that ply these streets searching all the phases of human life. In the degeneracy of the modern pulpit the daily press is doing the work of God as the pulpit is not doing it. That is going too far. There is nothing the matter with the modern pulpit. It is better than the modern press, more earnest, more sincere, more unselfish. The average newspaper is usually a pretty fair reflex of the average community, and well enough in its way. The pulpit is almost invariably on a higher plane, as it should be.

THOSE who urged the prosecution of Professors Dods and Bruce are far from satisfied with the decision of the Free Church General Assembly. The controversy was again before the Free Church Presbytery of Dingwall recently. Mr. Macaskill, giving an account of his stewardship at the General Assembly, said that he and those who acted along with him would not content themselves with simply speaking and voting against the decision of the Assembly in the Dod's case, but they were determined to do everything that was competent for them to bring this matter up again for trial before the same Assembly, and they would then see if those persons were to be allowed to use the influence and means of the Free Church for disseminating Rationalistic views. If that was to be permitted, there would be a few more battles fought, keener and more determined than ever fought in connection with the Free Church in her past history.

EVEN in Free America the dignitaries of the Church of Rome occasionally act in a high-handed manner. The politico-social opinions entertained by Dr. McGlynn were displeasing to the Archbishop of New York. Dr. McGlynn maintained his opinions with the earnestness and vigour born of conviction. The readiest way to get rid of the troublesome ecclesiastic was to suppress him by the exercise of authority in a manner more consonant with the methods of the thirteenth rather than those of the nineteenth century. There was in the same city a Dr. Burtzell who sympathized with Dr. McGlynn and his opinions. The Archbishop, tenacious of his power, could not view this small measure of independence with equanimity and he issued the fiat that Dr. Burtzell must exchange his city rectory for a rural parish. The Doctor appealed to Rome, and Rome has just decided in the Archbishop's favour. A few more such victories will be disastrous to Romish pretensions in New York.

THE Theological Hall, Ormond College, writes an Australian correspondent of the *British Weekly*, seems in the run of what is commonly called "luck." By the bequest of the late Mr. Thomson, of Keilambete, one of the early and successful squatters, large sums of money have fallen to various charitable and religious objects, amongst them to the Heathen Mission, the Home Mission, the Aged and Infirm Clergy Fund, and the Widows' Fund of the Presbyterian Church of Victoria. The sum of \$125,000 is also bequeathed to the Theological Hall for scholarships to assist and encourage deserving students during their University and Theological Hall courses; and the sum of \$75,000 comes to the fund for the endowment of additional professorships. The inaugural lecture on "Matthew Arnold and Christianity," delivered by Professor Rentoul on the public commencement day of the session, has attracted much attention. It gave a masterful and subtle analysis of the elements which go to make Arnold's teaching, and of the various sources from which he drew the substance of his system.

A SAMOAN correspondent of the *British Weekly* writes: The 5th of May was, by the wish of King Malietoa, observed as a day of special thanksgiving throughout Samoa by all denominations. The conclusion of the Samoan Treaty with the Great Powers, the restoration of peace in Samoa, and the establishment of the Government of Samoa were the fitting subjects of thanksgiving to Almighty God. The general meeting of the missionaries of the London Missionary Society, with the native pastor delegates, was held in Malua a short time ago. The meeting was memorable for the resolution adopting the principle of lay representation to be enforced at the next Conference to be held in November, and for the presence of Miss V. Schultze and the Rev. J. and Mrs. Marriott. Miss Schultze is appointed to establish and conduct the much-needed Girl's Central Boarding School for Samoans. It is not a century since this island was clouded with heathen darkness, now Christianity has been the means of enlightenment to the inhabitants, and the blessings of civilization have followed. No! missions are not a failure.

ANOTHER move has been made in Glasgow as will be seen from the following: In accordance with a resolution come to after the decision of the Assembly in the Dods-Bruce case, a private conference of brethren representing all parts of the country was held recently in Glasgow. The meeting was called by circular, marked "private and confidential," and signed by Rev. Robert Howie, as *interim* convener, "to consider what steps, if any, ought to be taken in view of the bearing that these decisions may have on the doctrinal position of the Church, and especially upon her relation to the confessional doctrine regarding the Word of God." The circular was addressed to those whose names have been "mentioned as likely to be willing to act on a representative committee to consider the matter, or at least to give their countenance and the benefit of their counsel to such a conference." The conference lasted from two o'clock till half-past four. Rev. Mr. Fullerton, Glasgow, presided during the first part of the meeting, and the Rev. Mr. Murray, Bothwell, during the second part. Anti-Dods resolutions were passed, but at the close all information was refused to the press, those who attended the meeting being, in their own phrase, "bound to secrecy as much as any Freemason." The result, it was stated, would be made known at a fitting time later on.

DR. PRESSENSE, of Paris, a regular contributor to the columns of the *Christian World*, in a recent communication says: On Thursday, June 4, a great gathering of the Sunday school children of Paris and the environs was convened in the large hall of the Trocadero. Once before it had been held in the same place, instead of in the Winter Circus, as usual. But this year the success of the effort was much more marked. It is reckoned that the number of children thus assembled was 3,400, more than 1,000 of them belonging to Mr. McAll's Mission schools. This crowd of children of all ages and conditions joining in the praises of God, and responding now with cheers, now with laughter, now with quick rising tears, to the earnest addresses delivered to them, was a sight to make the heart leap for joy. It was a strengthening thought to the grown persons present—to the number of 1,200 at least—that among all the busy agencies of corruption in this city of splendour and of sordid misery, there is such a leaven of the Gospel of the kingdom at work in the hearts of the little ones. On the Sunday evening following the annual festival of the Evangelization Society was held in the *Oratoire*. Mr. McAll's mission was largely represented in this assembly, and it was touching to hear its venerable leader expressing once again the close heart-union existing between himself and the French Protestant pastors and churches. M. Sautter gave a sketch of the progress of the mission from the month of August, 1871, to the present day. Those who listened could only praise God for having put into the heart of our brother McAll such indomitable perseverance and inventive energy, and for having so richly crowned his efforts with success.

Our Contributors.

A KEEN SCENT FOR INCONVENIENCES.

BY KNOXIAN.

There is a rich mine of good sense in the following clipping from a recent paper by Dr. Joseph Parker.

It is unhappily too plain that some men have a genius for discovering little frets and worries in the working of their ecclesiastical system. They are too sensitive for time and space. It is questionable whether such men can be wholly satisfied with the provisions of heaven itself. We are not great men simply because we have the gift of finding fault with the circumstances which surround us. Men who are so sensitive as to feel nothing but the inconveniences of life will never do any great work under any form of ecclesiastical government.

No, nor any middling work either. They are so much occupied with the "inconveniences" that they have no time to do any work worth speaking of. A man cannot reasonably be expected to do more than one thing at a time and if his whole attention is given to the "inconveniences" how can he give any attention to the work.

A pastor is settled over a congregation that he is not much in love with. Perhaps he accepted the call because he could not get another. The morning after his induction instead of going hopefully to work he sits down and begins to brood over the inconveniences of the situation. The man cannot accomplish anything. If his time and strength are given to working on the inconveniences how can he do anything for the congregation. No man can work up inconveniences and make sermons and pastoral visits at the same time.

A student is sent into a mission field in Muskoka or Algoma where the inconveniences abound. The roads are bad, the stations are far apart, the boarding accommodation is not good and most of the people are more likely to ask, "When are you going to pay us a visit, than, 'What must I do to be saved.'" Two courses are open to that young man. He may sit down and fret over the inconveniences or he may ignore the inconveniences and go on with his work heroically. He may do one or other but he can't do both. If he spends his time working on the inconveniences he can't do much for his stations.

A young man goes to college and finds that the college is not exactly the kind of place he thought it was. He sees a great many inconveniences of one kind and another most of which are in his mind. He thinks he has a mission to remove the inconveniences. Now it is reasonably clear that a young man of average ability cannot reorganize a college and attend to his studies at the same time. If he gives his time and talents to the great work of reorganization he may get plucked in spring. No student can give a session to removing real or imaginary inconveniences and stand well in his classes. The two things cannot be done in one session.

Your case is being called in court and you go within the railing and sit down beside your counsel. The learned gentleman takes his brief out of his bag and gets ready for action. Before the case has gone far he begins to sniff and mutter that the air is bad. So it is but you didn't give him his fee for an opinion on the foulness of court house air. You gave him the fee to attend to your case. When the time comes to cross-examine the witnesses he sniffs some more and mutters about bad ventilation. When he should be addressing the jury he is still sniffing and muttering about the air. He is so much occupied with the inconveniences that he had no time to attend to your case. You could not be blamed if you hinted to him that if he gave all his time and attention to the inconveniences the inconveniences should find his fees.

A clerk, salesman, or official of any kind who takes a situation and gives all his time and attention to the inconveniences should be asked to look to the inconveniences for his salary. You can't do much work and give all your time to the inconveniences.

Some people go much farther than giving their time to the inconveniences that attend their work. They worry and fret about the inconveniences that attend their enjoyments. If you don't think so just keep your eyes open for the next six weeks. In almost any part of Canada you may find people travelling for pleasure and in any party of half a dozen you are sure to find at least one who growls about the inconveniences of pleasure. There is something wrong with the car, or the steamboat, or the hotel, or with somebody or something. The growler thinks more about his real or imaginary inconveniences than he does about the most wonderful things the Almighty has made on this continent. The waiter was a little slow in giving him his breakfast at the hotel and that worried him so he cared nothing for Niagara Falls. What signifies the Falls compared with having a coloured waiter bow to you at the right angle and give you your hash the moment you ask it. His stateroom going down the St. Lawrence was not the kind of thing he expected and he was so worried over its defects that he hardly saw the Thousand Islands and the Rapids. Mr. Cockburn's man didn't put his trunk down in exactly the right place on the boat at Gravenhurst and the beauty of Muskoka fled. The boor didn't get a seat in the car to put his beautiful feet on and that spoilt his trip. Why on earth do these people ever go from home if they must worry themselves and everybody else about the real or imaginary inconveniences of travel. Does any reasonable person expect to have all the comforts of home and all the advantages of travel at the same time. If you are not prepared to put up with the ordinary inconveniences of travel stay at home and don't make yourself a nuisance to the human family.

Selfishness has more to do with the growling of travel than sensitiveness. A man starts from home determined to gobble

up all the best things within his reach. He must have the best seat in the car, and the best berth in the steamboat and the best room in the hotel—in fact the best of everything. His whole trip is a hoggish grab for the best. Sometimes he does not succeed in getting the best, because there are other swine abroad and then he grunts.

"We are not great men," observes Dr. Parker, "because we have the gift of finding fault with the circumstances which surround us." Nor are men great because they can make a fuss on steamboats and in summer hotels. On the contrary the men who do that sort of thing are usually very small men. Nobody would know they were there if they didn't make a fuss of some kind.

PLYMOUTHISM.

(Concluded.)

PLYMOUTHISM AND "SYSTEM."

The Brethren are fiercely hostile to any settled method of church government. To have regular office bearers or any rules for anything is proclaimed an offence against the prerogatives and supremacy of the Holy Ghost. They claim that He presides over all their affairs, and that He dictates all their speech and all their business. Their preachers are said to be His mouthpieces, and utter only what He inspires. Well, the permanent presence of the Holy Ghost in the Church is one of the blessed doctrines taught by our Master, and one which His people can never lose sight of. But to say, because of this, that Christians are so many pieces of irresponsible machinery, as the Brethren would make them out to be, is simply to say what is not warranted by Scripture, and what is contradicted by the "goings on" of the Brethren themselves. They will not deny the presence of the Holy Ghost in the New Testament churches. But to be consistent with their theory, they should deny the existence in those churches of ordained elders, deacons, deaconesses and other officers, specially set aside for the management of church business. Will they do this? Besides, if the Holy Ghost presides over all the meetings of the Brethren, superintending all their affairs, and dictating all their speeches, business and acts, as they claim, we do not see how they can escape the conclusion, that He is, consequently, chargeable with all the blunders, divisions, animosities, and brows of which they have been guilty. The very supposition is monstrous, but the Brethren are responsible for it. We have authentic accounts of some of their meetings, at which, it is pretty clear, that some one, other than the Holy Ghost, presided. As a matter of fact, the presidency of the Holy Ghost is ignored and belied by the Brethren themselves. They have their pre-arranged methods, rules, regulations, order of meetings, etc., like the churches which they so flippantly condemn. What are their hymn books, places and times of meeting, regular preachers, methods of conducting worship, schemes for raising money, and other things of a like nature? In our simplicity we are in the habit of classifying these under the tabooed word, "System;" and it is noticeable that the Brethren call them by that name when they speak of them in connection with other churches.

CARRYING A "MUZZLE" WITHOUT AUTHORITY.

A paid minister is a sore grievance to the Plymouthite. It is quite true that those who "hold forth" among the Brethren do not decline payment whenever it is forthcoming. They have, however, an ingenious method of accounting for this, and one which is worthy of the Jesuit himself. Dr. Davis writes, "I do not know of one example in all the New Testament to support the practice of a paid ministry." But does he know an example to support the contrary proposition, viz.,—that the ministry should *not* be paid? In the meantime let the Doctor continue his sophistry. "But as regards itinerant pastors, evangelists and teachers, the principle is plain enough, that they who preach the Gospel should live of the Gospel." The distinction drawn is this: that preaching the Gospel is preaching exclusively to *unbelievers*, and that such preaching should be paid for, according to 1 Cor. ix. 14, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." On the other hand, it is said that the work of the pastor or elder is to preach to believers, *i.e.*, "To feed the flock of God," and therefore he should not be paid. We demand, On what authority does Plymouthism make this distinction? Our position is, that the New Testament nowhere warrants either of these propositions, but that it does warrant the very reverse. Let us see. The command to "feed the Church of God" is found in Acts xx. 28, and, according to verse 17, they who received it were "elders" in the church at Ephesus. Now, the Plymouthite says that these should not be paid; but Paul says that they ought to be paid. It is undeniable, from the passage in Acts, that the "elder" was a *settled pastor*. Now in Timothy v. 17, we read, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." But what has this "double honour" to do with the question of pastoral support? The answer is in the following (verse 18): "For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his hire." Out of his own mouth the Plymouthite is, again, convicted of perverting the Scriptures.

Still farther, in 1 Cor. ix. 7, Paul presents three illustrations in support of the fact, that the "elder"—minister or settled pastor—should be supported, *viz.*, the *soldier*, the *vine-dresser*, and the *shepherd*. His argument is, that as each of these is rewarded for his labours, so should the minister be. But the apostle has not done yet; in verse thirteen he tells

us that the priests of the temple, "live of the things of the temple." The Plymouthite will scarcely have the temerity to assert that those priests were "itinerant evangelists." It is a simple fact of history that they were settled ministers and had a settled income. Perhaps the Plymouthite will call those paid ministers "money-grabbers;" but the fact remains that they were paid by Divine authority. But one favourite text of the Brethren upon this matter is, "It is more blessed to give than to receive." Still, Christ who uttered the words said, also, "The labourer is worthy of his hire." "It is more blessed to give than to receive." By the way, would not this text apply to the "itinerant evangelist," or to the cobbler, with as much force as it does to the minister? The minister was certainly not singled out by Christ for this special generosity and blessedness. The Brethren tell us that "the minister ought to live by faith and not upon a fixed income." So he might, and would, perhaps, if the butcher, the baker, the tailor, the landlord, the city tax-gatherer, etc., could be persuaded to do business upon the same terms. Mr. E. Rust says: "Many Brethren live by faith, and find it to answer very well—they have hats, clothes, provisions, luxuries, and \$1,000 a year, while Paul hungered and fasted, and the poor starving saints in Jerusalem did likewise."

"BREAKING BREAD."

All evangelical churches are at one upon the importance of the Lord's supper; but when these Plymouth sectaries insist that Scripture requires its celebration *every Lord's Day*, they must pardon us if we ask for chapter and verse. The only text looking in that direction is found in Acts xx. 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." We submit that there is not one word here to furnish either rule or inference in support of the Brethren's theory. There is not one word to show that the weekly celebration of the Lord's supper was then a practice, or that it is now an obligation. All that can be gathered from the text is that upon this particular occasion the disciples had come together to break bread, and that Paul preached to them. We have no quarrel with the Brethren for their weekly breaking of bread; but when they abuse and denounce us for not accepting their *ipse dixit* as a Divine Revelation we crave leave to enter a protest. Moreover, they pretend to a great respect for apostolic precedent, especially in minute details. Why, then, do they depart from it in this case? As a rule they break bread in the morning, whereas the New Testament churches did so in the evening. Again, they assume a sitting posture; but the posture of the New Testament churches was that of reclining. But Plymouthism does not take well to logic.

HIS HEAVENLY HUMANITY.

There are many doctrinal errors fundamental to this system, but space will not permit us to enlarge upon them. There is, for instance, their error respecting the person of Christ. They tell us that the words, "made of a woman," do not mean "born of a woman," and that he was not man of the substance of his mother, but that of his Father. Hence they talk about the "Divine Man," and his "Heavenly Humanity." The contention is that the Holy Ghost introduced some divine element into his human nature. The text quoted in support of the theory is 1 Cor. xv. 47, "The second man is the Lord from heaven." In reply we might quote Heb. ii. 14, "Forasmuch then as the children are partakers of flesh and blood, He Himself likewise took part of the same." We may point out also that the words of the angel were not, "The Holy Ghost conceived in the womb of the virgin;" but, "Thou shalt conceive in thy womb," (see Luke i. 31.) His humanity, therefore, must have been of *her* substance, and so *not* divine. In harmony with this, the writer of the Epistle to the Hebrews frequently uses the phrase, "This man," and Paul, Romans viii. 3, tells us that the Redeemer was "made in the likeness of sinful flesh." If any other proof were needed there is the unanswerable fact of His death.

ERROR CONCERNING THE WORK OF CHRIST.

Not only do the Brethren deny the vicarious character of the Saviour's righteousness, but they limit His *atoning* sufferings to His sufferings upon the cross. Other sufferings are admitted, but these are ascribed to causes which are not easy to understand. On this point Mr. Darby had better speak for himself: "There is a double character of suffering besides atoning work, which Christ has entered into and which others can feel—the sufferings arising from the sense of chastening in respect of sin, and these mixed with the pressure of Satan's power in the soul, and the terror of foreseen wrath. In the former we suffer with Christ as a privilege; in the latter we suffer for our folly and under God's hand, but Christ has entered into it. He sympathizes with us. But all this is distinct from suffering instead of us, so as to save us from suffering, undergoing God's wrath that we might not." We are told also that Christ endured "distress under the sense of sins," and this, again, as distinct from His atoning work. But does not this involve a charge of guilt against Christ? Can any but the guilty experience a "sense of sin?" And yet John declares that "He knew no sin."

ERROR CONCERNING FAITH.

The teaching of the Brethren about faith is deeply tinged with Sandemanianism. With them faith is but an intellectual assent to the doctrines of the Gospel. Christ came to save sinners—that is faith. Christ died for me—that is faith. It stops with "If I may but touch the hem of His garment I shall be made whole"—it does not rush through the crowd

and lay its hand upon the seamless robe. There is no *laying hold* of eternal life in Plymouthism. Yet Jesus said, "Stretch forth thy hand," "Come unto Me," etc.

ERRORS CONCERNING THE MORAL LAW.

Their teaching upon the Christian's relation to the moral law is simply Antinomianism. They claim that Christians are not under any obligation to it. The stern Sinaitic Code was abolished for them in the death of Christ. Sinai was for the Jew and not for the Gentile; the Christian is "not under the law but under grace." If he puts himself under the Ten Commandments, he puts himself under the curse. The Decalogue does not bind hand, foot, eye or tongue; and if the Plymouthite is guilty of any rascality, he claims that it is not he that has done it, but the devil. Who could believe or trust a Plymouthite after this? But, in reading the Scriptures, the Brethren have a bad habit of stopping just where they should go on. Paul certainly says in Rom. vi. 14, "For ye are not under the law, but under grace." His argument here is that the legal enactments of the law have made no provision for our salvation from the power and penalty of sin—but grace has. In this case, as in so many others, the Brethren have either ignorantly or intentionally wrested the Scripture from its evident teaching. Had they read the following verse it might have checked their impulsiveness. The Saviour's own words also, Matt. v. 17-18: "Think not that I am come to destroy the law and the prophets," etc., are sufficient to show that the law is still in force.

ERROR CONCERNING THE BELIEVER'S RELATION TO EARTHLY EMPLOYMENTS AND PHILANTHROPIC INSTITUTIONS.

We are told that the world is under the curse; that most of its employments are for the benefit of the devil, and that its governments are in the hands of the wicked. The believer, therefore, it is said, must not touch or handle these unclean things. He may be a doctor or a farmer, however, or may work at a few branches of mechanics; but most of the other employments are devilish. Even missionary societies and benevolent institutions are placed in the same category, so the believer must "come out from among them." Well, Joseph was a prime minister in a heathen country, and what is more, seems to have been placed there by God. Daniel and Nehemiah were politicians in the government of Persia, and nobody condemns them for it. Erastus was chamberlain in filthy Corinth, and Cornelius was a military officer of imperial Rome, and there were "saints in Cæsar's household." But did an apostle, or an angel, or God ever command them to "come out"? The Brethren would have done so, and would do so still. This is another instance of their obtuseness, or something worse. I take it that Paul was as good a Christian and as great a scholar as any of the Brethren, yet we find him appealing to Lysias and unto Cæsar! And is it not by Christ that "kings reign and princes decree justice?"

ERROR CONCERNING THE CHURCH.

The Brethren deny the existence of a spiritual and invisible church within the various visible organizations. And yet the parables of Christ and the Apostolic and pastoral epistles teach this distinction. We are told, farther, that the church had no actual existence before the Day of Pentecost—that before the outpouring of the Holy Ghost it existed only in the purpose of God. Mr. W. Trotter says: "It was not till after the death and resurrection of Jesus that the church began. As to its actual existence on the earth, the church was formed by the descent of the Holy Ghost on the Day of Pentecost." This quietly rules out of the church all the Old Testament saints, all the worthies catalogued in Heb. xi. and the countless thousands whose names are not found there. They may have been saved, but they are not in the body of which Christ is the Head. And yet we do find a church existing before the death and resurrection of Christ—in fact, an Old Testament church. In Matt. xviii. Christ speaks of the church in connection with the offending brother. We find the church also in Psa. xxii. 22. "In the midst of the congregation will I praise Thee." In Heb. ii. 12 the writer quotes these words, using "church" for "congregation." Then we find Stephen declaring (Acts vii. 38) that Moses was a member of the Old Testament church, "This is he that was in the church in the wilderness." But the Brethren quietly set Stephen aside and unchurch the great law-giver of Israel.

