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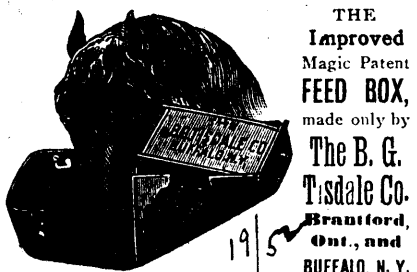
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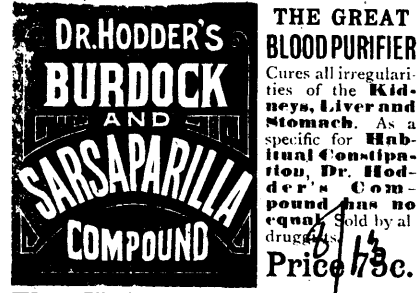


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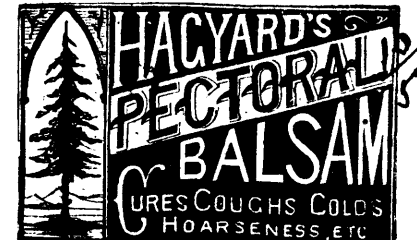
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CHEESE AND EGG SANDWICHES.—Grate the cheese, and to each cupful add the yolks of three hard-boiled eggs, minced fine; rub to a paste with a teaspoonful of butter, season to taste with salt and pepper, and spread between buttered bread or crackers. These are nice made of Graham bread.

PERHAPS NO LOCAL disease has puzzled and baffled the medical profession more than nasal catarrh. While not immediately fatal, it is among the most distressing, nauseous and disgusting ills the flesh is heir to, and the records show very few cures of radical cures of chronic catarrh by any of the multitudinous of modes of treatment until the introduction of Ely's Cream Balm a few years ago. The success of this preparation has been most gratifying and surprising.

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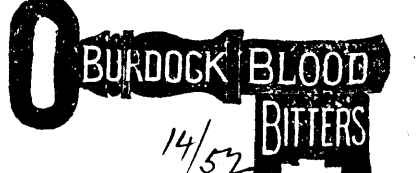
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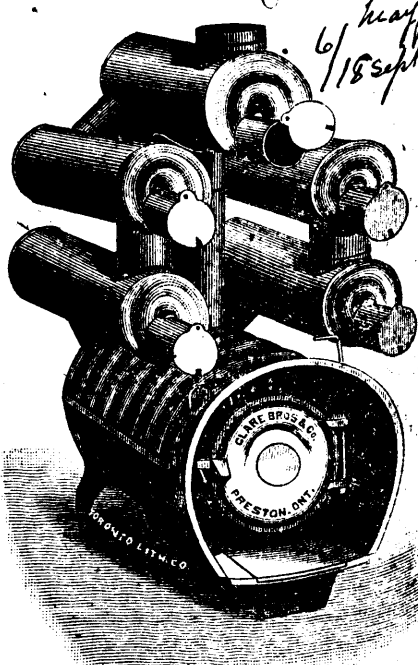
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THE CANADA · PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, JUNE 15th, 1887.

No. 25.

Notes of the Week.

THE Liquor Tax Bill of Michigan is one of the fruits of the late contest for a prohibitory amendment, and a great gain to the temperance cause in that State. The Constitution of Michigan, like that of Ohio, forbids the granting of license. The present bill taxes retail dealers \$500 and wholesale dealers \$800, without regard to the kind of liquor they sell.

THE work of the American Bible Society, the past year, has been large and successful. According to the annual report, the cash receipts were \$493,358, and the expenditures were \$554,490. During the year 1,675,897 copies of the Scriptures were printed and purchased. The aggregate circulation in foreign lands was 521,356. In seventy-one years the society has issued 48,324,916 copies, which have been distributed in all parts of the world.

GREAT BRITAIN, says a contemporary, has just built two huge war vessels to cost, when fully equipped, four million dollars each. France is building cruisers and torpedo boats of high speed. With naval preparations in Great Britain and military preparations all over the Continent, much of the waste of war goes on even in time of peace. And there is only one cure for it all, and that is the Gospel. Were the world ready to accept the Golden Rule wars would be no more.

THE St. John *Telegraph* says: The annual report of Dr. A. C. Smith, the physician in charge of the Tracadie lazaretto for lepers, shows five deaths during the past year. The present number of inmates is nineteen—eleven males and eight females. Five of these are in the advanced stages of the disease. But one case is known of leprosy outside of the lazaretto in the Province, though one or two others are suspected. Three of the sisters who had volunteered their services for the care and nursing of the lepers died within the year, and Dr. Smith pays a deserved tribute to their self-sacrificing devotion.

THE brewers of the United States held their annual meeting for two days in Baltimore last week. They claimed to have brewed 23,514,425 barrels of beer during the year, being an increase of 3,221,870 barrels on the previous year. Their finances are in a flourishing condition, and they can well afford to expend millions in defence of their traffic. The report of the finance committee showed that at the last report the amount of the assets of the association were \$1,726,227. There were received during the year \$1,198,327 from initiation fees, etc., making a total of \$2,999,854. During the year, the local associations have paid into the treasury of the national association \$694,622.

IT is hardly fair, says the *Northern Christian Advocate*, to charge upon the Orangemen of Canada the blame for the outrageous assaults upon Mr. O'Brien. The odium doubtless rests upon them just as a public school sometimes incurs disgrace by the misbehaviour of a few of its vicious pupils. But the great body of Irish Protestants in the Dominion, while they may have no sympathy with Mr. O'Brien's mission or attacks upon Lord Lansdowne, would never aid or countenance attempts at assassination, and are not therefore responsible for the behaviour of miscreants who wear their colours. Nevertheless, it would seem the proper thing for sober-minded Orangemen to purge themselves from these desperadoes—read them out, and proclaim them out.

A CORRESPONDENT of the *Christian Observer*, who has himself felt the effects of this curse, sends the following note of warning to his fellows: I was an opium eater nine years. I would lie and steal. I have been broken off the habit about four years. I have had a notion of taking a pistol and blowing my brains out a good many times. You readers of the

Observer—I say it for the love I have for you—let opium and morphine alone, and spurn the physician that would give it to you. The warning is strong—it is needed. Ask any druggist to what extent he is selling narcotics for use not as a medicine, but as an intoxicant, and the answer (if made without reserve) will arouse a shudder. The evil is enormous. And its results are worse than in the case of liquor drinking. Let the warning be read, let it be heeded.

POLAND, politically so dead, is the theatre of a remarkable development in manufacturing industries. According to the report of Mr. Grant, British Consul at Warsaw, there were, in 1884, over 6,500 factories of one kind or another in the kingdom, employing 105,300 hands, while twenty years before the number employed was but 70,000. Large fortunes are being made by the manufacturers, who are principally Germans and Polish Jews. Lodz is the Polish Manchester. The town has grown, from a small place of 29,000 population in 1860, to a great manufacturing city of 150,000 souls, and containing 165 mills and factories, employing 30,000 hands. The mills of Lodz work up every year about 125,000 bales of cotton. Sixty per cent. of the population are of German nationality, and about three-fourths of this proportion have been naturalized as Russian subjects. Commercial activity will probably lead more and more to political quiescence.

THE *Christian World* informs us that Dr. Charles Mackay says that Sir Henry Bishop assured him that he composed the music of "Home, Sweet Home," in early manhood for Messrs. Goulding & D'Almaine, who were publishing a series of national melodies of all countries. The words were by Mr. Howard Payne, an American then resident in England. A "Sicilian melody" was wanted, and as Sir Henry was unable to find one, he composed "Home, Sweet Home" and passed it off as Sicilian. Several other publishers, thinking that it really was Sicilian, and not copyright, pirated the music, and a series of actions ensued. Sir Henry Bishop deposed on oath to the facts above mentioned, and Messrs. Goulding & D'Almaine obtained nominal damages. This statement is clear and explicit, and should set at rest a long-disputed question. As the song is equally popular on both sides of the Atlantic, it is fitting that an American and an Englishman should have been conjoined in its production.

AT the Home Missionary popular meeting of the American Assembly, at Omaha, Dr. John Hall made a popular introductory address. Dr. Nelson stimulated the patriotism of the brethren; an Indian whom Dr. Hall called "the only native American present," sang and prayed in his own language, and Dr. Hays, of Cincinnati, told a story that brought down the house. He was illustrating the meanness of some men, and said that in Colorado the basswood was so porous that when it was dry one could blow through its pores, but in wet weather it shrunk as tight as a glove. A man who was noted for meanness went out hunting and got lost. He looked around for shelter and found a hollow log, into which he crawled and went to sleep. He was awakened by feeling cramped and tried to turn, but found it impossible. He listened and heard the rain falling on the log; then he realized his position, and felt that he would be squeezed to death in the log. All the wicked things he had done rose up before him, but the thought that in the morning before he went out to hunt he had refused to give his wife a dollar for home missions made him feel so small that he crawled out of the log, and vowed never to be stingy any more.

AN exchange gives this good advice: Don't be late. Five minutes of quiet rest and thought form a nice preparation for the service. Don't lie so long on Sabbath morning that you must get ready at a gallop. Better a little more quiet, even at the cost of a little less sleep. Don't neglect to bow in prayer before leaving home. The more you bring to the ser-

vice the more will you take away. Don't enter during prayer. It should be a part of your religion not to disturb the religion of others. Don't stand dumb during the singing. If your voice is poor, make the best of it. If the tune is new, try to learn it; if familiar, join heartily in it. Don't look about you during prayer. It is an unseemly practice, as irreverent as it is common. Don't lounge in your seat. Be upright both in body and soul. Don't read hymn-book or Bible when you ought to be listening. Even when not interested, Christian courtesy will try to appear so, if only for others' sake. Don't look at your watch in the face of the preacher. Do in the pew what you would like if you stood in the pulpit. Don't sit with closed eyes or averted face. You will help the preacher best by looking straight at him. Don't whisper to those near you. If you must talk in the sanctuary, let it be to God. Don't be too critical. Divine music may reach you through an imperfect instrument.

A RUSSIAN officer, familiar with the subject, draws in *Life*, a London journal, a lurid picture of the inner life of the Russian court. Despite the unceasing vigilance of the police, to which the Czar certainly owed his life the other day, no such thing as ordinary tranquillity or comfort is known in the Imperial household. No one is trusted, for the Nihilists have their adherents everywhere, even in the royal kitchen; no food can be eaten that is not previously tested; no room can be occupied, even for an hour at a time, without special precaution being taken against attack by explosives or otherwise. It is never known in what bedroom the Czar will sleep. Frequently, after being an hour in one bedroom he changes to another, and he generally sleeps in a part of the palace, an attic, or even a cellar, where he is least likely to be looked for. It might be thought that the Emperor's driving in the open street was a proof of his courage, but this is not so. The danger there is no greater than it is in his study, guarded though he be indoors as well as out of doors by triple rows of bayonets. Nihilism is, in fact, a spectre that haunts the Emperor night and day. That life should be worth living at such a price is hardly conceivable to the ordinary mind. That the Czar should, in such circumstances, be able to take an intelligent view of either foreign or domestic politics is out of the question.

