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## INTO THE DEEP.

"LORD, we have toiled all day and taken naught,  
Thus spoke the fishers by the darkling sea,  
While the dusk deepened and the shadows drew  
Over the desert sand dunes and the blue  
Waters of Galilee.

"What shall we do, Lord?" and the Master said,  
"Spread sail, and let the breeze of evening wait  
To the deep sea, quit the familiar shore,  
And let your nets down, earnestly once more  
As for a certain draught."

"Lord, we have toiled in vain, even as these,  
Dragging our nets unfruitful water through,  
Not one poor fish rewards our pains all day,  
And, like the twine of old, we come and say,  
'Master, what shall we do?'"

And still for us, as then, the answer sounds,  
Making the very hearts within us leap,  
"Leave the safe shallows where the ripples play,  
The sluggish inlet and confining bay—  
Push out into the deep.

"Strain toward the mighty ocean of God's love,  
His great love's all unfathom'd energies,  
Where never plummet reached or bound was set,  
Quit ye like valiant fishermen and let  
Your nets down in deep sea.

"Those rich rewarding waters shall not fail,  
Till the nets break the fish shall crowd  
Therein,  
And I, the Master, waiting other where,  
Will lend My strength to land the precious fare  
Which ye have toiled to win."

"Lord, Thou hast spoken and we trust Thy word,  
We will push out and leave the safe, known  
Land,  
And count it full reward if, coming back  
 Laden at nightfall, o'er the water's black  
We see Thee on the strand."  
—Simon Coolidge, in *Congregationalist*.

## "SLINGING GOSPEL PHRASES."

HE was a student in college, it matters not in what college, nor when. After a sort he had been religiously trained, and was not indisposed to religious things. His life, however, had been excessively free and easy, and he had not kept himself wholly aloof from that class of persons faithfully described by the apostle as "certain lewd fellows of the baser sort," provided this could be said of him without charging him infinitely with criminal sin. The community in which the college was entrenched, was of a high order, intellectually and religiously. It was visited, during the junior year of the student in question, with a special religious interest: Not a few in the village and in the surrounding neighbourhoods entered upon the new life. As a matter of course—who ever knew it otherwise?—the interest reached the college, and several students were included; and among them this young man. One evening, in the large and well-filled conference-room, where many were taking part, and the enthusiasm was running high and warm, he rose to speak, to the great gratification of all his Christian friends in college and out. Not accustomed to speaking anywhere in public, much less in a religious meeting, and constitutionally shrinking under the stroke of so many eyes, he soon seemed to lose his self-possession. After a fruitless attempt to collect his thoughts, in which there was not a little stammer and halt, he concluded with the words, "I am not used to—slinging your Gospel phrases."

The shock to the audience was tremendous. A sense of mingled surprise, wonderment and pain took possession of us all. Being just before filled with delight to see him rise, and overflowing with sympathy for him in his struggle to express himself, we felt a halt in our flowing sensibilities like the reversal of an express train. What could he mean? Did he count the revival interest a masquerade, in which persons, donning its conventional phraseology, were walking in a vain show? And was his utterance a valiant attempt in the interest of truth, to remove, then and there, the cruel disguise? Or did he come into the meeting from the college, with a mind so rigidly exacting in its demands for realities, as to be out of patience with a religious experience that raised suspicion of its untruth and spuriousness, by forever borrowing the same set of phrases in which to express itself? Possibly some present may, for the moment, have construed his words as a sarcasm, a bitter assault upon the entire spectacle as nothing but a sheer burlesque; but certainly this was not the construction put upon his words by the people generally, and especially by those who knew him best. He commanded our sympathy, even in his unfortunate ending. We regarded him as so embarrassed as to be beside himself, and to speak in his confusion as did the apostle, once, and many of the rest of us since, "not knowing what he said." To end one's remarks with-

out a closing sentence is as embarrassing as it is to begin them with nothing to say.

But in his confusion, why did the student stumble upon this unfortunate phrase? Confessedly he could not have found a worse one. Have we not heard it said that insane people often tell more truth than the world wants to hear? Was not this what our young friend did in the conference-room? It would be a wild extreme to say that he "spoke with other tongues as the Spirit gave him utterance;" but was not his *lappus linguae*, so nicely constructed to remove the disguise and lay bare a ghastly fact, an express permission of the Spirit? One thing is true; no sooner had these fanciful words cropp'd from the speaker's mouth, and he, in our charity, been pardoned for uttering them, than we began a work of self-inspection to see to what extent our conference talks had kept above the revolting level which he had unwittingly charged upon us.

Where did the young man get the phrase he hurled at us? Obviously it did not originate with him on the spur of the moment, but was caught up as a familiar term to help him out of his embarrassment. But where did the term come from, and by what means had it become familiar to him? Is it true that the impenitent world, in its contact with our religious meetings, is able to discover such a sameness of language and borrowing of terms and expressions, as to justify such a form of speech as was here inadvertently charged upon us? Soldiers go to the arsenal for their regimentals; have we, in connection with our conferences and prayer-meetings, a deposit of phrases wherewith we equip ourselves for service? If so, is the irony excessive when the outside world comes into our meetings and charges us to the face that we are there engaged in slinging Gospel phrases? Is there any other form of gathering on earth, for social intercourse or public speaking, where the forms of speech and terms and phrases employed can be so surely anticipated as in a public religious service? In the weekly meeting which you attend, do you not know beforehand just about what is going to be said, and the very forms of speech that will be used in saying it? And have none of us ever known a meeting to be graded in excellence by the facility disclosed in an interchange of phrases—the meeting called "lively," because the "slinging" was so incessant? Our complaint is not that the phraseology employed is not good, but that it is so used, with the emphasis falling on the "letter," as to show that the spirit is killed. Such a flow of words, without appreciation of their significance, enforces upon the common sense of men the conviction that they are words that have slipped their meaning, and that, instead of standing as the symbols of living thought, they are tombstones erected at its grave.

It was with reference to language thus used that the late Dr. Joel Hawes said to his youthful colleague in the pastorate of the First church in Hartford, after his vain attempt to get the people into the talking mood: "You must give it up; you can't get my old people to gabble." Dr. Hawes was not a man to object to thoughtful Christian speech in the conference room; but his contemptuous term expressed the measure of his repugnance to that clutter and rattle of words, which is so much encouraged by certain Christian workers, and which is made by them so often the actual measure of the success of a meeting.

But what is to be done? You say: "Don't dwell on the evil; we see and bewail it; give us the remedy. Shall we all keep silent for fear of sliding into verbal ruts? Is not 'gabbling' better than a dead halt? We have known aching voids in a meeting, when the slinging of a Gospel phrase would have given relief."

We reply, that in emergencies we accept gladly almost any instrument of deliverance. But what of this emergency? Can it be avoided? We know of no better way of removing the evil in question than by the prevalence among believers of a more thorough and vigorous piety. Cheap religious talk originates in a superficial religious experience. The shallow stream makes the most noise. Piety must run low in a man's heart, when his motive for speaking in meeting is to assure himself that he has any. The apostle's "sound speech that cannot be condemned," must have a better origin than this. It must come from a regenerate heart, disclose a reverent spirit and express digested thought. To a believer of this temper, the prayer meeting will not burst upon him as a surprise. It will be anticipated by meditation and prayer. His growth in biblical knowledge, his advances in Christian experience, his armour kept bright in perpetual service, will keep him so replenished with new thought and fresh experience, as to forbid his falling back upon phrases made to order. You would as soon find a bird decking itself with its cast-off plumage.

What must be the verbal investiture of a "stationary or retrograde piety? Language that is stationary or retrograde in its significance, and therefore language which carries in it no justification for its use. For the good of the cause, a man of such piety ought to keep still. There is the one exception, found in his repentance and confession, whereby, in the gifts of grace bestowed, he arises out of his old condition and becomes again a new creature in Christ Jesus.

It may be objected that the language of the social meeting is largely biblical and enforced by usage, and that it would be an affectation to avoid it. Agreed; but our objection is not so much to the language employed, as to the failure of so using it as not to fill it up with its original and rich significance. Our best words are often so used as to sound hollow and rattle like empty dishes. There is no chance for mistake here; everybody knows the test; you cannot have true and genuine words except as they are backed by truth and genuineness in the man who uses them. How is the bird to improve its plumage? By augmenting the life that gives the plumage. So the religious meeting is to improve its verbal investiture by having within it the genuine life, and by giving it more and more abundantly. When this is robust and growthful, we shall be relieved of the painful charge levied inadvertently, but not untruthfully, against our social meetings by the college student—*Rev. C. B. Hulbert, D.D., in Interior.*

## Mission Work.

### THE MELA OF INDIA.

WHAT the Nile is to Egypt, the Ganges is to India. As it bursts through the gate of the Himalaya Mountains from under the Gurgotree glacier in resistless, icy current, cooling the burning plain of Hindostan, and giving fertility to the rice fields of Bengal, it may well seem to the Hindus the greatest blessing that Buddha could bestow. The most sacred spot of India is where the turbid torrent of the Ganges unites with the Jumna, which also coming from the ice masses of the Himalayas, yet flows in a broad, blue, beautiful clear stream, and together they run on down to the Bay of Bengal.

According to the Hindu legend, a third invisible under-ground stream, a sacred river, runs through caverns measureless to man, and welling up from below, swells the flood. Just here is built Allahabad the city of God. The triple union stands for the Hindu trinity, the union of Bramah, Vishnu, and Shiva, and here once a year the great religious festival, the Mela, or sacred gathering, is held. How the pilgrims flock from all parts of India to wash and be clean! He that but looks on the Ganges or that thinks of it, says the proverb, washes away the stains of a hundred births, but he that bathes in it washes away the stains of a thousand.

The wide, sandy plain between the two rivers is covered with booths, and laid out in streets of varying widths, from the broad avenue which leads directly down to the water's edge to the narrow, dirty lanes, and the whole teems with the populous Eastern life. For days they have been gathering, for this is the great event of the Hindu year, and like the Mohammedan feast of Ramadan, it lasts a month, and varies according to the moon. When we reached there it was at its height, and was to all seemingly a busy, populous city, where all sorts of trades and avocations were carried on. For even in his religion the Hindu has an eye to business, and the buying and selling of the vast concourse reach enormous proportions. All sorts and varieties of wares are to be purchased, wares brought from all lands; there were silks from the looms of Bagdad, swords from Damascus, ivory ornaments from Delhi, wonderfully woven shawls from Cashmere, curiously embroidered scarfs from Decca, inlaid marbles fashioned after the model of the Taj from Agra, the sheerest of muslins from Madras, inwrought metals from Furruckabad, ingenious toys from the workshops of Calcutta, sandal-wood caskets from the Deccan, carved shells from the Bay of Bengal, coffee beans from Mocha, cloth of gold from Persia, carved brass from Benares, together with knives from Sheffield and prints from Manchester. Every country was under contribution, every contract was only signed and sealed after such an amount of haggling as is enough to disgust a Western buyer, and all classes and conditions of men were represented. Fakirs almost naked, were seated on the ground receiving the homage of the people. Disgusting objects they were; their long tangled hair was knotted and matted and bound with ropes, and their faces covered with the dirt that seems to be a peculiar sign of sanctity. Some streets are devoted to fakirs, and on Wednesdays during the festival they march through the encampment in pro-

cession, perfectly naked, while crowds of women prostrate themselves before them and kiss the ground over which they pass. The very holy men themselves, however, differ so much in their different sects and shades of belief that the protection and presence of the native police is necessary to prevent a general melee and bloodshed.

Here one can see in an hour every form of devoteism known to India. We can but feel that we must have gone back to the days when the Comprachicos child-deforcers flourished, for surely such abortions were never produced by nature. Here were, dwarfs and hideous, misshapen creatures of all kinds and shapes, mutilations which were practiced to save their souls, crime committed on themselves in the name of religion. The highways swarm with the lame, the halt, the maimed, and the blind, all asking alms; the place seemed almost a walking hospital: dirt and disease were there in their most loathsome forms.

The pundits are the expounders of the holy books, and each one has his separate tent with a triangular flag bearing his individual device planted at the corner of the platform upon which he sits expounding the sacred utterances with a zeal worthy of a better cause. There are numberless shades of belief among them, and none lack followers, for Hindustan abounds in sects and the people glory in it; they are like the Pharisees of old, exceedingly jealous of the tradition of their fathers. One of the missionaries told me that one of the greatest crosses in her work among the natives was having to eat whatever was offered to her in the zenanas; to refuse is an insult, while to accept was a dreadful penance, and when on one occasion she was visiting a sick woman who pulled out from under her dirty pillow a still blackened piece of sugar her stomach rebelled, and she had to make a hasty flight into the open air. That and the fleas were her greatest torments. In thinking of a missionary's life I am sure neither of these two things ever enters our minds; and yet it is the little things that make up so much of one's daily life. One never appreciates the noble army of men and women who are holding up the cross in the midst of heathendom, until you come to see for yourself. Of course, her experience of being applied only to the Mohamets of the Hindus are too zealous of their faith, to allow any interchange of hospitalities, but the love of dirt is now even stronger among them than with the Moslem.

But the feature of the Mela is the bathing. One broad avenue, kept as clean as possible by the police, runs down the centre of the extemporized city to the bathing place; and all day, and every day during the thirty, from early dawn to midday, when the special virtues of the water cease, the tide of human life comes pouring down—men, women, and children—to plunge into the sanctifying stream, with perfect faith in its efficacy. The great day of the feast is the day of the new moon. On that day, from early dawn, the whole country seemed alive with new comers; those who had not been able to remain in the encampment came flocking from all quarters. Some rode in ox-carts, which brought their whole families; some came on horseback, while a long row of camels told of a belated caravan caught in a pass in the Himalayas, and only just reaching the spot. But most were on foot toiling painfully along, and many of them bearing baskets on their shoulders, some carrying provisions, and others the ashes of their friends, to be cast into the sacred waters. The procession began with a train of elephants bearing the chief priests. Behind them came a line of fakirs; following them the pundits, and then the crowd, which must be marshalled by police; and even with that aid the pushing, the calling, the gesticulating, the shouting, made a perfect pandemonium. And what a sight was presented to our eyes as we watched them from our lofty position on our elephants' backs!—men, women, and children in every shade of wretchedness! The men, with heads closely shaven, for one of the features of the festival are the shocks of hair that were cut off and burned as votive offerings; and for every hair of their heads they gain a million years in paradise.

These Melas are the curse of the country, for they perpetuate all the superstition and folly which otherwise their intercourse with England would necessarily shake; and indirectly they are a curse to the Western nations also, for from the twelfth year festivals can almost be traced the irruptions of cholera that have so often devastated Europe. Such crowds and such habits naturally bring disease, which is carried into Egypt, and so into Europe by the returning pilgrims.—*Leigh Youngs, in N. Y. Christian Advocate.*

THERE has been an increase of nearly one million native communicants to all the Christian Churches in heathen lands during the past year.