ERROR CONCERNING CHRIST'S COMING.

According to Plymouthism there are yet to be two comings of Christ. In the first He will come "for" His saints, to take them out of the world. This is to be invisible and in the air. The second will be at the "last day," when He will bring His saints "with" Him to judge the wicked. The "first" coming is invented to patch out their premillenarian theory. There is not the shadow of ground for it in the Word of God; it is only an unwarrantable inference drawn from Paul's words to the Thessalonians: "Them, also, which sleep in Jesus will God bring with Him." Ergo, He must have previously come "for" them, in order that He might now bring them "with" Him! Further, we are told that the Lord may come "for" His people any day or any hour—that there is nothing to prevent this. This is wonderful! If there were nothing to prevent Him, He certainly would come; and the very fact that He does not come is sufficient evidence that He is prevented by something. But the Brethren base another statement upon the one just made, viz., "the Scripture teaches that His people should live in daily expectation of His coming, as did the apostles and early Christians."

The Scripture teaches nothing of the kind concerning the apostles the huge blunders of modern premillenarians, to wit. It cannot be shown that the apostles lived in any such "daily expectation." On the contrary, Paul is constantly talking about his approaching "departure" by death, and Peter would have his readers remember certain things after his "decease." There is no Plymouthitic expectation of the Lord's coming in either case. But Paul has some positive teaching upon this matter, and it is fatal to the view of the Brethren. In 2 Thess. ii. 2 he rebukes the Thessalonians for their "daily expectation" error: "That ye be not soon shaken in mind; or be troubled; neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand!" And Peter, in his second epistle, and third chapter, makes its very clear that the day of the Lord's coming and the "last day" are one and the same event. Paul in 1 Thess. i. 7-10, teaches the same doctrine without the possibility of doubt.

On many other points the teaching of these people is not only defective, but positively erroneous. In our judgment their errors are more numerous and more fatal than those of the Roman Catholics. Repentance and the agency of the Holy Spirit, in working out the great purposes of Christian life and character, have no place in their creed. They are as bigoted as Mahomedans and as self-righteous as the Pharisees. If we are to believe them, sin is rampant everywhere except among themselves. On the whole, thanks to the constant batterings of their critics, they have patched up a tolerably consistent system of teaching—but at what a tremendous sacrifice of divine truth! The consistency is that of a patchwork or "crazy quilt," and in constructing it they have handled Scripture much in the same way as the ladies cut and shape the patches for that mysterious article. Texts are wrenched from their contextual meaning in a most reckless manner, and are cut down so as to fit into some nook or corner of the system. All that cannot be made to fit are thrown away as so much useless rubbish. There are but few people on earth who carry on so large a business in Scripture and holiness with so small an amount of capital invested. They are never amenable to argument. You may pelt them with logic; you may knock them from pillar to post with Scripture; you may leave them without a breath or a word to say for themselves, and in five minutes after they will as coolly proclaim the same errors to some one else, as if nothing had happened. Our policy must be, not to argue with them; but to fully instruct our congregations in the truth of the Bible—to thoroughly indoctrinate the young, and so guard them against these and other errors.

DIVINE HEALING AGAIN.

MR. EDITOR, I desire with your permission to thank "T. F." for the courtesy of his reply to my query on the subject of Divine Healing. I have considered it very carefully but cannot say that it has helped me materially, mainly because it fails to deal with the phase of the belief which has impressed me most, which constitutes its very foundation and which it is evident "T. F." did not understand. He writes, "Believers in faith cure make it an unconditional demand and quite ignore what most Christians believe to be an essential of all true prayer, viz., that the request be subject to the will of God," and again, "We may be certain that in asking for the blessings of salvation we are asking according to His will and therefore should have faith to believe that our petition will be granted." Now this brings us right to the core of the whole matter. Such believers so far as I have come in contact with them or their writings are perfectly orthodox as to the essentials of true prayer. It is solely because they believe bodily healing to be one of "the blessings of salvation" and consequently "according to His will" that they "have faith to believe that their petitions will be granted." They claim that as originally created "in the image of God" (Gen. i. 27), man had no physical infirmities, which only came upon him after the fall as the result of sin, and that Christ's atonement for sin purchased salvation from its physical effects to the same extent and upon the same terms as it purchased salvation from its spiritual effects. And when searched from this stand-point it is simply amazing the support Scripture gives to this rendering. I am but a recent student on the subject and can only present it as I understand and have been impressed by it. David evidently referred to a dual salvation of this kind when he sang, "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Isaiah prophesied and Christ fulfilled it when as Matthew says (viii. 16, 17), He "healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." Now if He "bare our sicknesses" as well as "bare our sins in His own body on the tree" (1 Peter ii. 24), why should we continue to bear the one any more than the other? Christ's firm "I will" in response to the leper's hesitating "If Thou wilt, Thou canst make me clean" (Mark i. 40, 41), seems designed to settle forever all doubt as to His "will" in the matter, when approached in the right spirit; James' straight assertion, "The prayer of faith shall save the sick" (James v. 15) goes to confirm this view. "If thou canst believe" (Mark ix. 23), imposed by Christ as the condition of answering a father's prayer for the healing of his son seems to have been the only "if" in the matter, and His "according to your faith be it unto you" (Matthew ix. 29), the only limit of result, both conditions, be it noted, being controlled solely

by the applicant. John's prayer, "that thou mayest prosper and be in health even as thy soul prospereth" (3 John 2), indicates the analogy which exists between the physical and spiritual natures and supplies the natural gauge whereby results upon the former must be measured. Many more passages of a similar bearing might be adduced but these will suffice to show the basis of the belief, which is simply, Christ came to heal, He did heal, He is "the same yesterday, to-day and forever" (Hebrew xiii. 8), therefore He will heal now. Can you believe? "If thou canst believe all things are possible to Him that believeth."

Are the people of God under the present dispensation to be in any worse position than under the former, to whom it was promised, "If thou wilt diligently hearken unto the voice of the Lord thy God and wilt do that which is right in His sight and wilt give ear to His commandments and keep all His statutes, I will put none of these diseases upon thee which I brought upon the Egyptians, for I am the Lord that healeth thee" (Ex. xv. 26). "And ye shall serve the Lord thy God and He shall bless thy bread and thy water and I will take away sickness from the midst of thee," (Exodus xxiii. 25, and again Deut. vii. 15)? And while obedient "there was not a feeble person among their tribes" (Psalms cv. 37).

There were no more removals of the "personal character of these afflictions" under either dispensation, but the actual removal of the afflictions themselves and that in both cases without the intervention of either physic or physicians and not for any conjectural design or purpose but as the result of faith and obedience "that it might be fulfilled which was spoken." Fatherly chastisements and means of grace they no doubt served as, but no longer necessary as such when the child had learned the lesson they were designed to teach.

The attitude of Christians towards this question to-day bears a remarkable analogy to the position of the Israelites before Canaan. They had received only half of their promised blessing, the other half lay before them, but the barriers which presented themselves out-taxed their faith, for "we see they could not enter in because of unbelief" (Hebrew iii. 19). The "giants" and the "walled cities" had the same effect upon them that the "means" and the "miracles" difficulties have upon us. Probably it was just such arguments as "T. F." uses concerning these that "made the heart of the people melt" for fear (Josh. xiv. 8). At all events they "entered not in because of unbelief." The believing minority who enjoyed that privilege was very, very small. How significantly pertinent then is Paul's warning thereon in Hebrews iii. and iv., "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached as well as unto them, but did not profit them not being mixed with faith in them that heard it;" and how applicable his exhortation, "Let us, therefore, come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." The question as it presents itself to me is not one of theory or human experience but of divine revelation and consequently of the most momentous importance to every Christian. If bodily healing is revealed in the Word as one of the promised "blessings of salvation," then we ought to be persuaded of and embrace it with, as "T. F." says, "The faith of child-like trust and cheerful acquiescence" irrespective of proof or consideration of consequences, as Paul tells us Abraham did, "being not weak in faith he considered not his own body now dead, but was strong in faith giving glory to God," etc., (Romans iv. 19-21). What startling possibilities does the very thought of its truth suggest, to us! What a wondrous charm and what a potent power would be added to the Gospel of Christ by its realization! The Church early fell into divers errors, is it not possible that "an evil heart of unbelief in departing from the living God," in respect of this very privilege may have been one of them. Would it not at all events be worth the Church's while in view of the revived interest in the subject to take it up and give it the calm unprejudiced and thorough investigation of modern scholarship and experience if only for the satisfaction and instruction of its interested members. I trust we may hear more from "T. F." and others on this subject. I have not attempted to answer his objections which will be found dealt with much more effectively than I could deal with them in almost every work on the subject, notably in a little book styled, "Enquiries and Answers," by Rev. A. B. Simpson, of New York. For a plain and scriptural statement of the belief I would refer the reader to the pamphlet "Scripture Parallelisms," by a Buffalo divine, a consideration of which cannot but be interesting and instructive. Both of these publications may be obtained at the Willard Tract Depository, Toronto. G. M. ROGER.

Peterboro', June 9, 1890.

PATRIOT U. P. Presbytery have unanimously granted the petition of the members of the preaching station at Bridge of Weir to be formed into a congregation. Although this station was only recently started there are already fifty-two members, and there is every prospect of a large congregation being speedily gathered.

THE Rev. William Alexander, senior pastor of Duntocher Free Church, died recently. He was ordained in 1838, but came out at the disruption and was followed by nearly the whole of his congregation. Mr. Alexander retired from the ministry in 1885, when Rev. J. Harvey, M.A., was appointed his colleague and successor.

THE Cooke Centenary Church, Belfast, is to be erected at North Parade, on a very desirable site adjoining Ormean-park. Mr. W. McCausland, one of the most active promoters of the undertaking, cut the first sod in the presence of a considerable company, whom he afterwards entertained at luncheon in a marquee on the grounds.

Pastor and People.

IN TIMES OF TROUBLE.*

BY HELEN FAIRHAIRS, MONTREAL.

On every side appear our eager foes,
With weary arm we strive to vanquish all,
Soon will their horrid ranks upon us close,
We flinch and stumble—save us, ere we fall!
Why standest Thou afar, O Lord?

The friends we fondly clung to, blindly loved,
Whose answering love we craved as earth craves rain,
Have either false, or coldly careless, proved,
They come not in the hour of strife and pain,
Why standest Thou afar, O Lord?

Temptation, sorrow, care, remorse and pain,
A ruthless horde with soul-devouring eyes,
Press closer still—oh, must it be in vain
To Thee we lift our pleading, anguished cries!
Why standest Thou afar, O Lord?

If Thou be for us, who against can be?
Backward those dreaded hosts would straight recoil,
At one glance of Thy matchless majesty!
Thy lightest word can all their counsels foil,
Why standest thou afar, O Lord?

ISRAEL IN THE TIME OF SOLOMON.

BY MISS J. GIBSON, OTTAWA.

The following is the first-prize essay awarded in the Intermediate department of the Higher Religious Instruction examination:—

The time of Solomon was the golden age of Israel. Of all Israel's monarchs Solomon was the most illustrious, and attained the widest sway. During his reign the commerce and trade of the nation was wonderfully enlarged, and everything was conducted on a scale of unprecedented magnificence. Scholars and philosophers are fascinated with the history of this great ruler, who mastered the whole cycle of the learning of his age, and who gained such brilliant renown for his extraordinary wisdom.

In David's reign the new monarchy became thoroughly organized and established. Numerous enemies were defeated and subdued, and the nation being now an imperial dominion, the kings of Israel were on a level with the great potentates of the ancient world. David determined to make Jerusalem the great religious centre of the kingdom, and accordingly brought thither the ark from the house of Obed Edom, where it had rested since the "breach of Uzzah." Great were the rejoicings of David and his people when they brought in the ark of the Lord and "set it in its place in the tabernacle." It was as if Jehovah Himself was passing victoriously through the gates of the henceforth "holy city," and well might the chorus swell, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in."

In all their wars Jehovah Himself was acknowledged to be the Divine Leader and Commander, and under His banner, with David, the "Lord's anointed" before them, the people fought bravely on, and though but poorly armed they always felt that victory was certain. David strove to have the government a theocracy, and regarded himself simply as a representative of the Divine Sovereign. After the general organization of the kingdom his first thought was to build a "house for the Lord," but this desire he was not permitted to carry out. God promised him that his son, who should be a man of peace, would build the "house." Thus, though hindered from undertaking this task, David, by his discipline and zeal, prepared the way. The hardships encompassing his whole life, his sons being such a bitter source of trouble, and his own sin, left David, at the age of seventy, an old man. Before his death, however, he assembled all the "princes of Israel" and all the mighty men together unto Jerusalem, and delivered to them his last charges. To Solomon, his son, his parting words were beautiful. He was to "be strong and of good courage," to "fear not nor be dismayed, for the Lord God, even my God, will be with thee." He was to "be strong" and "build the house of the Lord." In the presence of this great assemblage Solomon, the youthful successor to the Israelitish throne, was anointed, and "all the people rejoiced with great joy."

The kingdom which David handed over to his son, Solomon, was in a very different condition from that in which he had found it. At his accession Israel had been at its lowest ebb of national depression. At his death he left it an imperial power. Now that a permanent possession of the country was gained, Israel rose to be a nation, and at Solomon's accession the sceptre swayed from the Mediterranean to the Euphrates, and from the Orontes to the Red Sea.

The beginning of his reign was not entirely peaceful. Claiming the throne by right of primogeniture, Adonijah threatened to set Solomon aside. Gaining Joab and Abiathar to his side, they, with the other princes, his brothers, gathered together at a huge stone near en-Rogel, and feasted, saying, "God save King Adonijah." On the coronation of Solomon, which Nathan caused to take place immediately, the shouts of the people and the blowing of trumpets, welcoming Solomon as king, so effectually frightened the conspirators that they speedily dispersed. Solomon treated Adonijah and his

followers with magnanimous generosity, allowing them to go free and unpunished. Adonijah a second time conspired for the throne, and Solomon at once sent for Benaiah, the head of the body guard, and ordered Adonijah to be slain. Joab also, by direct command from the king, was put to death at the very altar of Jehovah. Shimei, a third offender, violated his promise not to go beyond the walls of Jerusalem, and was also put to death. Thus was Solomon established on the throne of David. Gathering all the representative men of the nation together, "the captains of hundreds and the captains of thousands, the governors and judges, and the chief of the fathers," Solomon went, no doubt in grand state, to Gibeon, there to sacrifice and seek God's blessing on his reign. The religious life of Israel was not at this time up to its ideal standard. It was a period of transition, there being no temple and therefore no permanent place of worship. At Gibeon, however, the tabernacle of the congregation stood, and thither went the young king with his vast assemblage of dignitaries. Here Solomon, his heart no doubt laden with the responsibility of his position, worshipped, sacrificing a thousand victims. The night was spent in the city and Solomon, with his heart and mind filled with the emotions of the past eventful day, dreamed a prophetic dream. He, the young king, succeeding so great a monarch, felt keenly his littleness, his inexperience, and the responsibility of so great a charge. "God said to him, 'Ask what I shall give thee.'" In his choice of wisdom Solomon showed wisdom. His choice was not the highest, but still it was a wise, a noble choice. "Give me an understanding heart to judge Thy people." "And the speech pleased the Lord."

A few disturbances with surrounding nations took place about this time. Hadad, an Edomite prince, hearing of the accession of the young sovereign in Israel, determined to throw off the yoke which David, as conqueror, had imposed on him. At the time when Joab was carrying on David's conquests in Edom, this young prince had escaped and taken refuge at the friendly Egyptian court. There he remained until, hearing of the death of his oppressor, he went back to his own country, and "did mischief," we are told, "all the days of Solomon." Another rebel was Rezin, who had escaped in David's battle with the Syrians. He, with a band of conspirators, established himself at Damascus, and "was an adversary to Israel." These were but minor disturbances, which Solomon soon subdued; ripples on the surface of the stream, while below flowed the broad, deep current of peace and prosperity. "Judah and Israel were as the sand which is by the sea, in multitudes, eating and drinking and making merry," dwelling in safety, "every man under his vine and under his fig-tree, from Dan to Beersheba, all the days of Solomon." It was a critical moment now for Israel. The old isolation was impossible, for foreign trade was opened up in all directions. Would the nation resist foreign evils or yield to them? This was the supreme question.

Though there was no cause for immediate war, still it was good policy to have everything in readiness. Accordingly, Solomon first fortified the capital, building the fortress of Millo, and enlarging the wall around the city. Hazor, on the north, was built as a defence against the Syrians. Megiddo would protect the great battle-field of Palestine,—the Plain of Jezreel. The fortress of Gezer was on the extreme southern boundary. Throughout the kingdom he caused cities to be built and used as military centres. Chariots and horses were deemed indispensable and were used both for military purposes and for the king's magnificent train.

The great Gentile kingdom, cotemporary with Solomon's, was Egypt. With its king, Pharaoh, Solomon made affinity by marrying his daughter. This alliance was of great import to both nations, and no doubt proved a source of strength both to the growing kingdom of Israel and the ancient dynasty of Egypt, now on the verge of decay.

Another outlet of commerce was the land to the south-east. At the head of the Gulf of Akabah the port of Ezion-geber afforded harbourage for Solomon's navy, and from thence the fleet went on its famous voyages to the far eastern world.

Hiram, king of Tyre, had been "ever a lover of David," and he and David's successor became fast friends. On Solomon's accession he received congratulations from the ruler of Phoenicia. With friendly policy the two kingdoms united their forces and energies for the building of a navy. This was an important outcome of the alliance. Hiram sent to Solomon's navy "sea-men that had knowledge of the sea," and so they guided the ships into the unknown Oriental waters. "They came to Ophir" which was probably situated on the shores of India, and from thence brought treasures innumerable. Once in three years the vessels returned laden with gold, silver, ivory, precious stones, "hideous apes and resplendent peacocks," and from the shores of Arabia costly spices, almug, aloes, cassia and cinnamon.

The Biblical narrative mentions "the navy of Tharshish." Whether this was a separate navy from "the navy of Ophir" is a disputed point. Very probably it was, and brought silver and gold and other articles of commerce from the extreme west.

This wonderful commerce and intercourse with the foreign world must have roused the energies of the people and given them a national impulse to rise above the level of their hitherto monotonous life, and take their stand as the largest kingdom of the Oriental world.

This foreign commerce was not the only source of revenue to the nation. All subjects had to pay a fixed tribute yearly, "they brought every man his present, vessels of silver, and vessels of gold, and garments and armour and spices, horses

and mules, a rate year by year." Never was such prosperity seen in Israel, either before or since Solomon. Silver was "nothing accounted of" and became "as stones." The cedar of Lebanon took the place of the native sycamore in building. Everything was on a scale of luxury. Peace reigned over all the land, every man dwelling in safety, and all "passing their days in plenty and gladness."

The news of this growing and prosperous nation, with such a wonderful ruler at its head, soon spread into distant lands. "And there came of all people to hear the wisdom of Solomon from all kings of the earth which had heard of his wisdom." A remarkable instance of the extent of Solomon's influence is the story of the Queen of Sheba. Travelling over miles of desert waste, this Queen came in person "to prove him with hard questions." Her large train of camels that "bare spices and gold in abundance and precious stones," would be a sight never to be forgotten by those who witnessed it. "She communed with Solomon of all that was in her heart." With unbounded astonishment at his wisdom and surrounding splendour, she exclaimed, "the half was not told me." The Saviour Himself used this story as an illustration to His hearers. We have "a greater than Solomon" and of His wisdom and grace and glory the half has never been told.

Thus would foreign customs and practices be introduced into the Hebrew nation. Solomon, with his passion for magnificence, was not loath to follow foreign example, and slowly but perceptibly the theocratic constitution seemed to crumble away under the sway of an almost despotic ruler, whose enormous expenses could not but ruin the nation.

The court of Solomon was very large. The "great" officers of the kingdom were now called for the first time "princes." The son of Nathan the prophet was the "principal officer" and the "king's friend." The whole country was divided into twelve districts, each having at its head an officer, whose sole function it was to provide provisions for the king and his large household. Benaiah was commander of the host. Ahishar was "over the household" and held an important post. He was probably the keeper of the treasury and the armoury. Only two dignitaries retained their positions from David's reign, the "recorder" and the "tax-collector."

Costly and rich were all Solomon's buildings. With its dazzling beauty and grandeur, Solomon's own palace was prominent. It occupied thirteen years in building. Syrian architects, artists and workmen were employed, and from its colonnade, built of the costly cedar, it gained the name of the House of the Forest of Lebanon. Beside it rose the Tower of David, glittering with a thousand golden shields, five hundred of which Solomon had made, the other five hundred being those which David had carried off in his Syrian wars. In the Song of Solomon this wonderful tower or armoury is likened to the neck of a beautiful bride, glittering with rows of golden coins. In the porch or Judgment Hall was the throne—that wonderful production of artistic splendour—made of ivory, inlaid with pure gold. Here the king sat in state.

A special palace was built for Solomon's favourite queen, the Egyptian princess. All the royal banquets were on the most superb scale of magnificence, the plate and drinking vessels being of gold; "none were of silver, it was nothing accounted of in the days of Solomon." No king had ever before been surrounded with so great a household, composed of a numerous train of servants, officers and courtiers, many guests, and the thousand inmates of his harem. For the first time in the history of Israel, horses and chariots were introduced into the royal and military service. These were imported from Egypt and were the outcome of the alliance with that country. In this step Solomon, as ruler over Israel, erred. Hebrew kings were forbidden to multiply horses or to have any dealings with Egypt, for the Lord had said, "Ye shall henceforth return no more that way." A hundred and four thousand chariots and twelve thousand horsemen did Solomon gather together, and the horses were quartered not only in the capital, but in towns all over the country. The stables for the horses and also for the dromedaries were on an enormous scale.