THE Boston *Watchman*, speaking of the attitude of the secular daily press toward the religious newspaper as less friendly than in former years, says: Meanwhile, as the course of first-class religious newspapers could be cited to show, these papers have been conducted with a painstaking vigour and enterprise worthy of all commendation, and worthy of general co-operation with them. Proofs of the truth of this statement are easily at hand. Never, it may be safely claimed, has the religious press of these United States shown itself better entitled to patronage and support than it has abundantly manifested within the two decades gone by. Never has surer proof been given that this press, the weekly Christian newspaper particularly, has come to fill a most needed and most important place among the activities and agencies of our alert and aggressive Zion. No practical conception is larger and more intelligent in the scope of this apprehension than that which seeks to place the "Church newspaper," as Dr. Munhall recently expressed it, in every family claiming to be Christian. In this connection it seems proper to add that if all pastors and evangelists were to utter the strong words which Dr. Munhall spoke for the religious press in his closing discourse at Warren Avenue Church, our Christian journals would not fail to feel the pulse of such co-operation as strengthening and as sustaining. As upheld by corresponding deeds, not only might a largely increased circulation be looked for, but a fresh impulse, as well, would be imparted to the intelligence and the currents of religious life within the Churches. In Canada we have no reason to complain of unfriendliness on the part of the secular press.

Our Contributors.

THE BEST, THE CHEAPEST IN THE END.

BY KNOXIAN.

The time has about come for bringing out the economy argument in Church affairs. The reports of the General Assembly will soon be published, and as the champions of the cheap look over the figures they will strike an attitude, look as distressed as if they had a severe pain somewhere, and say:

COULDN'T THIS BE DONE FOR LESS?

Of course it could. Almost anything can be done in a kind of a way and for a short time for less money than a sensible man pays for doing it.

Mr. Mowat gets \$5,000 a year for governing this little Province of Ontario. Any number of men could be found who would undertake the job for nothing. Indeed, a goodly number might be found who would gladly pay a bonus for getting the job. There are men in Ontario who would pay a good round sum for the honour of being Premier. The champion of the cheap would say, Here is a man who won't take the Premiership at less than \$5,000 a year; here is another who will pay a bonus of \$5,000 for the honour; give the place to the man with the bonus. The people of Ontario don't reason in that way. They know Mr. Mowat's services are cheap at \$5,000 a year, and that he could earn double that amount at his business. They also know that the bonus man might be a very dear Premier in a very short time. The bonus man might take the Province into bankruptcy, and the people don't want Ontario to wind up in that way.

The Provincial Treasurer gets \$4,000 a year for taking care of the Ontario purse. Now there are patriots in this Province who would take charge of the Provincial purse for nothing. There are men who would promise to pay the Province a handsome percentage for the privilege of handling the Provincial purse. But when they handled it for a time there might be nothing in it. It might be as lean and limp and thin as the pocket-book of the average country parson.

We pay our Church officials wretchedly small salaries as compared with the salaries paid elsewhere. The Foreign Mission Board of the American Presbyterian Church has three secretaries at \$5,000 a year each, a fourth at \$3,000, and pays in addition \$6,767 for clerk hire. The people believe that is the best way to manage the fund, or they never would pay \$784,157 into the Foreign Mission Treasury. Catch an American pay his money into a fund that he thought was improperly managed. His remedy would be to stop paying until the management was made right, and he would apply the remedy at once. The fact is, it pays in the end to put a good man at any kind of work, in Church or State, and pay him a good salary. Our Church is in the happiest of all positions. We have the best of officials at very low salaries. In any other Presbyterian Church of any size Dr. Reid would have at least \$4,000 a year. He is worth that amount and more to Canadian Presbyterianism, but Canadian Presbyterianism will not acknowledge the indebtedness until the good Doctor dies. Mr. Warden is as able a business man as any secretary of any American Board who draws his \$5,000 a year. He is a much abler man than some of them. Dr. Wardrope and Dr. Cochrane manage our Foreign and Home Mission work for almost nothing, and board themselves. If anybody proposed to increase the little salary of any of our ecclesiastical officials, the champion of the cheap would instantly rise and say:

A MAN CAN BE HAD FOR LESS.

Of course he could. Any number of men would take charge of the funds for nothing. Some might even pay a small percentage for the privilege of managing them. But when they have managed them for a time there might be no funds there. That is where the trouble comes in. Very cheap management of a fund is always likely to be hard on the fund. Supposing, for example, the Church should advertise for tenders for the treasurership of the Widows' Fund. There would be some very low tenders. Some philanthropic man might offer to take the management for nothing, but after a little it might be found that he had taken the fund too.

You are a capitalist. You wish to invest a few thousand dollars. A thoroughly reliable law firm will charge you a good percentage for investing that

money. Reliable men don't work for nothing. But you can easily have it invested for nothing if you wish. Any number of men will take it from you. Getting it back, however, is the problem.

There is no man's work in the Church or in the world that somebody won't undertake to do for less than the man receives who is doing it. The real question is, Would it be economy to let the cheap man try? There is a so-called economy which is the worst kind of extravagance.

A good dentist draws your tooth in a few seconds with comparatively little pain, and charges you, perhaps, 50 cents. An amateur gets a couple of men to hold your head, puts his old rusty forceps on your jaw, takes a pry on the side of your face, the room goes round, and you yell; there is one awful, final wrench and out comes your tooth, and part of the jaw along with it. He charges you 10 cents. Then you pay a surgeon \$20 for fixing up your jaw. Was that an economical transaction? It always pays in the end to secure the services of the best man, or buy the best thing—if one can at all afford to do so.

P.S.—The champion of the cheap is seldom a business man. Business men know that it pays in the end to get the best lawyer, the best doctor, the best mechanic, the best man of every kind that one can afford. Sometimes the champion of the cheap is a minister, whose congregation pays almost nothing into the funds. We could mention another class that furnish many champions of the cheap—but we won't.

COLONIE AGRICOLE ET PENITENTIAIRE DE METTRAY.—III.

THE MODEL REFORMATORY INSTITUTION OF FRANCE.

OFFICERS AND ASSISTANTS.

There are sixty-five officers and assistants, paid and unpaid, all having been trained for their special duties. They are intelligent, well-educated men, and exercise great influence over the character and spirit of the *colons*. The principal men are well paid, and have comfortable houses, and their wives are ladies. The salaries amount to \$6,410, and allowances to \$4,560. This seems a large staff, but they are all required by the plan of the institution, which is out of criminals to make honest, respectable and useful citizens. There are seven Sisters of Charity who take charge of the cooking, washing, work-room, infirmary and pharmacy.

ATTEMPTS TO ESCAPE

are few, and these are confined to boys newly arrived, and unaccustomed to the ways of the colony. Considering the character of these young lads, and the fact that there are no walls or other enclosures to prevent escape, this seemed to me the most remarkable thing about Mettray. The number who attempt to run away is now not more than 18 1/2 per cent. When a boy does run off a flag is hoisted on the steeple of the church, during the day, and a lamp at night, and a reward of thirty or forty francs is given to the person who brings him back. Since 1840, when the colony was founded, until the date of my visit, and I presume to the present, there has not been one successful escape. There are lads there from fifty-two departments, so that the study of character would be interesting to a psychologist. The Breton is obstinate, persevering, devout and fond of field work; the Norman is better adapted to take charge of cattle; the Parisian is intelligent, but full of levity, and so on. A boy who had twice attempted to escape from prison, at the risk of his life, when asked why he did not fly now when there was nothing to hinder, replied: "I have thought well of this, but there is something here which prevents me. At Mettray there are no walls." Another said, "I could easily get away from here, and have often wished to try, but when I think of the confidence of the directors in us, I could not find it in my heart to do it." Lads living near spend the Sundays at the colony, mix with their school fellows, eat at the same table and so look forward with much pleasure to the meeting. "When I caught sight of the steeple of the colony," said a boy once to M. de Metz, "I could not walk any longer, I was forced to run." All this shows the influence Mettray has over the young criminals.

THE PATRONAGE SYSTEM.

M. de Metz soon found that to complete the reforma-

tion commenced at Mettray it would be necessary to devise some means of having a supervision of the boys after they left to enter on life's duties alone. To abandon them to their surroundings and their own evil inspiration at such a time would, in many cases, undo the good which, at so much cost and labour, had been effected. He therefore established, early in its history, an agency, whose duty was to watch with paternal solicitude over every colonist, to procure for him suitable employment, to correspond with him and assist him in every way. After the colony grew to large dimensions, the assistance was obtained of benevolently disposed individuals residing in the district where the youths were located to exercise a kindly surveillance over them. These persons are called Patrons, and amongst them are chief magistrates and other authorities, all being persons occupying respectable positions in society. It is no doubt due to this watchfulness that so small a proportion of the Mettray boys—from four to ten per cent.—fall back into vicious courses of life.

LA MAISON PATERNELLE.

Quite apart from the agricultural colony and the preparatory school is a third institution, or college of re-pression, which deserves a few sentences before closing my story of Mettray. In some families in France, as elsewhere, there are lads who will not submit to parental authority at home, nor to discipline at school or college. Chastisement only irritates such boys, and even gentleness fails to move them. They are perhaps expelled from school, and the parent sends them away to the army or navy to be subjected to strong wills and stricter discipline. French law authorizes a father, in such a case, to imprison his son; but what good effect could confinement in an ordinary prison have upon such, even if the parent could bring himself to adopt such an expedient? M. de Metz felt there was a want in the French system of education in this matter, and long pondered how to meet it. At last he had erected in the grounds of Mettray the "Paternal House," to which boys of this class, under sixteen years of age, might be sent. In this each boy is assigned a small room, and while here he has no communication with any one. Even his name is unknown to any one except the director. A teacher is appointed to each, who superintends his studies, and, in the most interesting manner possible, continues the course on which he had entered at school in classics or science. This system of separation permits the application of distinct treatment in each case—in one great kindness, and in another severity. Reflection is constantly keeping before the boy's eyes the picture of his past life, and in solitude there is no place for pride or self-love. Soon labour seems an occupation for him, and even a pleasure. In this way, what he formerly considered a painful task becomes the greatest comfort, so that to be deprived of occupation would be the greatest punishment. Generally speaking, therefore, a brief sojourn suffices to cure the most rebellious, for in isolation there is nothing to arouse the spirit of insubordination. There are relapses, I was told, but they are rare. After the departure from Mettray, the director redoubles his care by correspondence, and even visits them, to encourage and to strengthen their good resolutions. During the first fifteen years of the Maison Paternelle, 800 boys were benefited by this strong but salutary discipline, many of them being the children of widows. Of course the expense to the parents is necessarily large, for nothing is spared to contribute to health, both of body and mind.

Afterward M. de Metz had a small house built, with a court on one side and a garden on the other, for each pupil, one room being occupied by the boy and others by the teacher. The partition separating the teacher's apartment from that of the pupil is pierced by small holes, furnished with an apparatus called in French *giltent*—a movable slide which can be opened only by the master. In this way the pupil, when shut up, is, in a sense, never alone. He can be seen at any time by his tutor. There are several of these isolated dwellings, each in the midst of an English garden, laid out in the most attractive style, so that after hard study the boy may have rest, his eyes and his imagination being diverted and refreshed by lovely scenery. In the court is apparatus for exercise of every kind; and from the height on which they are placed the valley of the Loire is visible to a great distance. Everything about these habitations was organized by a physician of great experience.