## MISSIONARY METHODS.

"This labourer is worthy of his hire." So he is, but there are people so infatuated that they prefer to depend upon haphazard charity rather than accept pay for their work. Now if these foolish people only had themselves to look after, they might follow out their craze to their heart's content, but it unfortunately happens now and again that they have wives and families who have to suffer, because the head of the household chooses to take a notion into his noddle that the Lord will not let him and them starve. Our idea is that the Lord helps those who help themselves; that is, He helps those who do not throw away the opportunities that are given them. Sometimes a person says he will not take a salary because he cannot conscientiously do so, even though the salary is to enable him to do the work he wants to do while depending upon the uncertain income he may obtain by haphazard charity. It is probably considered by such people to be a grand thing to be their own masters, that is, to be allowed with their wives and families, if they have any, to be in want, and then to rejoice, in the thought that they are martyrs for the religion they profess to preach! It is glorious and grand this self-imposed martyrdom, for it is self-imposed, because a man, if he wants to spread the knowledge of the Gospel to the heathen, can always find a society to engage him. Of course, in that case he cannot be his own master. We know of old that the Apostles received no regular salaries, because there were at first no communities of Christians to pay the salaries. Mother Gulliver, of whom our readers have no doubt heard, was an individual who worked on similar lines, and in addition, refused to allow her followers to call in medical assistance in cases of sickness. The disciples of old had a trade or profession to fall back upon, and there is no doubt they fell back upon it to help them along a bit, so that the independent individuals referred to above, if they have a trade, can do something towards supporting themselves; if they have not, they will be in a bad way, to our way of thinking.

In China, we should do all we can to keep up the prestige of foreigners, and not lower it to that of Buddhist priests who go round from door to door begging. A person who has such fine perceptions as to be able to see it is wrong to depend upon what chance may bring, should also be able to see that he is being paid in both cases for his services. He should, if he refuses the one, also refuse the other, and he should not accept the money of those who are not of his way of thinking. If a foreigner desires haphazard charity to enable him to carry out his work, he should get his Christian congregation—foreign or Chinese—to help him. He should not accept a single cash from heathens. It is no use being particular and eccentric in one case and not in another. "Consistency thou art a jewel."

Can a person doubt for a moment whether it is better for a man to depend upon the uncertain charity of others to enable him to do a certain work, or to secure a settled salary for doing similar work? The man who has a settled income will be much better able to do his work than he who does not know where the next meal for himself and his family is to come from. The former can concentrate his thoughts on his mission, if he has one, while the latter is worrying his brains how he is to get along. He must be callous indeed who can risk the health and happiness of his family when there is no need for it. As we said before, the Lord helps those who help themselves, so that when a man can get certain remuneration for doing certain work, he should not refuse it, because it does not come in the shape and uncertainty that he wants it to come, and say "the Lord will provide." The opportunity put in his way is of the Lord's providing, and when he refuses, "he lies in the face of Providence."

We referred above to the individual of this class considering himself independent, a grand word if it can be applied to anybody upon this earth. We are all more or less the creatures of circumstances, but the man who has the most means should be the most independent. If a man has a settled income, he is more independent than the man who is dependent upon everybody, while the man who can work, saw wood or make shoes, is also to a certain extent independent, because people want his work, and they have to pay for it. We doubt very much if there is any *quid pro quo* in the case of a man receiving cash or food from a heathen Chinese to spread Christianity among his countrymen, about whose religious beliefs he cares as little as an elephant does for a silver watch, or a donkey for a pair of top boots. "Be ye therefore wise as serpents and harmless as doves" is a command we commend to the notice of those who prefer to drag on an existence, dependent upon the charity of anybody, to the discomfort, if not of themselves, at least of their

families, and to the lowering of foreigners in the estimation of the Chinese.—*Temperance Union.*

## MEDICAL MISSIONS IN CHINA.

THERE are now eighty-two medical missionaries in China, the majority of whom are from the United States; sixteen of them are female physicians. There are large mission hospitals and dispensaries in Peking, Tientsin, Shanghai, and Canton, and smaller ones at various other cities. At these hospitals, where many thousands are treated yearly, and at the homes of other sick people, the teaching of the Gospel of Christ goes hand in hand with the medical treatment, and the good accomplished is very great. In no part of the world is the medical missionary more highly appreciated than within the Chinese empire, and a great part of the current expenses of hospitals and dispensaries is borne by Chinese officials, the gentry and the merchants. Foreigners residing in China also give a good deal. If there were one hundred medical missionaries in China among three hundred millions of people, each physician would have more than twice as many people to attend as there are living in New York.—*Medical Missionary Record.*

## MISSION NOTES.

REV. JACOB FRESHMAN has begun a Jewish mission in Jerusalem.

FIFTY hundred women in Tokio and Yokohama have subscribed to a fund for the purchase of a handsome Bible to be presented to the Empress of Japan.

DURING his recent tour through the South, Rev. H. Grattan Guinness secured, in Baptist institutions, thirty coloured students, who will ultimately go as missionaries to the Congo.

THE Rev. Dr. Mitchell, Secretary of the Presbyterian Foreign Board, United States (North), expects to sail early in August for a visit to the Presbyterian Missions in Japan, Korea and China, after looking at the work among the Chinese and Japanese on the Pacific Coast.

IN September last a British man-of-war captured three cargoes of Abyssinian children, two hundred and seventeen in all being carried into Arabia for the most degrading servitude. They were nominal Christians, whose homes had been destroyed and their friends killed. The *Missionary Review* says that a large number of them have been put in school where they will receive a Christian training with a view to their being returned to their native land as missionaries.

THE Hawaiian Evangelical Association recently held at Honolulu its annual meeting, at which statistics and general reports from the different islands were read. Towards the close of the session, when the subject of aid to the lepers was taken up, there was a sharp arraignment of the methods of the Catholic priests, who have charge of the leper children, and forbid the reading of the Bible, or attendance on the religious meetings of the two evangelical churches at the settlement. A committee was appointed to bring the matter to the notice of the Board of Health, and secure for the children religious training in the faith of their parents. It was proposed to raise \$5,000 to build a new Children's Home to be under more liberal management, and \$500 was pledged at once. It was voted that the committee procure plans for building, and secure suitable persons to take charge. If none are to be found in America, it was said that competent persons could readily be secured in Germany.

THE first Annual Report of the Toronto "Praying Circle for Israel," shows a year of quiet but successful work. The Circle was formed June 8, 1888, with an initial membership of twenty-one, its immediate object being "to assist Rev. Jacob Freshman, of New York, in his work among the Jews in, whatever way the Lord may direct." The following officers were appointed: President, Mrs. General Kerr; Vice-Presidents, Mrs. Kilgour, and Miss Watson; Treasurer, Mrs. Barnett; Secretary, Miss E. V. Sams. The Circle has succeeded in awakening much interest in their work, several of the city pulpits being utilized to spread intelligence from time to time regarding its operations. No less than eighty-three ladies take an active interest in its aims and in studying together the subject of Jewish missions. The following statistics give a good idea of their operations for the past year: Average attendance at meetings 39; contributed (and forwarded to Mr. Freshman) \$192 00; visited 101 Jewish families; distributed tracts, 353; Scripture texts, 100; copies of the Scripture, 41. The meetings have been attended at various times by thirteen Jews in search of Gospel light. For the present year Mrs. H. M. Parsons is President of the Circle, and the meetings will be held in the Bible and Tract Society's Rooms, Yonge street, Toronto.

The Family.

SUMMER

No price is set on the lavish summer June may be had by the poorest corner...

THE THEATRE AND PUBLIC MORALS.

THE gentleman who chooses to be known as Mr. Henry Irving has been making frequent speeches of late on the subject of the stage.

Now, we have to say at once that this is just a little too much; and in the interests of morality and religion, and for the sake of our Christian readers, we enter our decided protest against such teaching.

That some plays are intellectual exercises of a high kind, every reader of "Hamlet" knows and acknowledges cordially.

People are continually saying, if it be good to read, "Macbeth" why not go to hear it recited by an accomplished actor who knows how, with suitable dress and scenery, a real bell sounding the knell of Duncan, and a woman with a real bedroom candle pretending to walk in her guilty sleep and wash the stain from her guilty hands?

Whatever the theatre might be, we have only to deal with it as it is. Many wise men have wished that there might be a pure stage, so that this popular amusement might be a power for good.

For the ordinary pieces presented night after night are not good, many of them are really vicious, and these are the most attractive and pay the best.

to reckon on the influences of lights, late hours, and the whole false stimulus of an unwholesome animal excitement.

The theatre, therefore, is much more than drama, or even drama enacted. It is a complex whole, involving many elements which in practical and actual experience, are hurtful to morals, and much more certainly damaging to religion.

ONE WOMAN'S WAY.

THE charitable committee had been holding a grave consultation. The town, nameless in my story, was peculiar in having two distinct local features, and two differing sets of inhabitants.

As the Jews had no dealings with the Samaritans, equally as remote from intercourse, and alien in feeling, were the people of the college quarter and the people of the town.

"The Greshams are hopeless," said one member, pushing back his spectacles from his puzzled eyes.

"Americans surpass foreigners in capacity for shiftlessness, when once they have lost their self-respect," said Rev. Dr. Evandorf, with emphasis.

"We may as well cross the Greshams from the list," said Mrs. Lucas, addressing the chairman.

"The Lord does not treat us on that basis, Mrs. Lucas," remonstrated Deacon Bayfield, shaking his grizzled head.

A silence fell upon the committee. It was broken by a clear, bell-like voice from a lady on the outer rim of the circle.

Mrs. Lucas frowned, the deacon beamed, the good committee, as a whole, wore an air of relief, and leaving the troublesome Greshams to Mrs. Jenner, passed on to other themes.

Paying her first visit to the Greshams' abode, pretty Mrs. Jenner had need of all her courage. The home was unlike any she had ever seen. No word except "squalor" was sufficient to describe the kind of shameless, out-at-elbows defiant poverty, which proclaimed itself in the rents and tears of the frowsy mother's gown, in the dirty floors and windows, the broken chairs, the rusty stove, the wretched apologies for beds, and the general confusion and lack of thrift.

dren, she was womanly enough still to have gentleness for every newcomer into this unattractive nest.

"The baby is teething, I see," said Mrs. Jenner, lifting him up with tender care.

As she spoke, she was dipping her soft handkerchief into a stream at the dirty sink, and washing the not over-clean and fever flushed little face.

Had she been an Amazon, instead of merely a vain, incapable woman, Mrs. Gresham would have been won by attention like this to her darling; and standing with arms akimbo, a flock of bare-footed boys and girls in the background, she complacently watched her visitor step into the luxurious carriage, gather the lap-robe over the baby, and drive away toward the green fields in the distance.

Was it fancy, or, when the hour was over and the little one brought back, did Mrs. Jenner perceive an effect of picking up and straightening out in the wretched living room? Had Mrs. Gresham for once endeavoured to "tidy the place a bit," that it might wear a more cheerful look in her visitor's eyes?

If so the little lady made no sign. In a day or two she came again, bringing a scarlet geranium and a pot of mignonette—a pretty ribbon, also, for little Lucy's hair.

"I thought one of the boys would fix a little shelf where these flowers could stand in the sunshine," she said simply.

And the result which she expected followed; for the bright flowers begged in their own winsome way for a clean pane of glass, and gained it. The clean pane was the entering wedge. Mrs. Jenner observed it, and mentally thanked God for so much progress.

Sullen and moribund, the boy slouched his gaze, slouched out of the house when he saw her coming, hung his head and answered her curtly when she surprised him within.

"I wouldn't insult him by giving him clothes," she replied, when Mrs. Gresham had been more urgent than usual; "but if Jake will earn the money to pay for them."

"Earn the money," ejaculated Mrs. Gresham, with a scornful sniff. "It's likely he could earn it, when his character is all gone, and not a soul in town will employ him at any price."

"I will employ him myself, and pay him too," promptly responded his friend, not minding the obstinate set of Jake's shoulders, and the flinging back of his shaggy head.

"Jake," she said, looking at him winningly, "my pony, Frisk, needs somebody to groom him, and I want him exercised every morning."

"The light leaped into the lad's face. If he had a passion for anything it was for horses, and to take care of Mrs. Jenner's pony seemed to him promotion indeed.

Not a Gresham, boy or girl, could be persuaded to go to Sabbath-school. It had happened, as Mrs. Jenner discovered by diligent enquiry, that occasionally one of the girls, when first arrayed in new apparel from head to foot, the gift of some kind friend, would, for a Sabbath or two, in the neighbourhood of Christmas, attend some one's class; but as a rule this lasted only until the bonnet or gown had lost its freshness.

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"Mr. Lester"—Mrs. Jenner addressed the superintendent of the First church Sabbath-school, one evening after prayer meeting—"please find some

one else to take my class. I am going to open a Sabbath-school at home."

"Drawing him aside, she told him of her plan. It was to gather the Gresham children in her own parlour every Sabbath afternoon, teaching them the Bible, and after simple exercises, prayer and a hymn, finishing the session with a treat of cakes or fruit.

"I think," she said modestly, "that I can get hold of them in that way. Jake promises that his brothers shall come regularly."

"Aren't you afraid to have Jake Gresham about your place so familiarly," asked Mr. Lester, "with his reputation?"

"Whatever his reputation may have been, Mr. Lester, the boy is building up a new character. My husband says he would trust him anywhere. And he is to be apprenticed next week to our good Mr. Gray, who says Jacob will make a capital blacksmith. How is a fellow ever to make up for a past crime if there is no forgiveness in this world?"

"You are right. I beg your pardon," replied Mr. Lester. "Well, we shall lose one of our best teachers, but I see no other way, for you, with your conscience. You seem to have adopted the Greshams."

"I have," she answered simply. She already had a plan for elevating Sally, who was at home again, and every one of them was on her mind.

The question is whether there is a more excellent way to help the poor than this of Mrs. Jenner's. When each family among the well-to-do and Christ-loving, shall become responsible for some other family, neither God-fearing nor comfortable, giving them personal care and applying individual help to their uplifting, our charitable boards, in smaller towns at least, will have easier work. When I had my last talk with Mrs. Jenner, the gulf between the college folk and the factory people was not yet bridged, the social conditions of my nameless town, on the surface, were about what they had been for years.

But the Greshams were on the mend. The father had made a struggle to overcome his besetting sin; the home had become cleaner and was more comfortably furnished, and the flower in the window was multiplied by a dozen. The boys were all learning trades, and gave the promise of working steadily; the girls, taught by Mrs. Jenner, had learned to cook and to sew; and the mother, for the first time in many years, did her washing and ironing on their appointed days, wore clean and whole gowns, and disdained to beg. One woman's way of helping had, in this case, borne good fruit.—The Congregationalist.

HYPOCRITICAL VICES.

If vices always showed themselves without masks to young people they would win fewer victims than they actually do. But vices are hypocrites.

"There is no vice so simple but assumes some mark of virtue on its outward parts."

You never heard, for example, of any youth who began to use strong drink except on the plea that it would either be good for his health, or would afford him innocent pleasure, or that its moderate use would prove him to be a manly fellow.

A lady who had become a slave of the bottle and was trying to break the hateful charm once said to a physician whom she consulted, "I learned to love strong drink by holding it in my mouth as a cure for the toothache."

THE SAVING HABIT.

A LARGE proportion of the educated never save at all, and a still larger proportion do not begin the process until the last ten years of their working lives. There is not a charity in London whose secretaries cannot tell frightful stories of the poverty in which educated professional men often pass old age, and of the utter destitution to which the death of the bread-winner reduces the most respectable and even prosperous families.

The workmen, owing to their work, have more youth in their nature than

the middle class, or rather—for the remark is not true of the women—their men keep the boyishness of spirit very much longer. They can smile, for example, at horseplay till they are sixty, and professionals cannot after thirty-five. It is the essential quality of boys to be hopeful as to the future, to think little or nothing of its risks, and to deem saving needless while the reservoir of health and strength is still full to overflowing.

The Children's Corner.

DEAR LITTLE HEADS IN THE PEW.

In the morn of the holy Sabbath, I like in the church to see The dear little children clustered, Worshipping there with me.

Who's earnest and thoughtful, Innocent, grave and sweet, They look in the congregation Like little angels here.