The massive grandeur of Solomon's buildings was enhanced by the setting of natural and artistic beauty by which they were surrounded. Solomon was a lover of natural history and in the Oriental style he had gardens and parks made in different localities, "with trees of all kinds of fruit, and reservoirs of water to water the trees." Stanley gives us a glowing description of the king's appearance as he drove to one of his favourite resorts. "Thither at early dawn, according to Jewish tradition, he would drive out from Jerusalem in one of his numerous chariots, drawn by horses of unparalleled swiftness and beauty, himself clothed in white, followed by a train of mounted archers, youths of magnificent stature, dressed in purple, their long black hair flowing behind them, powdered with gold-dust which glittered in the sun as they galloped along after their master."

Such was the splendour of Solomon's court that Christ spoke of it to His disciples as the highest manifestation of earthly glory, "Even Solomon in all his glory was not arrayed like one of these."

(To be continued.)

A SERVICE was held on a recent Sunday in Cambusnethan churchyard by the grave of Andrew Inglis, a covenanting martyr who, as the tombstone testifies, "was shot at Stockolton Dyke by Bloody Graham, of Claverhouse, July, 1679, for his adherence to the Word of God and Scotland's covenanted work of Reformation." Rev. R. Thomson, of Glasgow, preached to a vast concourse of people, the service being also taken part in by Revs. Alex. Harper and W. Hood Wright.

Our Young Folks.

VACATION DAYS.

The school-bell rings with cheerful sound,
To hasten the slow, late comer ;
"To-morrow we'll play,"
It seems to say,
"Hurrah for the first vacation day !
Hurrah for a merry summer !"

The faithful bell, now the school is done,
Must pause in its daily swinging .
Does it miss the noise
Of the girls and boys
And long to echo vacation joys
With a peal of its widest ringing ?

Soon, over the country far and wide,
There are ripples of happy laughter ;
For the children know
Where the berries grow,
Where the purling streams through the meadows
flow,
And the hurrying brooks speed after.

They know where the mountains lift their heads,
By the great sky-curtain bounded ;
And their voices leap
To the craggy steep,
And wake the echoes from out their sleep,
With shouts that are thrice resounded.

They know where the sea lies blue and calm
In the bright midsummer weather :
And they love to stand
On the shining sand,
Where the tide rolls up—and the hand in hand,
To plunge in the wave together.

They love to loiter in leafy woods,
And list to the squirrel's scolding,
As they climb to a seat
Near his safe retreat,
Or fall on a couch, all spicy sweet,
Of feathery ferns unfolding.

But, by and by, in the autumn days,
Ere the bee has deserted the clover
When the sound of the bell
Shall rise and swell,
Will the little folks laugh—now who can tell
To hear that vacation is over ?

THE FEAST OF CHERRIES.

I have been reading about a curious custom in Hamburg, Germany, called "The Feast of Cherries."

War, with its cruelty and suffering, the clash of weapons and dreadful shedding of blood, is something with which little folks might well fancy they have nothing to do. But there was one war in the olden time in which the children not only played an important part, but through them a great city was saved from destruction, and a long and cruel war brought to an end.

Some of you who have travelled may be familiar with the great city of Hamburg, and know its streets and palaces, its beautiful gardens, and the active, industrious people who dwell there. It is a very old city, and in days long gone by it was attacked many times by its enemies, and long and bitter were the struggles of the inhabitants with the armies that sought to destroy their beautiful town.

In the year 1432 it was surrounded with a great Hussite army, and the commander (Procopius the Great) had been so successful in defeating the German troops in battle that he felt quite sure the city could only offer a feeble resistance, and that very soon he could march through the streets at the head of his victorious soldiers. For years the war had lasted, and one town after another had been taken ; so Procopius formed an encampment about its walls, and sat quietly down to await the moment to surrender.

Within the city there was terrible consternation. The inhabitants saw the army drawn up in front of its gates, and knew that for a short time only could they hope to resist the besiegers.

"There is none to succour us," they said. "We and our wives and children must perish with hunger and thirst within the walls of the city, or the men must go forth to be slain by the sword."

Suddenly some one cried, "The children ! the children ! Behold, the children can save us !"

"But what can the children do ?" cried another. "They are young and tender. They cannot fight ; neither can they create food that we may not starve."

But this was not the intention of the speaker. "Let the gates be opened," he cried, "and let the children go forth. Let the elder ones take the little ones by the hand, and the tender youths the babes and infants, and let them pass out before our conquerors. Soldiers are but men, and their hearts are often gentle. Let the children go, and their hearts will be melted. They will do them no harm, neither will they destroy us. This is the only plan by which we may save ourselves."

And so it was arranged. You can imagine how desperate their strait must have been—how they must have suffered before the fathers and mothers would try such a desperate scheme, and allow their little ones to leave their sheltering arms and pass out into the presence of the tough men whose business was to destroy and kill.

Fancy the surprise of the conquering army as they saw the gates of the city swing open, and through those frowning portals come, not bands of soldiers carrying weapons and urging their steeds forward, but a long line of little children. On they came in an endless procession, every one clad in white, the elder ones leading the way, and the tiny toddlers cling-

ing to their hands, wondering what the strange scene meant, and why they were thus sent forth alone, leaving home and friends and parents behind.

But the people of Hamburg had judged rightly. The soldiers were but men, and many of them, perhaps, had left behind at home just such little ones as these. When they heard the pattering of the tiny feet and saw the white-robed throng surrounding their tents, their hearts were indeed melted, and all disposition to fight and ravage and destroy passed away. They who had come to rob, to ruin and to kill only desired to take those white-robed little ones to their hearts, and to shower love and kindness upon them.

What could they do for them ? They looked around and saw that the trees of the orchards round about were loaded with cherries. With one accord they threw down their weapons, and, gathering great, beautiful branches filled with the round, rosy fruit, loaded the children with them, and sent them back to their parents with a message of peace and goodwill.

The victory was won, so far as the safety of the city was concerned—a great, a bloodless victory, won by the children. Back they marched, and from the throats of the waiting multitude rang glad shouts of thanksgiving.

For many years, as the day came round on which this great event took place, it was celebrated and called "The Feast of Cherries." Through the streets of Hamburg long processions passed, made up of children, each one bearing in the right hand a branch of cherries.

There have been wars and bloodshed in every age, wild struggles between nations, and great victories, but rarely do we read in history a more beautiful and thrilling story than that of the army of little ones who saved Hamburg.

ON BEING A GIRL.

So you wish you were a boy, do you, my dear ? You "feel the limitations of sex," you "realize that brain-power, always honoured in a man, is often despised in a woman," you are "conscious of forces within, that the ordinary course of a woman's life will never call into play"—and so you wish you were a boy ? My child, honestly and earnestly, you ought to be ashamed of yourself !

If you were a Chinese girl, doomed to be the slave of your husband's parents ; if you were a Hindu maiden already married to a man whom you had never seen until your wedding day, there would be some reason in your sorrowful wail. But for an American girl, with avenues of usefulness and honour opening for her on every side, to utter such a wail—yes, you certainly ought to be ashamed of yourself !

It is a glorious thing to be a girl, and to hold the hope of being a woman a little later on. Do the "limitations of sex" forbid you making the most of any gift you may possess ? If you were Mary Lyon, living near the beginning of this century, yearning for an education that would unlock to you the mysteries of science, and meeting with the response of your dearest friends, "You will never be a minister, and what is the use of going to school ?"—why, then there might be some reason for complaining of the "limitations of sex." But the limitations of sex did not prevent Mary Lyon from founding Mt. Holyoke Seminary, and giving a noble life to its firm establishment. They certainly will not keep you from doing any fitting and needed works.

It is true, as the orators like to say, that "the age needs men." But the age also needs women. Don't be afraid that your talents must be wasted, merely because you can't sing bass, or drive a nail properly. There are scores of things just as good and useful that you can do if you will. Don't be afraid to use and develop all the brain power that you possess. Strong-mindedness is not nearly so objectionable as weak-mindedness. To be sure, the world wants you to be womanly, just as it wants your brother to be manly ; but weakness is no more essential to womanliness than coarseness is to manliness.

If those "forces within," of whose presence you are conscious, will not be called into play "in the ordinary course of a woman's life," why, then, you will have to make the course of your life extraordinary ! Only be sure that it is extraordinarily good, extraordinarily true and helpful. Brain-power, in either sex, needs the accompaniment of heart-power.

My dear child, let me implore you to give up wishing you were a boy, and to turn your attention to the work of becoming the best kind of girl ! A lovely girlhood is worth enjoying, and a lovely womanhood is worth aspiring to.

SHAVINGS AND KINDLING.

Shavings and kindling are the first essentials in building a fire. It is wasteful economy not to use enough in the beginning, for one burns more, finally, in coaxing the reluctant blaze that had a poor start for want of feeders. Abundance of kindling makes a good bed for coal. It does not warm the room, but is a means to that end ; it has little substance, but much utility ; it disappears, but serves a purpose : it gets no credit, but it does good.

As curled ribbons of wood and pine splinters are necessary for a fire, so a thousand nameless preparations are requisite for any work worth doing. Much practice goes before perfection, and a multitude of experiments before all manner of successes. Many inked and penciled sheets, "whose end is to be burned," prepare the way for good writing. Repetition gives facility in handcraft and brain work, although visible results cannot be summed up. What matter ? That which is burned first supplies the conditions for a steady fire.

Countless little courtesies and kindnesses, self-denials and activities must kindle and consume before the steadfast character can blaze out and grow with light and heat. A great amount of thought and study and numberless incidentals, having small apparent connection with the end sought, must precede life's achievements.

Young people are necessarily much occupied with beginnings. They should be patient and hopeful in the doing of many things worth little in themselves.

Shavings and kindling come before coal. Don't stint the measure and spoil the fire.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 16

LOST AND FOUND.

Luke 11:10.

GOLDEN TEXT.—There is joy in the presence of the angels of God over one sinner that repenteth. Luke xv. 10.

INTRODUCTION.

In a series of three striking and beautiful parables the great saving truths of the Gospel are clearly set forth in the chapter from which to-day's lesson is taken. In the first parable one of a hundred sheep strays from the fold ; in the second, one of ten pieces of silver is lost and in the third, one of two sons leaves his father's home and wanders and comes to want in the far country. Trench, in his volume on "The Parables," says : The possessor of one hundred sheep is in some sort a rich man, and therefore not likely to feel their diminution by one at all so deeply as the woman, who, having but ten small pieces of money, should lose one of these ; while the intensity of her feeling would fall very short of the affection of a father who, having but two sons, should behold one out of these two go astray.

I. **Christ's Audience.**—Christ's ministry was attractive. In the New Testament we learn that people of all ranks and conditions were anxious to hear Him. On the present occasion we find that the publicans, the tax gatherers of those days, were to be found among those who listened to His teaching. In the collection of the public revenue there is nothing necessarily dishonourable if it is justly imposed and honestly collected. The custom was common in ancient times as it is still in the Turkish Empire, to farm out the taxes of a district to the highest bidder. If he is an avaricious man he will be anxious to squeeze all the money he can out of the unfortunate people. The collectors are often still more rapacious and brutal men. In Palestine particularly in our Lord's time the tax-gatherers were a despised and hated race, because no patriotic Jew would take the position. The tax was hateful because its imposition was a cruel reminder of the people's subjection to Roman supremacy. Side by side with these despised publicans the very opposite extreme was to be found among Jesus' hearers. The Pharisees and the scribes, outwardly the best and most respectable people in the community, were nevertheless as much in need of a Saviour as the publicans and sinners who gathered around Him, only they were so self-righteous that they did not know their need. When they looked round on those gathered with them, they murmured, and said contemptuously, "This Man receiveth sinners and eateth with them," a deeper truth than they either meant or understood. It was to receive sinners that Jesus came. The "sinners" mentioned here were those who had fallen into evil ways and had sunk so low in their degradation that they had lost their self-respect and the good opinion of their neighbours. They no longer kept up appearances. They felt that in Christ and in His words there was the strongest attraction.

II. **The Lost Sheep.**—"Never man spake like this Man." With what wisdom He suited, both in manner and spirit, the objections raised against Him and His teaching. He answers their murmuring by a most interesting and instructive parable. It might be any one among themselves. If one had a hundred sheep and one strayed from the fold, would he not go out to seek the wanderer ? He leaves the ninety-and-nine that are sheltered and provided for, and goes in search of the lost one. His search is a persevering one. He does not give up until the lost is found. He is successful in his search. When he finds it he layeth it on his shoulders, rejoicing. He is glad because he has found the lost and because it is rescued from danger and death. So great, however, is his joy that he wants others to share with him, so "he calleth together his friends and his neighbours, saying unto them, Rejoice with me : for I have found my sheep which was lost." The meaning of this parable is transparent as well as suggestive. The sinner is in the desert exposed to danger and death. The Good Shepherd has left the heavenly fold that He might seek and save that which is lost. He searches long and patiently and receives the repentant sinner with open arms and loving heart. One of the principal points is the joy the Saviour felt at the recovery of the lost. This is in striking contrast with the narrow, selfish and churlish ideas of the Pharisees and scribes. They grumbled that despised outcasts should be welcomed by Christ. In answer He says : "I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and-nine just persons, which need no repentance."

III. **The Lost Coin.**—The small silver coin mentioned several times in the New Testament, and sometimes in the English version translated "penny," was equal to about seventeen cents of our money. It was customary then, as it is still, to use these coins as personal ornaments. A woman has ten of these, but one is lost. She searches for it with the utmost care and diligence. Eastern houses are dark, therefore she lights her lamp and sweeps the house, continuing her search till at last she sees the shining metal among the rubbish. She likewise is overjoyed at the recovery of the lost piece of money. It is a joy too great to keep to herself, so she calls her friends and neighbours together and desires them to share in her rejoicing. Again does Jesus say to all who hear Him, murmuring critics and all : "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Here again the Saviour's meaning is plain. The coin was composed of precious metal. The human soul is precious in God's sight, for He created it. In Christ's sight it is precious, for He has died for its redemption. The metal out of which the coin is shaped is precious, but its value is greatly increased because it bears the king's image and superscription. In its original state the human soul was made in the image of God ; it bore His likeness. So it is the purpose of the Saviour to seek the soul lost and defiled by sin, and restore to it the marks of the divine likeness. The woman of the parable is understood as representing the Holy Spirit. The Spirit enlightens the soul, revealing the degradation of its lost estate and at the same time showing its preciousness, as well as bringing to light the traces of the divine inscription still discoverable. Before the lost piece is found the house is swept. So the evil habits contracted by the soul, and the prejudices and ignorance by which the searching light is obscured need to be swept away. This the Holy Spirit effects by His enlightening and cleansing power. The joy of the Triune God, the joy of the angelic world at the recovery of the lost is once more emphasized at the close of the parable, conveying to us the twofold lesson that if we murmur when the despised and the outcast come to Christ, we are acting very unlike the angels of God ; and that when repentant sinners come to Christ they are welcomed with a joy that heaven shares with the rejoicing Saviour.

PRACTICAL SUGGESTIONS.

The Pharisees and scribes murmured because Jesus receives sinners. Their objections led the way to a full and clear explanation of Christ's mission.

Christ still seeks and saves that which is lost.

What a compassionate, loving, patient Saviour Jesus Christ is !

All heaven is interested in man's salvation. Into the mysteries of redeeming love the angels desire to look. There is joy in their presence when even one sinner repents.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 16th, 1890.

DR. JOSEPH PARKER describes himself as a "man who prefers Sunday to Monday." Probably every good preacher in the world has the same preference. Sunday brings hard work and heavy responsibilities but it brings marvellous compensations. To the minister who really loves his work it is usually a day of rare enjoyment.

THE anxiety with which all are looking forward to the coming harvest should teach even the thoughtless a much needed lesson. Whatever theory men may hold practically they acknowledge in this country that national prosperity depends upon Providence. A bountiful harvest and good prices would be a boon to Ontario: a poor harvest would probably mean a commercial panic. Much depends on the next six weeks. All the statesmen, literary men, business men—men of all kinds cannot add one bushel of wheat to the amount Providence may cause to grow. We must just wait and see what is in store for us.

THE season for short sermons has again come round. It stands to reason that services should not be as long when the mercury is away up in the nineties as when the weather is moderate. No matter how pious a hearer is he cannot keep his attention fixed as long on any subject in hot weather as at other times. In fact there is no question of piety involved. The problem is one of physical endurance. And apart altogether from the convenience of the hearer it may do a preacher good to change his methods a little during the hot season. Getting into ruts is one of the besetting sins of the pulpit. A stern resolution to lop off and condense for a time may be just as useful to the preacher as it is agreeable to the hearer.

WE should not be surprised if the labours of the prison reform Commission exploded a few popular theories. Chief McKinnon, of Hamilton, and several other good authorities are of the opinion that the prevailing idea that goals are schools for crime is mainly fiction. They hold that criminals are made outside and that want of classification is not a main factor in causing crime. Perhaps the overcrowded Toronto goal is an exception. There is also a prevailing impression that boys are injured by coming in contact with men in goal yards and corridors. Some of the experts say it is the other way. The boys are often worse than the men. The governor of the Hamilton goal says that as a rule the boys under his care use language that the men would not use. The revelation is a sad one but no doubt there is much truth in it. There are several other points on which the public hold views that may be shown to have little or no foundation in fact. What is wanted is the truth and let us have that no matter how many popular theories have to go by the board.

THE Louisiana lottery people richly deserve the hard knocks they are receiving on all hands. They seemed to have bribed both branches of the Legislature into submitting a constitutional amendment extending their charter for twenty-five years, and there is too much reason to fear that they can bribe a majority of the electors into voting for the amendment. But whilst no language can be too strong to denounce these rascals, what should be said about the hundreds of thousands who buy their tickets? Are they much, if any, better morally than the people who conduct the lottery? The lottery men want to get money without giving any value for it, and the people who buy the tickets want to do exactly the same thing. The thimble-rigger who runs his side-show to fleece the unwary is a dishonest man, but the dupe who hopes to make a little money by taking his chance is no better.

Between the man who tries to make money by conducting a swindle and the man who tries to make money by patronizing it there is nothing to choose.

WE venture to predict that the prison reform commission will report that drunkenness is the principal cause of crime in Ontario. What cause will come second it is not so easy to say. A number of the experts examined give ignorance the second place, while some are of the opinion that the pestilential habit of street-corner loafing should rank second. We also venture to predict that among other remedies suggested these three will occupy a prominent place. Industrial schools for boys, hard labour for prisoners and poor houses for persons so aged or injured that they cannot take care of themselves. It is a disgrace to a civilized, not to say Christianized, country that people should be confined in goal simply because they are too old to earn a living. The head and front of their offending is that they did not die soon enough. Is it a crime to live? If we read anywhere that the Russian Government put men in goal because they did not die early, how we would denounce the atrocity. And yet men are put into the county goals of Ontario because they are aged, or crippled or in some way unable to take care of themselves.

IT is generally assumed that public opinion on the temperance question in Canada and the United States is far in advance of that of Great Britain, but the fact remains that the temperance men of the old land very nearly wrecked the Salisbury Government on the Compensation Bill. The large majority of the Government was cut down to four, and it is said that with a little better management the Government might have been defeated. The Gladstonians were a unit against giving compensation to the publicans, and the Unionists were not any too enthusiastic for the Bill. If the temperance men of Canada could succeed in getting one of the great political parties to make prohibition a plank in their platform, there would be some lively times ahead. The peculiarity of the situation here is that both parties, or at least a large portion of both parties, profess to be in favour of prohibition, and when the question comes up party lines are obliterated. It is a question whether this easy assent to prohibition as soon as public opinion is prepared for it helps prohibition. A stiff fight against it by one or other of the great political parties would produce some good results. Saying a languid yes to any question and then letting it drift never amounted to much.

LAST year was not a financially prosperous one in Ontario. The harvest was short, prices were low, the public health was bad during a part of last winter and taken altogether it was a rather dull kind of a year. There was no panic but there was depression. And yet, taken as a whole, perhaps the church accounts presented to the General Assembly were the most satisfactory ever considered by the Supreme Court. Moderate depression is not an unmixed evil and business inflation is certainly not an unmixed blessing. A boom hinders Church work while it lasts and proves an unalloyed curse when it bursts. During a time of depression good people are likely to be more thoughtful and to feel more their dependence on the Giver of every good gift than during times of high speculation. They are also likely to be more careful about their personal and family expenditure. On the whole it cannot be said that the depression of the past year did the Church any harm. If the coming harvest turns out as it promises and prices are good there will be no depression this year. If we are, as many think, about to have a prosperous year, will the funds of the Church increase in proportion? Few prudent men would care to answer, yes.

WITH feelings of surprise we read in the columns of the *Christian-at-Work* the following condemnation of a proposal to establish an Agricultural College for the benefit of young America:—

Again will the public money be thrown away if the bill to establish an agricultural college which has passed the Senate passes the House and becomes a law. There is no more reason for maintaining at public expense a college of agriculture than for supporting schools of instruction in pottery making. Then, successful farmers do not come from agricultural colleges, but from farms. These can be had dirt cheap, and the practical handling of the hoe, rake, spade, harrow, mower and reaper on the farm is worth more than all the agricultural colleges can supply with its cabalistic M. F. [Master of Farming!] No, we don't want any national agricultural college.

That theory of farming was abandoned in the older parts of Ontario a quarter of a century ago. We mean the theory that any man who can handle a hoe, rake, spade, harrow, mower and reaper can cultivate a farm successfully. It may be true that the most successful farmers come from farms, but they make all the better farmers by taking a course in an agricultural college. Knowledge is power in farming as well as in everything else. Our contemporary had better send its agricultural editor on a visit to the Ontario Agricultural College in Guelph. He could get a "pointer" or two in that institution.