IN CONCLUSION,

no visitor should fail, before quitting Mettray, to spend a little time in a photographic gallery which his guide will point out to him, and in which he will find food for deep and serious thought. He will here see the boy as he entered the colony, and the man he had become when the time arrived for his departure. The change cannot be better described than in the words of one intimate with the whole subject: "The change from the crawling caterpillar to the soaring butterfly is hardly more striking than the alteration of the ill-conditioned, demoralized cub into the self-helpful, humanized adult." Those who have read what has been now written will understand how this transformation has been effected. Do similar effects follow our penitentiary system in Canada? If not, why not? for human nature is the same in Canada as in other countries. Some things in the French system might not answer in Canada; but one thing is absolutely certain, that those appointed to manage such institutions must be men fitted by character, education and experience for the vitally important duties devolving upon them, and not mere ward politicians wanting in every qualification but the capacity to secure the election of a partisan of the party in power, who in his turn demands the situation to reward the services of his friend. If we have men in any portion of Canada, who bear even a remote resemblance in character to such men as M. de Metz or Dr. Wichern or many others I could name, they have so far failed to make themselves known in any way outside the walls of their prison. T. H.

Toronto, May, 1887.

TWO PICTURES FROM SAN FRANCISCO.

THE MORAL CONDITION OF THE CITY—THE Y. M. C. A. CONVENTION.

MR. EDITOR,—Your oracle on this coast has been silent for an unusual period, because not wishing to utter anything on the dark side of things—and that was the only line in which there was anything new or startling. The past seven years correspondence had more than exhausted all the bright side; i.e., the beauties of climate, fruits and flowers. The record of Church work in this State is much like that of the Kings of Israel—darker and darker, as the years roll on, to say nothing of the outside world. Take as an illustration of what might be given *ad nauseam* on the wrong side:—A leading minister in a sermon gave the following, among many other similar facts about this city for last year: The population being estimated at 300,000, there was one person arrested in eleven, seventy-six suicides, thirty-one murders and only one execution, justice being powerless before money. It is said that it cost one murderer \$60,000 to save his neck, and get cost-free. Over 4,000 saloons, 10,000 drunkards; one divorce to six marriages; "hoodlums," a species indigenous to this city, beyond number; houses of ill-repute likewise override the law, and elude the statisticians. Probably nine-tenths of the people desecrate the Lord's Day by business or pleasure. It is the chief day for excursions, picnics, games, rifle matches and the annual festivities of various societies and clubs. Many stores and shops are open, and all saloons, dives, etc., and all classes of theatres. Just think of it! That abandoned Frenchwoman Bernhardt is now the favourite among the *elite* of San Francisco society. Thirteen thousand dollars' worth of tickets were sold in advance in a few days after they were placed on sale. What a study in human nature was presented in the motley line of people in single file on one of the main streets, stretching far along from the ticket office! Boot-blacks hired by millionaires to stand for hours to get their turn for tickets, jostled against dudes, cranks, speculators or ticket scalpers, *demi-monde* ladies in sealskin and Paris costumes, boys, girls, old men and women—gray and decrepit! Verily, such a mixed multitude could not be found outside the Golden Gate, or the gate of another place to which the former is said to be the chief entrance, and this city the chief vestibule—a place often referred to here, especially on the streets, but not proper to name in the pulpit, except by periphrasis, and hence unfitted for your columns, as they cannot admit anything tabooed in a San Francisco pulpit.

But the darkest, saddest feature is not touched yet, until the means to elevate and purify this vast mass of multiform vice, worldliness and practical atheism

are considered. To say that there are sixty-three Protestant Churches in this city might seem hopeful to Eastern people. A different estimate may be reached when it is known that these Churches are very thinly attended—have a hard struggle for very existence, their membership very few indeed—and most of these deemed unconverted or living in such a way as to be a stumbling-block to religion, many of the pastors being classed in the same condition with their people. Some of the most prominent and popular preachers are well known to attend the opera, the theatres and social dances, seances of spiritualistic mediums, mind-cure lectures, etc. One large Church—having a popular pastor of the most orthodox and evangelical kind—so called—has a prayer meeting one night in the lecture room of the church, and a social dance by the same persons the next night!

Spiritualism, Christian science or the mind cure—the masterpieces of Satan—the "lying wonders," the imitations or counterfeits in these latter days of the Lord's working through the Holy Spirit and divine healing—have honeycombed the Churches, and are leading hundreds to perdition. This city, like Salt Lake City, Utah, is the very seat of Satan—his headquarters—where he works his will fully and freely in the fruition of these and other "isms"; Romanism is, perhaps, the most potent and overshadowing. The priests, with their faithful Irish, rule the city with a high hand. Their Sunday audiences are only equalled by spiritualists, Christian scientists, anarchist or sand lot demagogues of the Kearney-O'Donnell type.

THE GREAT INTERNATIONAL Y. M. C. A. CONVENTION.

Three hundred and nineteen delegates from the United States, Canada and Sandwich Islands assembled recently in this city. About twelve delegates came from the Dominion—chiefly British Columbia, two only being from Ontario and these from Toronto—Hon. S. H. Blake and D. Mitchell McDonald. The former was unanimously elected president. It goes without saying that he filled the position with credit to himself and the satisfaction of all. Never since Dr. Cochrane was here has any Canadian come along who has attracted any notice or reflected any lustre on his native land. To say that Mr. Blake won golden opinions from all means more than what may appear at first sight, when your readers understand the tact, firmness, courage and much more, needed to preside over an American convention with a California audience present. It may not be understood that Canadian or Old Country ideas of the separation and distinction of the sacred and secular, of reverence for the house of God and things sacred, are wholly wanting or different. Applause by clapping hands or laughing in the midst of a devotional service is so common as to shock nobody, and yet Mr. Blake had the conscience, the courage and skill to rebuke the same thing very effectively and deftly.

Nay more, he greatly encouraged and strengthened the hands of workers here by clearly showing the great perils to young men and the proportionate need of Y. M. C. A. work. Only 1,600 out of 20,000 young men in this city have any Church connection. This was thankfully acknowledged by all the clergy and workers generally, being in a striking contrast to the gushing flattery of many lay and clerical delegates and other visitors in the past. After Mr. Blake, the next most conspicuous speakers were Rev. Dr. Herrick Johnson, of Chicago, and General O. O. Howard, of this city. The mass of the delegates seemed to be earnest, practical men—mostly young.

The business and other meetings moved smoothly. The speaking was practical and to the point; the spirit pervading all was most admirable and refreshing—such a contrast to ordinary ecclesiastical meetings here. The meetings of the convention were greatly enjoyed by all earnest Christians. Much stimulus to all good aims and efforts was given, and great results are expected in an advance all along the line of aggressive Christian work in this city and State. The reports showed vast strides forward in all branches of work since the Atlanta Convention, two years ago. The outlook is brighter than ever before.

It is quite impossible to condense here a summary of the work reported or discussed in the 3,000 odd Y. M. C. Associations in the world or the 1,100 in the United States and Canada. One thing is worthy of

especial notice, the great desire and aim of all the speakers to emphasize the study of the Bible, and to make the religious part of the Y. M. C. A. work the chief thing, and also more spiritual and effective, not allowing the secular work—classes, gymnasiums, etc., as in some associations—to crowd the religious and spiritual into the background. The next convention will be held in Philadelphia two years hence.

MISTAKES CORRECTED.

MR. EDITOR,—Will you permit me, through your columns, to point out to the students of the Montreal College and other friends, into whose hands the April issue of the *Presbyterian College Journal* may have come, certain printer's errors in the sermon on Isaiah lvi. 6 published in that number?

As there is to be no further issue of the *Journal* till October, and the mistakes referred to render the discourse, in some parts, unintelligible, you will, by complying with this request, confer a favour on the writer.

On page 177, third paragraph, seventh line, instead of "in all he loves," read "in all the zones."

On page 181, second paragraph, seventeenth line, for "swelling hosts," read "sweltering hosts."

On page 182, third paragraph, first line, for "bad crop," read "great crop."

On page 183, second paragraph, fourth line, for "works off his personality," read "marks off his personality."

On page 184, first line, for "well to comfort," read "well of comfort."

On page 184, second paragraph, eighth line, for "all his sins punished," read "see his sins punished."

On page 185, second paragraph, seventh line, omit "the" before "Unitarianism."

On page 185, third paragraph, second line, for "ellicency," read "efficacy," and in the fourteenth line after, for "Charon turned upon," read "him."

There are other errors, particularly in spelling, but the foregoing are all that affect the meaning of the sermon. Yours truly, G. D. BAYNE.

Morrisburg, May, 1887.

UNANSWERED PRAYER.

There was an unanswered prayer in our Lord's life. In Gethsemane He made the most earnest supplication that was ever voiced on this earth, yet the cup was not taken away as He pleaded that it might be. But was that prayer unanswered? As we watch the holy Suppliant, and listen to His broken pleadings, we find on each return to His place of prayer more of submission and acquiescence. Down into the deep shadows came an angel to strengthen Him, and when the Christ came the last time from His supplication, the struggle was over. The prayer had died away into the silence of complete resignation and trust. There were no more cryings and tears. Peace was in His heart, and its radiance shone in His face. He was ready now to take and drink the cup His Father had given to Him. He went without one tremor more to endure the cross. Was there no answer to His prayer? Was not the strength to meet the awful hour a far better answer than the removal of the cup would have been?

We have another unanswered prayer in one of St. Paul's experiences. Though he prayed earnestly and importunately for its removal, the "thorn" was not taken away. But, again, was there not an answer far better even than he sought? Instead of direct answer there was this: "My grace is sufficient for thee." Not the removal of the thorn, but grace enough to endure it, and then get a blessing from it. If you are carrying a heavy cross, and cry to God to lift it away, and God says, "No, my child; you need this cross to save your soul," and if He then adds to your strength so that the weight no longer crushes you, but really becomes like a bird's wing to you—is your prayer not answered? Is not grace to carry the burden a far better answer than the taking away of the burden would have been?

So we see that no true prayers are really unanswered. God has many kinds of blessings in His treasury, and he reserves the right to choose just in what form He will give us what we cry to Him for. Many of our prayers for earthly things He will answer with heavenly things, but surely the heavenly are better than the earthly.—*Rev. J. R. Miller, D.D.*

Pastor and People.

THE MARTYR OF SOLWAY SANDS.

The tide was flowing on Solway sands,
And bound to a rugged stake,
A fair-haired Scottish maiden stands,
For Christ and Covenant sake.

She could die in the bloom of her early youth,
(But a passing pang to die!)
But not one word of the saintly truth
Could her guiltless tongue deny.

The water had reached her praying lips,
And dashed in her upturned eyes,
And the swoon that led through Death's eclipse
Was unfolding Paradise.

But rough and torturing hands unbound
The lass from the martyr-stake,
And she found herself upon Scottish ground,
Still mocked for Jesus' sake.