When they hear, "The Lord is my Shepherd," Or "Suffer the babes to come," They are glad that the loving Jesus Has given the lambs a home—

For I know that my precious Saviour, Whose mercies are ever new, Has a special benediction For the dear little heads in the pew.

So I love in the great assembly, On the Sabbath morn, to see The dear little children clustered, And worshipping there with me; For I know that my precious Saviour, Whose mercies are ever new, Has a special benediction For the dear little heads in the pew.

—Mrs. M. E. Sangster.

BETTY'S ESCAPE.

"Mother, may I go over to Sally's?" Mother Whitney looked at the sundial in the kitchen, and then at the sky, with a glance at the thick pine woods that hemmed the little home in, before she answered slowly:

"Yes, dear child; but be sure and start for home early, for fear a bear or a wild cat catch you."

With a light heart little Betty sped through the woods to the home of her nearest neighbour. No doubt by this time the reader has guessed that our story has to do with the wilds of Maine or the forests of Michigan, or may be the thinly settled shores of Oregon; but it hasn't. Betty Whitney's home was in Massachusetts, and if her adventure did happen long years ago, and if her grandson, now an old, gray-haired man, did tell the story, it is just as true as if it happened yesterday.

Visiting was rare fun for both Betty and Sally, and with their patchwork, spinning, and innocent girlish chatter, and with the help of the cute little bear's cub that frolicked about like a kitten, the afternoon slipped away, and all too soon it was time to go home. So the good-byes were said, and the little girl, starting down the path, was soon in the dense woods. When fairly in their shade she found that the light of the late afternoon which had shone into the clearing was almost gone here, and, indeed, it was so dark that it seemed like night.

Two miles, however, could be quickly passed by so fleet a maiden, and she sped on, shivering a little when the owls began their monotonous whoo-who-who, or when some frightened rabbit "thumped" the ground and then leaped away through the under-brush.

Half a mile was passed in safety, when off on the left she heard the well-known howl of a wolf. With the thought that somebody's sheepfold was likely to suffer that night, she hurried on for another quarter of a mile, when again came the howl, and this time from behind. As she realized that the hungry creatures might strike her trail and follow her, she turned pale and cold, and glanced around wondering how she could get out of their reach. The trees here were huge pines, rising thirty and forty feet without a branch, and active as the child was, she could not climb any of them.

At this instant she remembered a small log house scarcely a quarter of a mile farther on, in which no one lived, but which might afford shelter. Whether she were pursued or not, it would do no harm to run as far as there, so she started, and before half the distance was accomplished was glad enough that she had not lingered longer in doubt, for a chorus of howls came from the path in her rear, showing that the wolves were on her track.

Swiftly ran Betty with a sobbing prayer on her lips, and swifter came the pack of hungry wolves in full cry after her. In their flashing eyes and frothing jaws there was no mercy, and the child knew they would tear her

limb from limb as ravenously as they did the lambs that fell in their way. Soon the cabin was in sight, but now the wolves were close to her and she could hear their hard paws striking the ground and their hoarse panting as they strained every muscle to overtake her. A moment later and she had burst in the door, and without time to close it, leaped up the ladder and sunk on the floor of the loft. The pursuing pack, close at her heels, filled the little house with their howls of disappointment, and strove to spring up the ladder in pursuit. Seeing that there was still danger unless she removed the ladder, she put forth all her strength and, turning it over, threw off the wolf that was struggling up the rounds, and then drew it up into the loft, in spite of the strong jaws that snapped at it, and the frantic leaps that were made for lodgment upon it. Then she knelt down and prayed for help to come soon, and, sitting on the edge of the loft, watched the wolves.

There were eight of them, great, gray fellows, lean and hungry, and active as cats. Not one instant did they remain quiet, but circled round and round, leaping up at the loft, howling, and springing one over another. It frightened Betty to see them so determined, but through their very activity came her deliverance. The door which she had burst in so suddenly was a heavy log affair, and it now stood half open. As the wolves leaped up the side of the building they often fell against the door, and little by little it swung to. Finally it shut tight. When Betty saw this she felt that her prayer was answered and she could escape, and this was what she did. Opening a little window in the attic she put the ladder out, and with a farewell look at the wolves that still were leaping and howling, she hurried down and ran home as fast as her little feet would carry her.

When she reached her own home and told of her adventure, you may be sure there was a real thanksgiving service of prayer and praise. The next morning her father and oldest brother went to the cabin, climbed up the window, and, standing on the scaffold shot seven big, gray wolves. What became of the other? Well, his cruel companions, frantic with hunger, fell upon him and devoured him in the night, and his bones were found gnawed clean on the floor of the cabin.

As for Betty, she grew up to be a lovely woman, the mother of a large family, and this story of her escape has been told to her sons and daughters and to her great-grandsons and granddaughters, to many of whom it comes as a lesson that says: "If you are in danger, pray for help, and one way or another it is sure to be granted."—Little Christian.

BILLY.

WHERE Billy had been brought up, nobody knew. The children were sure he had been trained where there were children, because he was so fond of them. The older ones had their suspicions that he had been a circus horse once in his youth, but being a deacon's horse now, they never mentioned it, and Billy, of course, would never tell.

He was not especially fond of Major, the big plough-horse, but he did not like to have a fence between them, and would open the gate and let Major in, or walk out himself, just to let people know what he thought of gates and locks.

There was never a gate or a latch that Billy could not open, unless it were locked with a key, and the key taken out. He had even been known to turn a key in the lock one time, and walk into the barn. After helping himself to all the oats he wanted from the stable and stood in his stall.

When the boys came out they put Billy's usual allowance of oats in the manger, and after a little time, were surprised to see that he did not eat it. They urged the oats upon him, but he turned away from them. A closer examination disclosed the fact that he was bloated.

The boys at once decided that Billy was sick, and informed their father of the fact. The deacon made a hasty examination of the horse, then went to the feed-bin, and then burst into a laugh.

"Well, he'll not die of hunger yet awhile. I filled this bin full last night, and now see." The boys looked and saw at once the reason why he didn't eat his oats. Billy did not like to plough, or indeed, to do any kind of work. He had no objection to carrying the children around for quiet rides, or the deacon around the parish to make calls, but he had learned that when there was work to do he was brought out earlier. So when he was led out early in the morning, he was very lame. Sometimes one foot, and sometimes another would be held up, and for several times the rule was not discovered, but after a time they found that the lameness did not continue after Major had been led out to do the work, and that he was as ready for a ride with the children as ever.

But the strangest sight was to see him stand on his hind legs and eat apples off the trees. He had evidently been pastured in an orchard at some time, and he never passed an apple tree when unharmed, without getting up on his hind legs and looking around among the branches for apples. Is it any wonder that Billy was a favorite?—Little Folk's Paper.

Our Story.

THE HOUSEHOLD OF McNEIL.

BY AMELIA E. BARR, Author of "Jan Velder's Wife," "The Daughter of Five," etc., etc.

CHAPTER XII.—Continued.

He would not see Maxwell. He said boldly that "it was not his interest to find his wife." In spite of the general sympathy for his loss and suffering, Colin had an unquenchable fire of hatred and suspicion in his heart against him. No one in Rome would listen to the faintest whisper, not even the police, but Colin was not influenced by this blindness of public judgment. He made every arrangement for the continuance of the search that love and hatred could devise.

CHAPTER XIII.—MAXWELL MARRIES AGAIN.

They to the verge have followed what they love, And on the insuperable threshold stand. Why perplex the soul with visions of a morrow, When to-day its counsels and its cares has brought?

After Helen's death Colin had found a small comfort in visiting her grave every day, and leaving there a sprig of box or a cluster of rowan berries, or even a trailing spray of some of the pale cold flowers of the sea. However simple the offering, it was a token of his remembrance. Those who have made such offerings will understand. The Lord did not speak of these visits, but he was aware of them, and when Colin went to Rome he frequently carried the token in his place. And as the mystery that surrounds posthumous humanity is so great, surely it is the part of love to live with regard to the dead as if they were observant of our memory of them.

One afternoon, about two weeks after Colin had left him, the Laird went to the kirk yard on this errand. He had been singularly miserable and restless all day; perhaps he hoped in this solitary communion to find comfort. But if comfort come not from within, nature is usually hostile to grief; and this afternoon the solemn mountains, the misty moorlands, the melancholy waves, had no token of hope in them. In the mournful light which brooded above the fallen sun, his tall, massive figure, standing solitary on the cliff, was the very image of desolation. There was a "cry" in the sea also that the cry in his heart answered. He knew that there was trouble in the air.

Fortunately Dr. Brodick was sitting with him when the news of Grizelda's death came. He took it with a terrible calmness. His face seemed to turn to granite. He was angry at the tears in Brodick's eyes.

"I will have no tears," he cried; "this is no time for them. I will have revenge!" The terrible vacillation of his suspicions would give him no rest. At one moment he was certain his child had been murdered. Again, he was certain she was alive, and calling to him for help. He thought of lonely convents, of the horrors of insane asylums and forgotten prison rooms, and felt as if impossibilities would be easy for her relief.

But, oh! how quickly love is made to feel the limitations of its physical conditions. "Go to Rome!" said Brodick, pitifully; "man, what will you do in Rome? Get yourself into trouble like-wise. Colin will have left ere you get there. No one but priests and Papists and slinging men and women to ask a question of. And they won't understand you, nor you them. Think of this, McNeil: if Grizelda is above the ground, she has wit enough and strength enough to find her way back, either to her home or to her husband. If it is still to her husband, what is there for you to do or to say? If she comes to you, then the way for interference will be made plain."

"She has money, thank God! When I saw her last I gave her money—two thousand pounds. Money can work wonders." "If she happened to have it with her. But money in a desk or drawer, I am feared there will be little help in that." And McNeil spoke not. He was thinking of—he was really seeing—a slip of paper in the secret drawer of his own desk. It represented thousands of pounds, and it was doing no more good than if it was blank. But at this hour the thought angered him. "The poor! What in his great sorrow were they to him? Could they give him help, or bring him word of his child? No. The trouble in his own house was sufficient for him to bear." "My two dear girls," he cried out, "both taken from me in three months! Oh, Brodick, it is more than any mortal can bear." "Laird, gird up yourself like a man. There are fathers outside your gates who

have lost three children in three days. There is one father, Alexander Muir, who lost his whole household in a week—wife and five bairns. He is handling his nets again. The others are about their daily work. The Lord gave, and the Lord took away."

"Don't finish, Brodick! When God gives a blessing, is it godlike to be taking it back again? If I was to take back the land I gave to the village, what would you be saying of me?" "You cannot foresee the future, Laird; God can. Man whiles turns gifts into losses, and blessings into curses. The gift may be best for us this year on earth; next year it may be better for us to have it in heaven. Shall not the Judge of the whole earth do right?"

But McNeil was not to be reasoned with. He agreed indeed to wait for Colin's return, but the weeks intervening were weeks of great anxiety. As they passed one by one, and no word came from Grizelda, Brodick was certain of her death. If alive, she would have contrived to send her father word. If a ransom had been asked she would have appealed to him. And whenever this conclusion was reached, the men looked at each other with a dreadful intelligence, "if Grizelda was dead Maxwell had compassed her death."

Colin did not return until March was nearly over. But fortunately for McNeil he had been compelled ere that time to resume work on the hotel. The men at their dismissal in the fever time had been told to be ready on the first of March, and McNeil found them waiting his orders. It was a relief to his perpetual thoughts of wrong and plans of vengeance. For such corroding sorrow, work is the oldest evangel preached.

Carrying care for others he forgot himself. His wearied body compelled him to sleep, and sleep insensibly brought him something like patience. "He gives His beloved in their sleep," gives them consolation by angelic influences and hopeful dreams, sends some messenger to put right what they have put wrong; to influence the hearts of those who have them in their power in any way. He reproves their enemies. He strengthens their friends. He gives them in their sleep the blessing they need; for, perhaps, when we are waking we hinder the gift by the fearful complaining influences we call round us.

And McNeil, though chafing at Colin's failure, was compelled, at least for a while, to defer his own efforts. The detectives and other parties employed must have a reasonable time given them for investigation, as the future efforts of Grizelda's friends must depend upon what they accomplished or failed to accomplish.

For some weeks their reports were hopeful. "They were finding new clues, they were on the line of success; they had seen some one who had seen Grizelda in some distant village." Thus beguiled, McNeil and Colin saw the summer slip away. The hotel had been opened in June, and realized even more than the Laird's hopes. Never had there been such prosperity in Edderloch. The fishermen had a market at their hands. Their toil was well repaid. Their wives made knitted goods and sold them; their children were gullies to the gentlemen on the hills, or maids to the ladies in the hotel. Ready money was plentiful with those who had bought a shilling a large sum; and contentment and an air of happy employment was on every face.

The Laird felt his own anxious, fearful griefs all the more bitterly. This was the very state of things he had dreamed about and planned and worked for; and though it had come he was not able to enjoy the fruition of his hopes. His private griefs were in every success a dark and drifting shadow.

But, when the hotel closed for the summer he was determined to go himself to Rome. Then even Dr. Brodick thought it would be best to sanction this personal gratification. The journey might divert his mind into new channels, and end a suspense which had lost all elements of hope, and become worse than the certainty of death. But the journey was as fruitless of comfort as Colin's worst fears. They found Grizelda's disappearance nearly forgotten. Half-a-dozen later tragedies had pushed it outside the sympathies and memories of men. Besides, sympathy is for the living; forgetfulness for the dead. Whatever interest there was in an affair, that was nearly a year old, went naturally to Lord Maxwell.

"Such a polite, generous, handsome young lord! And how he had suffered!" He had been carried to the seaside for the summer, and had just returned to Rome. A few people had seen him, "so white, so weak, so broken-down with suffering! And as for the lady, was she not very peculiar? Mrs. Pelham had a maid who had served Lady Maxwell for a month, and she was sure Lady Maxwell hated her husband." The next suggestion followed easily—"perhaps, indeed, she had another lover!" This suspicion was natural and not unreasonable to the Italian mind. It seemed the most likely solution of the mystery. "The pretended robber was a lover; she had been willingly abducted, and, if found, would probably refuse to return." This view of the case was finally taken by the police. If there had been a robbery, it was impossible for the robbers to have escaped their extraordinary vigilance. If there had been a robbery it was for the jewels; and these

had never been offered for sale. Jewellers in all the great European cities had been advised of their loss, the setting described, and the size and colour of the stones.

"The lady had her jewels yet, there was no doubt. She was in hiding somewhere with her lover."

And then Maxwell admitted with affected reluctance that he had been jealous of her frequent absences from her home. He said "he had followed her to a certain church, and to the studio of Signor Donata."

Italian husbands and wives shook their heads at these admissions. "To look at an altar picture! To take lessons from an aged painter! Was it conceivable that the wife of an English noble, a young and pretty woman, could have only such motives for conduct so unusual?"

All these suspicions came bluntly enough from the emissaries employed by Colin. They saw their occupation was at an end. They felt a kind of anger at the lady who had not answered their trifling efforts. To save their own reputation at the cost of hers was a satisfaction. The McNeil heard them with doubt and anger. He was resolved to see Maxwell, and he called upon him without warning or ceremony.

But Maxwell had heard of his presence in Rome. He was prepared for the visit. He met his father-in-law with a burst of tears and a clever imitation of extreme physical weakness and suffering. He deplored, he protested, he was on the point of fainting twice, he acknowledged that "he had sometimes pained Grizelda," and entreated Grizelda's father "to forgive him for her."

He did not convince McNeil, but he disarmed him for the time, and even compelled at parting a kind of conventional courtesy. And thus from the injured father there was unwittingly forced the only thing necessary for Maxwell's triumphant social acquittal. He could now talk of McNeil's kind visit to him, of McNeil's sympathy for his sufferings. He could sigh, and intimate so much by his sighs and by his very silences, that every one was sure that he had been a grievously wronged husband, and that Grizelda's father knew it.