THE *Guardian* deals in the following business-like way with one of the popular arguments against exempting churches from taxation:—

The most plausible objection to the exemption of churches is that infidels and agnostics may have their taxes increased by such exemptions. To this it may be replied, that as these are but a very small minority of the people, it is not right that they should control the public policy of the country, against the wishes of the majority. Many people are taxed to support public schools who do not approve of free schools or of being taxed to support them. If the view of the majority is correct, that the encouragement and maintenance of the Christian religion is beneficial to the whole community, then even these objectors are benefitted, just as objectors to free schools are benefitted by the diffusion of education. The principle that no law shall be enacted or enforced, to which any section of the people object, cannot be maintained. Why should the objection of an infidel to the exemption of churches be held more sacred than any other objection to things in which the objector does not believe?

If the minority had ruled in matters of taxation there would probably never have been a new school house, or a town hall, or a gravel road, or a local railway built in Ontario. Who ever heard of a public improvement that some one did not oppose? There are always some ratepayers opposed to every work involving taxation, but when the majority decide in favour of going on with the work, the minority are compelled to pay their share of the taxation as well as the majority. The ratepayers who vote against a bonus have to pay their share if the bonus by-law is carried. In church affairs only is it ever proposed that small minorities should rule. In purely business affairs common sense is allowed to prevail.

PRESBYTERIAN UNION.

PRESBYTERIANS believe in the Holy Catholic Church. This belief has a place in the Apostles' Creed and is acquiesced in by all evangelical Churches. This universal Church is understood to embrace all who love the Lord Jesus Christ in sincerity and truth in every age and in every land. It includes the whole body of the redeemed in glory, as well as all God's redeemed to the end of time. It is not a humanly devised institution over which an erring and fallible man can usurp jurisdiction, but the Church of the living God over which Jesus Christ is King and Head. In the visible Church here on earth there are many diversities. Conscientious differences of opinion on matters of doctrine and polity have separated brethren whose love and devotion to God's truth and service are unquestioned but who could not agree on certain matters that they held to be of vital moment. There has been nevertheless a profound conviction in the minds of all sincere believers that the Church of God is one, just as an army is one, though composed of different branches of service, and of different regiments each with its distinctive uniform and regimental flag. The spirit abroad in the Church to-day is a spirit of unity. It is growing as the years advance and, owing to the conditions of the present time, its practical importance is becoming all the more apparent.

The secession from the Presbyterian Church of Scotland in 1733 did not necessarily break the unity of Presbyterianism. The Seceders all through their history and the Free Church of Scotland have maintained with jealous care all that is essential to the form of doctrine and government that has uniformly characterized Presbyterianism throughout the world. It was with the application in particular instances of the system, not with the system itself that they quarrelled. Division, however, led to sub-division. The Secession Church in Scotland soon became fragmentary. In our day good men would not imperil the peace and prosperity of a church for the same causes that the pious and earnest men of the eighteenth century felt bound to withdraw from each others' ecclesiastical fellowship. That the points on which they differed so widely were of the utmost importance in their eyes is evident from the fact that in the old land as well as on this continent their modern followers still keep up

their distinctive organizations. Since 1820, however, the current has been flowing in the direction of visible and if possible of organic union of all who are attached to the same forms of doctrine and discipline. Feelings of a still larger and more comprehensive union are in the air, and though hardly yet within the range of practicable negotiation will no doubt grow in favour during the coming years.

Last Thursday the Irish Presbyterian Church began its jubilee celebration of the union that took place in 1840. The details of what cannot fail to be a most important occasion will be speedily received, and will be placed before our readers, many of whom are deeply interested in an event connected with a church to which they look back with a tender and sacred regard, and with which many of their most cherished associations are entwined. Meanwhile a few facts bearing on the subject may be given. On the 7th July, 1818, the two branches of the Secession Church in Ireland, the Burgher and Antiburgher were united. The third article in the basis of this union reads as follows. We do hereby cancel the names of Burgher and Antiburgher forever, and unite in one Synod, to be hereafter known by the name of The Presbyterian Synod, distinguished by the name of Seceders. The Synod of Ulster, connected with the Church of Scotland, and the Secession Synod united on the 10th July, 1840. The united body as now constituted assumed the name it still retains, The General Assembly of the Presbyterian Church in Ireland. At the time of this union there were in the Secession Synod 141 congregations, in the Synod of Ulster 292, making a total of 433. Both bodies before, and the united body afterwards, enjoyed a limited State aid, known as the *regium donum*, which was continued to them till the passing in 1869 of Mr. Gladstone's Disestablishment and Disendowment, Ireland, Bill. The change thus affected has, to say the least, in no degree weakened the energies, impaired the efficiency, or chilled the generous liberality of the Irish Church. As one result of the Union in 1840 Home, Colonial, Jewish, and Foreign Missions were prosecuted with great vigour and with most encouraging success. The Church in Ireland at present numbers about 560 congregations; 640 ministers; 105,000 communicants, and 80,000 families. The annual income from all sources amounts to about \$1,100,000.

It is a coincidence worth noting that within a few days in the same year in which the union of Presbyterianism in Ireland was effected, a similar union took place in Canada. On the 3rd of July, 1840, the United Synod of Upper Canada and the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland were united. The latter designation was retained as the title of the United Body. The united Synod had originally been organized as the Presbytery of the Canadas in 1818. It was composed chiefly of ministers from branches of the Secession Churches in Scotland and Ireland. At the Union in 1840 it had sixteen ministers on its roll, while the ministers of the other uniting branch numbered sixty. The ministers of both bodies received small allowances from the Government. The ministers of the Missionary Secession Presbytery, organized in 1834, among them Rev. Messrs. Proudfoot, Christie, Fraser, Roy, Skinner and others, acted on the voluntary principle, declining to receive Government aid.

In 1840 the population of British North America was about 1,500,000; it is now about 5,000,000. The number of Presbyterians in the country fifty years ago was about 200,000; at present they number about 800,000. In 1840 there were 171 Presbyterian ministers; now, including all branches of the Church in the Dominion, active and retired, there are about 1,000 ordained Presbyterian ministers. The ministers and professors in Manitoba, British Columbia and the North-West number 155, not much under that in the whole of British America in 1840. At that date, with the exception of a modest theological school that had been transferred from Pictou to Halifax, N. S., there was no theological college in the country. Now there are colleges in Halifax, Quebec, Montreal, Kingston, Toronto, Winnipeg, and also under the care of our missionaries, colleges in Formosa and in India.

THE STAY-AT-HOMES.

MANY have availed themselves of the opportunity and many more will find it convenient to enjoy the advantages a summer vacation offers. There are very many others who will have to content themselves without a vacation at all. There are daily opportunities for the exercise of

self-denial and the summer vacation in ordinary circumstances is one of the things that one can readily if not cheerfully forego. Not every one can leave everything behind and take an indefinite run into the country, or saunter for a season idly by the sea shore. Many a man is so situated that he cannot leave business affairs requiring close personal attention and on which issues of great importance depend. Cares and interests of many kinds may render a brief relaxation for the time impossible. In these circumstances a sensible man will make up his mind to devote his time and his energies to the duties that detain him, without worry and fret, hoping for the good time coming when he, too, like his neighbours, can enjoy without distraction the innocent pleasures of a well-earned holiday. Those who perforce have to stay at home need have no reason for envying their friends and acquaintances who are wandering over the face of the earth while they have to follow the ordinary course of daily life. The spirit that cannot sympathise with others in their enjoyments is wanting in generosity and magnanimity.

It has to be remembered that the people who go off on a vacation have by no means a monopoly of enjoyment. It is a great benefit no doubt to break away occasionally from the irksome monotony of regular and ordinary life. Bohemianism has its charms, but it also has its discomforts. The benefits and conveniences of civilization cannot everywhere be enjoyed, and their absence is not always accepted with that degree of equanimity that a wise man desires to possess. The free and easy mode of life that can be passed for a short period in a remote and romantic district out of the beaten track of tourist travel may be delightful to anticipate; after it is ended it may leave sunny memories and pleasant reflections, yet while it lasts there are sufficient deprivations and drawbacks that bring hard facts to the surface and considerably modify the anticipated pleasure. After all there are no conditions in which all the advantages are on one side and the discomforts on the other.

The stay-at-homes have not only the advantage of the undisturbed comforts of ordinary home life; their privileges also remain. Their own ministers may be off on their well-earned vacation, but their places are temporarily filled by others from whom profit and instruction can be derived. They can engage in the services of the sanctuary amid accustomed associations and the holy quiet of the Sabbath and find the rest and inspiration that blessed institution periodically brings. The opportunities for good-doing have not diminished because of the summer migration. Though the public schools are closed, all the pupils of the Sunday school have not gone away. The faithful teacher who cannot take a holiday finds his or her class sufficiently numerous and as full of interest as at other seasons, and the work is just as important as ever. There is no excuse for relaxation of effort, no adequate motive for the neglect of preparation because the attendance has suffered a considerable temporary diminution. The sick, the suffering and the sorrowing may possibly need more attention at this season than at any other. Several of their friends whose gentle ministry was so helpful are away, and it is well that the weary couch should be tended, the drooping spirits cheered and the fit words spoken by those who remain. At all seasons there are parched lips, to whom the cup of cold water can gratefully come, when lovingly offered in the name of a disciple. Life is not bereft of its joys nor beneficent Christian service of its blessed opportunities for those who have to forego the much-coveted summer vacation.

A new arrangement for tiding over the holidays, in the interest of those who remain, is coming into vogue. It is for sister churches to unite their services for a few weeks. Where this has been tried it has been found to work admirably. Erskine and Knox Churches, Montreal, have made such an arrangement for the present season, and Knox Church, Ottawa, and the Congregational Church of the same city have agreed to interchange services for a few weeks during the heated term. This arrangement, in addition to an economy of effort, brings the members of the respective churches into closer and more intimate relations, and can scarcely fail to promote a fuller degree of mutual affection and respect, which in turn will develop a large measure of co-operation in every good word and work. Those who, in the wise ordering of Providence, have to stay at home have no adequate reason for indulgence in envy and discontent because they have to relinquish European travel, or lounge by the shore of the many-sounding sea. The finest holiday trip possible cannot give contentment to a mind from which the elements of contentment are wanting.

Books and Magazines.

CHRISSEY'S ENDEAVOUR. By Pansy. (Edinburgh and London: Oliphant, Anderson and Ferrier.)—After what was said in THE CANADA PRESBYTERIAN the other week concerning Pansy and the character of her works by the Rev. J. A. R. Dickson, it is unnecessary to say more than that this is a very neat reproduction in English dress of that popular and delightful story, "Chrissy's Endeavour."

OLIVER LANGTON'S WARD. By Evelyn Everett Green. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—Out of the ordinary and common place incidents of human life story tellers gather the material from which they construct their fine ideals. In this instance the story-teller is a woman, and her work is well done. Her heroine is a charming young girl, who is early left an orphan. She passes through love's young dream, is disillusioned, and ends by marrying the guardian to whose care she was entrusted, though at first she had for him only aversion, distrust and fear. The book is well written, and there are good and graphic delineations of character. Its tone is healthy, and the book is nicely bound and well illustrated.

SCOTTISH SKETCHES. By Mrs. Amelia L. Barr. (Edinburgh and London: Oliphant, Anderson and Ferrier.) The sketches are "Crawford's Sair Strait," "James Blackie's Revenge," "Facing His Enemy," "Andrew Cargill's Confession," "One Wrong Step," and "Lile Davie." Mrs. Amelia E. Barr's writings need no commendation to readers on this continent. They are widely known and highly appreciated. The publishers' preface says: These Scottish Sketches, by a popular American author, are printed exactly as they were written. Scottish readers will find slips in some of the terms used, but will have no difficulty in understanding them. The publishers have thought it better to let these remain, rather than attempt to alter the author's work in any particular.

PROTESTANT EPISCOPAL LAYMAN'S HANDBOOK. Being chiefly an explanation of the innovations of the last half century, together with a short account of the English Inquisition of the Seventeenth Century. (Toronto: Hart & Co.)—While we hear so much of High Churchism in these days and come across instances of narrow-minded bigotry where it holds sway, it is refreshing to find that in the Episcopal Church there are many who highly value evangelical truth and are prepared to render a reason for the faith that is in them. Though not a large work, this handy volume is nevertheless admirably fitted to serve the purpose for which it has been prepared. Purposely it has been condensed and made as compact as possible, since the compiler wisely recognizes that laymen are generally busy men, and have not time to plod through an elaborate treatise when the same result can be better attained by a brief, clear and well-arranged presentation of the chief points on which High and Evangelical Churchmen so widely differ. The extensive circulation of his most useful handbook among our Episcopal neighbours would be productive of great good in that communion.

THE PRESBYTERIAN AND REFORMED REVIEW. (New York: Anson D. F. Randolph & Co.; Toronto: Presbyterian News Co.)

This re-constructed quarterly, from its great merit, ought to take a first place in the ranks of periodic theological literature. Most of the contributors to its pages can readily be described in Dr. Chalmers' terse phrase, "Men of Weight." The number opens with a most interesting paper by Professor J. Mark Baldwin, of Toronto University, on "Recent Discussions in Materialism." This is followed by a paper on "Christ, the High Priest of the World," by Professor Samuel M. Woodbridge. Henry C. McCook writes on "Jonathan Edwards as a Naturalist," and Dean Murray, of Princeton, gives an admirable account of "The Author of Robinson Crusoe." President McCosh discourses on "Recent Works on Kant." "What is Animal Life?" is learnedly discussed by Sir William Dawson, Professors Shedd, W. B. Scott, John Dewey and John DeWitt. The Historical and Critical Notes are supplied by Drs. S. H. Kellogg, David G. Wylie, Professors Marquis and John DeWitt. Dr. Kellogg's paper is on "Presbyterian Union in India." By no means the least valuable pages of the Review are those devoted to "Recent Theological Literature."

THE GOSPEL AND MODERN SUBSTITUTES. By Rev. A. Scott Matheson, Dumbarton. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—For many minds, for all thoughtful people, the great problems of the time have an irresistible fascination. No intelligent person can think of the questions that occupy men's minds without including their relation to the Gospel of Jesus Christ. Those who believe it and those who reject it equally feel that it has been the great moral and spiritual force that has moulded modern civilization. The agnostic and the pessimist may have an idea that the great cosmic force of the Gospel is spent, but of this all reliable signs are wanting. Never before has there been greater activity in the beneficent work the spirit of the Gospel prompts. The science and culture of the time is not, as some assert and others dread, almost exclusively anti-Christian. The able work of the Rev. A. Scott Matheson, of Dumbarton, is one of many indications that men of well-disciplined minds are devoting earnest attention to the questions that force themselves into prominence because of their practical bearings. The spirit and purpose of this valuable contribution to the religio-economic literature of the time may be gathered from the following sentences in the author's preface: It seems to the present writer that the best method of treating modern systems is not to take up strong negative ground on the one hand or strong aggressive ground on the other, but to show how Christianity contains the best of all systems. He claims for Christ the best of everything in science, positivism and socialism, because he believes the fulness of Christ and His Gospel to be infinite. The object aimed at is not a polemic or an apologetic, but an eirenicon one. In dealing with such systems the design is expository and sympathetic rather than critical and depreciatory, so that the Son of God incarnate, sacrificed for us and risen again, may be revered as all in all. If we take a sufficiently wide view we need no other answer to doubt than what Christ gave to the messengers of John the Baptist, and history so well affirms. "Art Thou He that should come?" men are asking; "or shall we find in Comte, or the teachers of science, or the leaders of social reform, or the students of art, some better guide to truth and freedom, beauty and worship?"

Voice Literature.

A FOOL'S TASK.

CHAPTER III.

THE COMING MEN.

It was sometimes said that Frewston people worshipped the names of Bastow and Borcliffe. This, however, was the sarcastic remark of outsiders, such as the men and women of Northbridge and Harding, where there were only third rate mills. The Frewston people themselves repudiated the charge and ascribed it to the ignorance and envy of those who would have been thankful to find employment with a firm where short time was unknown and wages were good.

The founders of the firm were dead. John Bastow and James Borcliffe had started life in humble circumstances, but by their energy and enterprise they had established a business which was second to none in the district. Their children did not follow in their footsteps; the plain living and hard work of the seniors was not relished by the next generation. What the founders had looked after themselves the sons left to trustworthy servants. But still the business flourished, and the old names were revered by the common people.

There were both Bastows and Borcliffes, however, at Frewston who were not partners in the firm. They were descended from brothers or cousins of the founders, and enjoyed a kind of reflected glory, but they were servants, and some of them did not occupy positions of great importance. If any of these Bastows or Borcliffes manifested unusual ability they were sure to be promoted; and many of the foremen and chiefs of departments rejoiced in the names by which the proprietors were distinguished, and perhaps rejoiced in kinship with the great people. There were dissatisfied men and women even in Frewston. Some of them, who had never made any advance in social position but who had gone on from year to year without enterprise or effort, were fond of laying the blame upon their names.

"If I happened to be called Bastow instead of Pickles I should not be messing about doing odd jobs." A remark like that might often be heard in the kitchen of the Packhorse.

"And if I happened to be called Borcliffe instead of Chowl I shouldn't be a carter," was a common reply.

That was not a fair criticism, because there were both Bastows and Borcliffes who were amongst the poorest people in Frewston. If Sydney Bastow had risen from the ranks, it was because of his ability and industry; and if Fred Borcliffe had come to the front, it was because he had striven to qualify himself for a post of honour.

Frewston was a place to stimulate ambition. On the hill-sides all around were mansions which had been built by Bastows and Borcliffes, or by those who had married daughters of the families. Perhaps the owners were often away, in London or on the Continent, but the houses were there, like monuments which testified to the possibility of self-help. They had been built out of Frewston Mill, and the mill had been started by two poor men. It was generally understood that times had changed, and that people could not accumulate fortunes as readily as was done fifty years before, but there were sanguine exceptions to the rule—men who said the sea contained as good fish as ever were caught, and that the world became no worse when it became older.

Sydney Bastow and Fred Borcliffe were sometimes called the "coming men" by these people in Frewston, who had no objection to apply high-sounding names to the prominent features of a village.

"Those two will be heard about," said the local prophets. "It is in them to make a noise, and what's in a man comes out one way or another."

If such remarks were made in the hearing of persons who had no admiration or good wishes for Sydney and Fred, there was a reply to the effect that high climbing and far falling often went together.

Sydney and Fred were distant kinsmen of the Bastows and the Borcliffes, as it was customary to distinguish the individuals who not only enjoyed the family names, but shared the fortune which made the names famous. Sydney was in the office, and was looked upon as the man who had the financial affairs of Frewston Mill at his fingers' ends. Fred's tastes had led him to pay attention to the manufacturing part of the business, and he was credited with having made improvements in machinery which saved considerable sums in the production of woollens, and placed the firm in a good position for competing with their rivals in the markets of the world.

There was one man in Frewston who was looked upon as the wit of the place, and whose remarks were constantly quoted by his neighbours; this was Amos Pulp, an excellent singer, and what was more surprising in the opinion of his admirers, "a chap who made his songs out of his own head—songs about anybody or anything—and sung them, too, just as if somebody else had made them." It was difficult to say how Pulp lived. Perhaps the fact that his wife and children all went to the mill might explain the mystery; but certain it was that Amos himself did not work. He was a bright and shining light at the Packhorse, and he said he was never so happy as when he was making others happy, which really meant when he was drinking at his friends' expense, and making sport for them in return for their generosity.

Amos Pulp said that people who get on in the world are either wolves or foxes; and in his opinion Fred Borcliffe was a wolf, and Sydney Bastow was a fox.

As the frequent customers at the Packhorse were not in any danger of getting on in the world, it commonly happened that this opinion was favourably received without any careful investigation. Perhaps there was a little doubt about the application of the principle. Was Fred a wolf, and was Sydney a fox? Amos could call witnesses to testify that Fred Borcliffe was impatient and overbearing towards the men. Then he asked, "Is not Sydney Bastow fair and pleasant with everybody?" Could anything more be required to prove the point? If so, Amos would sing a song about the wolf and the fox.

This song represented the wolf and fox going into partnership, and deciding that between them they would conquer the world. The wolf was to use his teeth and the fox his tongue. By force and cunning they managed to exterminate all the animals in the district where they lived; then they quarrelled, and the wolf killed the fox and ate him, but the fox's tongue

stuck in the wolf's throat with fatal results. The wolf's dying words were:—

I don't know which of us wins.
I killed the fox, I say;
I killed him for his sins,
And now the price I pay;
For the fox's tongue will stop my breath
And doom me to an untimely death
And doom me to an untimely death.

Who could argue against a song? It was far easier to express admiration of the singer than to venture into the stormy sea of criticism; so the glasses were filled again, and Amos was encouraged.

"Amos ought to write a book, he ought indeed," said the toppers; "he would make his fortune. Everybody in Frewston would buy it."

Everything contained in this statement was received with perfect unanimity.

Sydney and Fred were about the same age; they had been schoolfellows together, and had risen in their different departments with equal rapidity. But they had never been companions, and it was rumoured among the people that there was no love lost between them.

"They both mean to get to the top," said the gossips, "and they seem to think there is only room for one there."

"I think Fred Borcliffe will win," was a remark often heard; he has his head full of machinery, and machinery's the thing in these days. They say Sydney is wonderful at books and figures, but what are books and figures? Amos Pulp could write a book, and as to figures, Nat Pepsley can do more with them than anybody in Frewston—a good deal more than Sydney Bastow can."

"But there's Miss Alice Ventnor."

This was a remark made by one who believed in Sydney's chances, and it was known to be an important consideration. All the advocates of Fred Borcliffe could say was

"Suppose Fred gets Miss Alice, then where is Sydney?"

Shaken heads were deemed a sufficient reply.

Miss Alice Ventnor was said to unite in herself the two famous families of Bastow and Borcliffe. She numbered among her ancestors kinsmen of both the founders of Frewston Mill. Her mother was a Borcliffe and her father's mother was a Bastow. Hubert Ventnor, her father, was dead, and she lived with her widowed mother at Ferndene, one of the houses which could be seen from Frewston. Her father had been a partner in the firm, one of the working partners, and had taken great interest in Fred and Sydney. The common opinion was that one of them would win Alice's love, but parties were divided as to which of the rivals was likely to be successful. Mr. Ventnor was thought to have favoured Sydney, but Mrs. Ventnor was said to prefer Fred.