"Now swear to the king! or worse shall be!
And abjure your Covenant vile!"
"Never!" she cried; "my King is He
Who died for me erstwhile!"

"I am His! I am His! I am bought with blood!
Let me go where the saints have gone!
I will pray for your king as I plead with God,
But my truth's with Christ alone!"

And they bound her again to a rugged stake,
In a hoarse advancing tide;
And they saw the gurgling bubbles wake,
And the fair hair floating wide.

But they saw not the gleam of the white-winged host,
Nor heard, as she heard, the strain
Of the ransomed ones on the heavenly coast,
Who answered the glad refrain.

"Blessing, and glory, and honour, and power,
For ever and ever shall be,
To Him who has saved us in Hell's dark hour,
And made us His people, and free!"

But the latest voice in that heavenly lay—
The clearest of all beside—
Was hers who went to her death that day,
In the Solway's flowing tide!

O Scottish land! at fair Freedom's birth,
With what throes and pangs thou cried:
It was not a loss, but a gain to Earth,
That Margaret Wilson died!

THE GOSPEL AFLOAT.

It was early on a Friday morning when we dropped anchor in the Golden Horn—the harbour of Constantinople. As a harbour, it is beautiful and commodious. It is formed by the waters of the Bosphorus flowing in between two promontories separating Stamboul from Pera, Galata and Top-hanna. It is indebted to nature, not to man, for its magnificence. With the exception of the bridge across the Golden Horn, uniting Stamboul and Pera, there are few evidences of engineering enterprise.

First impressions in the East are the most favourable impressions. It is so here. The magnificence of the situation of Constantinople, and the fairy-like beauty of the scene beggar description. The white marble palace of the Seraglio (occupying within its enclosures the space of the ancient city of Byzantium), where the late sultan, Abdul Aziz, was confined after his deposition; the towering minarets and swelling massive domes of the mosques, with their gilded, glittering crescents; the picturesque disposition of colour—houses white, brown pink and yellow, with the dark, sombre cypress interjecting its gloomy shadows everywhere amid the scenes of light and brightness; the continuous stream of pedestrians from sunrise to sunset, in every variety of costume, crossing the bridge that spans the Golden Horn; the light, graceful caiques glancing over the smooth surface of the water with wondrous rapidity, constitute a picture of fairy lightness and grace impossible to describe.

Distance has something, however, to do with the enchantment of the scene. Closer acquaintance somewhat rudely dispels the roseate romance of first impressions. Narrow, tortuous streets, without any pretence of paving, or suggestion of a reference to sanitation, however elementary; dogs—dirty, wolfish, half-starved curs—everywhere, a series of canine municipalities (for each district has its own pack, and no invasion into another district is permitted), reduce the poetry of first impressions to the grim prose of bad smells and omnipresent dirt.

It was the Turkish Sunday. Three Sundays in a

week represent an extreme form of Sabbatarianism. Friday is the Turkish Sabbath; Saturday that of the Jews—a very large factor of the population of Constantinople; then comes the Christian Sabbath—the first day of the week.

Like most passengers, we were not slow in getting ashore. Here, as elsewhere in the East, there is a plethora of cicerones. We take counsel with the trusted dragoman of the Cunard Company, who gloried in the name of "Far-away-Moses." We found him an intelligent guide enough; but like all his fraternity, trust had to be reposed in him *cum grano*. We find that the Sultan goes in state to mosque at two o'clock. Unwilling to miss such a sight, we hurry on past Top-hanna, catch a glimpse of the Mosque of Kalidsch Ali Pasha, and the Cannon Foundry, and reach as near to the Sultan's palace as the crowd will permit. The road is lined on both sides with soldiers. Behind the soldiers on one side of the street are veiled women; on the other side are the men, though not without a thin sprinkling of the opposite sex. We patiently await the imperial cavalcade. The double line of soldiers is broken and irregular till at a given signal the rugged lines assume a well-dressed martial front. The strange thing is that no hoarse voice of officer is heard ordering to position; nothing but a hissing sound which passes, or rather flashes, down the lines, and instantly all is order, silence and expectation. Presently the imposing procession appears. First come a few mounted officers, followed by the Grand Vizier and other high officers of State, enjoying, for their brief official day, the capricious sunshine of their imperial master's favour. Then approaches the portly form of the Sultan himself, conspicuous by the plainness of his dress, wearing only the plain, undecorated fez. As he passes, he lazily lifts his hand in salute, which is answered by a military cheer; but such a ghostly attempt as not to merit the name. There is no enthusiasm; no fervid, hearty reception. The people, for the most part, maintain an unbroken silence, to be accounted for, perhaps, as much by the natural apathy of Eastern peoples, as by any definite want of loyalty to the powers that be. The procession having passed, we mingled in a motley crowd. A line of carriages bring up the rear of the procession, containing some of the fair Circassian occupants of the imperial harem. The carriages, which might pass muster for second-rate London cabs, are jealously surrounded, and their yasmaked occupants guarded by those hideous eunuch guards, who form by no means a wholesome detail of a picturesque scene. The Turkish women go not to mosque to join their lords in devotion; their religious nature and demands are not recognized in this sad land, where the lot of women is as yet untouched by the ennobling influence of the Gospel of the Son of Mary. The afternoon of the Sabbath is spent up the Golden Horn with their lords, after they have performed their devotions.

On our return to the ship we were surprised to find that we were not without kindly recognition, even in this far-off region. The genial chaplain of the British Ambassador had been aboard, and had left kindly messages. The inevitable Scotchman was also represented in the person of an officer of the Congregational Church, associated with the Dutch Embassy, Pera. He was in search of a "supply" for the Sunday. It was of no use to urge the purpose of our trip, and the necessity for rest; an engagement was accepted to preach on the afternoon of the following Sunday.

On the Sunday morning we attended the Scotch Church at Haskioi, where a fair congregation had assembled, chiefly consisting of the families of Scotch residents and engineers employed at the Turkish arsenal. Under the ministry of the Church of Scotland missionary to the Jews, the cause and worship of Christ are maintained amongst a British population, many of whom would sink to the dead level of those around them, but for his helpful ministry. The afternoon service found us at the Dutch Embassy Chapel. It was a sermon entirely divested of the circumstance of ritual. The decencies of worship seemed to suggest at least a black coat; but the heat would permit only the lightest possible garb, and broadcloth had to be surrendered. A pulpit gown of the Geneva pattern was provided for the minister, but circumstances were too much for the ecclesiastical proprieties, the gown had to be declined, and the minister, in most unclerical costume, took his place in the pulpit of the

Dutch Embassy Church. Conspicuous in the congregation, and occupying two or three pews, was company of our own "Blue Jackets." The sight was inspiration enough to the preacher's heart. They had sought and obtained permission to come ashore and attend church. Those who are acquainted with the usual pretences of seamen to get ashore in a foreign port, and their conduct when ashore, will understand the high estimate which was at once placed upon their attendance at divine worship. To not a few of them this had been the first visit to a church for years; and to me it was a promise full of hope, that the simple efforts to influence seamen on the side of the Gospel were not in vain.

I found at the close of the service that I had been unconsciously the cause of grave anxiety to my congregation. The subject of my sermon was "Christian Progress." I had sought to illustrate and enforce the necessity of progress by references to nature, and the history of nations. Under the latter heading I had been contending that if any nation had not the elements of progress within itself, its ultimate decay was inevitable. This theme was neither a safe nor a genial one in Turkey, and by it I had unwittingly roused the fears of not a few of my congregation.

Passing next morning through one of the busiest thoroughfares of Galata, amid the din and discordant clamour of vendors of bread, fruit, sherbet and water, with the howling and barking of dogs, I was more than surprised to hear my name rising above the noise of many voices, repeated over and over again. The vigorous call came from a stalwart countryman, who was making his way, more energetically than politely, through the crowds of apathetic Orientals. Grasping my hand and panting for breath, he managed to say to me: "Man! I heard you preach yesterday, and I just wanted to shake hands with you. I'm a Scotchman like yourself. Good bye," and off he went, as quickly as he came. A British face, a word, however hurried, of kindly greeting means much away from home.—*Rev. W. Scott, in The Canadian Independent.*

GOD'S JEWELS.

What does God regard as his jewels? We have in His Word the answer in His own language. It is in Malachi iii. 17, "And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels."

Who are "they" to whom God thus refers? In the previous verse they are described not as the wealthy, nor the beautiful in figure, nor the facile in action, nor as the sweet in voice, but simply as "they that feared the Lord."

How did they show their fear? The passage says, "Then they that feared the Lord spake often to one another." They were those who loved the Lord enough to talk about Him. They were those who made His character and His work the theme of their daily conversations; who would rather talk about God's mercy than about man's selfishness; about God's saving love than about anything that savours simply of the earth.

To such conduct God is not indifferent. Malachi tells us that the "Lord hearkened and heard it." It pleased Him that men should make His work the frequent theme of their conversation. Nay, more; Malachi tells us that "a book of remembrance was written before Him for them," that through all generations their interest in God's work might not be forgotten. Shall that book be opened and read in eternity to come?

In Isaiah lxii. we are told that the Church shall be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." For whom is this crown, this diadem? Can it be for any save our Redeemer? And is there a reference to this royal diadem in the words of Malachi which we have quoted, "in that day when I make up My jewels"? Is it true that those who love to talk of Christ with their neighbours, they who on earth "thought upon His name," are to be counted worthy of appearing as jewels in the Saviour's crown?

Oh, blessed privilege, and it is in reach of us all! Not all of us can write a commentary, not all may preach the Gospel, not all may give large gifts to His treasury, but all of us can "speak often to one another," and "think upon His name."

In what place on earth is this exercise more happily realized than in the social prayer meetings of the Church? Ye who would be counted as God's jewels, forget not the hour of social prayer.—*Christian Observer.*

Our Young Folks.

A LITTLE SCHOLAR.

While their lessons for the morrow
All the other children learn,
Oft I see a tiny toddler
With a look of grave concern.
On her lap she spreads a volume,
And a clothes-pin is her pen ;
By herself she softly chatters,
" Four and six and two and ten."

In her quiet little corner,
On her brow a studious frown.
How she pores above those pages—
They are just now upside down—
Till the bee like droning ceases !
If I beg my little wren
For a kiss, I get this answer :
" Four and six and two and ten."

At his very busy playmate
Pussy looks with blinking eyes ;
Then she stands him in the corner,
Very much to his surprise ;
And she holds the book before him,
Though he mews a protest then.
She is teaching puss his lesson—
" Four and six and two and ten."

In the tranquil hush of bed-time,
When the good-night kisses fall,
From her lonely little corner
My wee scholar then I call ;
And I ask how much she loves me—
Press her rose lips once again ;
While she hugs me, and she whispers,
" Four and six and two and ten."

GOLDEN GRAIN BIBLE READINGS.

BY J. A. R. DICKSON, B.D., GALT.

"GOD'S THOUGHTS ARE NOT OUR THOUGHTS."

The thoughts being the person, in them we see God's grace and greatness, and man's meanness and miserableness. They are put strikingly before us in these parallels.