But never for one moment did so shameful a suspicion find a home in the Laird's heart. And Colin did not resent it with more impetuous anger than did Dr. Brodick. Willful and selfish Grizelda might have been; but wicked and unwomanly—never! Not one of the three men would tolerate the thought.

"A year of change, and five years of rest to follow—the old proverb found in McNeil Castle a kind of verification. As time went on Grizelda's name was less and less spoken. But none that had loved forgot her. There were still days in which her father could not put down the conviction that she was alive, and that he should not die until he had seen her face again. For the soul believes as the body breathes. It has no need to discuss its faith or to examine its proofs. It has the evidence of things not seen.

He and Colin lived a very calm and methodical life. The success of the hotel had, as foreseen, necessitated more building. A pretty town was growing around it. The ancient fishing village was all astir with the changes constantly going on. The sheep farms were enlarged, the game strictly preserved, the two men were growing rich in money, and still richer in houses and lands.

In the spring there were always alterations and additions to make, planting to do, fishing boats and nets to look over, the hotel to put in order, etc. In summer and autumn the old silence of the hills and moors was broken by troops of visitors, by wandering artists, by sportsmen, by pilgrims of all kinds. In winter the Laird and Colin went to Edinburgh, and enjoyed a mild kind of social dissipation among their friends and relatives, and in pursuit of their particular hobbies.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

LESSON IV. July 28, 1889.

ISRAEL. ASKING FOR A KING.

1 Sam. viii. 1-20.

COMMIT VERSES 4-7.

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

CENTRAL TRUTH.

We should seek to know God's will, rather than insist on our own.

DAILY READINGS.

M. 1 Sam. viii. 1-22.

Tu. Deut. xvii. 14-20.

W. 1 Kings xii. 1-15.

Th. Acts xviii. 16-33.

F. Ps. cvii. 1-15.

Sa. Ps. cxviii. 1-16.

Su. Matt. xxiii. 29-39.

TIME.—9 C. 1075-6, about 20 years after the last lesson. (Others make the date B.C. 1095.)

PLACE.—Rimah, the home of Samuel, four miles north-west of Jerusalem.

tory of our last lesson. Samuel had grown old, and made his sons judges in Beersheba, 45 or 50 miles to the south-west.

HELPS OVER HARD PLACES.—4. The elders of Israel: the heads of families and leading persons, forming a kind of legislature. 5. Sons walk not in thy ways: they took bribes and perverted justice (v. 3). The things displeased Samuel: it was not wrong to have a king (Deut. xvii. 14, 20), but the request was a slur upon his administration, a rejection of God, a refusal to be as noble and holy a nation as God would have them to be. Why did they desire a king? (1) To be like other nations. (2) To have a visible leader for war (v. 2). (3) To give unity to the nation. (4) Samuel would not long be able to rule them, and his sons were not fit for the place. 7. They have not rejected me, chiefly, but they have rejected thee, in rejecting Samuel. How? (1) They did not ask what was best, but were determined to have their own way. (2) They were unwilling to be such a nation as God thought best. (3) They wanted success without obedience, and hoped they could have it by a king. (4) They distrusted God as their invisible leader. (5) Their motive was bad.—to be like other nations. 9. Hearken unto their voice grant their request: For so sinful a people a king was the best, as a punishment for their not being more worthy. 11. This will be the manner of the king: (1) He would bring in luxury at the people's expense. (2) He would limit their freedom. (3) He would impose high taxes and drain the wealth of the people.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—Samuel.—Samuel's sons.—Why the Israelites desired a king.—Was it best for them to have a king.—Why Samuel was displeased.—How their request was a rejection of God.—Why God answered their prayer.—The manner of the king.—How men now reject God.

QUESTIONS. REVIEW.—In our last lesson what great meeting was held? What sermon was preached? What victory was gained, and how?

INTRODUCTION.—How many years between our last lesson and this? Who was judge at this time? Where did he live? What was the condition of the country? (1 Sam. vii. 13, 14)

SUBJECT: REJECTING OUR SAVIOUR AND GOD.

I. WHY THE ISRAELITES REJECTED GOD (vs. 4, 5, 20).—Who came to Samuel with a message? Who were the elders? Where did they find Samuel? What was their request? What circumstances probably led them to ask for a king at this time? (xi. 1-3; xi. 12.) What was the first reason given? How old was Samuel? What was the second reason? How did Samuel's sons behave? (v. 3.) How did it come that Samuel had such bad sons? What does Paul say of the love of money? (1 Tim. vi. 10) What is a bribe? What sins arise from covetousness? What was the third reason for asking a king? What was the fourth reason?

II. HOW THEY REJECTED GOD (vs. 6-9). How did the request of the elders affect Samuel? Why was he displeased? What had he done for the people? (xii. 15, 23) Were they ungrateful? What did Samuel do in this trial? What does his example teach us? (James v. 13) What answer did he receive from God? How was the course of the Israelites a rejection of God? Was it wrong to have a king? (Deut. xvii. 14) Who had been the king of Israel hitherto? (xii. 12) What had he done for them? (xii. 8-15) Had he ever failed them when they had been obedient and loyal? How was the request of the people a distrust of God?

Who is our rightful king? What is it for us to reject him? In what ways is it done? What has he done for us?

III. THE EFFECTS OF REJECTING GOD (vs. 10-19).—What further warning did Samuel give the people? What would be the manner of the king? How would he bring in luxury and tend to war? How would he restrict their liberty? How would he impose high taxes? Give an example only a century later. (1 Kings x. 16-29; xii. 1-14.) Why did God answer such a prayer? Would it have been better if they had been good enough to have their prayer denied? (Ps. cvi. 15.) Is it wise for us always to pray, Thy will be done? What evils now come to those who reject God?

IV. THE BEST OF MEN SOMETIMES HAVE BAD CHILDREN.

V. WE OFTEN EARNESTLY DESIRE THINGS NOT BEST FOR US TO HAVE.

VI. THERE MAY BE SIN AND FOLLY AS WELL AS DANGER IN THE DESIRE TO BE LIKE OTHER PEOPLE.

VII. BE VERY CAREFUL OF THE FEELINGS OF THE OLD.

VIII. WE REJECT GOD WHEN WE REFUSE TO OBEY HIM, WHEN WE INSIST ON OUR WILL CONTRARY TO GOD'S; WHEN WE NEGLECT HIS WORD, AND REJECT HIS MINISTERS, AND DO NOT LIVE ON JESUS.

IX. GOD SOMETIMES YIELDS TO OUR REQUESTS, BECAUSE WE ARE NOT WORTHY OF THE BETTER THINGS HE HAS PLANNED FOR US.—Peloubet.

It is better to have thorns in the flesh with grace to endure them, than to have no thorns and no grace.—Evangelical Messenger.

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THURSDAY, JULY 18, 1889.

TO SUBSCRIBERS.

During the past few weeks the Publishers of "The Review" have sent out accounts for all overdue subscriptions. They have to thank the friends who have promptly remitted and respectfully to request those still in arrears to remit without further delay.

WORK FOR WOMEN IN OUR MISSIONS.

WE do not at present propose to discuss the theory of Deaconesses—that is female servants of the Church of Christ—or to ask about sisterhoods in Roman Catholic or Protestant Churches. Our object is essentially practical. And as we believe that in all Church movements the way is prepared by God, providentially, we wish to enquire, what in our day the Lord would have our women do for him in Church service.

No one who heard the earnest and practical statements and appeal of Principal King regarding the position of religious affairs in our North-West, can doubt that God is opening the way and calling for women to supply the present wants. We have dozens of women—some young and others with good experience, who are ready to answer the call and go to work as soon as proper arrangements can be made.

"The ways and means" are important. We do not think that at present we can propose to induce young women to go West by the promise of good salaries or the prospect of worldly advantage. Those who would go only from such motives are not the women we want.

ergy left to do their work as the Lord's free-women. There are many who possess small private means who could themselves volunteer for the Lord's work, and it will not cost more to live in Calgary, Edmonton, or Banff than in Toronto. There are others who, while they do not feel themselves fit for the work, would be willing to help send those who are anxious to go. All that is needed is organization, and we can safely trust God to direct the movements of the right women.

What then can be done? Evidently we should have Homes prepared in certain important centres, such as have been mentioned, in which from three to six ladies could reside and do the work that lies to their hands.

There should be one or two thorough teachers of English, another of music and, perhaps, a third of drawing, fancy work, etc. One would have to attend to household matters. If to this could be added a few beds for the sick who have not proper places where medical care can be obtained, one or two nurses might be added. Such an establishment would not, perhaps, be self-sustaining; but all experience goes to show that the community amid which such an institution exists will exert themselves to make it a success.

Having Homes provided, then let an appeal be made to our women in the Maritime Provinces and Ontario. If Principal King and Dr. Robertson will make the attempt it would not surprise us to find one or two such institutions established this year. How desirable this is, appeared clearly from the remarks made in las. General Assembly regarding convent schools, their low rates, and popular attractions in all new places. The persistent efforts to withdraw our girls from Protestant influences and prejudice them in favour of Roman Catholicism, can only be met by the services of Protestant ladies in similar schools, in which a better education can be obtained. The subject is at least worth considering. If it be a novelty, and wise conservative fathers sagely shake their cautious heads, we nevertheless are sure: first, that such institutions are a present need, secondly, that they are more than in harmony with God's revealed will; and thirdly, that if the attempt is honestly made they will be an immediate success.

THE MODIFIED OATH.

THE reasonable tendencies of the Province of Quebec are rapidly developing. Within a few weeks we have been told that that Province cannot have the constitutionality of its Acts brought under review of the Supreme Court, except in certain extraordinary cases. We have also heard Mr. Mercier and the Pope boldly speak of the Catholic and French Nation which is to be formed on the banks of the St. Lawrence, and which has obtained the blessing of his Holiness, imperium in imperio. Colonel Amyot, too, while wearing the Queen's uniform, boasts of the readiness of the French Canadian volunteers to fight for the Province against the Dominion authorities; and at a certain Brebeuf demonstration the union of Church and State under the Tricolor has been defiantly declared, with insulting references by the orators of the day to the defeats of the British by the French and the toleration (save the mark) of the British tongue and British rights in a French nationality. All this is significant and ominous, but there is something even more so, if we could only get at the bottom of it and find why the change was made. The Jesuits have been secretly at work, when men slept—we refer to the oath of office. It seems that up till 1884 the oath taken by the Governor-General and the Lieutenant Governors was the same as had been administered before Confederation. That oath, among other things, declared on the true faith of a Christian "that no foreign prince, potentate, person, prelate or State hath, or ought to have" (no moral obligation) "any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within

this realm." In that year, however, Mr. Casgrain, M.P., said in Parliament that no Roman Catholic could take that oath, as, according to Quebec legislation, the Roman clergy had a recognized status. Sir John Macdonald promised to have the matter considered and the objection, if possible, removed. So, in November of that year, when Lieutenant-Governor Masson was sworn in, a different oath was administered to him, viz: "I do swear that I will be faithful and bear true allegiance to her Majesty, Queen Victoria, her heirs and successors, according to law." No word here of Protestant succession, civil supremacy, or enunciation of Popish intervention. These were all waived. Now why was this change made? It seems that in 1868, an Act was passed by the Imperial Parliament, but which does not expressly apply to Canada, providing for this modification of the oath in Great Britain and Ireland; and in 1878, Royal instructions were given to the Governor General that the oath which he and his successors and consequently the Lieutenant Governors should thereafter take, should be the modified oath of the Act of 1868. No notice, however, of these instructions was taken for six years, but when attention was called to Mons. Masson's scruples, relief was found for him in the new form of oath. It may be all right to avoid concussing the conscience of a good Roman Catholic, but it still remains a question whether it is wise or safe to put in offices of trust and responsibility men who conscientiously believe that the Pope of Rome and not the Queen is supreme in civil matters; and that in questions of disputed jurisdiction, as the Syllabus says, the latter should submit to the former; and who further believe, as taught by the Roman Catholic authorities, that a heretical sovereign is ipso facto a usurper, and that no good Catholic owes to her or her laws allegiance. It is time for our statesmen to ask how far we must go, in first allowing the autonomy of Quebec and then recognizing the right of the Pope of Rome to direct the legislation of that Province.

THE TWELFTH OF JULY.

THE Twelfth of July seems to have been celebrated in this Province this year with unusual enthusiasm and with such strength of numbers as would indicate large accessions to the Order—or at least deep interest, on the part of its members, in its avowed objects and aims. This is largely to be accounted for by the many unwelcome proofs which Ultramontanism has recently furnished of its present power and activity in the Dominion. Much of the oratory that received the deep attention of the assembled thousands all over the country, while of the usual perfrid character, took on an unwontedly distinct practical aspect, and did not end with recalling heroic deeds of the past and bewailing instances of present negligences and base betrayals, but outlined a plain path of duty for the future. While some of the orators found in Orangism the only hope of successful resistance to Roman Catholic aggression, the majority declared it to be the highest wisdom to adopt the platform of the Equal Rights Association. One of the most important utterances of the day was that of Mr. Dalton McCarthy, M.P., at Stuyver, who, finding in the fact that the French language had been made an official language in our North-West—where there is not even a French speaking member of Parliament—a proof of Ultramontane design upon the liberties of the people, pledged himself to move at the next session of Parliament that French should cease to be an official language in the North-West. Touching upon the question of Orange Incorporation he thought that incorporation should not be asked from a Parliament that had by 188 to 13 voted not to disallow the Jesuits Estates' Act. Every question, he said, must be subordinated, as far as the order is concerned, to the abrogation of that Act. And he added: "It must be settled, and if not settled by the present generation with the ballot, the next generation will have to settle it with the bayonet."

Not less pertinent to the occasion was the language of Mr. John Charlton, M.P., at Essex Centre: Upon the action of the Order in the present and the next future would the estimate of the world and the verdict of history be based. They were to decide whether their reputation as an organization should be honorable and enviable, or the reverse. You profess, he said, to be Protestants, and anxious to advance Protestantism and religious liberty. Do not for a moment imagine that an alliance with the Ultramontane party and the Catholic power of Quebec will serve your purpose or benefit your

country. (Cheers.) In the past your instincts and desires have been right, but your leaders have led you into a dangerous company and doubtful situations. (Renewed cheering.) Many of them have enjoyed the sweet office as the price of your being placed in a false position, and while they dallied with the Delilah of power, place, and pelf, the locks of your strength were shorn, and you have been ruthlessly awakened to the fact that "the Philistines be upon thee." (Great cheering.) You profess to be loyal to the Queen and country. If you are, watch with sleepless vigilance the intruders upon her prerogative. Resist and resist any attempt to potentate in her place, to set up another potentate, or to subvert free institutions in any part of Canada. Withdraw your support from those who permit any of these things. (Cheers.) If it becomes necessary to support old party ties, in doing so do not hesitate, but let your watchword be, "Come ye out from among them" (Loud cheers.) You cannot be true to your principles and act in concert with the enemies of those principles. If you attempt to do it you are foredoomed to be sold.

The general tone of the speeches made on the Twelfth throughout the country encourages the hope that Orangemen are fully aroused to the dangers threatening civil and religious freedom. They will do well, however, to remember, as Mr. Charlton has suggested, that the measure of their fidelity to this trust is soon to be tested by acts and not by mere words. Hitherto it has frequently been charged against the Order that it has been little else than a mere party machine, and that little independent action could be expected of it where party interests were at stake. We are not in a position to say how much or how little this reputation is deserved, but we do know that a crisis has arrived when higher considerations than mere fidelity to party leaders must prevail with the electorate, if the priceless blessings which last Friday formed the theme of so much eloquence, are to be preserved. We would hope that the thousands of Orangemen who honoured the day would honour themselves by marking their ballots for only those men who can be trusted to adhere to the principles which they themselves profess to hold, and which once more they have claimed to be their only reason for existence and their only bond of union.