A few days before Christmas Frewston was thrown into a state of commotion which even caused the disappearance of Nat Pepsley to be forgotten. Sydney Bastow had been robbed of fifteen hundred pounds. He was driving from Holdworth, where he had been to the bank, and was bringing the money for wages, as was his custom, when he had an accident near Garside Wood and was robbed. He was not injured much, but could scarcely give an account of what had happened. The horse had stumbled and Sydney had been pitched out of the gig and stunned; when he recovered he found that the bag containing the money was gone. He had seen nobody, and was as much puzzled with the affair as the rest of the people.

In some mysterious manner it began to be whispered about that Sydney had not been robbed, but had concocted a scheme by which he might appropriate the money without exciting suspicion.

CHAPTER IV.

RIVALRY.

Ferndene was a pleasant place, though Frewston Mill was the most prominent object in the landscape; but it was not an eyesore—artistic visitors were in the habit of saying that its appearance was as nearly picturesque as could be expected from a mill. Then there were hills all around, with wooded slopes, and there were various mansions dotted about. It was often remarked that all the houses connected with Frewston Mill were in sight of each other, and the mill could be seen from every one. People in other parts of the country were fond of calling the mansions "mill-houses;" but as the Bastows and Borcliffes advanced in wealth and importance the name lost any stigma which may have been attached to it at first, and "mill-houses" was uttered without sneer or contempt, especially by those who were said to have more rank than money, and who sometimes turned their thoughts towards Frewston when they wondered what would become of their marriageable daughters and their younger sons.

Alice Ventnor and her mother lived at Ferndene almost all the year round. That had been their custom during Mr. Ventnor's life, and they did not care to change it after his death. Mrs. Ventnor's leading feature seemed to be a sense of duty, and in her this sense took an exaggerated form which was almost ludicrous. Her friends said that she not only obeyed her conscience, but urged her conscience to become more and more exacting. Like all people of the kind, she was prone to impose her own views and feelings upon others, and she wanted her conscience to be not only her own monitor and guide but theirs also. It was unfortunate for Alice that her mother fancied Fred Borcliffe ought to be encouraged. Fred was rather blunt and dogmatic, and this appeared to suit Mrs. Ventnor's temperament. Alice would far rather have encouraged Sydney Bastow, but of course that was out of the question. The maiden's knowledge of her own heart's possibilities made her seem reserved. Her father had been fond of Sydney; that might have something to do with Mrs. Ventnor's preference for Fred, because that lady had not often found herself in strict accord with her husband's views. "He was a good man according to his light," she sometimes said, "but I am afraid that on many points his light was defective."

Mr. Ventnor had been a jovial kind of man, with a weakness, perhaps, for careless expressions, and it is possible that his wife's unreasoning and unreasonable fancies had sometimes made him say more than he meant. But he was a very generous man, and had taken a great interest in both Fred and Sydney. Without his help and encouragement it is not likely that either of them would have been able to overcome the difficulties which surrounded them in early life. He had

said sometimes, "I take more credit to myself for Fred than I do for Sydney. Fred had the making of almost anything in him, good, bad, or indifferent; but I think Sydney would have become a decent fellow wherever he had been. Then Fred had unfavourable surroundings; his family were not a good lot, I must say that, even though he has some of the real old Borcliffe blood in him. I got his folk to clear out of Frewston, which was a good job for Fred, and anything but a bad job for the rest of the people here. They went to Grabdell, which is a bigger place; Grabdell people say it is a better place, too. That is a matter which I do not care to decide. Sydney was an orphan, and though nobody ever thinks an orphan is better for being without parents, yet I know what I know."

During Mr. Ventnor's life Sydney and Fred had been frequent visitors at Ferndene, but after his death they did not go so often. It had always been easier to perceive that Mrs. Ventnor preferred Fred than that Mr. Ventnor preferred Sydney. But neither of the young men knew Alice's preference, or whether she cared about either of them.

In their different ways the young men both loved Alice, and the only person who seemed to be unconscious of it was Alice herself. There was no reserve or embarrassment about her when they came to Ferndene, or when she met them at other places. She had known them since childhood, and knew that they were remotely her kinsmen; her father had treated them almost as if they had been his own sons, and her mother had always welcomed them as if the tie which bound them had been of the closest kind.

Some people said Alice was rather too pale, others said she was rather too tall; therefore it would be safe to conjecture that no particular fault could be found with her appearance. She was tall, and she was pale, but these features in reality enhanced her beauty instead of spoiling it. In Sydney's eyes she was perfect, as he often said to himself. Perhaps Fred was never carried away sufficiently to give utterance, even in secret, to language so extravagant, but he felt that he would rather have Alice Ventnor than anybody else in the world.

The two young men appeared to take for granted that Alice would become the wife of one of them. They felt no jealousy towards any of their neighbours, or any of the eligible young fellows who lived farther away, and whom they met occasionally at one or other of the Bastow and Borcliffe houses. The struggle was between themselves, they knew, and they wondered with aching hearts what the result would be.

Alice was never mentioned between them, and no subject of a confidential character was ever discussed by them. Yet they did not quarrel, and a stranger could not have guessed that their feelings toward each other were akin to distrust and dislike.

Fred suspected that Alice preferred Sydney, but he was not sure, and he fancied that Sydney was too blind to perceive the preference. Sydney never for a moment supposed that Alice cared more for Fred than for him, but he knew on which side the mother's partiality was, and he tormented himself with fears that this might affect the maiden's choice.

Neither of the lovers dared to speak—the time was not ripe for that; but in each heart the feeling grew stronger that if fortune would remove the rival, then the long-desired chance would come.

A branch mill was opened in America, and Fred was asked to go out there and superintend it, with the prospect of a partnership. The opportunity was a splendid one, but he would not go. Another practical man was sent out, and Sydney was asked to go and take charge of the place for a year, and he was then to return, and remain at Frewston, with a partnership, but he would not go. These refusals would have been unaccountable if the principals had not suspected the truth. The reason was not sufficient in their estimation, but they believed it was the reason, and made other arrangements.

Perhaps rivals always think each other unworthy to possess the object of their common regard. Sydney wanted Alice for himself, but behind this great prevailing feeling there was another—he believed that Fred was of all men the least suited to her. A man in love is not the best person to choose who shall marry the object of his affection if he cannot have her himself; he probably thinks the world does not contain another who would make her happy. Love may be self-depreciative, but when it reaches its lowest point of humiliation, it has egotism enough left to blind it to the good qualities of a rival. But Sydney's judgment was not warped by prejudice only; he knew that Fred was not living the kind of life which unsophisticated people, like the Ventnors, gave him credit for.

"He goes to Grabdell a good deal," Sydney said; "and though his people are there, and he may pretend that he is only performing the duties which he owes to his own family, yet I know better. His brothers have a bad name in Grabdell, and he is doing nothing to make things any better."

But whatever Sydney might say to himself on that subject, he carefully refrained from mentioning it at Ferndene. He wished that the Ventnors knew everything, but by no word or sign did he betray his opinion of Fred.

"I have heard about somebody," he mused, "who deliberately took for motto, 'Through indignity to dignity.' That would not suit me; and I do not believe it is necessary for anybody to do wrong in order that truth may prevail." This was brave, but it did not remove uneasiness from the heart. Sydney discovered, as many besides him have discovered, that reflections and maxims which ought to bring peace and contentment have sometimes a way of leaving those who indulge in them uneasy and dissatisfied.

Fred's opinion of Sydney was summed up in the harmless but not very pleasant word "milk-sop." He had not a very high opinion of human nature, especially masculine human nature. He seemed to know his own weaknesses and to reason from himself outward.

"I am not immaculate myself," he said, "and I have a suspicion that nobody else is. One man stumbles over big things, and another stumbles over little ones; but stumbling is stumbling, whatever may be the cause."

There were not two handsomer young fellows about Frewston than the two rivals. Fred Borcliffe was more strongly built than Sydney Bastow, and was darker; but Sydney had the pleasant countenance and the more agreeable manners. They were both well educated, thanks to the kindness of Mr. Ventnor, and both had reached high and lucrative positions at Frewston Mill.

To be continued.

MORTGAGING THE HOMESTEAD.

Suggested by seeing an artistic painting on the above subject, by G. A. Reid, F.R.S.A., Toronto.

Don't mortgage the homestead, my brother,
'Tis the greatest mistake of your life,
Take courage, and help one another,
For the sake of your children and wife ;
Far better a crust in contentment
Than a mortgage and well-buttered bread,
Don't risk a mortgagee's resentment,
He may yet make you wish you were dead !

Oh, don't mortgage the homestead, my friend,
Rather work like a slave and be free !
You will find this advice in the end
Is the best that a friend could give thee :
Rise bright with the dawn of the morning
And let hope cheer you on till the eve,
Lest not to the world's proud scorning
Let them see that in God you believe !

Don't mortgage your homestead, my neighbour !
Hark ! the voice of your own loving wife .
" We now must dispense with hired labour,
Let us pull well together through life ;
Our children will soon be a help, dear,
We'll have no heavy mortgage to pay,
Let us leave well alone, never fear,
I will help you by night and by day ! "

Don't mortgage your homestead, my brother,
Do not risk all the savings of years,
And leave in the hands of another
What has cost you toil, worry and tears ;
Be a man ! your wife will adore you,
Ne'er give up while you've courage and health,
You will find this good motto is true .
'Tis the diligent hand maketh wealth !

—John Inrie

THE MARCH OF CHOLERA.

When some months ago the Turkish authorities asserted the extinction or non-existence of cholera in Syria, while Russian consular agents maintained that it was still hovering about on the borders of the Persian and Ottoman empires, we expressed our conviction that the subsidence of the epidemic was merely what might be expected at that season, and that it would reappear with the return of spring. And so it is ; cholera is reported now as having broken out on the Imperial domains of Djedil and in the village of Bellek, near Bagdad, where six persons have died out of thirteen attacked. Bagdad was the headquarters of the epidemic last year, whence it was carried by the river boats far up the Tigris. We believe that the Foreign Office received information of its occurrence as far north as Diabekr and Erzeroum, though in the latter case it was more probably conveyed by road from Tabruz. But, though it may thus appear to have receded, such a phenomenon would be without precedent. When, in 1817, it seemed to invade India from Turkestan, or, in 1865, it appeared in Armenia after it had ravaged Constantinople and Saloniki, it was not retreating but performing a flank movement, and doubling on its own advance, as we have seen in the spread of influenza to India and Australia after it had overrun all Europe. Cholera requires human intercourse for its conveyance, certain meteorological and local conditions for its development, and the ingestion of specifically infected water, etc., for its communication. Thus, while it will cross the Atlantic in a fortnight, it marches by slow stages through lands where railways are still unknown, retiring into winter quarters when traffic and travel are suspended, to reopen the campaign with the return of warm weather, which is naturally earlier in the south and the plains than in northern or mountainous regions. In the winter of 1846-47 it had reached precisely the same points as it did last autumn, and in like manner withdrew for a time to the lower valley of the Euphrates and Tigris, recrossing the mountains and plateau of Armenia in the spring, reaching Astrakhan and Jaganony in July, and Moscow and St. Petersburg in September, when, with the approach of winter, it disappeared only to break out with renewed intensity, and, as it had travelled with tenfold greater rapidity along the good military roads between the Caucasus and the capitals than it had previously done through Persia, so when once it touched the margin of the restless life and commercial activity of Europe it was drawn into the vortex, and there was not a country or large town but had been invaded before the summer was over. If we may venture to prophesy, we would say that it will not proceed further up the Tigris Valley, but, travelling by the Euphrates, will be next heard of at Aleppo, and perhaps Beyrout, and it will enter Egypt via Yeddah and Suez, and then leave Alexandria for the Levantine and Mediterranean ports. From Tabruz it will take the route via Erzeroum and Trebizond to Constantinople, Odessa, and by Baku, Tiflis, Derbent, and Astrakhan over Russia. —British Medical Journal.

In India a specific for cholera is stated to have been discovered. The name of the drug is salol, and out of eighteen patients treated with it not one died, although some of them were in a state of collapse when the drug was administered.

A MODEL RAILWAY.

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

THE MISSIONARY WORLD.

LETTER FROM MRS. ANNAND.

In a letter dated Santo, New Hebrides, March 26, 1890, which appears in the *Presbyterian Witness*, Mrs. Annand says :

Your kind and interesting letter reached us on the 17th of this month. The receiving of letters so quickly after they have been despatched is a new experience to us. The steamer was three days late owing to a hurricane which prevailed over most of the group, though not here in any force. We rejoice to learn that you are all well and meeting with encouragement in the Lord's work. We were grieved to read of Mrs. Cornelius' serious illness. We trust that she may be spared to her family and the work if it be His will, but the Lord does all things well, and we know that she is resting upon her Saviour, and that it will be well with her. Please convey our love and sympathy to her. We often think of them all. You speak of Christmas, and think that it is an ordinary day with us. It is most likely that I told you all about our doings last Christmas Day, as I wrote to you in January. It is always a very busy day with us, as it is, invariably spent in trying to entertain the natives. In regard to goose, plum pudding and mince pie, we do not indulge in such indigestible things, but as turkeys thrive well here we have one of them on the table at Christmas. We had a fine one last Christmas, on which Mr. and Mrs. Landles and our two selves made a hearty meal ; afterwards ten natives had a large share of it. In place of a plum pudding we had a snow pudding.

A hurricane passed through the group on the 6th of this month. It did no damage here, but was heavy on Malekula. There was a very sad shipwreck there. The *Eliza Mary* was wrecked on the reef between Mr. Morton's and Mr. Gillan's stations. Of those on board fifty two are missing, five of whom were white men, the rest natives. Some were drowned and others killed by the natives. Had they obeyed orders and stayed on the ship all might have been saved. One Tanna man succeeded in reaching Mr. Morton's, but was wounded on the head and chin, and he reported that he had killed two Malekula men in self-defence. The steamer had the captain of the *Eliza Mary* on board, also the mate government agent and some of the crew and natives. The captain, whose name is Campbell, is a native of Belfast, Prince Edward Island. There was also a small vessel lost at Sason Bay, Malekula, and one native drowned. Four others we hear of being drowned off a cutter in the group. The mission premises did not suffer much. The heavy sea did some damage to Mr. Morton's station. Their house is too near the sea. We were expecting at least two new missionaries down this year, but by last mail we got the news from Scotland that Mr. Shanks, who is a nephew of Mr. Watt, lost his young wife. They were married on a Thursday evening, and that night fortnight they laid her in her coffin, once more wearing her bridal veil and orange blossoms. Their passage was taken and their goods all ready for shipping. They went visiting, but she was taken ill on the second day, and on the seventh day she returned to her widowed mother, and after a week of terrible suffering from pleurisy died. She is said to have been a very fine young woman and fitted in every way for the mission field, and was looking forward to her work and the meeting with some she knew in the mission with joy. Are not the Lord's ways very hard for us to understand at times? Her poor young husband does not know what to do. If he could come to the mission unmarried he would do so at once, but that cannot be. If it be the Lord's will we expect Mr. A. H. Macdonald and his bride down in May or June. You have Mrs. Watcher of Siam, in Canada now. We had a long letter from her this mail, and were so glad to hear that she is improving in health. She is a cousin of Mr. Annand. I am thankful to say that we are both well and busy. Mr. McKenzie sent us another teacher and his wife by the last trip of the *Truganine*, so that now we have two teachers and their wives. The one who has been with us seven months addressed the people briefly for the first time in the Tangoan language last Sabbath and did fairly well. He will be a help to Mr. Annand now in carrying on the work in the regions beyond. We have only two of the Santo lads with us now. We had to send the little boy away some time ago, he was so very disobedient and sulky that we could do nothing with him. He had a very bad leg, which required dressing twice a day, to which poor Ute was much opposed, and we could not have him about unless it was dressed, it being so offensive. Mr. Annand worked with it for over three months, and it was nearly well when he left. Hani also left last week. He is the lad who was turned from the village for breaking tabs ten months ago. We feel sorry that he has left the premises, he was doing so well and always so bright and cheerful. The reason he has left is that there are heathen dances going on once a week at one of the mountain villages near by, and the temptation to attend them is too great for him. He went off one night to one of them unknown to us, and stayed away all the next day. Mr. Annand told him that he did not wish him to attend heathen dances at all feasts, so he said he would not go again. However, when the next came he could not resist, so off he went, and two days after came back and asked for his wages as he wished to return to the village. Poor lad, I do not think that he feels quite happy. He is on the premises nearly every day. He promised to attend school as usual, but has been away two or three days this week. So it is with our work here, hopeful at one time, then cast down. How little we can do unless it pleases the Lord to open the hearts of these poor people. They are so deeply wedded to their heathen worship. Do not cease to pray for us, dear friends.

THE ENGLISH PRESBYTERIAN MEDICAL MISSION IN NORTH FORMOSA.

SEARCHING FOR AND SETTLING THE CENTRE.

The Rev. W. Campbell, who some time ago passed through Toronto on his return to Formosa, writes to the *English Presbyterian Messenger* :—

Dr. Russell and myself have been roving about this region for the past three weeks, and it seems to me that a few notes about our work will not be unwelcome. As you may be aware, he spent the greater part of last year in the city of Chin-chew, one of the out-stations of our Amoy centre, having been asked to go there and take the place of Dr. Lang, whose health was rather poorly. His short experience at that post did him a great amount of good, and he returned to Formosa about a couple of months ago, remarkably well up in the language and thoroughly at home in the daily routine work of the medical missionary in China.

We did not lose much time then in conferring about the centre in Chiang-hoa, where his future work was to be carried on ; and as I happened to know the region pretty well, it was arranged that we should both proceed to the north and see what could be done in the way of securing suitable premises for residence and hospital work. The county of Chiang-hoa is the most northerly in the wide field we occupy in Formosa. It is reached after about four days' journey in a northeasterly direction from Taiwanfoo. We started on March 1, and arrived in the county city about sunset on the 5th, having spent the Sabbath among our brethren in the village of Hoan-achhan. The chapel premises in this city consist of two front and two back rooms, with a narrow open court between, and a little yard behind. They serve very well for residences of the native preacher and accommodating the few persons who come daily to listen to him ; but we almost at once decided that it would be out of the question to find room here also for the doctor to put up and carry on dispensary work, to say nothing at all about the treatment of in-patients. We found Chiang-hoa unsuitable.

CENTRE FIXED AT TOA-SIA.

We accordingly continued our journey northward and reached the village of Toa-sia early in the afternoon of our first day from this place. Christian work in the village of Toa-sia began in the autumn of 1871. The inhabitants belong to the Sek-hoan branch of the aboriginal population ; and about 116 of the adults among them are members of the Church. The village has nice clean surroundings, a fine and bracing climate for the greater part of the year, and an abundance of fresh water from the neighbouring mountains.

I confess that the prospect of his tramping through the country dispensing doses of quinine, and putting up a night here and a night there in filthy Chinese inns was not an attractive one. It would have been hurtful to him in every way, and an entire waste of time, as the only effective way of doing medical work in China is to have carefully-selected cases under our care for perhaps weeks at a time. The doctor can then, with all his appliances around him, do work which will be followed with good results ; while all the time every favourable occasion is taken to bring the poor patient to hear and understand something of the way of salvation through our Saviour Jesus Christ. I am, myself, very hopeful that with God's blessing good and abundant work will be done in Toa-sia. Four-fifths of the in-patients in the large city of Chin-chew come from outside towns and villages ; and so it is with nearly all our city hospitals ; so, too, I believe it will be with the hospital in the northern part of Chiang-hoa. It will be presided over by one who is an out-and-out enthusiast in the profession, still eager to learn, and filled with the desire of doing good honest work for the mission.

I have seen Dr. Russell under every mood during the past three weeks, while travelling, eating and sleeping with him, and my deliberate opinion is that you have every reason to be proud of him. I could only have wished that my own duties had allowed me to come up and see him comfortably settled down in his new home. I may yet be able to arrange it. In any case, I am looking forward to pay the autumn visit to our Chiang-hoa stations, when the opportunity will be given of being with him for three weeks or a month. We came down south at this time, and reached this village of Gu-ta-nan on our way to pay a short visit to the Pescadore Islands.

THE OUTLOOK IN JAPAN.

The *Pittsburg United Presbyterian* says : Japan is now undergoing another revolution. Apparently a period of reaction has set in, and there is a strong outburst of hatred to foreigners. In some places there has been violence, and in general there is an uneasy feeling that for a time bodes no good to missionary work. The Government has felt the pressure, and in the presence of the discontent, violence and even assassination of prominent progressive statesmen, has in a measure yielded, so far at least as to recommend that Confucianism be taught as the system of morality to be acknowledged in the nation. In all this there is nothing remarkable. The changes effected already have been so great as to modify the whole structure of society, as well as of government and to place business on a new footing. Taxes have increased, and the people feel that their burdens are becoming heavy. At the same time Japan has been treated with great indignity by the treaty powers, in being held as a barbarous nation whose administration of justice could not be trusted, and whose right to manage its own affairs in their relation to other nations could not be allowed. There may be temporary hardship, and we may have to be taught again that the kingdom of God does not advance without suffering, but the issue will be great gain. We look for vastly better things, even in the near future.

Ministers and Churches.

THE Rev. Alex. Henderson, of Appin, has left for Scotland where his mother lies seriously ill.

THE Rev. James Gordon, M.A., of London, filled the pulpit of Knox Church, Belmont, on Sunday.

THE Rev. G. B. Howie has tendered his resignation of the pastoral charge of Knox Church, Brussels.

THE Rev. Mr. Shaw has accepted the pastorate of the Tilbury Centre Presbyterian Church, and will be inducted on the 18th.

THE Presbyterians of High Bluff are arranging for the erection of a new church which will cost \$1,500. Of that amount \$1,200 are already subscribed.

MINISTERS and congregations desiring copies of the Home Mission Report for distribution should apply at once to the Rev. Dr. Reid. Four thousand copies have been printed for this purpose.

THE Rev. J. A. Murray, pastor of St. Andrew's Presbyterian Church, London, who is spending his vacation in British Columbia, is considerably improved in health. He had been unable to preach for some time before his departure.

THE Rev. J. R. Johnston, B.A., who for the past nine years has occupied the Presbyterian pulpit in Napier Church, has tendered his resignation. The people much regret his intended departure as a more efficient and faithful man will be hard to find.