The Prodigal would be a servant,	Luke xv. 21.
But God would make him His Son,	Luke xv. 24.
The rich man would take his ease,	Luke xii. 19.
But God calls him to his account,	Luke xii. 20.
The disciples would drive away the } mothers,	Matt. xix. 13.
But Christ encourages them to come,	Luke xix. 14-15.
Men seek to perpetuate their names,	Psa. xlix. 11.
But being selfishness, they perish,	Psa. xlix. 12-13.
We call the proud happy,	Mal. iii. 15.
But only they who fear God are so,	Mal. iii. 16-17.
The supply is small in the hands of } the disciples,	John vi. 9.
But it multiplies in Christ's hands,	John vi. 11.
Solomon the king asked an understand- } ing heart,	1 Kings iii. 9.
But God gave him also riches } and honour,	1 Kings iii. 11-13.
The sinner asks forgiveness,	Psa. xxxii. 5.
But God makes him His heir,	Rom. viii. 17.

A CELEBBATED BIBLE.

In the Congressional Library, at Washington, there is one book which, amid the myriad tomes of bibliographical lore that adorn the walls of the celebrated gathering, commands and receives the attention and admiration of those who pass through its spacious aisles. It is a Bible. To describe it literally, it is of size about 15 x 12 inches; its leaves are of parchment, and on every page is written two columns of sacred truth. At the head of every page, as well as the beginning of every chapter, the initial letter is beautifully expressed by a large letter in coloured inks, and within its compass is portrayed some figure or character illustrative of the chapter which follows. Not a stain or erasure is seen upon a single page; amid the long record of Bible truth the words of Jehovah and the teachings of Jesus seem most strikingly grand and beautiful from the purity of the page, and the beauty of their transcription.

Five years were exhausted in this toilsome work, and the result was a production unequalled in the handicraft of art, and unexcelled in all the works of literature. The Book has its own keeping; within a glass receptacle its pages lie open for inspection, and when one more curious than another ventures to lift the lid of the case, it is only to find that every page is spotless and every letter perfect.

A beautiful legend is connected with this Book;

that long years ago, in the fifteenth century, one who had immured himself in monastic life for certain great sins which he thought himself to have committed, sought by prayers and this system of penance to propitiate the divine favour.

Five years of patient, unremitting toil were given to the task. Day-dawn and night darkness found him ever and devotedly at his work, until at last the final page was written, the last word inscribed. He lifted the page and kissed it, and closing the leaves, turned from his labours for rest. The day was passing into darkness when he lay down to sleep. It was the peaceful repose of the weary and heavy laden; his spirit was exhaled and the morning brought no awakening. The silver cord was loosed, the golden bowl broken, and in the golden streets of that new and better life, "wherein dwelleth righteousness," he was forever at peace. Beautiful, grandly beautiful, as was this magnificent transcription, it was not all that was needed to secure the divine acceptance.

An easier path is open to us, the whisperings of infinite love come falling upon our hearts, "I am the Way, the Truth, and the Life." The narrow way is open, the pearly gates of heaven are ajar, and we who will may enter in, assured of the joys and rewards which are promised hereafter to the chosen people of God.

A YOUNG GIRL'S APPEAL.

Dear Girls: May I hold your attention for a few moments? Many of us, no doubt, have felt the same impulses on seeing wretched, miserable men struggling within the grasp of liquor. Some of you must have felt as though you would give all that you possess to free such miserable beings from the chains of slavery. Have you ever thought *seriously*, my young friends, of the heart-broken dwellers in homes ruled over by such tyrants? We who have fathers that abhor intoxicating drinks in every guise, have *we* ever tried to quell this tide of destruction?

O, my young friends? wake up from this sleep, shun as you would a venomous reptile the young man with the tainted breath. Perhaps this has fallen under the eye of a young girl about to sell herself to such a one. In God's name pause, consider the step. The future will bring you a broken heart, a wretched, destitute life on this earth. Consider the misery of a drunkard's home. Then, can you take the step?

If we young girls of this present age would only arouse ourselves and make a stand, firm and unflinching, determining not to allow dabblers in the wine-cup to associate with us, what a glorious result we might accomplish. But the great trouble is that the majority of the girls of to-day are too lenient in that respect; they do not consider it wrong to take a glass now and then. Perhaps some of you have offered a young man his first glass. O, girls! how can you persist in this practice when you see hundreds, yes, thousands of wretched beings around you who began with a small quantity? Make it a point to save some young man. Have you a brother? Then ask God's help in teaching him to abhor the cursed stuff. What a grand work is open to the young girls of the age. May God grant that each one may enter into it with her whole soul, and we shall find the harvest to be abundant and our reward hereafter sure.

LEND A HAND.

When? Where?

To-day, to-morrow, every day, just where you are. You have heard of the girl who sat down and sighed the morning hours away, longing to be a missionary and help somebody, while her mother was toiling in the kitchen, and looking after three little children at the same time. Perhaps your mother has servants in the kitchen, but you can lend her a hand all the same. You can find a place to help brother or sister or friend, and you can help everybody in the house by your patient, kind, obliging spirit, "in honour preferring one another," self-forgetful and mindful of others.

It seems a very little thing to "lend a hand" in these quiet home ways, but if you could see the record the angels make of such a day you would see that it was a very great thing.

Boys, girls, watch eagerly your chance. Do not be cheated out of your happy privilege. It is a great, noble, blessed thing to be able to "help a little," no matter how little it may be.

A SMALL PRAYER MEETING.

They held it every night, she and her mother or sister, who put her to bed. I heard them singing, and asked the little girl about it. This is what she said: "We have some verses first, Bible verses—'Whiter than snow,' and 'Beloved sleep,' and the one we like best is, 'Even Christ pleased not Himself.' Then after the verses we just sing a prayer:

Jesus, tender Shepherd, hear me,
Keep me safe till morning light.

And then we pray, we both pray. We pray for the things we ought to pray for—for my brothers, and to keep us safe all night, and make me a good girl, and everybody else in the world. We might sing another song, 'Little drops of water,' or say two more verses. Last night, what do you suppose we did? We read in the Bible, and we didn't say any verses. And then after that I suppose I go to sleep."

THE SEVEN-DOLLAR THIEF.

A traveller on his journey meets a robber in the woods. "Give me your money," cries the highwayman. "or I'll shoot you."

"It may be," thinks the traveller, "the man is in want;" and he generously gives him six dollars. "Take this. God bless you! Farewell."

"Stop! stop?" cried the robber. "I see another dollar, and I must have that."

"Oh sir," cries the traveller, "be content. Of my all—seven dollars—you have got six, and I have only one to help me on my journey."

"Give me that seventh dollar," cries the robber, drawing his pistol.

What do you think of the robber? Is not he the meanest thief you could conceive of? What do you suppose is his name? Sabbath-breaker.

PLAY.

Play is a good thing in its place. We love to see children play and enjoy themselves, and grown-up people, too, by way of change and recreation from more serious duties. The way people play also shows character. If any one is fair, truthful, honest and good tempered in play, he is likely to be the same in other things, and so the reverse.

Good, earnest play has its temptations and dangers as well as other things, and our young friends have need to be cautioned against yielding to them. To be cheating, mean and full of ill-temper when beaten, or ugly when things do not go as desired, is very improper. Disputes and quarrels may easily arise, and of these every one should beware. Play, but always play fair; keep in good temper, avoid wrangling and disputes, and play will be a good and healthful thing.

THE WAY TO CONQUER.

"I'll master it," said the axe; and his blows fell heavily on the iron.

But every blow made his edge more blunt till he ceased to strike.

"Leave it to me," said the saw; and, with his relentless teeth, he worked backward and forward on its surface till they were all worn down and broken, and he fell aside.

"Ha, ha!" said the hammer. "I knew you wouldn't succeed. I'll show you the way."

But at the first fierce stroke off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame.

They all despised the flame; but he curled gently round the iron and embraced it, and never left it till it melted under its irresistible influence.

A PURE HEART MAKES PURE SPEECH.

The true way to make pure and wholesome our own share in the ceaseless tide of words which is forever flowing around us is to strive to make pure and wholesome the heart within. "Keep thy heart," says the wise man, "keep thy heart with all diligence, for out of it are the issues of life." If once our hearts have been trained to care very deeply for what is best and purest in life, for what is beautiful and true in thought, our heartiest mirth, our freest jest, or hasty words, will not be those of men and women who are indifferent, who care nothing for noble living, nothing for a Christian life, nothing for a Christian spirit.

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MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, JUNE 15, 1887.

THE membership of the American Presbyterian Church is 680,000. The additions last year were 81,476—52,578 by examination and 28,898 by certificate.

THE American Presbyterian Church holds its Centennial next year at Philadelphia, and part of the celebration is to raise a million dollars for the Aged and Infirm Ministers Fund. And now, just eleven months from that Centennial celebration, we predict the million will be forthcoming.

THE Permanent Committee on Temperance had the following suggestive and timely sentence in their report at the Omaha Assembly:

That it is their firm conviction that all struggles made for righteousness derive their strongest impulse from the living Gospel ministered by the living Church.

Exactly, and a so-called temperance reformer who neither accepts the living Gospel nor attends the living Church is not likely to be animated by very good motives. A man who cares nothing for the God above him has no real regard for the welfare of the men around him.

If the General Assembly decided to meet in one place, it is not at all improbable that the Presbyterians of that place would soon erect an Assembly hall with suitable offices for the officials of the Church. This would be a great convenience not only at Assembly time, but all the year round. A church is not the best kind of building for a large deliberative body to do business in. Some churches are the very worst kind. They are so constructed that it is simply impossible to hear a man speak from certain points. It may be asked what city has Presbyterian people that would build an Assembly hall? The answer is easy—any city in which the Assembly is likely to meet permanently. The Presbyterians of Montreal, Kingston, Toronto or Hamilton would build a hall if shown that it was their duty so to do.

If the Assembly met in one place the billeting system would soon come to an end, and the sooner it comes to an end the better. In any large city, at least half the members would have homes waiting for them. In a city that has a college in it, more than half the members would have homes ready for them. Probably two-thirds of the Presbyterian ministers of Western Ontario have friends in Toronto, with whom they would stay as a matter of course. The same is no doubt true of the localities around Montreal and Kingston. A minister always has any number of friends in the city in which he attended college. In a few years it would not be necessary to billet any one or at least very few. This alone would be a great improvement. There is no doubt that the billeting system is becoming increasingly distasteful to both residents and visitors. Even people who "take a minister," or elder, sometimes do so, not because they want him, but because they do not like to refuse.

LET those Presbyterians who think that our Methodist friends have more regard for the constituted au-

thorities of their Church than Presbyterians have for theirs, meditate on this illustration. For eleven years after the union of 1875, an agitation was kept up for the union of some of our theological colleges. It was discussed in the press and in the Church courts from every conceivable point of view. At last a committee of representative men was appointed with one of the ablest elders in the Church as convener. They wrestled with the problem for a year, and finally disagreed on their own report. The General Assembly then took the question up, set apart a special day for threshing it out, the college men and all personally interested wisely stood aside, and one of the liveliest debates ever heard in the Church took place. The Assembly decided that however desirable union might be, it was not practicable, and asked that the agitation cease. From that day down to the present we have not heard a word about union of the colleges. The people let the matter drop at once. Nine months ago, the General Conference decided, after much discussion, to enter the Federation System, and move Victoria to Toronto. It is no secret that opposition to the judgment of the Conference has never ceased. It may not have been very pronounced, but it has existed, and is none the less opposition because it takes the form of a prediction that the money can't be raised. When a Methodist, or any other man, predicts that money cannot be raised for any good purpose, he generally falls from grace long enough to try to fulfil his own prediction.