THE GALT PAMPHLET.

AN APOLOGY FROM MR. J. K. CRANSTON.

WE have received the following letter in reference to our remarks in last week's issue upon the new pamphlet, "The So-Called Heresy Case at Galt."

[To the Editor of the Presbyterian Review.] SIR.—I regret exceedingly, but my desire to shorten as much as possible the last part of my pamphlet, has fairly laid me open to your criticism.

There was no suspicion in my mind that I was acting a disingenuous part in utilizing only the selections made. But looking at it now from your standpoint, I freely confess that nothing is left me but to apologise.

In palliation of the offence permit me to urge that I was constantly reminded of the fact (known to all) that an overwhelming majority was against us, and I was simply pleading that there were some slight grounds of hopefulness. It was the presence of this thought which accounts for the fact of my selecting, in the hurry of adding a last item in the pamphlet (just as it was going to press), only the parts favourable to us.

Gladly would I, if it were possible, have the whole editorial in the pamphlet. I trust, however, that your fears concerning the rest of the pamphlet have not been realized, as it was more thoroughly revised, with the intention, always present, to have it a report, as impartial as possible. Trusting you will give this a place in your columns, I remain, yours sincerely, JAMES K. CRANSTON. GALT, July 13th, 1889.

In receiving Mr. Cranston's apology for his distortion of the REVIEW editorial we would like to assure him that while we entertain the most kindly feelings to the appellants personally, we have no sympathy whatever with their views on "Holiness," as we understand them, and we think the same may be said for the overwhelming majority in the Assembly. We regret that Mr. Cranston, in his haste to present his report of the case to the world, should have been betrayed into acting a disingenuous part; and we think that now that he is conscious of having done this he should lose no time in withdrawing the pamphlet from circulation until such time as at least it shall no longer contain misrepresentations. We shall consider the apology complete when we ascertain that this has been done.

EDITORIAL NOTES.

It is difficult, except upon the theory that much of the culture of our modern civilization is, after all, only very thin veneer, to understand the large interest generally manifested in the details of the fight which took place last week at Richburg, Miss., between Sullivan and Kilrain for the bad pre-eminence of the championship of the pugilistic world. The theory is borne out by the very large space given to the fight even in respectable dailies, while the World's Sabbath School Conference, held in the metropolis of Great Britain, received only a few disjointed and scarcely intelligible sentences. The "great battle"

had column after column devoted to it, and the editors vied with one another in supplying the most minute details. Witness the New York Herald:

"It is dry times for news when all the papers in the country devote columns on columns to that brutal Sullivan-Kilrain fight. The Herald doesn't mean by this criticism to set itself above its contemporaries, for we are just as bad as the rest. We go even further than off we shall certainly have the most complete account of it that can be had."

And the Herald was as good as its word, for our own Mail is deeply grateful to the Herald for enabling it to treat the Globe and the World in their race to please their patrons. What these details are may be imagined from the Herald's special eulogy upon the "chivalry" of its hero, who, with a fine exercise of self-denial, restrained the impulse to jump with his spiked shoes upon the hands of his prostrate antagonist, as it appears he might "properly" have done. The whole affair, as seen in the crowd of ruffians that flocked from all parts of the country to assist at it, the brutal encounter itself, the eagerness of the press to supply details, and the rush to learn the "news," and the relish with which the particulars were dwelt upon upon the streets and in the cars, reveal the existence of a very low moral tone in all grades of society. The spirit that maintained the colosseum and filled it with crowds of citizens whose chief pleasure was to see gladiators butcher each other, is apparently not so extinct as some optimists might be inclined to imagine. The whole affair is a reproach upon our modern civilization and a special disgrace to the American Republic. Public sentiment should have set the law in motion and roused the authorities to such vigilance that the fight would have been impossible. To lay the principals by the heels now that the fight has taken place may be some punishment for them, but it will not repair the injury that has been done to good morals by allowing it to take place. It really looks as if the hoodlum element in the United States were stronger than all the moral forces combined.

THE eminent clergyman, lawyer, publicist and linguist, Theodore Dwight Wolsey, ex-President of Yale College, died at his residence, New Haven, Conn., on the 1st inst., at the ripe age of eighty-eight years, having been born in New York, Oct. 31, 1801. He was graduated from Yale in 1820. He studied theology at Princeton, and from 1823 to 1825 was tutor in Yale College. In 1825 he was licensed to preach, and from 1827 to 1830 studied the Greek language and literature in Germany. On his return he was appointed Professor of Greek in Yale College, and in 1846 he was chosen President of that Institution, and in 1871 he resigned the presidency. He edited five or six Greek authors, published an "Introduction to the Study of International Law," and he was the author of several other valuable works, partly religious. His writings on International Law have a world-wide reputation. He won for himself and his college lasting fame for his original investigations into the Greek language and literature. He was from 1871 to 1881 Chairman of the American Company of New Testament Revisers, and held other important positions. His published sermons, in numerous volumes, commanded wide attention, and the discourses that bear the title, "The Religion of the Present and the Future," have long been recognized classics. As a teacher he has been ranked with Dr. Arnold of Rugby and, as a writer of English, with Cardinal Newman. He was altogether a beautiful character, eminently useful in his day and generation, and his name will long be held in grateful remembrance by the American public. His dying words were: "My work is done, and I am ready. God bless you all, and God bless dear old Yale."

We would remind congregations and mission stations of the annual collection for French Evangelization, on Sabbath, 21st July, and urge that contributions be made as liberal as possible. The amount needed for all purposes this year, including the purchase of the Ottawa Ladies' College, is estimated at about \$73,000, or 60 per cent. more than last year. Let the collections be correspondingly larger. Recent events show how much need there is for a vigorous prosecution of this work.

An exchange furnishes a fresh proof of the prevalence of drinking habits amongst the working men in the large manufacturing centres in the Eastern States: A Massachusetts manufacturer paid one Saturday to his army of labourers seven hundred bright, crisp ten dollar bills. Each man received one with his pay. All were marked so as to be recognized. By Tuesday, four hundred and ten of these bills had been deposited in the banks of the city by the bar-keepers.

The law of New York State, forbidding the sale of cigarettes to children, had its first enforcement in Brooklyn. The seller had the privilege of paying a fine of fifty dollars for his violation of the law. The enforcement of the law will, it is thought, soon put an end to cigarette smoking by boys. Judging by the amount of cigarette smoking one sees amongst the boys in Toronto, it would be a good thing to have such a law in force in Ontario.

Literary Notices.

THE Browning Society, of London, it is stated, have reached a "poem" by their idol which they cannot explain, and have had to ask him to interpret it for them.

THE delay in the issue of Rev. A. H. Drysdale's "History of English Presbyterianism" was due to the mysterious disappearance of some chapters of the MS., which necessitated his re-writing the missing portions.

PROF HUXLEY reviews the main points of the controversy in which he has been engaged, in an article entitled "Agnosticism and Christianity," which will be printed in the Popular Science Monthly for August. Some of Cardinal Newman's writings receive a share of caustic criticism in this paper.

WE have received a copy of the Statistical Abstract and Record for the year 1888, compiled by Mr. S. C. D. Roper, of the Dominion Department of Agriculture, and published by the Department. The present issue, the fourth of the Abstract, contains all the leading tables of former issues, together with much new matter relating to Agriculture, Education, Religion and Crime. It is in every respect an admirable publication.

THE frontispiece of the August issue of Scribner's Magazine will be a striking portrait of Lord Tennyson, engraved by Krull from a recent photograph. Recognition is thus made of Tennyson's eightieth birthday, which occurs in August. The same number will contain a short essay by Dr. Henry van Dyke on Tennyson's earliest poems published with his brother, and the end paper, by Professor T. R. Lounsbury, of Yale, will discuss Tennyson's attitude toward life in youth and old age, under the title of "The Two Locksley Halls."

THE contents of the Presbyterian Review (Quarterly) for July are: (1) "Dr. Shedd's System of Theology," by Prof. Edward D. Morris; (2) "A Churchman's View of Church and State in England," by Rev. Canon W. J. Knox Little; (3) "The Planet Mars," by Prof. Chas. A. Young; (4) "The Babylonian Flood Legend and the Hebrew Record of the Deluge," by Prof. John D. Davis; (5) "Nature and Miracle" by Rev. Dr. W. W. Harsha; (6) "The Heroic Spirit in the Christian Ministry," by Rev. Dr. W. M. Taylor; (7) Editorial Notes: "The Synod of the Presbyterian Church of England," by Robert Whyte; "The General Assembly of the Presbyterian Church in the United States of America," by Prof. Chas. H. Briggs; (8) "Reviews of Recent Theological Literature," [Chas. Scribner's Sons, New York, \$3 a year.]

THE leading article in the July Homiletic Review is by Prof. R. B. Welch of Auburn Seminary, entitled, "Training for the Work and in the Work." It is the 3d in the Symposium on Preaching Adapted to the Times. Prof. Schodde has a careful and timely paper on "Modern Biblical Criticism," which cannot fail to be helpful to students of Biblical literature. Prof. Painter of Roanoke College discusses with learning and ability, "The Papacy and Popular Education." Dr. A. T. Pierson has a ringing article on "Effective Church Organization," which we commend to pastors. Dr. Coburn gives the first of a series of papers on "Egyptology" which bids fair, from this specimen, to be highly interesting. The sermons, none in all, are all by able preachers, Drs. Hamlin, Burroughs, Donaldson and others. The number is rich in Exegetical Section, containing papers by Drs. T. W. Chambers, Howard Crosby, Willis J. Beecher, and Prof. Davies. [Funk & Wagnalls, New York.]

THE current number of the Eclectic comes to us with various taking and timely articles—"The Prototypes of Thackeray's Characters," throws light on matters interesting to all of the great novelist's readers. The artist author, W. W. Story, contributes a very suggestive discussion of art problems in his "Conversation in a Studio." "The Poet of Portugal" is a paper on Camoens, the national poet of Portugal and the author of "The Lusiad." The Countess of Jersey tells us about the every-day life of Hindustan in a bright and entertaining way. Lord Justice Fry discusses the value of imita-

tion, one of the main primitive instincts, as a force in civilization. Professor Huxley has another paper on "Agnosticism." E. Strachan Morgan discusses "The Roman Family" and the conditions of social life in Latin times, and Senora Bazin tells about "The Women of Spain." W. T. Stead has a readable article on Boulanger under the title of "Madame France and her Brav' General." There are several short articles and poems of interest. As this number begins a new volume it is a favourable time for new subscriptions. [E. R. Pelton, New York.]

It is not, we believe, says the *British Weekly*, generally known that the Rev. Dr. A. B. Grosart, of Blackburn, whose labours in Puritan and Elizabethan literature generally, have procured for him a world-wide reputation, is also a hymn writer of some repute. During his recent enforced retirement through ill health, brought on by over work, Dr. Grosart has occupied himself in making a selection of his sacred poetical writings. We understand that he proposes to print these in a handsomely got up volume of some 400 pages, crown 8vo., for private circulation. The book will include 200 hundred religious poems, "the bloom and fruitage of elect moments of a life-time"—and will bear the appropriate title "Two Centuries of Original Hymns." We are glad to learn that although Dr. Grosart has been compelled on account of the state of his health, almost entirely to suspend his arduous literary labours, he still hopes to do a little work in the field which he has made specially his own. He expects to be able to complete his edition of the works of Edmund Spenser, of which one volume (the tenth) remains unpublished, and also his edition of the works of another poet of the Elizabethan era, Samuel Daniel, the fourth and fifth volumes of which have yet to be issued.

Current Opinion.

A DISTRESSING THOUGHT. We are, and have been, making the effort to publish the names of persons who have received honorary degrees from the different colleges of the country, so far as the same may be of general or special interest to our readers, but are haunted day and night with the terrible apprehension that three or four hundred names may have escaped us.—*N. Y. Christian Advocate.*

A ROUNDABOUT PROCEEDING. The correspondent of a London paper, writing from Rome, declares that Archbishop Fechan, of Chicago, has reported the criminal acts of the Clana Gael to the Pope, and that the Pope has empowered him to declare the clan an enemy of the Church. This roundabout proceeding looks like timidity and time-serving. If a lot of hypocritical villains should connect themselves nominally with Presbyterian congregations, and then engage in murderous conspiracies, our bishops would not wait so long before denouncing them, nor seek advice as to the timeliness, and propriety of an exposure.—*Interior.*

SACRED AFFINITIES. Some people seem to think that mutual weariness is sufficient reason for breaking the marriage bond. They talk about the sacredness of reciprocal affection, and the curse of uncongenial hearts. But marriage is vastly more sacred than these reciprocal attractions which may be nothing more than selfish and temporary amateness. If two people are attracted together, then, if unmarried, let them take it as a sign that they should marry; if married, as a sign that they should keep apart. The modern doctrine of sacred affinities is nothing less than the crowning of unblushing vice, and the defilement of the animal passions which ally us with brutes.—*N. Y. Independent.*

THE WISE MINISTER AND THE DOG DAYS. He is the wise minister in the summer, not who shuts the church door, but who shortens the services. People need them during the hot season as much as during the cold, but regard must be had to their power of endurance and enjoyment. Even when the thermometer is in the sixties they will enjoy and relish the telling, condensed sermon, while they will weary of the highly elaborated, but lengthy discourse. So there is a point beyond which both the praying and the singing become wearisome and unedifying. But if the usual order must be observed in these respects, at least shorten up on the notices and omit the accompanying explanations and exhortations. Rightly conducted, as hour spent at God's house on Sabbath morning and evening, in July and August, will be as sweet, refreshing and acceptable as the more lengthy service of January.—*Philadelphia Presbyterian.*

ORANGE. Orange! Under that name civil and religious liberty secured to all, the unity of the Kingdom and the stability of the throne are safe. Orange! From beneath that badge come no cries for dismemberment, for injustice, for oppression, for persecution, for war against society, for rebellion against the Constitution. Orange! There are no deeds of outrage and rapine, bloodshed and murder, no moonlighters, no dynamite, no repudiators of just debts under that name. Orange! In all its history the Church of the Reformation has never had cause to denounce its doings or

disown its connection with it. It is not a Home League, a Fenian circle, or a Clan-na-Gael that the Protestant Church gives birth to and brings up. All this let all men know. But let them know, too, that the Orangeman's principle lives, and not in his ribbon, his passsword, his sign, cannot be uprooted and thrown upon the dunghill even by royal hand, but lives in the heart's blood—and lives in spite of all—till at the touch of God that heart ceases to beat.—*Rev. John Mackie, M.A., Kingston, Ont.*

NO NEED TO BE DISCOURAGED. The friends of temperance need not be greatly discouraged over the defeat of the Prohibition amendment in Pennsylvania. The High License law has been in operation about a year with the following results in Philadelphia: In 1887 that city contained 5,773 licensed saloons, and 1,000 unlicensed known places where liquor was retailed for drinks, and 200 dives of the lowest order. Now there are 1,205 licensed saloons, and all the unlicensed places and dives are broken up. The Philadelphia Record says one can walk through the streets on which they were thickest and he will not find even the semblance of such a place. Fourteen months ago the saloons were open all over the city on Sunday, while now "Sunday is practically a day of prohibition except for those who purchase a supply on Saturday to keep in their houses until Monday." This is what High License and the police have done in the second most populous city of the country. On the criminal side there has been a decrease of forty per cent. in police arrests during the year, and of fifty per cent. in commitments to the House of Correction. A pretty good record of the working of High License! We will not despair of the Republic when law can be enforced with such results in one of our greatest cities.—*New York Observer.*

Contributed.