THE Rev. C. B. Pitblado, of Santa Rosa, Cal., has published a series of letters in the Halifax *Herald* describing a trip across the continent by the Canadian Pacific route. His description of the run across the Rockies is a remarkably fine specimen of word-painting.

THE *Vancouver World* says: The services in St. Andrew's Church last week were well attended; in fact the edifice was filled to its utmost seating capacity. After the customary preliminary devotional exercises Mr. Pitblado chose as the text of his remarks the words found in James iv. 10.

THE Rev. J. G. Shearer, B.A., of Caledonia, and Mrs. Shearer go to Gore Bay, Manitoulin Island, for vacation, where they will remain probably until September 1st. The new manse is expected to be completed by the time of their return. It is a handsome building on a beautiful site and will be a credit to the congregation.

THE engagement is announced of Rev. Louis H. Jordan, formerly pastor of Erskine Presbyterian Church, Montreal, and Miss Kate McDonald, daughter of the chief justice of Nova Scotia, and sister of Mrs. C. H. Tupper. The marriage will likely take place at an early day, and the honeymoon will be a tour around the world.

THE congregations of Erskine and Knox Churches, Montreal, have arranged to hold united services during the months of July and August. The services will be held in Knox Church throughout the month of July. The Rev. James Fleck, B.A., preached last Sabbath. A united prayer-meeting of the two congregations is also held in Knox Church.

MR. R. KNOWLES, of Manitoba College, went to Holland last month, where he will be in charge of the Presbyterian Church for the summer months. A Winnipeg paper says: Mr. Knowles is one of our promising ministers of the future and a strong advocate for temperance. The people of Holland are to be congratulated in securing the services of Mr. Knowles.

A LOCAL paper states that the resignation of Rev. G. B. Howie as pastor of Knox Church, Brussels, would probably be handed in at the meeting of Maitland Presbytery last week. It is reported that the rev. gentleman will go as a missionary to Jerusalem. His knowledge of the language, customs, etc., of the people of the East should qualify him for successful work in that country.

WESTMINSTER Church, Richmond, Va., at a congregational meeting held lately, gave a unanimous call to Rev. James Little, of Florida, formerly of Bowmanville, Ont. This church is the outgrowth of a mission established by the First Church about two years ago. The church was organized last year, and has up to this time been ministered to by Rev. Dr. R. P. Kerr in connection with his work as pastor of the First Church.

MR. M. P. TALLING, who will be ordained and inducted into the pastorate of St. James' Presbyterian Church, London, on July 31, is about 32 years old, and a native of Bowmanville. About three years ago he graduated at Toronto University with honours, and also graduated successfully at Knox College last April. He received a call also from Ailsa Craig, and both calls were sustained by the London Presbytery, but he has decided to accept the London charge.

THE congregations of Knox Church and the Congregational Church, Ottawa, have arranged to worship together for the next six Sundays, meeting in Knox church in the mornings and in the Congregational church in the evenings, thus allowing each of their pastors a holiday for three weeks without trouble or expense. Rev. Mr. Farries conducts the services July 13th, 20th and 27th, and Rev. Mr. Wood on August 3rd, 10th and 17th. This is evidence of practical union very pleasant to behold.

THE New Edinburgh Presbyterian Church Sabbath school with their teachers embarked on board the *Empress* for the beautiful grove near Mr. Edwards' mills at Rockland last Friday week to have their annual picnic. The sail to and from Rockland was charming and the weather all that could be desired. Some 150 gathered in groups in the grove and spent a delightful day. The children entered with zest in the sports prepared for their amusement. All seemed to enjoy the many and varied races and took great interest in noticing the victors receiving their laurels in the shape of books and small coins.

THE *Vancouver World* says: The Rev. Alexander Dunn, of Wharnock, officiated in the North Arm Presbyterian Church yesterday, exchanging pulpits with Mr. Jaffray. It is some seven years since Mr. Dunn last visited that section of the country. Then the Presbyterians had a borrowed church. There were no roads; the people had to come by boats. Now all is changed. That denomination has a fine church and a manse of its own, whilst the attendants drive to the place of worship in double and single waggons and over good roads. All this is typical of western energy and enterprise.

THE Rev. G. E. Freeman, B.A., pastor of the Deer Park Presbyterian Church, Toronto, spent the winter in Florida as he seemed to be failing in health. He has returned to his charge with much increased vigour, and the members of his congregation are pleased with the effect of his Southern visit. On Sunday week the pastor's youngest child, Edwin Gardner Dunn Freeman, was baptized, and the following day the ladies of the congregation presented the little fellow with a solid silver bowl and spoon. The child was born in Florida. Next day the Sunday school children and their friends had a picnic at Locust Hill, and enjoyed a good time.

ON Wednesday, the 25th ult., the annual picnic of the Sunday school, Holland, Man., was held. Teams were procured and the whole school with parents and friends were driven out to Crescent Lake where an enjoyable time was spent. Games and sports for the children were provided and not the least item was the full baskets of provisions to which ample justice was done by all. Mr. Holland, superintendent of the school, before returning called the picnickers together, when R. E. Knowles gave a stirring and practical address. The "sound of the Sabbath bell" is now heard in Holland. A fine bell has been placed on the Presbyterian church.

THE St. Andrew's Church, Ottawa, Sunday school picnic last week was attended by about two hundred children and a large number of adults. The excursionists were conveyed in eight busses and the drive was a most pleasant one. Sports of various kinds were

indulged in and the children were delighted with the outing provided for them. The following teachers took part: Misses M. Scott, Brough, Smith and Halkett; Mrs. A. Scott and Mrs. McGilliean and Messrs. James Gibson (superintendent), A. G. Pittaway, Geo. S. May, F. Nelson, McDonald, J. Gordon and McMinin. The committee were indebted to Mr. Gilmour for the use of the grove, and to Mr. Kirby for his kind attention. The party returned to the city in the evening thoroughly well satisfied with the trip they had enjoyed.

SUNDAY special services were held in Zion Church, Brantford, recently, in connection with the lamented death of Donald B. Thomson. In the afternoon all the classes of the Sabbath school met in the lecture-room, when addresses suitable to the sad occasion were delivered by Dr. Nichol, Mr. Hossie, Mr. Gilchrist and Dr. Cochran. In the evening Dr. Cochran preached from 2 Kings iv. 26, "Is it well with thee? is it well with thy husband? is it well with the child? And she answered, it is well." And at the close of an impressive and appropriate sermon made special reference to the loss the Sabbath school had sustained in the sad and sudden death of one who was so full of promise.

THE Scotch Mission Church, Jersey City, had its first communion recently. The Rev. David Mitchell presided, being assisted by his session, and also Rev. Thomas Houston, the blind evangelist. After admitting twenty-four persons on confession and three by certificate, the congregation, composed of ninety-five others from the Scotch and other churches, stood up and repeated the Apostles' Creed. Mr. Mitchell delivered a sermon upon the words, "Come, for all things are now ready;" after which a practical address was given by Mr. Houston. The singing, led by the Scotch church choir, was excellent. The Scotch church and the people of the district in which the mission is built are to be congratulated upon this new and interesting departure.

WHILE our countrymen are found in every business enterprise throughout the Western States, their Church work is not forgotten, as the following will indicate: A. Gordon Murray, formerly of Knox Church, Ingersoll, during the Rev. R. N. Grant's pastorate, has organized three Presbyterian churches in Chicago, one of which gave Rev. P. R. Ross, Mr. Grant's successor, a unanimous call to become their pastor. They are now erecting a large building on Warren ave. Mr. Murray is superintendent of Dr. Wallace's Sunday school, asst.-superintendent of the Waifs' Mission, which feeds from 500 to 1000 in the armoury every Sunday, chairman at Bethesda Mission, Little Hell of Chicago, and is now organizing a branch of the Young Men's Christian Association for coloured men. Bro. Murray has also been elected for three terms chief of the Highland Association of Illinois, the largest Scottish society in America.

THE first annual convention of the Young People's Societies of Christian Endeavour and kindred societies in the county of Renfrew was held on Thursday and Friday, 3rd and 4th inst., in the basement of the Presbyterian Church, Renfrew. The attendance of delegates was not quite as large as was anticipated, but what was lacking in numbers was made up in enthusiasm, and very interesting and enjoyable meetings were held. On Thursday evening a public meeting was held in the body of the church, the principal feature of which was addresses delivered by the Rev. J. A. R. Dickson, B.D., of Galt, and the Rev. A. H. Scott, M.A., of Perth. These addresses were of a highly interesting character, containing much valuable information in connection with Christian Endeavour work. Before the adjournment of the convention on Friday a county union was formed with a full set of officers. It is hoped that much good will result from these meetings, that new societies will be formed, that societies which have been lagging behind will have fresh life imparted to them and an impetus given to Christian work among the young people throughout the whole country.

SUNDAY week was children's day at St. Paul's Church, Peterboro', and special services appropriate for the young folks of the Sabbath school were held in the morning and afternoon. In the morning the children of the junior classes occupied the front seats in the church and listened very attentively to the discourse delivered by the pastor, Rev. E. F. Torrance. The hymns selected for the service were familiar ones and the children were thus enabled to join in the singing. The sermon, which had for its theme obedience, was couched in suitable language for the young people, and contained many lessons and much that should be remembered by the children. His text was: "And He went down with them and came to Nazareth, and was subject unto them" Luke ii. 5. In the afternoon an interesting service was held in the church. Singing, responsive reading, and an address by Rev. E. F. Torrance made up a very pleasing service in which the children entered heartily. The infant class sang a number of hymns in a very creditable manner, and each of the children in this class left a pretty little bouquet on the pulpit table before leaving.

ON a recent Sunday Rev. A. Macgillivray, on entering the fourth year of his pastorate in St. John's Church, Brockville, gave some interesting and highly encouraging facts in connection with the work of the congregation. The membership has nearly doubled, 153 having been added to the communion roll since Mr. Macgillivray was settled three years ago. The contributions to the Schemes of the Church have increased from \$100 to \$550. About \$3,500 have been paid on church debt. Woman's Missionary Society, Mission Band and Sunday school are flourishing, and a Young People's Association with a membership of 130 has contributed not a little to the general prosperity. Within the past year two or three events in the congregation's history are of more than local interest. One Sabbath a collection of \$1,180 was given, being the amount needed to meet a payment and interest of the church debt. The same method will be adopted to meet the next payment. At the last annual meeting it was unanimously agreed to make all the seats free. The salary for six months of a missionary student to the North-West is guaranteed by the congregation. And three months ago the pastor's salary was increased by \$200, the increase to take effect from the first of June.

LAST Sabbath evening Principal King, of Manitoba College, occupied the pulpit of St. James' Square Church, Toronto. He preached an able, impressive and practical sermon from John xvii. 3. At the close he embraced the opportunity of saying a few words expressive of the deep interest he felt in the prosperity of the congregation to which he had so long faithfully ministered. He stated that the progress of Manitoba College had far exceeded the most sanguine expectations. It was now in a most satisfactory condition financially. The appeals on its behalf had met with a generous response. The debt that for a lengthened period had been so burdensome was now almost extinguished. Dr. King since the meeting of the General Assembly has visited Quebec, Montreal, Perth, Smith's Falls, Carleton Place, Kingston, Belleville, Peterborough, Port Hope, Bowmanville, Whitby and other places, preaching and addressing weekly meetings, making collections with a view of covering the last installment of the debt still resting on Manitoba College. In most instances there was gratifying evidence of the kindly interest in the progress of this institution. At the close of the service Dr. King was warmly greeted by many of the members of his former congregation.

THE Rev. F. C. Simpson, the pastor of the Presbyterian Church at Melbourne, returned recently from a visit to his former home in Newfoundland. In connection with this trip the following pleasing announcement is from the *Presbyterian Witness*, published at Halifax, N.S.: The Newfoundland correspondent of the *Presbyterian Witness* writes as follows: Rev. F. C. Simpson, now minister of Melbourne, Ont., occupied St. Andrew's Church last Sabbath with great acceptance, Rev. W. Graham occupying the pulpit in Harbour Grace. The immediate occasion of Mr. Simpson's visit was a pleasant one, namely, his marriage to Miss Duff, daughter of Mr. Wil-

liam Duff, merchant of Carbonear, and member of the House of Assembly for that district. The ceremony was performed by Rev. W. Graham on the 3rd inst. The "happy pair" took passage in the steamship *Caspian* for Halifax, en route for Melbourne. Mr. Simpson is well known for some years in St. John's, where he has hosts of friends, whose good wishes will follow him and his amiable wife to the distant scene of his pastoral labours. The congregation of the Melbourne Presbyterian Church accorded their pastor and his bride a reception the other evening at the residence of Mr. McRae.

ON Friday week a floral concert was given in the Presbyterian Church, Regina, by the members of the Sunday school. The programme consisted of songs, duets, recitations, etc., some accompanied by appropriate motions and all given to the delight of a large audience. An address was given by the Rev. Alexander Urquhart, the former pastor of Knox Church. The decorations of flowers were most pleasing and added much to the pleasure of the occasion. There was no admission fee, but a collection was taken in aid of the school building fund. The whole concert was most successful and the programme was greatly enjoyed. On Sunday afternoon another event of great interest took place. It was the roll call. The service was commenced by the singing of a hymn, followed by a responsive reading and prayer by the pastor. During the roll call the following programme was given: Solo by Geneva Fair, "Blooming for Jesus;" Chorus by the school, "A Time of Joy;" Duet by Maud Rogers and Fanny Laidlaw, "Flowers for the Altar;" brief addresses by Rev. A. Urquhart, of Brandon, ex-pastor and Bible class teacher; Mr. John MacCaul, ex-superintendent; Mr. I. J. Campbell, ex-superintendent. Letters read from Rev. James Millar, Rev. N. H. Russell, and several former officers, teachers and scholars of the school. The exercises, which passed off very successfully, were closed with the benediction.

THE *London Free Press* says: There was a crowded congregation in the First Presbyterian Church last Sabbath night to hear the eloquent young minister who has been ordained and inducted there. Mr. Clarke chose for his text 2 Chronicles xviii. 13, "And Micaiah said, as the Lord liveth, even what my God saith, that will I speak." After a brief description of the circumstances under which the prophet uttered these words, and the immense majority and influence that he withstood as he spoke them, the preacher said in his first sermon to the congregation he desired to say a few words relative to his future course. He intended by God's help to emulate Micaiah. There were sins and sinners of old against whom it was very easy to preach, but the pride, the greed, the uncleanness, the falsehood, the dishonesty of the present day were just as hateful in God's sight, and had just as strong a hold on men's hearts. He warned his hearers against easing their conscience by the thought that their pet sins were little ones because they had the same root as the deadly transgressions of lust, adultery, murder and all the crimes of history. The Bible was full of the love of God to His people, and His faithful ministers must preach that love and forgiveness of sin which was the moral force of the Gospel of Christ, but it was of no avail to hold up the forgiveness of God to an impenitent heart, and the curse of sin must be felt before the blessing of forgiveness could be experienced. The striving of the spirit of God with human hearts and the beauties of a holy life were dwelt on by the speaker in very eloquent and affecting terms. In the forenoon the Rev. Dr. Moment, of Brooklyn, N.Y., preached a powerful sermon from Exodus viii. 27. The leading idea was that of the entire consecration to God of everything. Rev. Dr. Moment addressed the Sabbath school in the afternoon.

THE *Hamilton Times* says: At Carluke, Ancaster, on the 3rd inst., an immense congregation met in St. Paul's Presbyterian Church to see Rev. Walter Muir, late of Knox College, ordained to the ministry and inducted into the pastoral charge of that congregation. The Rev. J. G. Shearer, B.A., of Caledonia, presided; Rev. J. L. Turnbull, of Port Colborne, preached; Rev. Mr. Fisher, of Flamboro', addressed the minister, and Rev. Dr. Laidlaw the people. The whole service was very impressive. Mr. Fisher's ordination charge was replete with brotherly advice to Mr. Muir, holding up Christ as the model preacher in character and methods. Dr. Laidlaw's touching reference to the ordination only two years ago of Mr. Muir's predecessor, Rev. A. E. Doherty, B.A., whose sad death occurred on April 13 last at Clifton Springs, N. Y., brought tears to every eye. The ordination ceremony—in which Mr. Shearer, as Moderator *pro tem.*, led—by the laying on of the hands of the Presbytery and prayer, was such that none who witnessed it will soon forget it. An abundant supper was provided by the good ladies of Carluke, and right royally honoured by the large gathering; after which, at half-past seven p.m., a programme of addresses and music, lasting until ten o'clock, closed the proceedings of the day. The following ministers spoke: Rev. Mr. Shearer, as chairman, and Rev. Messrs. Crawford, of Niagara Falls; Cook, of Thorold; Wilson, of Toronto; Turnbull, of Port Colborne; Emerson, of Onondaga; Dr. Laidlaw, of Hamilton; and W. Muir, the recently-ordained pastor of St. Paul's, Carluke. The settlement seems a singularly happy one, and promises to be one fruitful of much contentment and blessing. It is everybody's hope that Mr. Muir may be long spared to break the bread of life to this happy and deserving people. Mr. Muir is a very promising young minister. He has already refused four calls to other congregations.

ON the morning of Sabbath week in St. Andrew's Church, Ottawa, the Rev. Dr. Smith, of Kingston, preached the annual sermon to the Sunday school children of that congregation. He spoke from the text, "Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth" Jeremiah iii. 4. Addressing the children directly, he asked if there were not two principal things which all children liked, first, to be called by their Christian names, and second, to be obeyed and have their wants satisfied! In the early Church, Christ Himself, speaking to the disciples, taught them to call the God of Heaven by the affectionate name "Our Father." If children cannot call Him their Father, then there is something wrong. In their own homes, the words father, mother, sister, brother, are the most pleasing of words in common use. When a child finds it hard to use the name father, that is a sign that some sin has been committed; but good children love that happy word. So they should love to call their God our Father. They all remember the story of Joseph, his cruel treatment by his bad brothers and his father's great grief. The brothers were always in fear lest Joseph should come back again to them, and when they did meet him they could not use the word brother to him. They expected he would make slaves of them for the wrong they had done. But Joseph was kind, loved his father and forgave his wicked brothers. Just so the Father in heaven forgives those who sin against Him. He shall say to those who come in sorrow to Him, "I will forgive ye all," and then He will, as Joseph did, provide beautiful homes for them. God sees all the world, and all things in the world are connected. Most children have been in a factory, and there they must have seen the wonderful power of steam. But the steam would be useless and dangerous unless connected with the machinery. Just so the world and all the forces in it would be, unless connected with God. Jesus Christ is the connecting link between God and the people of the world. He came to earth and showed the mercy and the power of the Father in heaven. He cured the sick and raised the dead, and forced people to believe in Him, and thus God is connected with His children. They had this question to answer, "Wilt thou not from this time cry unto me, my Father, Thou art the guide of my youth?" How should they answer that question. He would tell them. They should say, "Yes" immediately to it. For we all need a guide, a quick and active guide. There is so much of evil in the world. The good and evil grow together. The weeds grow with the wheat. Thoughts of evil enter the souls of children through the senses with which the body is endowed. Through the eyes and ears evil sights and sounds

must come, and parents and Sunday school teachers could not guard these doves of thought against the influences of evil without the assistance of God. God is the giant Guide. They ought to say "yes" to God because He is a safe guide. Look how He led Israel out of Egypt. See how He led the wise men from the East by the star of Bethlehem. Was He not then a safe guide? Children could be shown how God is guiding them now. A miller is known by the flour on his coat, so the children who are guided by God should be known by their action, by how they behave in church, in the Sunday school and in their homes. So they should seek to follow Jesus Christ, the guide of their youth, and they should cry out to God asking Him to guide them forever through the long, long journey to the grave and far beyond it.

PRESBYTERY OF HERON.—This Presbytery held a regular meeting in Goderich on July 8. Rev. Colin Fletcher was appointed Moderator for the ensuing six months. Commissioners to the Assembly reported in due order. The treasurer's book was audited and found carefully kept. The standing orders as amended were ordered to be printed for the use of members. Rev. Mr. Fear, of the Methodist Church, being present, was invited to sit as a corresponding member. The standing committees for the year were appointed of which the following are the Conveners: Home Missions, Mr. Fletcher; State of Religion, Mr. Anderson; Finance, Mr. Martin; Sabbath Schools, Mr. J. Scott, Clinton; Temperance, Mr. McMillan; Sabbath Observance, Mr. McDonald; Superintendence of Students, Mr. Ramsay. The next regular meeting was appointed to be held in Carmel Church, Hensall, on the second Tuesday of September at half past ten a.m.—A McLEAN, Pres. Clerk.

PRESBYTERY OF MALLAND.—This Presbytery met at Wingham July 5, Rev. G. B. Howie, Moderator. Standing committees for the year were appointed. State of Religion—Messrs. Sutherland, McQueen, McFarlane and their Presbytery elders. Sabbath schools—Messrs. Geddes, A. McKay, McDonald, Anderson and their Presbytery elders. Temperance—Messrs. Hartley, Law, I. Davidson, Stevenson and their Presbytery elders and Mr. Brown. Home Mission—Messrs. Ross, Forrest, McKae, Howie, McQuarrie and their Presbytery elders and Mr. Jones. Finance—Messrs. McLennan, D. Davidson and their Presbytery elders and Mr. McNabb. Sabbath Observance—Messrs. Murray, Fairbairn, G. McKay, McLennan and their Presbytery elders. Commissioners to the General Assembly reported their diligence. The Session records of Knox Church, Brussels, Cranbrook, Melville Church, Brussels; Dunganon and East Ashfield were examined and attested. Mr. Howie tendered his resignation of the pastoral charge of Knox Church, Brussels. Mr. Forrest was appointed to cite the congregation to appear for their interests at the next meeting of Presbytery. A petition from the congregation of Lucknow, praying for leave to sell the Knox Church property, Lucknow, transmitted through the Session with the recommendation that its prayer be granted, was presented by Mr. A. McKay. The prayer of said petition was on motion granted. The question of Presbyterial visitation laid on the table at last meeting was considered. It was moved by Mr. Sutherland, seconded by Mr. A. McKay, that the Presbytery resolve upon a regular course of yearly visitation of each congregation within the bounds between the middle of November in each year and the meeting of Presbytery in May following; that the object of such visitation shall be in a Scriptural way to promote the harmony, activity and prosperity of the congregation and every family and individual thereof; that the method of conducting such visitation shall be as follows: A brother previously appointed shall preach a short sermon suitable to the occasion, after which the brother presiding shall enquire into the diligence, fidelity and success of office-bearers and members in their respective duties, guided in such enquiry by the questions under the heading, "State of Religion," "Sabbath Observance," "Temperance," and "Sabbath Schools," in the Assembly's report. The questions and answers to be noted and summarized in a report to the May meeting of Presbytery and concluded by such suggestions, encouragements and commendations as each case warrants, and evening evangelistic meetings held when and wherever practicable. The motion was carried by a small majority. On motion it was agreed that Messrs. Sutherland, McDonald and Fisher be appointed to prepare a series of questions and other details relative to the Presbyterial visitation scheme to be submitted to next meeting of Presbytery. In accordance with notice of motion previously given it was moved by Mr. McLennan, seconded by Mr. Sutherland, that the system hitherto practised by the Presbytery of appointing commissioners to the General Assembly by rotation be discontinued and that instead the Presbytery appoint three ministerial commissioners in rotation and the others by open vote and all the elders by open vote. After some discussion it was agreed that this motion lie on the table till next meeting of Presbytery. The Presbytery adjourned to meet again in the same place on Tuesday, September 9, at 11.15 a.m.—JOHN MCNAUL, Pres. Clerk.