SOME high-toned lovers of operatic singing in church must have been seriously interfering with our friend of the *Interior*, for he cries out in this way.

Is this really a satisfactorily free country after all? Or are we more or less slaves? A man ought to find liberty in a Protestant Church. But does he? If he thinks he has found it by uniting with the Church, let him try to do some prescribed things in the best way he can, and be cured of the illusion. After reading the divine injunction, "Let all the people praise Thee," let him try to obey it and sing in the Church—with the spirit, if he can't do it with the understanding. He may make melody in his own heart unto the Lord, but he will probably be punched in the ribs, and scowled upon by his neighbours, until he is forced to give up the exercise, or be turned out of church upon a charge of aggravated disorderly conduct. And then he inquires in a melancholy tone if that is the liberty to be expected from the commonwealth and the Church of Christ. Must a man who wants to obey God by praising Him with song be obliged to go into the woods or the desert to do it?

No, brother, don't go into the woods around Chicago when you want to sing. Come right over here to Canada. This is "a satisfactorily free country" in the matter of singing. Here we coax people to sing in church, and argue with them to convince them that they ought to sing in church, and use various means to promote congregational singing. Come over here, brother, when you want "a good old-fashioned sing." Whether your voice is bass or baritone or tenor, you will get a warm welcome. You may career up and down the scale. If you cannot make a loud noise skilfully you may just make it loud. Never think of going into the woods or out on the lone prairie when you want to sing.

PERAMBULATING CHURCH COURTS.

THE time will soon come, if it has not already come, when it will be proper to discuss the perambulating system under which our Synods and General Assembly hold their annual meetings. The Assembly has met in Halifax; it is now in session in Winnipeg; it has met in every large city between these extreme points. Practical men are beginning to ask if it is not about time that the supreme court had begun to hold its meetings at one or two points as near the centre of this long country as possible. The question will bear discussion.

We are quite aware that a good deal can be said in favour of the present system. A meeting of the supreme court is a matter of considerable interest to any city. It gives Presbyterianism a lift in the locality in which the court meets. It impresses our people with the dignity, ability and influence of their Church. It does all this, and a great deal more, and yet the question comes up: Would it not promote, in a greater degree, the interest of the Church as a whole to meet annually at some central point?

When the union of '75 took place, there were some reasons in favour of the perambulating system which cannot be urged with so much force now. Many of our Eastern friends had never been in the West, and

it was the most reasonable thing in the world that they should desire to see Ontario. Few Ontario men had visited the Maritime Provinces, and they wished to go to the seaboard, and have a good look at men and things down by the sea. All this is pretty well, even now. Our Maritime friends have come West, they have seen Ontario, visited Niagara Falls, and are now in Winnipeg, which is probably as far West as many of them care to go. Western men have gone East, have seen Halifax and St. John, have sniffed the sea air and enjoyed the luxuries of Maritime hospitality. So far as hospitality is concerned, there could be no better thing than to meet in Halifax or St. John every year. The friends down there entertain right royally, and the only sad day a visitor ever sees in either of these cities is the day he leaves. But the General Assembly does not meet solely that the members may enjoy themselves. It meets to discharge most important duties and the question comes up. Could not these duties, be more efficiently discharged, if the supreme Court met at some central point where all the members could attend with the minimum of inconvenience and expense?

Probably more could be said in favour of meeting in Winnipeg that could be urged in favour of meeting at any point so far away from the centre of our population. The last General Assembly evidently thought it a good thing to meet in the Manitoba Capital. Winnipeg carried by a considerable majority, and a motion to reconsider failed to carry. There was no difficulty last March in finding Presbyterians who were apparently willing to take commissions, but at subsequent meetings of Presbytery, resignations came in like a shower, and a good number, we understand, who held commissions, failed to go at the last moment. The reasons why many either resigned or failed to attend might be condensed into very few words: lack of time and money. The plain hard fact is that, no matter how enthusiastically a General Assembly may vote for Winnipeg, or any other place at one side of our population, when next June comes round the average commissioner cannot afford to spend three weeks, and from \$50 to \$100, on a meeting of the Supreme Court.

INDIVIDUALITY IN CHRISTIAN WORK.

THE great work of Foreign Missionary enterprise has in these days received a mighty impulse. Never since the apostolic age has the Church risen to a sense of its responsibilities, in relation to the binding nature of our Lord's parting command. The heart of the Church is touched more deeply than ever to feel for the perishing in heathen lands. A greater interest is felt, and the progress of the work is watched with more intensity, the mission treasury is receiving more liberal contributions, and young people in larger numbers are consecrating themselves for the service of the Gospel among the heathen. The Church's hope and prayer is that this work may go on deepening and extending until the glorious promises of Scripture are realized, when the whole earth shall be filled with the glory of the Lord.

The no less great work of Home Evangelization is also an ever pressing necessity. The things that remain must ever be strengthened. Every generation has its own special work assigned. However diversified the conditions, there must be a constant holding forth of the Word of Life. The Lord's command is to go into all the world and preach the Gospel to every creature. The work is one and the aim is one, that for God's glory, souls may be brought into living and saving relations with Jesus Christ. The Gospel has to deal with the disintegrating forces, now all too visible in all large centres of population. There are influences at work which do not make for righteousness, setting class against class, filling men's hearts with anxiety and apprehension. The mightiest of all forces for mitigating the social and industrial conflict is the Gospel of peace and good will to men. Subsidiary influences are valuable in their place, but as a solvent for human misery and discontent there is none like the Gospel. Important as other remedies may be, they are inadequate, because they cannot do the work which only the Gospel can do. Now, as in apostolic days, the heralds of the cross, whether their field of labour be on the plains of India, among the lapsed masses in the overgrown city, the quiet country village or in the remote Canadian settler's, must feel the burden as did Paul when he said, Necessity is laid upon me; yea, woe is me if I

preach not the Gospel. The aim of every one engaged in this God-given work must be found in faithfully doing his work with all the intelligence, all the zeal and all the earnestness he can command. The minister whose sphere is in a remote country place may occasionally chafe in dispirited moments that his opportunities are so apparently limited; he may long for a more conspicuous position, where his influence would be felt over a wider area. But is his remote sphere so very limited after all? A faithful man who preaches the Gospel daily, by word and life, is training up a people who will carry the impress of his individual influence far. The young people trained under his ministry will carry with them into the crowded city the convictions they hold, and the principles they have been taught. In proportion to their personal fidelity, and the positions they occupy, they will be dispensers of good. In small country congregations are many of the most useful ministers of the Gospel, and a large number of those whose names adorn the missionary annals have made their high resolves of personal consecration under the impulse received from the faithful teaching of the pastor whose ministrations they were privileged to enjoy in their country homes.

There must be adaptation to the special necessities of the work, wherever the field. There are diversities of gifts, but the same Spirit. The ambassador of Christ, at home or abroad, in the busy centres, where good and evil grapple, or in the comparative loneliness of the country region, who strives to be a co-worker with God, may confidently look for His blessing on a life-work, conscientiously, sincerely and believingly performed. His part in the work of spiritual temple building will continue long after he has entered on his reward. In these days of ever-extending organizations, indispensable in their place, a living, personal discipleship is a prime condition of ministerial success in its only legitimate acceptance.

Books and Magazines.

ST. NICHOLAS. (New York: The Century Co.)—This favourite monthly, with undiminished excellence, presents its young patrons with a charming variety of reading matter, superbly illustrated.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: the Russell Publishing Co.)—For little readers it would be difficult to find a serial so well fitted to minister to their delight and instruction.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This high-class periodical continues to supply its readers with ample, varied and instructive material. The illustrations are both numerous and good.

LIFE IN A LOOK. By Maurice S. Baldwin, Bishop of Huron. (Toronto: S. R. Briggs.) This is a little work of great practical value. It is a clear and simple exposition of the way of salvation, evangelical in tone, and earnest in spirit. It is hoped that it will have an extensive and blessed mission.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The author of "John Halifax, Gentleman," continues her series of descriptive papers, illustrated by F. Noel Paton. "An Unknown Country." Among other attractions of the June number, an addition to Clementina Black's story and Farjeon's new novel, may be mentioned, "Picturesque Picardy," and a paper on Sir Philip Sidney, by W. Outram Tristram.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The June number of this decidedly evangelical publication presents its readers with an attractive table of contents. Dr. James M. King, of Park Avenue Methodist Episcopal Church, New York, has the place of honour assigned him this month. A portrait, view of his church, an able sermon by him and a brief sketch, find a place in its pages. There are many attractive and useful contributions in this issue of the *Pulpit Treasury*.

FROM DEATH TO LIFE. Fragments of Teaching to a Village Congregation. With Letters on the Life after Death. By Charles Kingsley. Edited by his Wife. (London: Macmillan & Co.; Toronto: William Briggs.)—This neat and tastefully finished little book contains six short sermons on Death, The Regions of the Dead, Resurrection of the Body, the Hope of Life and other cognate themes. In theology they are

distinctively marked by the peculiarities of the school to which their gifted author belonged. In style and spirit they are clear and earnest, and characteristic of Kingsley at his best.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The review section is more than usually interesting this time. Dr. A. J. Gordon discusses "How Can the Pulpit Best Counteract the Influence of Modern Scepticism," Dr. Ormiston depicts "The Character of Samson," Dr. Albert G. Lawson tells "How to Develop Benevolence in a Congregation," while Dr. Marvin Vincent discourses on "Ministers' Vacations." The sermonic section is good, containing, among other things, a translation of a sermon by Gerok, on "I Bore the Cross for Thee." The other contents are varied, interesting and opportune.

THE METHODS OF THEISM. An Essay. By the Rev. F. R. Beattie, Ph.D., D.D. (Brantford: Watt & Shenston.)—In a comparatively brief but able and scholarly manner, Dr. Beattie discusses the Methods of Theism. The work is divided into two parts: the first treats of the origin of the Theistic idea. Here the author examines the method of Natural Evolution, Divine Revelation, Ratiocination and Intuition. The second part takes up the methods of the proof of the Divine Existence. They are considered in the following order: The Onto-Theistic, the Etio-Theistic, the Cosmo-Theistic, the Eutaxio-Theistic, the Teleo-Theistic, the Eso-Theistic, the Ethico-Theistic and the Historico-Theistic. Though the book is on an abstract subject, its arguments are logical, therefore easily followed, and the style of writing is lucid.

THE MESSRS. T. B. PATERSON & BROTHERS, of Philadelphia, have published a beautiful engraving of Munkacsy's wonderful picture of "Christ Before Pilate." The engraving, a remarkably good specimen of the engraver's art, is 22 x 28 inches, and is sold remarkably cheap.