WINDERMERE AND FURNES ABBEY.

As a sequel to an article in the April Montreal Presbyterian College Monthly, on "Wordsworth and the Lake Country," let me say a little more about Windermere through the columns of the REVIEW with a peep at Furnes Abbey,—the finest ruin of the kind I ever visited. On that lovely summer day in August last I breakfasted at the lovely manse of the ex-Principal of Queen's University, (Dr. Snodgrass) dined at "mine host's" at Ambleside, and after a day of uninterrupted brightness and large enjoyment, had a hearty "tea" at His Grace of Devonshire's model hostelry within the grounds of grand old Furnes. Wordsworth's home (Rydal Mount) we did not personally inspect our "Tally Ho," not giving us time. His mighty shadow is over all this rich garniture of hill and dale, wave and water. He is the presiding genius of this lovely region.

Elleray, the once lovely home of Christopher North, looks out charmingly on Windermere. That notable son of my native town (John Wilson) says in his celebrated "Recreations," "Windermere, seen by sunset from the spot where we now stand (Elleray) is, at this moment, the most beautiful scene on earth. The charm lies in its entirety, its unity which is so perfect—so seemeth it to our eyes that 'tis in itself a complete world of which not one line could be altered without disturbing the spirit of beauty that lies recumbent there, wherever the earth meets the sky. There is nothing here fragmentary; and had a poet been born and bred here all his days, nor known aught of fair or grand beyond this limpid vale, yet had he sung truly and profoundly of the shows of nature."

Let Wilson's inimitable prose describe its morning:—"The first smile of Windermere salutes your impatient eyes and sinks silently into your heart. You know not how beautiful it may be, nor in what the beauty consists, but your finest sensibilities to nature are touched, and a tinge of poetry, as from a rainbow, overspreads that cluster of islands that seems to woo you to their still retreat. And now "Wooded Windermere," the river-lake with all its bays and promontories, lies in the morning light, serene as a Sabbath and cheerful as a holiday, and you feel that there is a loveliness on this earth more exquisite and perfect than ever visited your slumber eyes in the glimpses of a dream."

For a sunset upon Windermere with the fair, fantastic shadings and groupings of the clouds, the "castles in the air," the cloud-capped towers and gorgeous palaces of the azure vault as the sun is sinking into the darkening West, where can be found the peer of Wordsworth! And is there not a suitableness in linking Wordsworth with Wilson as the twin Genii of the Lakes.

"Far sinking into splendour—without end! Fabric it seemed of diamond and of gold; With ablaster domes and silver spires; And blinding terrace upon terrace, high Uplifted here, serene nations leight In avenues disposed; there, towers begit With battlement; that on their restless fronts Bore stars—illumination of all gems! By earthly nature had the effect been wrought. Though I am conscious that no power of words Can body forth, no hues of speech can paint: That gorgeous spectacle, too light and fair Even for remembrance, yet the attempt may give Celestial interest to this homely tale. The appearance, instantaneous disclosed, Was of a mighty city—boldly say

A wilderness of building—sinking far And self-withdrawn into a boundless depth. Upon the dark materials of the storm Now pacified 100 on them and on the caves Aed mountain steep, and summit, whereunto The vapours had receded, taking there Their station under a Caucasian sky. Oh! 'twas an unobscurable sight! Clouds, mist, streams, watery rocks and emerald turf. Clouds of all fracture, rocks and sapphire sky, Confused, conmingled, mutually inflamed, Melted together, and compunging thus, Each lost in each, that marvellous array Of temple, palace, citadel and huge Fantastic pomp of structure without name, In fleecy folds voluminous enwrapp'd."

We had not time to mount the "Old Man of Conistow." Having a month previously revisited anew the peerless glories of the Lake of Lucerne, we would love to have surveyed the silvery sheen of Ullswater, its English representative, but Furnes Abbey was to close our tour for the day, and therefore we had to content ourselves with Windermere, of whose scenery we took away mental photographs which time can never efface.

At Lakeside, the southern extremity of Windermere, we struck the railway, which has broken in upon the stillness here, as at the other end. The iron horse, whose sonorous snorting wakes up prolonged reverberations amid these hills and valleys, bears us swiftly off to the peninsula between Morcombe Bay and the Irish Sea, of which that grand old mediæval Abbey is the gem.

The church is in the form of a Latin cross according to the Cistercian plan. We enter through a low circular arched doorway of the Transitional period (1145-1190). On the left hand of the northern transept are the foundations of three private chapels with the remains of altars. The choir reaches from the centre tower to the third pillar of the church where are still discernible the foundations of the Screen. To the east of the choir we enter the chancel with its east window of noble proportions, 47 feet in height by 23 in width. Where now are the arch, the mullions and the tracery? All gone, and naught remaining but

"A mighty window, hollow in the centre, Shorn of the glass of thousand colourings, Thro' which the deepen'd glosties once could enter, Streaming from off the sun like seraph's wings. Now yawns all desolate; now low, now fainter The gale sweeps thro' its fretwork, and oft sings."

The organ, but anthem where the silenced choir Lie with their hallo's like quench'd like fire."

The Abbey was surrendered to Henry VIII. by the abbot and twenty-eight monks on the 5th of April, 1537, 413 years after its establishment. They were charged with "unthriftly, carnal and abominable living." It was decreed that "the possessions of such religious houses, now being spent, spoiled and wasted for increase and maintenance of sin, should be used and committed to better uses and the unthriftly religious persons, so spending the same, to be compelled to reform their lives."

It is not to be wondered at that Byron should whitewash them, state the sentimental and romantic rather than the actual historical view, as does Longfellow with the Acadian expulsion:

"One holy Henry reared these Gothic walls, And bade the pious inmates rest in peace, Another Henry the king's rest recalls."

Truly the times are changed and we, too. *Sic transit gloria:*

"Within the convent's mould'ring walls, The fitting had a dwelling fods; The dreary shower unbindered falls, And sadly sound the rushing winds, Seeming in every gust to say, 'Thou too, O man, shalt pass away.'"

The Sedilia "the seat of stone that runs along the wall"—is very perfect, an exquisite piece of workmanship, revealing the deft and delicate hands of Italian artists.

The infirmary, 70 by 25; the cemetery 105 by 75; the cloisters, 105 by 100; the sacristy, 48 by 15; the frary, 200 by 30; the church, 275 by 65; the transept, 130 by 21; total width of building from east to west 410 feet; total length from north to south 610 feet—the largest anywhere in England save Fountain Abbey, Yorkshire. This fertile land was donated to the monks 762 years ago by Stephen, Earl of Boulogne and Mortoon—afterwards filling the English throne. The Foundation Charter opens thus:—"In the name of the Blessed Trinity and in honour of St. Mary, of Furnes, I, Stephen, consulting God and providing for the safety of my own soul, the soul of my wife, the Countess Matilda, the soul of my Lord and Uncle, Henry, King of England and Duke of Normandy and for the souls of all the faithful, living as well as dead, in the year of our Lord 1127, considering every day the uncertainty of life, that roses and flowers of kings, emperors and dukes and the crowns and palms of all the great, wither and decay, and that all things with an interrupted course, tend to dissolution and death," etc., etc.

I never felt this more than when musing under shadow of that magnificent pile, in the light of a gorgeous sunset, and subsequently, when, taking Scott's advice with reference to Melrose, I visited it "by the pale moon light."

A most comfortable "Home" it must have been. These monks had the very fat of the land. If not clad in purple and fine linen, they, at least, "fared sumptuously every day." That spacious refectory, yon splendid deserted halls, must have witnessed many a mirthful scene in the olden time. I was much impressed with their vastness!

the guest's hall, 215 feet in length by 30 in breadth, the Albo's hall, 132 by 50 feet.

"Seven hundred years ago The Norman monks looked for a pleasant place Where they might dwell and their sagacious head, Evans, found a deep secluded dell, Through which the silver river stoging, ran; Where grass was green, and woods were plentiful; And the strong hills were like God's sentinels To guard from harm, and there within the vale."

Of night the tale 'found the monks a home, And I, a devotee hallo'ed echoes cease, Vain I, each threat of sapienting trapper, He drives them exiles from their best abode, To roam a dreary world in deep despair, No friend, no home, no refuge but their God."

The property is now in the possession of the Duke of Devonshire who has put it in fine order, erecting a picturesque station and right opposite it, and within the grounds, an elegant hotel, where we found every comfort. Barrow, in Furnes, a rising city, is within a mile. We took a run down to it in a steam tramway, admiring its solid buildings, and sadly musing beside the imposing statue that fronts the noble City Hall, in memory of Lord Frederick Cavendish, the Duke's ill-fated son, the pink of chivalry, who, in his very prime, and breathing out, not threatening and slaughter as did his fiendish foes, but "charity towards all and malice toward none," was stricken down by the dastardly knife of the assassin.

On Friday, the 17th August, we make for Liverpool, thence make a detour into North Wales, then visit Chester with its noble cathedral and quaint old houses, and enviroing wall and memories of Matthew Henry, then spend Sabbath, the 19th, under the hospitable roof of Dr. Symington, of Birkenhead, preaching for him and Dr. Alex. MacLeod, the late general Moderator of the English Presbyterian Synod, lecturing on the great North-West on Monday evening.

Homeward bound on Tuesday the 21st, glad, though all possible kindness had been shown during these several weeks of sojourn on the other side, by reason of the now superior magnetism of my beloved adopted country, to say, "My native land, good-night."

A COMMON HYMNAL.

The proposal that a Common Hymnal be adopted is one I have advocated for years. In Trinidad there is a United Presbytery, but some of the ministers are U. P., one is F. C., and several are from the Canada Presbyterian Church. Each feels bound in loyalty to the Mother Church to use its Hymnal, and thus it comes to pass that in seven English services at least three different hymnals are used. An examination of the Canadian, English, and three Scottish hymnals discloses no reason why the five might not be reduced to one. A great many hymns are common to all five and indeed to all good collections.

I would arrange these as Part I of a Common Hymnal; Part II might consist of hymns which have secured a place in the majority of the present collections. This would close the Common Hymnal. If thought worth while, a few special hymns could be added by local Churches as Part III; or Supplement. A common Presbyterian Hymnal for Great Britain and the Colonies would be a symbol of that unity which we should studiously cultivate.

In mission work in India the multiplicity of hymn books is an evil. I own nine different hymn books used in India. A few of these consist simply of hymns selected from the larger collections. It would be a great advantage if hymns common to all, or nearly all these books, were chosen as Part I of a Common Hymnal, which could be issued and circulated by itself. Part II could be carefully selected and published later. For mission work the parts could be stitched and circulated separately, while bound together for the more organized Church work. In this way the cost of printing would be greatly reduced. A collection of 100 of the best Hindustani hymns could probably be sold in India at less than half an anna, and in Trinidad and Demerara at two cents.

People like to meet an old friend and such this common collection of hymns would be to those removing from one place to another. Absolute uniformity is not necessary, and enforced uniformity not desirable. This, however, is no reason why we should accentuate our individuality till we lose sight of the great fact that all round the globe there is a community of fellow-worshippers who in the same spirit and often in the same words praise our common God and Saviour.

St. Lucia, June 6, 1889.

Answers to Inquiries.

(Under the heading questions suitable for our columns will be answered by the Editor. All questions, to receive attention, must be signed by the name of a subscriber to the Presbyterian Review, not for publication, but for protection.)

QUESTION.—Would you kindly give me your opinion on the following:—About one year ago our congregation (I shall name it)—gave a call to a minister. The call was not quite satisfactory to all the members, and a number of them did not sign it, and have not paid anything towards the stipend ever since.

Some of them, however, have contri buted to other schemes, and also paid a small sum to the Sabbath collections. They claim that they are in as good standing as those who have contributed regularly towards the stipend. Some of them are office-bearers, and consider they are in equal standing with those who have paid their contributions. Being one of the office-bearers, and not wishing to make any hard feelings, I thought I would like to have your opinion on the matter.—A PRESBYTERIAN.

ANSWER.—Undoubtedly the members of the congregation of B— and the office-bearers are in good and regular standing, and possess all the rights they ever possessed. But the Session ought at once to deal with those members and adherents who are neglecting their duty of supporting the minister on whose ministry they are waiting. Also the Session should immediately lay the matter before the Presbytery, who should see that the stipend promised is paid to the minister. If the defaulters, on being properly dealt with, still refuse to do their duty, it is in the power of the Presbytery to suspend them from privileges. It may, however, be most unwise to do this. Law is powerless if Christian feeling is wanting.

Church News.

THE brick work on the new Tamworth church has been begun. The edifice when completed will be a handsome structure.

REV. KENNETH F. JUNOR, M.D., pastor of De Witt Chapel, New York, formerly of the Presbyterian Church in Canada, has been elected a resident Fellow of the New York Academy of Medicine.

A CORRESPONDENT writes to the REVIEW from Conn., Oct. ' All who attended the lecture of Rev. Alex. Gilray, of Toronto, in the Presbyterian churches of North Luther and Woodlands on the evenings of Monday and Tuesday, 8th and 9th inst., were delighted with both the lecturer and the lecture. For over two hours each evening Mr. Gilray held his audience spellbound, as he eloquently, pathetically, and at intervals humorously described the many places of historic interest that he visited during his five months' visit to Europe. The rev. gentlemen gave a thrilling account of his visit to Paris, Turin, Genoa, Pisa, Florence, Milan and particularly Rome. His reference to his visit to the Waldensian Valley and the persecution of the brave and noble people that inhabited those valleys was most touching. The lecturer also referred to his visit to Genoa the city of John Calvin, and eloquently pointed out the debt of gratitude the whole civilized world owed, whether it acknowledged it or not, to the teachings of that Great Reformer. He also referred to the land of Tell and the many more patriotic men who held liberty dearer than life. Should Mr. Gilray favour the highlands of Ontario with another visit he may feel assured of a hearty welcome and

that his audiences next time, while not any more appreciative and enthusiastic, will be much larger. The Rev. John Morrison, of Cedarville our noble pioneer standard-bearer, here made a hearty vote of thanks to the lecturer, which motion was supported in brief, but eloquent addresses by Rev. Messrs. Smith (Methodist), S. Smith, M.A. (Unitarian), Mr. M. Arthur, (elder), and Mr. M. Mullen, M.P. The motion was unanimously and enthusiastically passed, to which Mr. Gilray made a felicitous reply.

MEETING OF PRESBYTERY.