PRESBYTERY OF KINGSTON.—This Presbytery met on the 1st inst. The Rev. J. H. George, Ph.D., was appointed Moderator for the next six months. Before proceeding to business the Presbytery agreed to record its profound sympathy with the Rev. Mr. Houston, on the loss by drowning of his eldest son, a young man of fine Christian character and great promise, and instruct the Clerk to convey to their brother this expression of their sympathy, and their prayer that he and his wife and family may be abundantly sustained in their affliction by the God of all grace. The call from the congregation at Newcastle to the Rev. William F. Allan, Camden and Newburgh, was then taken up for consideration. Mr. Lockhart, M.P., appeared for the congregation of Newcastle, Mr. T. A. Dunwoody and Rev. A. Young appeared for the congregations of Camden and Newburgh. Parties having been heard, Mr. Allan intimated his acceptance of the call. Mr. Young was appointed *interim* Moderator of Session of Camden and Newburgh, and to declare the charge vacant. The Clerk was instructed to notify congregations in arrears to the Presbytery Fund that payment should be made before next meeting of Presbytery. The Rev. Dr. Williamson gave notice of the following motion for next regular meeting of Presbytery: That all members of the Presbytery of Kingston be hereafter instructed to pay into the treasurer a minimum rate of \$ each, and that the amount thus raised be used by the treasurer in paying the travelling expenses incurred by members in attending meetings of Presbytery, and that the ministers and representative elders of Kingston and Belleville be requested to take such steps as they may deem best for providing for the accommodation of their brethren in the ministry and eldership on these occasions. The following were then appointed as the standing committees for the year, namely: Home Mission and Augmentation—Mr. M. W. McLean, Convener; Messrs. Gray, Houston and Rattray, ministers; and Messrs. Walker, Northrup, Fraser and Ostrom, elders. Examination of Students—Mr. James Cumberland, Convener; Messrs. Craig and George, ministers; and Messrs. Gillies, Fowler and Russell, elders. Sabbath Schools—Mr. H. Gracey, Convener; Messrs. Steele and McKinnon, ministers; and Messrs. McArthur, Dunwoody and Craig, elders. Temperance—Mr. K. J. Craig, Convener; Messrs. Mackie and Gallaher, ministers; and Messrs. D. Nichol, Dr. Boultier and R. Templeton, elders. State of Religion—Mr. John Mackie, Convener; Messrs. Laird, Dr. George and Dr. Williamson, ministers; and Messrs. Duff, Wood and Laidlaw, elders. Statistics and Finance—Mr. A. Young, Convener; Messrs. Houston and McGillivray, ministers; and Messrs. Dick and Fraser, elders. A memorial from a committee of Queen's College Missionary Association, relating to a new mission station in the neighbourhood of Pine and Division streets, Kingston, was presented and considered. It appears that a most promising mission had been in operation since April last; sanction was now sought for the erection of suitable premises in the locality. It was agreed that the sessions

of the three congregations be notified and that a special meeting of Presbytery be held on the 15th of July to hear parties and take the necessary steps for granting the prayer of the memorial. Rev. J. Steele reported that he had moderated in a call from the congregation of St. Columba and St. Paul in favour of Rev. S. Childerose, B.A. The call was sustained. In the unavoidable absence of Rev. M. W. McLean, Convener of the Presbytery's Home Mission Committee, the Clerk, on his behalf, submitted and read the following items of Home Mission work within the bounds, which were received and agreed to, namely: That all the mission fields within the bounds of the Presbytery are supplied at present. There are fifteen students and three ordained missionaries employed. Recommend that delegates be appointed to dispense ordinances in the mission field. Mr. McLean, Convener, to make arrangements for the western section of the Presbytery, and Mr. Gracey to arrange for the eastern section. The Home Mission Committee is hereby instructed to make enquiry respecting the village of Tweed, to ascertain as far as practicable the probability of commencing a mission station there, and report to the Presbytery at its next regular meeting. Rev. H. Gracey gave notice of the following motion regarding the appointment of Moderator of Presbytery. That hereafter, instead of passing over names of absent members, the next on the roll be appointed Moderator, unless there is good reason for believing that the person whose name comes next in order cannot act during the term, and that the term be for one year. The next regular meeting was appointed to be held in the lecture-room of St. Andrew's Church, Kingston, on the third Tuesday of September at three o'clock p.m.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Meaford on June 24, and was constituted by the Rev. I. McInnis, Moderator *pro tempore*. It was decided not to appoint a Moderator till next meeting. The following Standing Committees were appointed. Finance—Messrs. McLaren, McInnis and Patterson; Home Mission—Messrs. Somerville, McAlpine and Fraser; Augmentation—Messrs. Waites, Ross and I. Sword; Sabbath Schools—Messrs. Yeomans, McAlpine, Clark and R. Crichton; Temperance—Messrs. McLaren, McInnis, McDiarmid and McArthur; State of Religion—Messrs. Fraser, McLean, Mullan and R. Malcolm; Systematic Benevolence—Messrs. McAlpine, McLennan, Rodgers and Dalgarno; Sabbath Observance—Messrs. Ross, Fleming, Morrison, Armstrong and Boyd. The first named on each committee is Convener. The Committee on Systematic Benevolence were instructed to bring the subject before the notice of all the congregations and mission stations in the way they may deem most expedient, and to see to it that collections are made and forwarded for all the Schemes of the Church. It was also ordered that Standing Committees report at each regular meeting of Presbytery, and that the Committee on Temperance print the questions for the congregations. The following committees were appointed to visit the various mission fields, dispense ordinances, attend to finances, and report at the September meeting of the Presbytery: Lion's Head—Messrs. McLean and Ross, expenses to be met by Presbytery; Indian Peninsula—Mr. Yeomans; Johnston and Woodford—Mr. McInnis, Caven; Mr. Ross, Berkeley and Williamsford; Messrs. McAlpine and Mullan. It was agreed to request Mr. McLean to give supply in Big Bay till the September meeting of Presbytery and the following committee, *viz.* Messrs. McAlpine, McLean and Yeomans were appointed to visit Big Bay and Lake Charles with the view of making permanent arrangement for the supply, and the committee was recommended to hold a joint meeting of the congregation at some convenient place, and authorized to promise aid to the extent of \$200 in the event of a union being formed, and a church erected for the united congregation, and the committee was granted power to negotiate a basis of union and to report at the September meeting. The Clerk was instructed to prescribe subjects of discourses for students. Mr. Forest reported regarding his work in Keady and more especially regarding the special meetings which are being held. Mr. Dalgarno also reported on the work which had been done. It was agreed that having heard the interesting report of the work in Keady and the desire of many of the people in favour of a speedy settlement, a committee, consisting of Messrs. Somerville, Fraser, Ross, Crichton and Telford be given Presbyterial powers to select an ordained missionary for Keady, Desboro' and Peabody for a period of two years, and that during this period the ordained missionary thus selected may be called and settled permanently. Messrs. Rodgers and Forest were appointed to lay this resolution before the congregations concerned. Mr. Somerville was appointed Moderator of Keady, etc. Mr. Yeomans and Session appointed as a Session for Indian Peninsula. Mr. McLean was appointed Moderator of Lion's Head and Lindsay. Leave was granted to the congregation of St. Paul's, Sydenham, to mortgage their church property to the extent of \$2,000, if necessary, for the erection of a new church, and Presbytery expressed its gratification at the evident prosperity of the congregation. A question arose as to the legitimacy of the *pro re nata* meeting held on the 9th of June, and it was agreed to hold it over till next regular meeting, and that the recommendation then made be considered, and that Mr. McNaughton be notified to be present. Mr. Somerville reported that Mr. McAlpine and he had visited Crawford, Rocky Saugeen and Latona, as instructed by Presbytery, but they had not been able to form a union of the three congregations, inasmuch as Rocky Saugeen had asked a Presbyterial visitation to enquire into their whole position. The report was received and Messrs. McLaren, McAlpine and McLellan were appointed to conduct a Presbyterial visitation of Latona, Rocky Saugeen and Crawford, with a view to union. Said visitation to be held in Latona at eleven a.m.; Rocky Saugeen at half-past two p.m., and Crawford at half-past seven p.m., July 7. It was agreed that Presbytery make an effort to meet the deficiency in the Augmentation grants made to this Presbytery, and the Clerk was instructed to notify all ministers and congregations of the amount required. The commissioners to the Assembly present reported their diligence, and it was agreed that the sum of \$16 for travelling expenses be raised for each of the commissioners by the treasurer of Presbytery. In the event of no union being formed in Latona, Rocky Saugeen and Crawford, Mr. Rodgers was asked to continue the supply of Crawford till next meeting of Presbytery. The Presbytery then adjourned to meet on September 16, at nine a.m., in Division Street Hall, and was closed with the benediction. J. SOMERVILLE, Pres. Clerk.

HOME MISSIONS AND AUGMENTATION.

The following circular has been sent to Presbytery Clerks, and members of the Home Mission Committee, with the amounts filled in for each Presbytery. It is hoped that Presbyteries will take action at their next meetings:—
MY DEAR SIR, The amount required for Home Missions in the Western Section of the Church for 1890-91 is \$55,000. Of this amount, \$50,000 has been allocated to the different Presbyteries, in the hope that \$5,000 may be received from other sources. As, however, we may not receive such a large amount from the British Churches and requests, Presbyteries should endeavour not only to come up to the appointment, but, if possible, to exceed it.
The amount required from the Presbytery of
..... for 1890-91 is \$..... Last year the sum contributed was \$.....
The amount required for Augmentation is \$30,000. The Committee trust that the liberality of the Church will make it unnecessary to reduce grants, as was done last April.
The amount required from the Presbytery of
..... is \$..... Last year the sum contributed was \$.....
In name of the Home Mission Committee,
WM. COCHRAN, Convener.

British and Foreign.

THE Rev. Thomas Myles has resigned Aberlemno parish church. PROFESSOR LAIDLAW preached at the opening of the new Free Church at Torry.

THE Rev. David Eaglesham, M.A., has been elected to Hall Morton Free Church. THE Rev. James Stark, Aberdeen, has been appointed Secretary of the Scottish Congregational Union.

THE Rev. Robert Wallace, Ballygoney, has accepted a call to the important charge of Second Omagh. A MARBLE medallion of the late Dr. Horatius Bonar is to be placed in Grange Church, Edinburgh.

THE Rev. Dr. Smyth and Rev. Dr. Whigham, who have been so seriously ill, are both progressing favourably.

THE Presbytery of Ayr has ordained the Rev. Mr. Muir, Largo, minister of the church and parish of Kirkoswald. At the request of his people, Rev. James Cargin, of First Derry, has published in book form his lectures on "Ritualism."

A BRAZENESS' Institution and Training Home in connection with the Church of Scotland has been opened in Glasgow. At a meeting of Mairavon Free Church congregation the Rev. A. Fleming Kerr was unanimously elected to be its first minister.

THERE are still surviving twenty-two pre-unionist ministers of the old General Synod of Ulster, and eight of the Secession Synod. THE Rev. James Brown Scott, B.D., has been elected colleague to the Rev. Mr. Nelson, of Pitcairn United Presbyterian Church, near Perth.

THE Rev. John K. McNab, assistant in St. Paul's, Perth, has been elected to Strathkinnoss parish church in succession to the late Rev. A. D. Tait.

AN old law has been raked up in Denmark, and two Salvation officers are in prison thereby for selling *War Cry* in the street, and for allowing music in the barracks without the consent of the Burgo-master.

THE Rev. J. Forrest, late of the Isle of Man, has accepted the call to Fraserburgh. The dissentients have formed themselves into a mission station, which has been sanctioned by the Free Presbytery of Deer.

MRS. HIGGINBOTHAM, of Glasgow, has left her fortune of \$150,000, after being life-rented by her mother, to be divided among the nursing association she founded and the Royal and Western Infirmary.

A CONFERENCE, at which Principal Rainy and the Rev. Dr. Whyte, of Edinburgh, were present, was held at Huntly Free Church in connection with the celebration of the jubilee of the church.

IRVING MEMORIAL CHURCH, Camelon, Falkirk, was received by the last General Assembly as a fully sanctioned charge, and Rev. R. E. Jaffrey has been unanimously chosen as first minister of the congregation.

THE English Presbyterian Northwestern District Home Mission Board met recently in Liverpool, when arrangements were made for holding special evangelistic services during the coming autumn and winter in Liverpool, Manchester and Birmingham.

ONLY nine members of Edinburgh Free Church Presbytery put in an appearance on the occasion of hearing the trial discourses of thirteen students. These had to divide themselves into small committees for the purpose of hearing the sermons.

THE Rev. Alexander Lee, M.A., of Nairn, preached at the opening of the new church which has been erected at Carinish, North Uist. This is the third church built in the Outer Hebrides within the last four years, chiefly owing to the exertions of Mr. Lee.

THE grandmother of the "Queen" of St. Kilda died lately during the absence of all the men of the island, and so it fell to the lot of Rev. A. Fildes to make her coffin. This he did in such a workmanlike manner as to win the admiration of his fastidious people.

SIR ARTHUR GORDON, uncle of the present Earl of Aberdeen, on his impending retirement from the governorship of Ceylon will address himself to the task of preparing a memoir, with the correspondence of his father, who was prime minister at the time of the Crimean war.

At Forfar the sheriff has refused to grant the interdict craved by Mr. Dalgetty, a draper, to exclude Mr. Booth, a tailor, from a pew in the parish church. No court in the land, said the sheriff, would interdict a parishioner from entering an unoccupied pew after the bells had ceased to ring.

THE funeral of Miss McEw at Manchester evoked extraordinary manifestations of sympathy. The service was held in Sale Church, where her father was formerly minister, the edifice being crowded. Wreaths were sent from the churches at Swinton, Sheffield, Rochdale and other places.

MISS EFFIE COPLAND, the only surviving daughter of the pastor of Calicut Street U. P. Church, Ayr, who was married in her father's church, lately, to Rev. Arthur Simmons, of Kettle, a native of Daley, received one hundred and fifty presents from friends in and outside the congregation.

THE Rev. Ephraim Smith, of Newton-Stewart, who was seized with an apoplectic fit while officiating for a Free Church neighbour, died four days later. A native of Glasgow, he was ordained to the pastorate at Newton-Stewart nearly twenty-six years ago, his semi-jubilee having been celebrated last autumn.

THE Rev. William Wilson, of Brechin, has been ordained to the parish of Airlie in succession to the late Rev. Thomas Reid. The sermon was preached by Rev. Neil McBride, Moderator of Meigle Presbytery. Sir Thomas Munro, of Lindertis, presided at the induction dinner, and gave Mr. Wilson a cordial welcome to the parish.

STIRLING Presbytery have placed on record their sense of the loss they have sustained by the death of Rev. I. Cowie, who was minister at Denny for many years. Rev. F. McPherson, of Larbert, said that as a pastor Mr. Cowie was most earnest and anxious, and that he believed he hurt himself by visiting and making long journeys in all kinds of weather.

ENQUIRIES are in progress with a view to the foundation of a memorial to General Gordon at Woolwich. It has been suggested that the house in which the hero was born, No. 1, Kemut-Terrace, Woolwich Common, should, if possible, be acquired, and devoted to some purpose of a character consistent with Gordon's life and ideals. The house is well adapted for a boys' home.

GLASGOW Free Church Presbytery met in Kenfield Church on Monday evening and moderated in a call to Rev. W. M. Macgregor, of Troon, as successor to Professor Marcus Dodds. The call, which has been signed by 319 members and ninety-five adherents, was unanimously sustained. Rev. George Keith, M.A., interim Moderator, preached and presided.

HOUSEHOLD HINTS.

SAUCE.—Half a cup of milk, stir in two tablespoonfuls of sugar, beat the whites of two eggs to a slight froth, and stir in; flavour with vanilla before serving.

SPICED CURRANTS.—Five pounds of currants, four of sugar, two tablespoonfuls each of cinnamon and cloves tied in a bit of muslin, one pint of good cider vinegar. Boil until of the consistency of thick cream.

SPICED CHERRIES.—Seven pounds of sour cherries stoned, three pounds of sugar, one pint of vinegar, two tablespoonfuls each of cinnamon and cloves. Put the spices in a little muslin bag and drop it into the vinegar. Add the sugar and boil thoroughly. Skim and add the cherries. Boil until quite thick, stirring often to prevent burning.

COTTAGE PUDDING.—One cup milk, one teaspoonful (large) butter, one teaspoonful sugar, three-fourths pound flour, one teaspoonful soda, one teaspoonful cream of tartar, yolks of two eggs. Mix sugar, yolks of eggs and butter to a cream, then add the milk and flour by degrees; beat very light, then add the soda and cream of tartar, and bake for one hour.

CHERRY JAM.—Weigh the fruit before stoning and to every pound allow half a pound of sugar. Stone the fruit and boil in a preserving kettle till the juice is nearly all gone; then add the sugar and currant juice in the proportion of one pint to every six pounds of cherries. Boil about half an hour, or until it begins to jelly, being careful that it does not burn. Pour into jars, but do not seal until the next day.

INDIAN PUDDING.—One quart of milk, one-half pound Indian meal, one small cup treacle, one tablespoonful dripping, one teaspoonful ginger, one egg, one teaspoonful baking powder, a pinch of salt. When the milk is nearly boiling, wet the meal with some of the cold milk and then let it boil; then add the treacle, dripping, ginger, pinch of salt and egg well beaten; lastly, the baking powder. Turn it into a pie-dish and bake for two hours.

CLAMS A LA CREME.—Drain and chop one quart clams, melt two tablespoonfuls butter, add two tablespoonfuls flour, pour on clam liquor, add one saltspoonful salt, one saltspoonful pepper, add the clams; cook three minutes, then add one cup cream. Serve with toast. First cut off the long necks, if there are any, and chop the clams. Put the clam liquor on and let it come to a boil and then the scum rises and can be removed. If the cream is boiled with the clams it is inclined to curdle. This is a very nice dish.

A NUTRITIOUS DISH.—Take one-quarter of a pound of macaroni; do not wash it, as it removes the starch; put it into boiling water, add one tablespoon of salt; keep boiling rapidly until done. When soft take it off the fire and pour cold water through it; put it into a buttered dish, cut into pieces about six inches long, then pour a sauce over it, which is made as follows: One cup and a half of boiling milk, one tablespoon of butter, a heaping tablespoon of flour, one-half teaspoon of salt and a saltspoon of pepper, stir the butter and flour together until they bubble; stir in the salt and pepper, then add the milk gradually, after which pour over the macaroni. Take one-half cup of grated cheese, sprinkle over the top; over the cheese sprinkle one cup of cracker crumbs, into the cracker crumbs put a saltspoon of pepper. Bake until the crumbs are brown in a quick oven.

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and says that it is time there was a good Baking Powder, and that his Imperial Cream Tartar Baking Powder is far superior to all others.

PROBABLY no modern medicine has obtained wider notoriety, within a given time, than the really wonderful SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL. To sufferers from lung troubles we say: take no other. As all druggists sell it, it is easily obtained.

WHEN you get a "prize" or "gift" with your baking powder you do not get it for nothing.

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KINSMEN · DIE
ONE'S · SELF · DIES · TOO
BUT · THE · FAME · NEVER
DIES · OF · HIM · WHO · HAS
WON · A · GOOD · NAME"

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It came into existence twenty-three years ago in response to a great cry for help from mothers in European cities, whose children were dying from Cholera Infantum. From that time on NESTLÉ'S FOOD has been regarded as the safest diet and best preventive of Cholera Infantum and other Summer Complaints.

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YE DAINTYE LADYES PLEASE TAKE NOTICE

HARRIET HUBBARD AYER'S

RECAMIER TOILET PREPARATIONS

THESE PREPARATIONS ARE FAMOUS

AS THE ONES

1/2 Endorsed and Used

BY THE

MOST BEAUTIFUL WOMEN OF EVERY COUNTRY.

VOLUNTARY TESTIMONIALS

From Mesdames

ADELINA PATTI NICOLINI,
BERNHARDT,
LANGTRY,
POTTER,
MODJESKA,
CLARA LOUISA KELLOGG,

And Thousands of others.

What the Recamier Preparations are, and Why they are to be Used

RECAMIER CREAM which is the first of these world-famous preparations, is made from the recipe used by Julie Recamier. It is not a cosmetic, but an emollient to be applied at night just before retiring, and to be removed in the morning by bathing freely. It will remove tan and sunburn, pimples, red spots or blotches, and make your face and hands as smooth, as white and as soft as an infant's. Price \$1.50.

RECAMIER BALM is a beautifier, pure and simple. It is not a whitewash, and unlike most liquids, Recamier Balm is exceedingly beneficial, and is absolutely imperceptible except in the delicate freshness and youthfulness which it imparts to the skin. Price, \$1.50.