THE British Weekly informs us that Dr. Munro Gibson, who was present at the Gladstone-Parker luncheon, has written to say that he is not a Home Ruler, and that when he saw that a resolution was to be moved he disappeared. A number of the Dissenting leaders are Unionists, including, we believe, besides Dr. Dale and Mr. Spurgeon, Mr. Newman Hall, Dr. Ailon, Dr. Bruce, of Huddersfield, chairman-elect of the Congregational Union, Principal Cairns, Dr. James Brown, of Paisley, Professor Calderwood and others. The lamented Dr. John Ker, though a very advanced Radical, was also a good Unionist.

A MEMORANDUM, recently issued by the British Board of Trade, gives an account of the immigration of foreigners into the United Kingdom. The only definite statistics are those of the Census of 1881, and from these it appears that there were then resident 135,640 foreigners, of whom 20,014 came from the United States. This was an increase of 21,661 from the numbers of 1871. The number is surprisingly small, and a comparison of the British census with that of France would show a remarkable difference of results. Nevertheless, the immigration seems to be severely felt, particularly in the East end of London. Germans, who form about one-third of the whole foreign population, are steadily gaining ground in at least four trades—as bakers, tailors, cabinet-makers and cigar-makers. As yet, however, the numbers are scarcely great enough to have had any real influence on the general rate of wages.

AN English contemporary says. We are glad to hear that the degree of LL.D. has just been conferred by the McGill University, Montreal, on the Rev. Charles Chapman, M.A. (London), the respected Principal of Western College, Plymouth. Dr. Chapman, who was ordained in 1857, has held Congregational Church pastorates in Cheshire, Bath and Montreal. At the latter place he was a Professor at the Congregational College of British North America, which is affiliated with the McGill University. In 1876 he returned to England at the request of the committee of Western College, of which he is an *alumnus*, to undertake the duties of Principal. These he has discharged with credit to himself and advantage to the College, the usefulness of which is so much felt throughout the West of England. Western College, which was founded in 1752, is one of the oldest connected with the Congregational communion.

THE MISSIONARY WORLD.

CENTRAL INDIA MISSION. MISS ROSS' REPORT.

I wish I had the good news to tell you that one at least had given her heart to the Saviour, but I know of no such one among those whom I have been visiting during the past year, though I have seen faces brighten on hearing of God's love and care.

In August I opened a new school in the Sarafa (money lenders' street). While endeavours were being put forth to get a house, many were the disparaging statements made against female education. One man said that it would not do to educate the women, as they would become as sharp as they were, and would not do what the men told them. I expressed my appreciation of the system, and spoke of how well it succeeded in my country, but they did not look convinced. However, through the kindness of Mr. Wilkie, a building was secured and a school opened, at least it was ready for the prospective pupils. But during the first three days no little maiden appeared; on the fourth one little girl came, and for three days had no companion. Her father sent her; he told me that he would do so, and kept his word. In the first month only ten presented themselves; on September 8 fourteen were present. The parents were very suspicious. On one occasion news came to me that I was putting bracelets on the girls and drowning them in a pond; some affirmed that I would carry them off; I also heard that I was going to give them something to drink that would break their caste. Still from time to time people came in to see what we were doing; I have often been amused at persons coming in, apparently in great haste, and asking if I would not teach certain girls; but although an answer was given in the affirmative, in many cases they never appeared. Another would enter, look about him and say, "I see none of my caste here, until I do I cannot send my daughter." Each caste seemed to greatly fear remarks of censure from its members. The numbers continued to increase. Now there are eighty one names on the roll, but the daily attendance only ranges from twenty-five to thirty-four. At times they go out so often to dine with their caste people that the attendance of the majority is very irregular, but they cannot be induced to give the practice up at once. When I first brought desks, one little girl thought they were to be used as seats, and that the seats were for footstools, and acted accordingly. It was rather laughable to see her perched upon her high seat. The dolls which the ladies so kindly sent out have been the source of great interest and attraction. Mrs. Wilkie distributed them, and gave the pupils the privilege of choosing for themselves, which proved most gratifying. It was surprising to see how closely they inspected them. Since the dolls were given the attendance has increased, and the hope is that it will go on improving. At first no one would buy their books, but lately over a dozen have paid for theirs; the Christian Vernacular Series is used. The house I have now is very much better than the former one, the landlord has had a wall taken down and one room enlarged, which is a great convenience.

Through the pupils admission is gained to the homes. I have received invitations which I have not yet responded to; I have not got a Bible woman, and so alone I cannot overtake all the visiting. I go to twenty houses and six Mohullas. Miss McKenzie, a young woman who lives in Indore, assists me at school, but as yet does not do any visiting. The little maidens here have not been accustomed to school, so that one person cannot satisfactorily teach as many as can be taught in a school at home. A number of the mothers do say that they get their requests granted by going to the temple and doing poojah, others confess that it is quite useless, but assert that they cannot give it up and stand alone among so many. With God, all these things are possible; when His grace enters their hearts they will be enabled to walk in His ways. A few days ago when a woman was expressing her belief in a very common saying, "Your religion is good for you, our religion is good for us;" and speaking of how their books instructed them to love God and be kind to their fellow-men, she was shown that we could not separate ourselves, that Jesus Christ was the only true Saviour, that white people too, before they knew God, worshipped idols, and that those of them who did not believe on Him would not be saved, she appeared to think that what I said was more likely to be true. The superstition of ages has a great and strong influence over the minds of the people.

A number of widows have asked me to teach them to read, two were the wives of goldsmiths, their homes are very close. I asked one to come into the other house so that I could give them their lessons together, and thus save time; she replied that she could not go out of the house she was in until her husband had been dead twelve months. Rangie, of whom I spoke in my last report, is very severely treated since her marriage. Her mother-in-law does not allow her to attend school as she promised, nor does she even permit her to come to see her mother. Her friends expressed their regret to me that they did not put her into the boarding school instead of having her married. There is very great need of a building for that purpose.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER XVI.—GREAT DOINGS IN GLENARTAN.

Eleven months have elapsed since the events narrated in last chapter and those it is now our duty to record: Many things had happened in the interval.

It will be remembered that in the last letter which Roderick McKay, while still at Mentone, received from Mr. Craig, the lawyer informed him that Sir Arthur Munro, the Laird of Glenartan, and the Rev. William Macintosh, Free Church minister of Glen Feoch, had both been removed by death. The consequences of these events deeply concern some of those in whom we are interested.

Sir Arthur Munro had been a bachelor all his days, so that there was no immediate heir to his fortune and property. One result of this state of things was that, for reasons connected with the succession which it is needless for us to detail, the trustees thought proper to expose for sale the estate of Glenartan. The upset price, as advertised, was £50,000. Mr. Craig, W.S., was present when the estate was put up in the auction room in Edinburgh, and, after a spirited competition, it was knocked down to him for the sum of £65,000. From his known affection for the famous Highland glen, it was supposed that the lawyer himself was the purchaser; but in course of time it became known that Mr. Graham, the sheep-farmer, was in reality the new proprietor. Ere the winter set in, Castle Dealachd was in process of extensive improvement and renovation, and it was expected to be fully ready for occupation again before the next summer was far advanced. As to its future occupants, public gossip and rumour were utterly at fault. Mr. Graham never intended to remove from the farm, but on the contrary expressed his strong desire to spend his remaining days at the old house of Altbreac. As the result showed, the mansion house was all along destined to be the home of Archibald Graham and his fair young bride, when their union had been consummated.

The death of Mr. Macintosh in Glen Feoch was a sad loss, not only to his own people, who equally loved and respected him, but to the whole community and district, in which his very name was a tower and bulwark on the side of genuine godliness and humanity. Mr. Morrison was appointed Moderator of Session during the vacancy; but his labours, though somewhat prolonged, were by no means arduous or unpleasant. As "his father's son," in addition to his own substantial merits, the eyes of the congregation were early directed to young McKay; but various circumstances hindered a rapid decision. At length, early in the month of April, 1868, at a largely-attended meeting of members and adherents; the Rev. Roderick McKay, preacher of the Gospel, was unanimously chosen to be their minister. After the usual meetings of Presbytery, one to moderate in a call and another to hear the trial discourses of the young "Probationer," his ordination was fixed to take place on the 12th of June. It was a great day in Glen Feoch. As on sacramental occasions, crowds of people came from all the parishes round for many miles; and Glenartan, as was natural, furnished a large proportion of the worshippers, to whom a walk of five miles on such an errand was a mere trifle. At the close of the solemn services, in which two members of the Presbytery had taken part, Mr. Morrison accompanied Roderick McKay to the door of the church, and there the young minister received a hearty welcome from his people, who pressed forward eagerly to shake him by the hand.

On the following Sabbath Mr. Morrison preached in the forenoon, and at the close introduced the new pastor to his congregation in solemn and well-chosen words. In the afternoon Roderick McKay himself occupied the pulpit, and struck the key-note of all his after ministry in a vigorous masterly discourse from the words, Psalm cxlix. 2: "Let the children of Zion be joyful in their King."

A month later the Free Church of Glenartan was the scene of a double marriage which stirred the whole glen with enthusiasm and joy. The announcement, as copied from the columns of the *Scotsman* of two days later date, ran as follows:

"At the Free Church, Glenartan, Ross-shire, on the 12th instant, by the Rev. Alexander Morrison, Archibald Graham, Esq., junior, of Glenartan, to Caroline Craig, daughter of Colonel Craig, Esq., Kensington Gardens, London.

"At the Free Church, Glenartan, Ross-shire, on the 12th instant, by the Rev. Alexander Morrison, the Rev. Roderick McKay, Free Church minister of Glen Feoch, to Florence, second daughter of George Graham, Esq., of Glenartan."

After the ceremony was over on the day in question, the whole party met at Altbreac House to enjoy Mr. Craig's princely hospitality. The company included, besides the relatives of the parties, Mr. Wyatt and his nieces from London; Dr. Anderson, the medical man of the district; the Rev. Andrew Stewart, the college companion of McKay; and many more whose names we need not recount. After a sumptuous déjeuner, Mr. Morrison rose to propose the health of the newly-married couples. He had had but little practice in the delicate art of after-dinner oratory; but acquitted himself well. Though no reporter was present, we are able from a private source, which shall be nameless, to put on record the language he used.