OWN GROUND. Mt. June 24th. The Rev. D. A. McLean was appointed Moderator. The following committees for the current year were appointed Finance, Messrs. McLane, McInnis and Patterson; Aged Ministers' and Widows' Fund Messrs. Fraser, McAlpine and Murray; Temperance Messrs. McInnis, McDiarmid and McAlpine; Sabbath Schools Messrs. McAlpine, McLennan, Mullen and Elder from Leith, Sabbath Observance Messrs. Fleming, Somerville, Morrison and Elder from Division street church; State of Religion Messrs. Fraser, McLennan, McLean and Mullan; Home Missions Messrs. Somerville, McAlpine and Fraser; Augmentation Messrs. Waits, Somerville and Morrison; Statistics Messrs. Somerville and Morrison. The following committees were appointed to visit the mission fields to dispense ordinances make enquiry into the work done by the missionaries and arrange for the payment of the students in charge, and report at September meeting. Lion's Head, Mr. Griffith, Indian Peninsula, Mr. McLean; Big Bay and Lake Charles, Messrs. McLennan and Mullan; Johnston and Daywood, Messrs. Waits and Morrison Berkeley and Williamsford, Messrs. McAlpine and McGill; Woodford, Cayen and Grieraville, Messrs. McLane, Ross and Gardiner. Messrs. Fraser, McAlpine, Somerville, Waits and McLean were appointed a commission of Presbytery to hold a Presbyterial visitation of Warton, on a day agreed upon by the commission. Mr. McLane was appointed treasurer of the Delegates Expense fund and instructed to notify congregations that three cents per member would be required, the collection to be made before the middle of August. The Presbytery then took up the question of arrears in Keady to Mr. Stewart. Messrs. Waits and Somerville were appointed to meet with the people, and report to an adjourned meeting. Notice of a call to Mr. McLean from Matiland Presbytery was read and the Clerk instructed to cite Sarawak and Kemble. Presbytery adjourned to meet in Division street Hall, July 16th, at 1.30 p.m.—J. SOMERVILLE, Clerk.

TENDERS WANTED.

WANTED.—Tenders for Printing and Publishing the new Book of Forms of Procedure in the Presbyterian Church in Canada. The Committee will receive tenders till July 31st. Specifications may be seen and information obtained from the Rev. Dr. Bell, at his office. Tenders are to be addressed to REV. J. LAING, D.D., Convener of Com. B. F. Care of Dr. Bell, 15 TORONTO STREET. TORONTO.

Handbooks for Bible Classes and Private Students.

EDITED BY REV. MARCUS DODS, D.D., AND REV. ALEXANDER WHYTE, D.D. NOW READY.

- The Epistle to the Galatians. By James Macgregor, D.D., late of New College, Edinburgh. Price 50 cents.
The Post-Exilian Prophets. With Introductions and Notes. By Rev. Marcus Dods, D.D., Glasgow. Price 70 cents.
A Life of Christ. By Rev. James Stalker, M.A. Price 50 cents.
The Sacraments. By Rev. Professor Candlish, D.D. Price 50 cents.
The Books of Chronicles. By Rev. Professor Murphy, LL.D., Belfast. Price 60 cents.
The Confession of Faith. By Rev. John Macpherson, M.A., Findhorn. Price 70 cents.
The Book of Judges. By Rev. Principal Douglas, D.D. Price 50 cents.
The Book of Joshua. By Rev. Principal Douglas, D.D. Price 50 cents.
The Epistle to the Hebrews. By Rev. Professor Davidson, D.D., Edinburgh. Price 90 cents.
Scottish Church History. By Rev. N. L. Walker. Price 50 cents.
The Church. By Rev. Professor Binnie, D.D., Aberdeen. Price 50 cents.
The Reformation. By Rev. Professor Lindsay, D.D. Price 70 cents.
The Book of Genesis. By Rev. Marcus Dods, D.D. Price 70 cents.
The Epistle to the Romans. By Rev. Principal Brown, D.D., Aberdeen. Price 70 cents.
Presbyterianism. By Rev. John Macpherson, M.A. Price 50 cents.
Lessons on the Life of Christ. By Rev. Wm. Scrymgeour, Glasgow. Price 90 cents.
The Shorter Catechism. By Rev. Alexander Whyte, D.D., Edinburgh. Price 90 cents.
The Gospel According to St. Mark. By Rev. Professor Lindsay, D.D., Glasgow. Price 90 cents.
A Short History of Christian Missions. By George Smith, LL.D., F.R.S. Price 90 cents.
A Life of St. Paul. By Rev. James Stalker, M.A. Price 50 cents.
Palestine. With Maps. By Rev. Arch. Henderson, M.A., Critt. Price 90 cents.
The Book of Acts. By Rev. Professor Lindsay, D.D. Two parts. Price, each 50 cents.
The Work of the Holy Spirit. By Rev. Professor Candlish, D.D. Price 50 cents.
The Sum of Saving Knowledge. By Rev. John Macpherson, M.A., Findhorn. Price 50 cents.
History of the Irish Presbyterian Church. By Rev. Thomas Hamilton, D.D., Belfast. Price 70 cents.
The Gospel according to St. Luke. By Rev. Professor Lindsay, M.A., D.D. Part I., price 70 cents. Part II., price 50 cents.
The Christian Miracles and the Conclusions of Science. By Rev. W. D. Thompson, M.A., Lochend. Price 70 cents.
Baker's Three Sermons on Human Nature. With Introduction and Notes. By Rev. T. B. Kilpatrick, B.D. Price 50 cents.
The Christian Doctrine of God. By Professor Candlish, D.D. Price 60 cents.
The Book of Exodus. Part I., Ch. I-XIV. By James Macgregor, D.D., late of New College, Edinburgh. Price 70 cents.

IN PREPARATION.

- The Sabbath. By Rev. Professor Salmond, D.D., Aberdeen.
The Gospel according to St. John. By Rev. George Reith, M.A., Glasgow. [Shortly.]
The First Epistle to the Corinthians. By Rev. Marcus Dods, D.D., Glasgow.
The Second Epistle to the Corinthians. By Rev. Principal David Brown, D.D., Aberdeen.
The Epistle to the Philippians. By Rev. James Mellis, M.A., Southport.
The Epistle to the Colossians. By Rev. Simeon R. Macphail, M.A., Liverpool.
Church and State. By A. Taylor Innes, Esq., Advocate, Edinburgh.
Christian Ethics. By Rev. Professor Lindsay, D.D., Glasgow.
Apologetics. By Rev. Professor Iversach, M.A., Aberdeen.
The Doctrine of Sin. By Rev. Professor Candlish, D.D.
Isaiah. By Rev. Professor Kinslie, M.A., London.

D. T. McAINSH, Corner Toronto and Adelaide Streets, TORONTO, ONT.

Church News.

We are thankful for items of Church News...

The call from Coburg to Rev. J. Hay, B.A., of Campbellford, has been sustained...

On their return from a holiday trip Mr. and Mrs. Shearer of the Caledonia manse...

At the late meeting of the Presbytery of London, the call from Aylmer and Springfield to Rev. J. B. McLaren, of Cannington...

The Stratford Herald says "Rev. Peter Wright, B.D., preached an excellent sermon in the Central Methodist church, Sunday evening, on the words 'Christ is all and in all'..."

This attention of our readers is directed to the announcement of Woodstock College, in our advertising columns...

At a meeting of the trustees of the Woodstock Collegiate Institute, on June 27th, the resignation of Mr. George S. Rauchen was accepted...

THE GENERAL ASSEMBLY.

REPORT ON STATE OF RELIGION.

FOLLOWING are extracts from the Report on the State of Religion presented and adopted at the late General Assembly...

I.—THE ELDERSHIP.

Three questions bear upon the functions of the elders. The substance of the replies furnished indicate with regard to the first of these...

Comparatively few Sessions report that they held special prayer meetings for blessing on the congregations; but this practice appears to be on the increase...

Of cases in which, as expressed in one of the returns, "elders are only elders in name, not in life or in service," the most discouraging is that of a Presbytery within the bounds of the Synod of Montreal and Ottawa...

On the other hand, one Presbytery in the Maritime Provinces says "In almost every return evidence is given of the interest manifested by the elders in prayer meetings, Sabbath schools, and the visitation of members under their care..."

II.—ATTENDANCE AT RELIGIOUS SERVICES.

(a) On the Sabbath the almost uniform answer is "well," or "remarkably well." One of the reports from a Presbytery within the Maritime Provinces says:—"The terms employed in speaking of the attendance at religious services on Sabbath are almost, without exception, of a most encouraging character..."

Likewise remarks may be made with regard to the communion services, at which, on the whole, the attendance, both absolute and relative, to the numbers on the communion rolls, would appear to be steadily increasing...

This is not the fact, however, at least so generally, with the attendance at the weekly prayer meeting. Rarely does any report use a stronger expression than "fairly good," and cases are mentioned of congregations here and there which have no prayer meeting...

III.—THE FAMILY AND CONGREGATION

(a) As to family worship in the household, the returns leave us very much in the dark. The answers are vague. It is not possible to form any definite or even approximately accurate estimate...

(b) As to Sabbath Observance, while the days is spoken of generally as being well, or fairly well, kept, according to the majority of the reports, there is, in most cases, some evil to be complained of. Thus, "cheese and butter factories to which Protestant farmers persist in sending their milk..."

(c) With regard to the teaching of the Shorter Catechism in our Sabbath-schools, the testimony is, with hardly an exception, in the affirmative. The exceptions are cases in which, owing to unavoidable circumstances, these schools are of the class termed "Union," and where, accordingly, no distinctive theology is imparted...

(d) and (e). On the subjects of liberality and the increase of a missionary spirit, the truly reliable information, it seems to you, G. M. Mearns, is that furnished by the statistical returns, by a comparison of the year's financial results and number of persons devoting themselves to missionary work with the doings of former years...

year's financial results and number of persons devoting themselves to missionary work with the doings of former years. In general, he said that, while the answers vary, the tone of the reports is hopeful, and in some cases highly encouraging...

OBITUARY.

REV. SIMON C. FRASER. THERE passed away quietly at his residence, Brandon, on the morning of June 4th, last, the venerable Rev. S. C. Fraser, at the mellow age of 84 years. Deceased was born in Aberdeen, Scotland, in the year 1804...

MEETINGS OF PRESBYTERIES.

A progre nata meeting of the Presbytery of Calgary was held at Calgary on the 26th of June. Mr. J. McLean of Great Village, Nova Scotia, being present was invited to sit and deliberate at the meeting. Mr. J. C. Herdman, the Clerk of the Presbytery intimated his desire to resign this office as well as that of Convener of Home Mission Committee...

KINGSTON.

Met in John street church, Belleville, on Tuesday the 2nd inst. The attendance of members was small—only nine ministers being present. No Elder put in an appearance. Mr. M. W. McLean was chosen Moderator for the next six months. A deputation from the mission staff of Montreal, Lonsdale and Shannonville were present, asking that the hours of service in that field be defined. It was decided that service be held every Sabbath forenoon at Melroe, and every alternate Sabbath afternoon at Lonsdale and Shannonville, at such hours as may be deemed most suitable...

Kingston, in Cooke's church, on Tuesday the 30th inst., at 3 o'clock p. m., to take Mr. Rattray on trials for license.—A. YOUNG, Clerk.

WINNIPEG.

A SPECIAL meeting of the Presbytery of Winnipeg, was held in Knox church, Winnipeg, on the 4th of June. Mr. McFarlane was appointed Moderator pro tem. Messrs. Fraser and Craig gave the reasons which had induced the congregation of the North church, Winnipeg, to secure lots for their new building south of Pritchard street, and after discussion, it was moved by Dr. Agnew, seconded by Prof. Hart, and agreed, that the Presbytery change the limits assigned to the North congregation from Pritchard street to Selkirk street and that the Presbytery approve of the purchase of the proposed lots. Rev. Mr. Bryden handed in his resignation of the congregation of Selkirk and Little Britain. It was agreed that the donation be laid on the table, and the congregation cited to appear for its interests at the next meeting of the Presbytery. Drs. Bryce and Duval reported in regard to their visit as a deputation of the Presbytery to Selkirk. The report was received and adopted, and the deputation thanked. The committee appointed to examine Mr. Richard Weir, of Halmoral, applying to be received as a student of theology, reported that they had examined him in Calderwood's Moral Philosophy, in Latin and in Greek, and that the result of the examination had been satisfactory. The Presbytery was notified of the Rev. David Anderson's acceptance of the call to Springfield, and it was agreed that his induction take place in the Springfield church, on Tuesday the 25th of June, provided that certain conditions which have been imposed upon the congregation be fulfilled. It was agreed that Prof. Hart preside at the induction; that Rev. James Hamilton, preach; that John Hogg, address the minister, and Rev. Joseph Hogg address the people. Prof. Hart intimated that he had received news of the death of Rev. S. C. Fraser, one of the fathers of the Church, resident in Brandon. The clerk and Prof. Hart were appointed a committee to draft and forward a letter of sympathy with the bereaved family; and the Moderator called on the Rev. John Hogg to lead the Presbytery in prayer with reference to the death of Mr. Fraser.—ANDREW B. BAIRD, Clerk.

STAFFORD.

A SPECIAL meeting was held on the 21st ult., for the purpose of hearing Mr. Wright's decision regarding the call addressed to him by the congregation of Portage la Prairie. Mr. Wright was heard and having intimated his acceptance of the call it was agreed to grant his translation, and the Clerk was instructed to inform the Clerk of the Presbytery of Brandon of the decision. It was also agreed that Mr. Wright should preach his farewell sermon on the 14th July. Mr. Tully was appointed to declare the pulpit of Knox church, Stratford, vacant on the 21st, and Mr. Turnbull was appointed Moderator of the Session during the vacancy. Messrs. Hamilton, Tully, Stewart and M. Ballantyne were appointed to prepare a minute and report on Mr. Wright's removal. A regular meeting was held on the 9th inst., in Knox church, Stratford; Rev. John Campbell, Moderator. Mr. Campbell's term of office having expired, Rev. W. M. McKibbin, M.A., was appointed Moderator for the next six months. Rev. Mr. Drummond of Newcastle, being present, was invited to correspond with the Presbytery. The Presbytery took into consideration the case of Burns church, Milverton, against Mr. Joseph Blyden, ex-treasurer of that congregation. It was resolved that "The Presbytery having heard the delegates from the congregation of Milverton, and the ex-treasurer's books, is of opinion that the session and congregation of Presbytery, together with assessors of Presbytery, to be appointed, should take the matter into their care and proceed with the case in conformity with the laws of our Church, and adopt such measures as may seem to them required to secure justice in the case." Extract minutes of the General Assembly were read; Mr. Brookesdale, showing that Brookdale should pay \$15 to Harrington; that the arrangements made in 1880 be set aside, and that application be made for a supplement to Harrington. The committee appointed to prepare a minute and report on Mr. Wright's removal reported as follows:—"The Presbytery, in translation of the Rev. F. Wright, B.D., from Knox church, Stratford, to Portage la Prairie, in the Presbytery of Brandon, we, as a Presbytery, desire to place on record an expression of our sincere regret at the removal from the midst of us of a dear brother, who for the last nine years has been actively associated with us in Presbyterial work and who has always manifested a deep interest in advancing the Redeemer's cause, not only in the large and important congregation over which he has been pastor, but also in other congregations within the bounds of the Presbytery. Mr. Wright's able and energetic services in the cause of Temperance are well known in the Church at large, he being for the past five years the convener of the General Assembly's Committee on Temperance; but it may not be well known that he has always been ready to apply his varied excellent gifts in helping forward every good work for the intellectual, moral and spiritual benefit of the community around, as well as for the building up of the Church. In parting with our dear brother we would desire to follow him with our prayers that our kind Lord and Master may accompany himself and his family on their long journey, take them in safety to their new home, and make him eminently successful in winning souls to Christ and edifying believers in his new sphere of labour. We would also express our sincere sympathy with the congregation of Knox church in losing a pastor to whom they so deeply attach, and we hope that the Lord will soon send to them one who shall lead their souls with the bread of life." Mr. Turnbull asked and obtained leave to moderate in a call in Knox church, Stratford, when it was requested to do so by the congregation. Mr. Pantou was appointed Moderator of Tavistock session, and was instructed to take steps for the election of elders in Shakeape. The Presbytery then adjourned to meet in Fularton, on the 9th September at 7.30 p.m., when Mr. Chrystal is to read a paper on "Exemptions from Taxation."—A. F. TULLY, Clerk.

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Presbyterian Review.

THURSDAY, JULY 18, 1889.