RECAMIER LOTION will remove freckles and moth patches, is soothing and efficacious for any irritation of the cuticle, and is the most delightful of washes for removing the dust from the face after travelling, and is also invaluable to gentlemen to be used after shaving. Price, \$1.50.

RECAMIER POWDER is in three shades—white, flesh and cream. It is the finest powder ever manufactured, and is delightful in the nursery, for gentlemen after shaving, and for the toilet generally. Large boxes, \$1.00; small boxes, 50c.

RECAMIER SOAP is a perfectly pure article, guaranteed free from animal fat. This soap contains many of the healing ingredients used in compounding Recamier Cream and Lotion. Scented, 50c.; unscented, 25c.

Read the following quotation from a certificate signed by three of the most eminent chemists in America:

"The constituents of the Recamier Cream are well-known remedial agents, and their properties are fully described and authorized in the American and French pharmacopoeias. They are combined in a way which, while novel, is chemically correct, the resulting preparation being perfectly safe and beneficial for the uses specified. In the proper sense of the word, Recamier Cream is not a cosmetic, but a remedial agent for the skin."

HENRY A. MOTT, Ph.D., LL.D.
Member of the London, Paris, Berlin and American Chemical Societies.

THOMAS B. STILLMAN, M.Sc., Ph.D.
Professor of Chemistry of the Stevens Institute of Technology.

PETER T. AUSTEN, Ph.D., F.C.S.
Professor of General and Applied Chemistry, Rutgers College, and New Jersey State Scientific School.

If your druggist does not keep the Recamier Preparations, refuse substitutes. Let him order for you, or order yourself from either of the Canadian offices of the Recamier Manufacturing Company, 374 and 376 St. Paul Street, Montreal, and 50 Wellington Street East, Toronto.

For sale in Canada at our regular New York prices: Recamier Cream, \$1.50; Recamier Balm, \$1.50; Recamier Moth and Freckle Lotion, \$1.50; Recamier Soap, scented, 50c.; unscented, 25c.; Recamier Powder, large boxes, \$1.00; small boxes, 50c.

HEALTH HINTS.

THE TREATMENT OF SLEEPLESSNESS.—A sufferer from this uncomfortable symptom has found the following to be an effectual remedy in his own case. After taking a deep inspiration, he holds his breath till discomfort is felt, then repeats the process a second and a third time. As a rule, this is enough to produce sleep. A slight degree of asphyxia is thus relied on as a soporific agent, but the theoretical correctness of this method is somewhat open to question. Certainly there is proof that the daily expenditure of oxygen is most active during the waking period, and that nightly sleep appears to coincide with a period of deficient tissue oxygenation. It is at least as probable, however, that other influences are associated with the production and timely recurrence of sleep besides that just referred to. This plan, moreover, however effectual and beneficial in the case of its author, is not without its disadvantages. The tendency of deficient oxygenation is to increase blood-pressure and to slow the heart's action. With a normal organ, as an occasional occurrence, this might not be of much consequence. If, however, the impeded heart should also be enfeebled by disease, the experiment might be repeated once too often.—*Lancet*.

USE OF LINIMENTS.—Some little skill and practice is required before a nurse can make effective use of liniments which are intended to be applied of friction. Much the most effective means of using them is by the uncovered hand. A little of the liniment is poured into the palm of the hand very slightly hollowed, and, being conveyed to the part to which it is to be applied, is rubbed into the skin by gentle but firm and uniform friction. This friction may either be in a circular direction or upwards and downwards, according to the part where the application is made; in some cases only friction in one direction is permissible, and then the hand must be lifted from the skin to return to the starting point. If there is any special direction in which the liniment should be rubbed in, a careful doctor will always remember to indicate to the nurse his wishes. The amount of liniment to be rubbed in, and the length of time which is to be devoted to the rubbing, must vary so much with individual cases that no general rule can be given. As it is usually a pleasant and soothing process to the patient, he is not likely to complain of some time being occupied by it; but unless a nurse is much accustomed to it, she will find the fatigue considerable after some minutes.

THE BATH.—Nothing in human affairs has a reputation so fixed that it may not be called in question by some one in a moment of originality. This has happened repeatedly in the case of the daily bath. Some critics, for example, suggest that the bather, in consequence of his very cleanliness, lives too fast, is functionally too active, and that delayed and more gradual excretion would better accord with health. Others appear to think that by daily ablution the skin loses a part, or all, of the protection against weather, derived from its own effete products. Yet the bath not only continues to hold its own, but its popularity increases year by year. As regards amenity, both personal and relative, to one's neighbours, there can be no doubt that this is usually much assisted by a habit of regular bathing. Other advantages are not lacking. Among these are when cold water is used, the invigorating exercise of the nervous and circulating systems, the resistance to weather changes, and the tonicity of skin engendered by immersion. Further, it is undeniable that the non-removal of effete matters from the body imposes a most unwholesome check upon waste excretion in deeper tissues. It is said that some savage races maintain a robust life in spite of personal uncleanness; but these tribes, it must be remembered, are exceptionally favoured in regard to fresh air and exercise. It is probable, also, that even they do not thrive as they should, and would under purer conditions. For civilized men of sedentary habits, the advantage of possessing a clean and freely active skin is a virtual necessity of healthy existence.—*Lancet*.

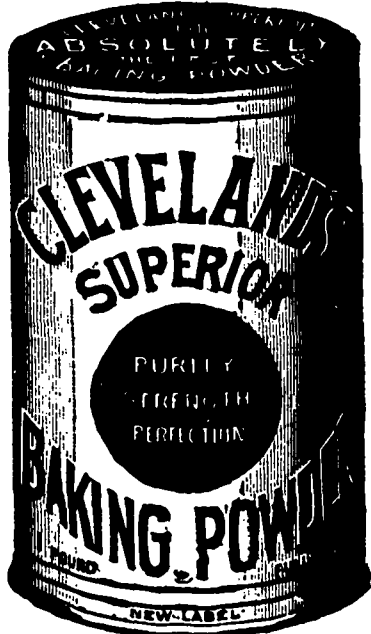
A FREE TRIP TO EUROPE.

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

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

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

An Old Friend in a New Dress.



Absolutely the Best.

All the ingredients used are pure and wholesome, and are published on every label. One trial proves its superiority.

EXCURSION!

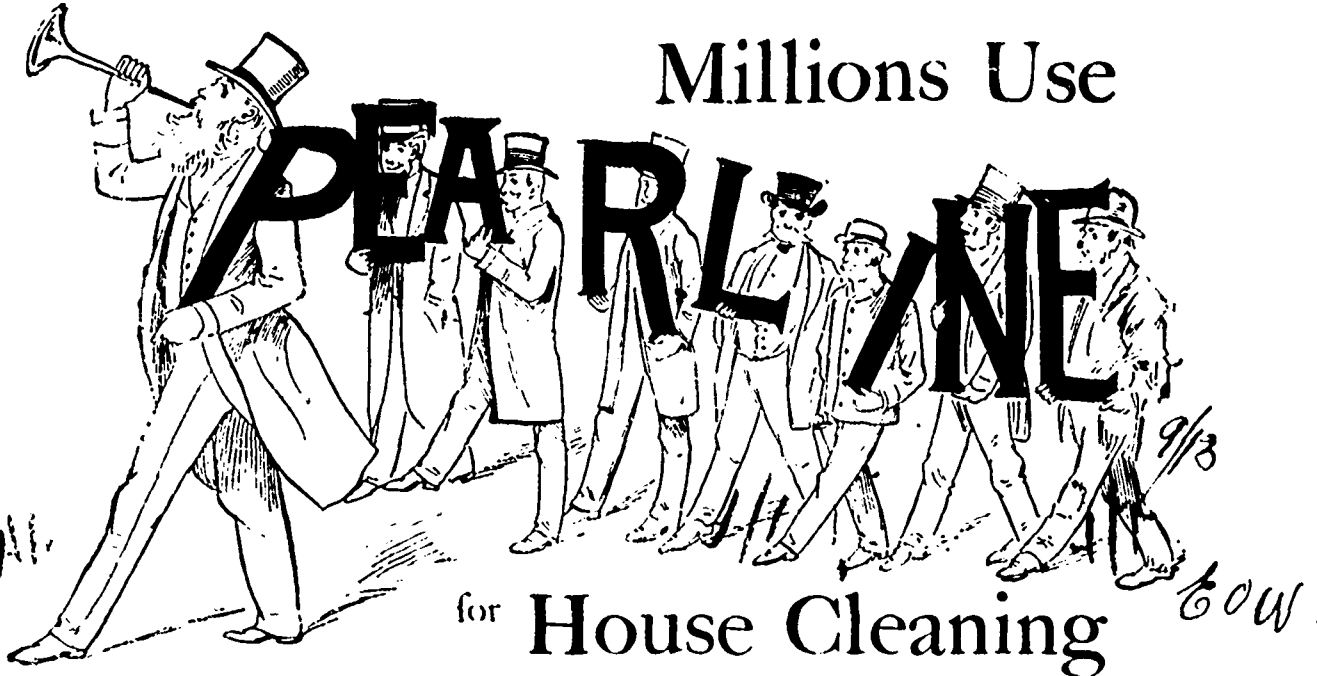
A RARE CHANCE TO VISIT **St. LEON SPRINGS.**

From Toronto and return, via C.P.R. Special through carriages Round Trip

\$20.00 ONLY

Including Four Days' Board at Springs Hotel. Tickets good for 30 days. Nothing ever offered to equal this trip. Montreal or Quebec within three hours' ride of Springs. Amusement, Recreation, Health, Comfort and Joy are ever found to degrees unequalled at St. Leon Springs.

WANTED—St. Leon or Apollinaris Pint Bottles.
M. A. THOMAS, Hotel Manager.
Apply at Head Office,
101 1/2 KING STREET WEST, TORONTO.
Secure a place at once.



Why? Because PEARLINE takes the drudgery right out of house-cleaning—does the work better—quicker and with less labor than anything known. Saves the worst of the wear by doing away with the rubbing. Cleans furniture—paint—carpets, without taking them up—pictures—glass—marble—bath tubs—everything—nothing too coarse, nothing too fine for PEARLINE. You'll appreciate this fact best by giving it a fair trial. House-cleaning time will pass so smoothly the men folks will not suspect its presence.

Manufactured only by JAMES PYLE, New York

Burdock BLOOD BITTERS REGULATE THE BOWELS, BILE AND BLOOD CURE Constipation, Biliousness, all Blood Humors, Dyspepsia, Liver Complaints, Scrophula and all broken Down Conditions of the System.

11/52 WATFORD, ONT. My daughter after a severe attack of Scarlet Fever was completely broken down. I spent hundreds of dollars in doctor's bills with but little satisfaction. Before she had taken one bottle of Burdock Blood Bitters there was a remarkable change, and now she is entirely cured.

MRS. HOLLERTON.

GREATEST BLOOD PURIFIER ON EARTH. Every Disease is Caused by Microbes. Doctors may pronounce your case incurable. Do not despair, the "MICROBE KILLER" WILL NOT DISAPPOINT YOU.

7/52 Cancers, Tumors, Consumption, Catarrh, Kidney Disease, Blood Poisoning, etc., all give way before this great Germ Destroyer.

St. Paul, Minn., March 1, 1890.

Radam's Microbe Killer Co. GENTLEMEN,—Replying to your favour enquiring as to the effects of M. K. in my case, will say that I used it for sore throat, and it cured me. I also used it for dyspepsia, and it cured me. I keep it constantly in the house, and use it for all kinds of complaints that invade the family, and in variably with good results. It is a good remedy, and I don't care who knows it. Yours very truly,

A. E. PETERSON.

137 E. Fourth St., Wholesale Lumber Merchants.

Pamphlets free. Call or address **RADAM MICROBE KILLER COMPANY, Ltd.** 120 KING ST. W., TORONTO, ONT. Sole Manufacturers for the Dominion.



There is only ONE "Sunlight" Soap, and it has been Awarded Five Gold Medals.

"Reading maketh a full man, Conference, a ready man, And writing, an exact man."

—Lord Bacon.

Had Lord Bacon lived at the present day, he would no doubt have added—

"And JOHNSTON'S FLUID BEEF, A STRONG MAN."

R. R. R. — RADWAY'S READY RELIEF

CURE AND PREVENTS

Cold, Cough, Sore Throat, Influenza, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, 3/5/52

DIFFICULT BREATHING.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first, and is the only PAIN REMEDY

That instantly stops the most excruciating pains, allays inflammation, and cures Congestion, whether of the Lung, Stomach, Bowels, or other glands or organs, by one application.

Half a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all Internal Pains.

MALARIA Cured in its Worst Forms. CHILLS AND FEVER.

FEVER AND AGUE cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF.

Price 25 cents a bottle. Sold by all Druggists.

RADWAY & Co., 419 St. James Street, Montreal.

HEALTH FOR ALL!!

HOLLOWAY'S PILLS 2/4/52

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London;

And sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

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

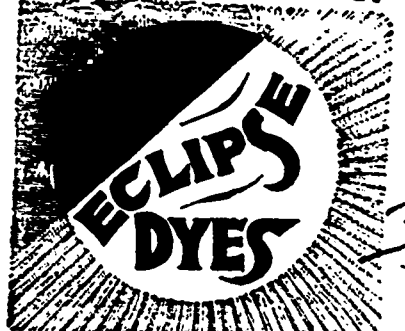
Cockle's Pills COMPOUND ANTIBILIOUS

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

WHOLESALE AGENTS:

EVANS & SONS, LIMITED, MONTREAL.

THE WONDER OF THE AGE!



A NEW IMPROVED DYE FOR HOME DYEING.

Only Water required in Using.

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

Miscellaneous.

McLAREN'S



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

Toronto and Hamilton Steamers.

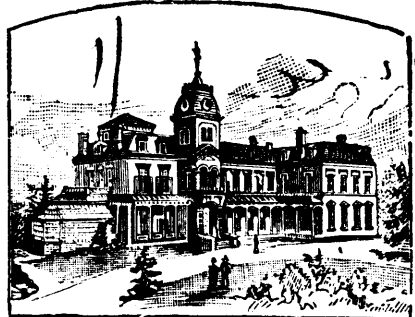
MACASSA and MODJESKA

Commencing Saturday, 7th June, leave Toronto 7:20 a.m., 11 a.m., 2 p.m., 5:15 p.m. Arrive Hamilton 10:15 a.m., 1:30 p.m., 5 p.m., 8 p.m. Leave Hamilton 7:15 a.m., 10:45 a.m., 2:15 p.m., 5:15 p.m. Arrive Toronto 10:20 a.m., 1:30 p.m., 4:45 p.m., and 8:15 p.m. Steamer marked with * stop at Oakville. Wednesday and Saturday afternoon excursions, 25 cents. Book tickets at reduced rates. Quick despatch for freight. Telephone 730 and 1970. J. B. GRIFFITH, Manager. F. ARMSTRONG, Agent, Geddes' Wharf.

Steamship & Steamboat Agency

CHICORA, NIAGARA LINE, CIBOLA

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



Brantford Ladies' College and Conservatory of Music.

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

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

Several valuable Scholarships and Medals are offered for competition. For Calendars address REV. WM. COCHRANE, M.A., D.D.

Advertisement for Bailey's Compound Reflectors, showing two reflector lamps and text: 'BAILEY'S COMPOUND REFLECTORS', 'A wonderful invention for Lighting Churches, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. Bailey Reflector Co., 118 Wood St., Pittsburgh, Pa.'



ROYAL YEAST Is Canada's Favorite Yeast Cakes. 10 years in the market without a complaint of any kind. The only Yeast which has stood the test of time and never made sour, unwholesome bread. All Grocers sell it. W. DILLET, M.F.R. TORONTO ONT. & CHICAGO, ILL.

CLINTON H. MENEELY BELL COMPANY TROY, N.Y. MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells

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

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

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

M'SHAN EBELL FOUNDRY Finest Grade of Bells Chimes & Peals for Churches, Colleges, Tower Clocks, etc. Fully Warranted; satisfaction guaranteed. Send for price and catalogue. HENRY McSHANE & Co., Baltimore, Md., U.S. Mention this paper.

Miscellaneous.

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

BIRTH

At 24 Park road, Toronto, on Tuesday, July 8, the wife of John Arbutnot, of a son.

July 2nd, at 12 Lucknow terrace, Halifax, N.S., the wife of Prof. MacMechan, of daughter.

DIED.

Suddenly, of spinal meningitis, at the Manse Newtonville, on the 7th June, George Purkis, elder and dearly beloved son of Rev. Alex. and Emily Leslie, aged 10 years.

At the residence of J. Herbert Mason, 477 Sherbourne street, Toronto, on Sunday evening, the 15th inst., James Campbell, in his 80th year.

LORNE PARK. STEAMER GREYHOUND

Will ply between Toronto and Lorne Park (season 1890) daily leaving Milloy's Wharf, Yonge Street, at 10 a.m., 2 p.m., and 5:15 p.m., calling at Queen's Wharf Saturdays. Return fare, adults, 25c.; children, 15c. A few more dates open for Excursions. For particulars apply at Office, Milloy's Wharf.

OVER

200 YOUNG WOMEN

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

Alma Ladies' College, St. Thomas

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

PRINCIPAL AUSTIN, B.D.



COAL and WOOD CONTRACTS

SEALED TENDERS

Addressed to the Hon. the Commissioner, at this Department, will be received until Noon

ON MONDAY, JULY 21st, 1890,

For Coal and Wood for the undermentioned institutions:-

Table with 4 columns: Institution, Hard Coal (2000 lbs), Soft Coal (2000 lbs), Hard Wood (120 cubic feet), Soft Wood (120 cubic feet). Rows include Toronto (Government House, Parliament Buildings, Education Dept, School of Practical Science, School of Practical Science, Osgoode Hall), Ottawa (Normal School).

The coal and wood must be delivered and stowed away in the bins or other receptacles at the respective institutions, in quality and manner satisfactory to the persons in charge, and at any time until the 20th September next; except that for the Government House, Osgoode Hall, and the Education Department, one-half the furnace coal is not to be delivered until after the 15th December; coal for the Government House, Parliament Buildings, School of Practical Science, and Osgoode Hall must be weighed at the Parliament Buildings or other recognized scales, and for the Education Department at the scales of that institution. The wood must be of good quality, the hard wood in the proportion of not less than one half maple and the residue of beech or kinds equally good.

Firms of tender and other information can be had on application to this Department. Tenders will be received for the supply of the whole or for the supply of coal and wood separately, and separately for Toronto and Ottawa. The bona fide signatures of two sufficient sureties will be required for the fulfilment of the contract, or for each of the contracts.

W. EDWARDS, Secretary. Department of Public Works, Toronto, July 5th, 1890.

MEETING FOR BIBLE STUDY

AT NIAGARA-ON-THE-LAKE. JULY 10TH TO 17TH, 1890.

The Fourteenth Annual Meeting will be held in the Pavilion of the Queen's Royal, as above. The usual topics of Scriptural Doctrine and Practice will be taught by experienced teachers. For information as to details, reference may be made to ALF. SANDHAM, Willard Tract Depository. Or REV. H. M. PARSONS, D.D., 235 Jarvis Street, Toronto.

ISLAND PARK

Sunday Schools and Society Pic-Nics

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

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

ISLAND PARK FERRY Co. A. J. TYMON, Manager, Office—Church Street Wharf.

Miscellaneous.



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

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

ELIAS BURNERS & CO'Y.



COAL. — WOOD. LOWEST RATES.

G. T. MacDOUGALL, COAL AND WOOD. All Orders Promptly Attended to. 251 Queen St. East, near Sherbourne. ESTABLISHED 1856.

P. BURNS & CO.

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

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

GAS FIXTURES.

GREAT BARGAINS.

Largest Assortment IN THE DOMINION.

KEITH & FITZSIMMONS, 109 KING ST. WEST, TORONTO

Miscellaneous.



St. LAWRENCE CANALS.

RAPIDE PLAT DIVISION.

NOTICE TO CONTRACTORS.

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

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

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

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

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

By order A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 13th June, 1890.

WHIRLWIND Carpet and Church CUSHION CLEANER

According to the American Plan. No. 875 QUEEN ST. WEST, TORONTO. Home Economists, Sole Proprietors.

KENT BROS., The well-known Toronto Jewellers, make a specialty of

REPAIRING WATCHES, REPAIRING CLOCKS, REPAIRING BROOCHES, RE-SETTING RINGS. At their large and beautiful establishment. KENT BROS., - - 168 YONGE STREET, TORONTO.

ONTARIO COAL CO. IMPORTERS OF THE CELEBRATED Lehigh Valley Coal.

General Offices and Docks—Esplanade East, foot of Church St. Telephone No. 18. Up-town Office, No. 10 King Street East. Telephone No. 1059. Branch Office, corner Floor and Borden Streets. Telephone No. 3623. Branch Office, No. 725 Yonge St. Yard and Office, 1069 Queen St. West, near Subway.

Scrofulous Affections 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 alternative, 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 Cured

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.

The many remarkable cures which have been effected by the use of Ayer's Sarsaparilla, furnish convincing evidence of its wonderful medicinal powers. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

FITS Send at once for a FREE BOTTLE and a valuable Treatise. This remedy is a sure and radical cure and is perfectly harmless as no injurious drugs are used in its preparation. I will warrant it to cure in severe cases where other remedies have failed. My reason for sending a free bottle is: I want the medicine to be its own recommendation. It costs you nothing unless you refuse a radical cure. It is sent by G. Express and Post Office. Address: H. G. ROOPE, M. C., 186 West Adelaide St. Toronto, Ont.

ESTERBROOK'S STEEL PENS.

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



MURRAY & LANMAN'S Florida Water. The Universal Perfume.

KENT BROS., The well-known Toronto Jewellers, make a specialty of

REPAIRING WATCHES, REPAIRING CLOCKS, REPAIRING BROOCHES, RE-SETTING RINGS. At their large and beautiful establishment. KENT BROS., - - 168 YONGE STREET, TORONTO.

ONTARIO COAL CO. IMPORTERS OF THE CELEBRATED Lehigh Valley Coal.

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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.

The many remarkable cures which have been effected by the use of Ayer's Sarsaparilla, furnish convincing evidence of its wonderful medicinal powers. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.