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Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts. on Wednesday afternoon.

REV. GEORGE BRUCE, B.A., of St. John, N. B., who has been visiting friends in Ontario, left for home last Tuesday.

In the absence of Rev. D. J. Macdonnell, the pulpit of St. Andrew's is occupied by Rev. J. A. Macdonald Editor of Knox College Monthly.

The pulpit of Central church, city, was occupied last Sabbath morning and evening by Rev. Dr. Smith, of Queen's University.

Rev. C. F. CHINQUY has recently been addressing meetings in Drummondville, and other places in the Niagara peninsula.

Attention is called to the business card of Mr. C. F. Wagner, architect, 4 King St. East, Toronto, which appears in another column.

The Rev. W. A. Duncan, B.D., of Churchill, is about to visit his brothers in Victoria, British Columbia. His summer vacation will last about six weeks.

Rev. R. P. MACKAY, M.A., of Parkdale, is holidaying in Prince Edward Island. During his absence his pulpit is filled by Rev. Isaac Campbell, of Lis towel, who is spending his holidays in this city.

The Thirtieth Annual Believers' Meeting for Bible Study will be held at Niagara-on-the-Lake for eight days, 17th-24th inst. A large number of students and teachers of the Word will be present. Tickets for the boat at reduced rates for sale at the Willard Tract Depository, city.

The Ottawa Ladies' College has been formally transferred by the College Board to the Board of French Evangelisation of our Church. The mortgage, amounting to about \$31,000, which was held by Mrs. Slater and the McLaren estate, were paid off, the money being paid by an accepted cheque. A staff of men will be at once employed to repair and renovate the building, which will be re-opened October 1st. The institution is henceforth to be called Coligny College.

The semi-annual meeting of the First Presbyterian church, Seaforth, was held on the evening of the 8th inst. After other business had been transacted a complimentary address was read to the pastor, Rev. A. D. McDonald. In the address reference was made to the ten years of his labour just closed, during which the membership had nearly doubled, that the debt on church and manse had been removed, and that the attendance at all public services was increasing, and closed with expressing the hope that he would return from his holidays recruited in body and mind. Along with the address Mr. McDonald received a purse containing the sum of \$175, as a token of respect.

On Monday evening of last week Miss Campbell, of the China Inland Mission, delivered an address on "Mission work in China" under the auspices of the local Auxiliary, W.F.M.S. A good part of her address was devoted to urging some of her hearers to become missionaries themselves. She said the time had come when Christian men and Christian women should ask themselves the question, not "Am I called upon to become a missionary?" but "Am I called upon to remain at home?" Amongst her audience was Dr. King, Principal of the Manitoba College. Miss Campbell expects to leave for London, Eng., to set forth there the claims of the work in China.

It is stated that Rev. Dr. Proudfoot, for nearly forty years pastor of Park avenue church, London, has signified his intention to demit the charge at the next Presbytery meeting, in September. There is reason to believe that the congregation will make a liberal retiring allowance to Dr. Proudfoot. It may here be mentioned that Dr. Proudfoot was born in Perthshire, Scotland, and was a son of the late Professor Wm Proudfoot. He is a graduate of the United Presbyterian Theological Hall, and was ordained in 1848, and was inducted into his present charge in May, 1851. His predecessor was his father, who formed the congregation in 1832, it being the first established in Canada of the United Presbyterian Church. He received the degree of Doctor of Divinity in 1877 from Monmouth College, U.S., and for a number of years has been a lecturer in Knox College.

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Mr. THOMAS PIKE begs to inform his numerous friends through the city, and all who take an interest in fine art, that he has established, at 316 Yonge Street, a first class Fine Art Store and Exhibition Room. A large number of paintings by the best known Canadian artists will be on exhibition and for sale, in a room on the ground floor specially fitted up at considerable expense with skylight, etc., for the purpose of exhibiting pictures to the best advantage. Yourself and friends, and all ladies and gentlemen who feel interested in fine art are cordially invited. No admission fee. All are welcome. Comfortable seats for ladies wishing to rest or wait for friends. Exhibition room open from 10 a.m. to 5 p.m. Mr. Pike deals in artists' materials, picture frames, and pictures of all descriptions, but will make especially of original paintings and sketches by popular Canadian artists, at moderate prices; and, being himself an amateur artist, and a good judge of pictures, will, no doubt, be able to make selections suitable to every taste. Special attention will be paid to the wants of amateur artists, and they will always find a good assortment of such materials as they require at the Golden Easel. A great variety of articles for decorative purposes. STUDIES. A very carefully selected collection of studies will be rented to amateurs at moderate rates. Mirard's Liniment relieves Neuralgia.

PROCEEDS of Granton church picnic over \$1000.

At the late communion services, St. Andrew's, Strathroy, Ont., the names of fifteen new members were added to the roll. The Age in noticing the services says: "A noticeable feature was the very large proportion of young people of seventeen and upwards who sat at the Communion Table, a sure indication of useful work and a good augury for the future of the congregation."

MR. ROBT. JOHNSTON, B.A., was on Thursday of last week ordained and inducted into the pastoral charge of St. Andrew's, Leeds. Rev. A. J. McLachlin preached and presided, Rev. A. Ross, M.A. addressed the newly inducted pastor, and Rev. J. M. McLaren the people. Mr. Johnston received a very hearty welcome from the people. Mr. Johnston is a native of Ontario, received his early education in the Public and High schools of his native town, Kincardine, and after a brilliant Arts course in McGill University entered Presbyterian College, Montreal, from which he was graduated last spring, having taken many scholarships and prizes. While pursuing his theological studies he did much mission work in connection with Crescent street congregation. He enters upon his work in Lindsay with large prospects of success.

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CARD OF THANKS. The Rev. Nath. Paterson, of Hanover, having enjoyed, under the good hand of God, recovery from the accident of his broken leg, begs leave to acknowledge the notice of the newspaper press, the many acts of kindness shown to him by the congregation of Hanover, and others, their gift of over \$50 (fifty dollars), the persevering and talented exertions of his medical advisers, Drs. Landerkin and Hay, and pulpit supply from the Presbytery of Bruce and ministers of the town.

Meetings of Presbyteries.

- CALGARY—Calgary, Sept. 3rd, 10 a.m. COLUMBIAN—New Westminster, Sept. 10th, 3 p.m. GLENHARRY—Alexandria, July 11, a.m. GUELPH—Guelph, July 10th, 10.30. KINGSTON—Kingston, Sept. 17th, 3 p.m. MARYLAND—Windsor, Sept. 10th. OWEN SOUND—Owen Sound Sept 10th, 7.30 p.m. OTTAWA—Ottawa, Aug. 6th, 10 a.m. QUEBEC—Quebec, Sept. 21th, 3 p.m. PARIS—Paris, Sept 24th, 10 a.m. TORONTO—Toronto, Aug 6th, 10 a.m. WHITBY—Newcastle, July 10th, 10.30 a.m. WINNIPEG—Winnipeg, July 2nd, 7.30.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

- Births. McMILLAN.—At the Manse, Wick, on July 10th, the wife of Rev. John McMILLAN, of a son. WADDELL.—At the Manse, Russelltown, Que., on July 11th, the wife of Rev. N. Waddell, of a daughter. Marriages. JENKINSON—WINCHESTER.—At Stittsville, on July 10th, by the Rev. John McLaren, Samuel A. Jenkinson to Bella Winchester, both of Cobourg, Ont. HAWLEY—MURISON.—On July 10th, by the Rev. J. M. Cameron, John Hawley to Mary Jane Murison, both of Toronto. ELLIOTT—SLOAN.—On July 11th, at Weston, by Rev. Walter Reid, Mary, only daughter of the late David Sloan, to Thomas K. Elliott, of Ingersoll. Deaths. HYDE.—At 318 St. Antoine street, Montreal, June 13, 1889, Agnes Clark, relict of the late James Hyde, and daughter of the late John Clerk, M.D., of Glasgow, Scotland. MR. FORSTER, ARTIST. Portraits admitted to the Salon of France, Studio 81 King St. East, N.B.—Portrait in Oil a specialty.

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REV. WM. COCHRANE, A.M., D.D. (Governor).

The Faculty has been re-organized and greatly strengthened by the appointment of new and additional members, so that the College now has a complete staff of experienced and successful Professors and Teachers in the several departments of Literature, Music, Fine Arts, Eloquence, Physical Culture, Stenography and Type Writing.

The students will have the advantage of association with and supervision of the excellent Lady Principals whose training and character specially qualify her for this most responsible position.

No departments of study have been introduced, so that young ladies can at small cost fit themselves for lucrative positions now open.

FFS—Reasonable as in any Young Ladies' College not employing pupil teachers, while a most liberal discount is allowed to such as pay in advance for the full year.

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Boarding and Day School FOR YOUNG LADIES.

348 Jarvis Street, Toronto. This school affords a thorough training in all the branches of a good education. The Modern Languages, Drawing and Painting, Music and Eloquence taught by the best professional teachers. Little girls received in a separate department. A few vacancies for residential pupils after the holidays. Classes will be resumed on Tuesday, April 2nd.

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It is the BEST CHURCH CHAIRS, and the BEST of the kind. Write for particulars to G. A. FERRIS, Trinidad.

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In connection with Benzou's Typewriter Agency, Isaac Pitman System, 700 pupils the best references, asks for sale cheap. Circulars sent free.

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Do you feel dull, languid, low-spirited, lifeless, and indifferently miscible both physically and mentally? Do you experience a sense of fullness or bloating after eating, or of "morning sickness," or emptiness of stomach in the morning, or nervous prostration, or a taste in the mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration, or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp biting transient pains in the head and throat, cold or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity? If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated diseases have become the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption, the Lung, Skin Disease, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in and, sooner or later, induce a fatal termination. Dr. Pierce's Golden Medical Discovery acts powerfully upon the liver, and through that great blood-purifying organ cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the bowels, and other external organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes health and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases. Dr. Pierce's Golden Medical Discovery

CURES ALL HUMORS,

from a common Itch, or Eruption, to the most Scrupulous. Itching, or Itch, is a disease caused by bad blood and conveys by this powerful, purifying, and invigorating medicine, the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the bowels, and other external organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes health and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases. Dr. Pierce's Golden Medical Discovery

CONSUMPTION,

which is Scrophulous of the Lungs, is arrested and cured by this remedy, if taken in the earlier stages of the disease. From its marvellous power over the Scrophulous system, when first offered to the world, this now world-famed remedy to the public, Dr. Pierce thought seriously of calling it his "Consumption Cure," but abandoned that name as too restrictive for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled not only as a remedy for Consumption, but for all Chronic Diseases of the Lungs.

Liver, Blood, and Lungs.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Chronic Catarrh, Bronchitis, Asthma, Nervous Coughs, and kindred affections, it is an efficient remedy. Sold by Druggists, at \$1.00, or Six Bottles for \$5.00. Send ten cents in stamps to Dr. Pierce's Book on Consumption. Address, World's Dispensary Medical Association, 603 Main St., BUFFALO, N.Y.

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- 3. Excellent Equipment. During the present year the science class-rooms and laboratories have been furnished with apparatus at an expense of \$3,000, and six new class-rooms have been erected.
- 4. Practical Character of the Training. The new two story brick workshop is furnished with ten-horse power engine and expensive machinery, and offers every inducement to students to supplement their literary training with practical work. Woodstock College is the first Canadian school to introduce Manual Training as a part of the regular programme of study.
- 5. Opportunities for Mental Culture. There are a large library (3,500 volumes), two reading rooms, and two literary societies.
- 6. Excellent Staff of Seven Masters, all graduates of Toronto University.
- 7. Reasonable Rates. Owing to the existence of a large endowment and to the fact that the school is not a money-making concern, the fees have been placed at \$143 to \$146 per annum. There are no extra charges.

For further particulars address the Principal, W. H. HUSTON, M.A., Woodstock, Ont.

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THE CONSUMERS' GAS COMPANY OF TORONTO, Toronto, Ont., 20th March, 1889.

Messrs. Bryce Bros., Toronto. DEAR SIRS.—Replying to your favor of the 10th inst., I have pleasure in stating that the "Bryce's Patent Asphalt Pavement" laid by you in this Company's purifying house at the works and in the yard and cellar of the Company's Office, Toronto Street, in December last, has given entire satisfaction. That laid in the yard has been exposed to the rain, snow and frost during the winter, and has not cracked at all, and seems to be quite as good as when laid down. The pavement is also laid above the cellar and has proved perfectly water-tight, not allowing any moisture whatever to penetrate through into the cellar, although wet snow has been allowed to remain on it for a considerable time.

Yours truly, W. H. PEARSON, General Manager and Secretary. Toronto, March 20th, 1889.

Messrs. Bryce Bros., Toronto. DEAR SIRS.—Replying to yours of yesterday, in reference to the stable floor which you laid for me some time ago with your pavement, I have pleasure in saying that when I last saw it, which was after it had been in use about four months, it appeared to be standing very well indeed, even the sharp winter calks having made very little impression on it.

Yours truly, D. B. DICK, Architect.

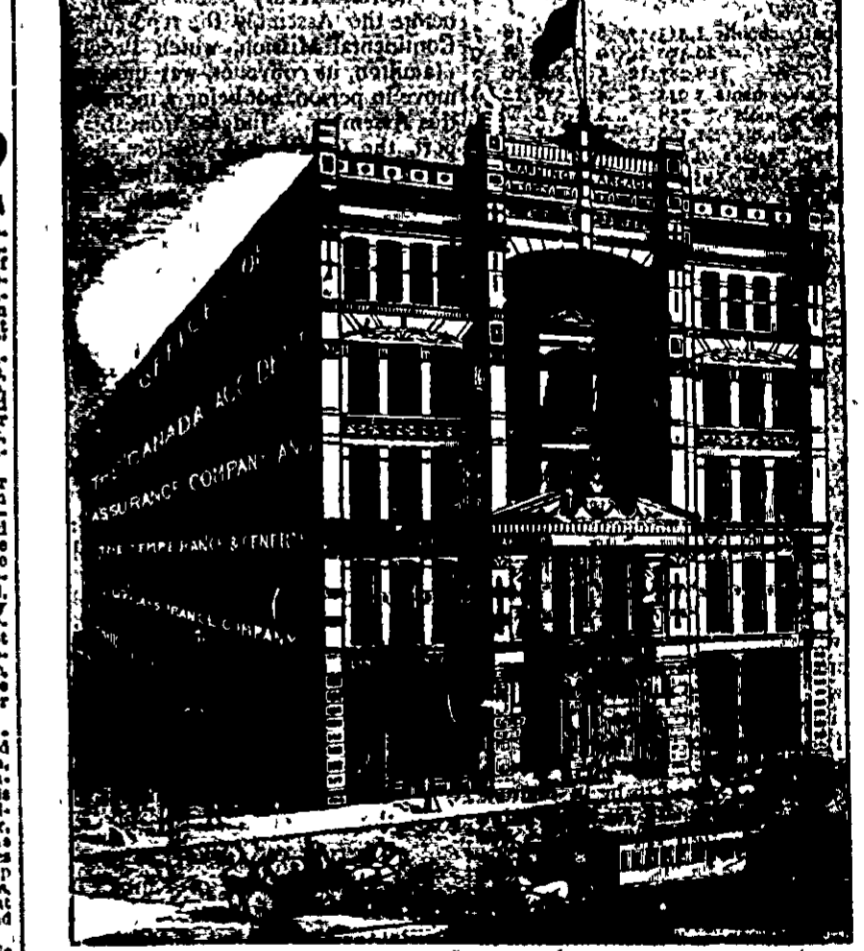
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