"Mr. Craig, Ladies and Gentlemen,—According, I believe, to general custom in Scot and, it is now my duty, as officiating clergyman on this occasion, to ask you to drink to the health of the happy pairs who have this day been united in the holy bonds of matrimony. The task is one which may well appal a sad and sober bachelor such as I am. (Hear, hear.) Let me speak of the ladies first. If it be the case, as the wise man has said, that he that 'findeth

a wife findeth a good thing,' surely the declaration is tenfold more true if the wife be one who, from her excellent virtues, will prove an honour to her husband and an ornament to his home. In her who was so lately Miss Caroline Craig, young Mr. Graham is the happy husband of one who has carried captive the esteem and admiration of all who know her. In the high station and position she will now be called to occupy she will diffuse, I am certain, a sweet Christian influence, which will bless and gladden many a heart and many a home in Glenartan. (Loud applause.) And what shall I say of the other lady? You will pardon me if I cannot forget that she is now a minister's wife. No minister should be without one—(Hear, hear, and laughter)—a day longer than he can help—(laughter)—though all are not so fortunate in the search as my friend Mr. McKay has been. I cannot tell, and I question if he himself knows, when the tender passion took its rise in the breast of the young minister of Glen Feoch. That question is almost antiquarian in its character—(oh, oh)—and need not trouble us to-day. He will find in his lady-love not only a noble partner and admirable-housewife, but one who will cheer him in his anxieties and aid him in his labours. My discrimination of human character is utterly at fault, if Mrs. McKay does not prove the *beau idéal* of what a minister's wife should be. (Loud cheers.) If I venture now to speak of the husbands, it shall be in briefer, but I trust not colder, terms. I believe there is not a soul in Glenartan who does not rejoice that Mr. Archibald Graham is to occupy Castle Dealachd, though none of us wish to see him its absolute proprietor for many a day to come. I have enjoyed the privilege of his intimate acquaintance for many months back, and I hope to retain his valued friendship. He will be no 'absentee' from the glen—(Hear, hear)—and will, I am sure, do everything in his power to promote the comfort and prosperity of its inhabitants. (Loud applause.) As to my young friend, McKay, whom I may almost call my son, I shall only say, though it be in his presence, that if he preaches the grand old Gospel as he did on the first day, when he stood before his people as an ambassador for Christ, I augur for him a blessed and fruitful ministry. I am sure we wish for them all, that in long and useful lives they may enjoy the best blessings of heaven." (Long-continued applause.)

The toast was received with enthusiasm. Shortly after, the two newly-married ladies, followed by some others, slipped out of the room to prepare for their departure; and when they had been absent some little time there were symptoms that their husbands also meditated a stealthy flight. This could not be permitted; so the whole company gathered in the passages and lobbies. At length the two brides, leaning on the arms of Richard Craig and the young minister, Mr. Stewart, respectively, made their appearance, and in their far from royal progress toward the door, were heartily pelted and beaten by the laughing ranks through which they passed, in token of how glad the company were to see them off the premises. When the two gentlemen came upon the scene they found it impossible to make their exit without a dismissal still more vigorous and effective, and were glad when, with aching heads and shoulders, they reached the comparative shelter of the carriages. At length the two conveyances, with a pretty white slipper neatly landed on the roof of one, and an old brown shoe on that of the other, bounded away and carried these tell-tale tokens all the way to their destination. As no one was supposed to be in the secret of the direction of their flight, we shall only say for the present, that the two couples parted at the head of the avenue, and were soon lost to the view of each other and of the company generally.

After returning to the dining room several other toasts relating to the party were duly honoured, but it is needless for us to detail them all. One only we shall mention. The minister of Glenartan proposed the health of Mr. Craig, the lawyer, their worthy and highly-esteemed host on the auspicious occasion. That gentleman's speech in reply will form a fitting close to the record of the day's enjoyment. It ran as follows:

"Mr. Morrison, Ladies and Gentlemen,—I thank you most heartily for the kind but too flattering manner in which the toast of my health has been proposed and received. I cannot, and need not, conceal my profound interest in the important proceedings of to-day, and in the future fortunes of the happy couples who are now putting for a time a wide distance between them and us. Regarding these our friends I shall only say that I heartily endorse what has been so admirably spoken by Mr. Morrison. Pardon me if for a little I speak of myself; the minister has put me on my defence. He expressed the hope, which you were kind enough to adopt by your applause, that I might imitate the example of the young people who have left us. (Hear, hear.) I think I might fairly ask him, though I shall not use Scripture language, to accept for himself the advice he has bestowed on me. (Hear, hear.) But, passing that by, I fear I am now getting beyond the age at which I am likely to venture on so perilous—(Oh, oh)—I beg pardon, I mean, so momentous a step. I have indeed heard of one who was told that, even at an age not far removed from mine, he was not beyond the possibility of mending his ways. What he himself says of it is this:

"I lately thought no man alive
Could e'er improve past forty-five,
And ventured to assert it.
The observation was not new,
But seemed to me so just and true,
That none could controvert it.

No, no, says Johnson, 'tis not so;
That's your mistake, and I can show
An instance if you doubt it.
You, sir, who near are forty-eight,
May much improve, 'tis not too late,
I wish you'd set about it.

(Laughter.)

In my case, however, ladies and gentlemen, there is one weighty objection which tells against any thought of my quitting the ranks of the single. I have been and am so

happy in my present condition that I dread the thought of any change. In the garden of my inner being there grows and blooms at present a sweet flower called Heart's-Ease, and I really should not like to have it torn up by the roots, as does on very rare occasions happen when one has taken a 'leap in the dark' into matrimony. I mean to try to keep the bright blossoms a little longer yet.

'There is a little flower that's found
In almost every garden ground,
'Tis lowly, but 'tis sweet;
And if its name express its power,
A more invaluable flower
You'll never, never meet.'

(Applause.)

"But I must turn from my poor lonely self to some more worthy theme. I could almost have wished that we had a third marriage to-day, though that might have proved too much for the nerves of some of us. I cannot think of the two young ladies who are gone without the sweet face of another who is still among us rising to my view. She is one of the lovely but modest belles of Glenartan. She has grown side by side with those who have been so ruthlessly plucked from us to-day. Yet I rejoice to believe that she is not unnoticed or unknown. If I may venture to judge by little things which I have heard and little things which I have seen, there is every probability that, like the late Miss Florence Graham, she will land some day in a cosy manse, and be at once its ornament and its joy. (Applause.) Ladies and gentlemen, there is another matter regarding which I venture to say a word, for I think I may call it an open secret among us. We have had with us on this occasion fair daughters of the South as well of the North; and we are glad to have had their presence. If reports and indications are to be trusted, we may hope that the gallant young officer whom I see near me will soon lead to the altar one of these fair sisters as his bride. We can only wish for the Lily of Glenartan and the Rose of London homes as happy, and a future as bright as those which we believe will be the lot of the young people who have been united in holy bonds to-day. I thank you for your indulgent attention, and trust that during the rest of this evening we shall enjoy our social pleasures as they would desire we should, who are speeding away from us, we know not whither—happy to escape from our society and sweetly content with their own." (Loud applause.)

As the evening hours ran on there was innocent mirth and gaiety in the old house of Altbreac; and no one of those who shared in its joys ever repented or forgot the day when the young laird and the young minister were married to HEATHER BELLES in Glenartan.

THE END.

AUTHOR AND PUBLISHER.

The old question of the relations between authors and publishers has been opened recently in London with a great deal of vigour in a society of British authors. It was very plainly intimated that the conduct of publishers justifies the familiar views which regards them as ogres fattening complacently upon the brains of wretched authors. The traditions of Grub Street, of genius enslaved by greed, have been practically revived. But instead of grudgingly rewarding enormous labour with a paltry pittance the publisher is now accused of concealing and cooking his accounts, and so swindling the confiding and helpless poet, novelist, historian or philosopher. This is a remarkable indictment, and it is one that could not have been brought in this country. A society of authors here would be composed of those who best know the generosity and uprightness of publishers, and at the very moment when the controversy in London was proceeding, the Easy Chair became aware of instances of the remarkable, although undoubtedly also the shrewd and well-considered, liberality of American publishers.

The kind of complaint which was made in London comes generally from those who measure the returns of their work by their own estimate, not of its excellence only, but of its marketable value. The sale of a book, however, bears little relation to its intrinsic worth, and a work may be much noticed and praised and yet not be largely sold. The reviewers of books are not generally buyers of books, and there is, in fact, no means of ascertaining the real extent of the sale, and consequently of the returns, but inspection of the accounts. It follows, therefore, that an author may easily persuade himself that his book has been in great demand, and that his profits are very large, when actually the sale and the profits have been small. But the publisher's accounts cannot be falsified nor the author swindled without the connivance of clerks; and even if publishers—who in this country certainly are among the most reputable merchants—should wish to defraud the author, they must first corrupt their clerks to make them accomplices. But how many publishers would choose to put themselves as criminals in the power of their clerks? The aspersion upon the London publishers, therefore, was more serious than the authors who virtually made it could have been aware.

The allegation omits one vital fact which a leading American publisher points out. In this business contract between the author and publisher one of the parties assumes all the cost and risk, and bears all the possible loss of the adventure. Now it appears that when the author is unknown a large proportion of the books fails to pay expenses. In that case, however, the author-partner does not share the loss, and the publisher-partner alone is the loser. If the transaction should be regarded wholly from the ordinary business point of view, and the contract should require the possible loss arising from the enterprise to be shared by the partners, the number of books published would be greatly diminished, because the author would not care to risk a loss. It is found by experience, however, that with an adequate "plant," and with sagacity, energy and devotion the publisher, like other merchants, can afford to assume the risk. This is a valid argument for his receiving also a larger share of the profit. And still an-

other leading American publisher points out that not only does the publisher-partner assume all the risk of a venture of which the success in nineteen cases out of twenty he thinks to be problematical, but he contributes to the chance of the venture what the unknown author does not contribute—the value of his name. The imprint of certain publishers is a signal advantage to a book, and it is a contribution to the common transaction which is justly considered and remunerated.

The business of publishing is undoubtedly of the highest advantage to society. It enables the elevating and civilizing force of knowledge and the power of genius and the imagination to be made practicable and advantageous to human progress. It enables science to extend its researches, and in turn to make those researches useful to the world. It is the means by which the light of historical experience is thrown from the library of the scholar upon the advancing steps of mankind. It is, in this sense, a noble business. But, like all other businesses, it is pursued not primarily for the general benefit of the world, but for the particular advantage of the individual. Even Shakespeare wrote his plays not to charm mankind, but to sustain a private business, and to support himself. It is as unfair to forget this fact in the one case as in the other. The publisher, like the manager of a theatre, like a banker, or a grocer, or a shoe-maker, pursues his business for his own advantage. The author who offers his productions for sale does the same. Neither of them can seek honourably to overreach the other, nor can either fairly impute to the other a knavery which he cannot substantiate.

If English authors are of the opinion that they are habitually defrauded by English publishers, they can refuse to deal with sharpers, and they can expose their swindling. But they should be very sure of their facts before they smirch the names of their business partners, or try to bring into discredit one of the most honourable of business activities.—George William Curtis, in Harper's Magazine for June.

WHAT NEWTON DID.

According to my reading of the best authorities upon the history of science, Newton discovered neither gravitation nor the law of gravitation; nor did he pretend to offer more than a conjecture as to the causation of gravitation. Moreover, his assertion that the notion of a body acting where it is not is one that no competent thinker could entertain, is antagonistic to the whole current conception of attractive or repulsive forces, and therefore of "the attractive force of gravitation." What, then, was that labour of unsurpassed magnitude and excellence and immortal in influence which Newton did perform? In the first place, Newton defined the laws, rules, or observed order of the phenomena of motion which come under our daily observation with greater precision than had been before attained, and, by following out with marvellous power and subtlety the mathematical consequences of these rules, he almost created the modern science of pure mechanic. In the second place, applying exactly the same method to the explication of the facts of astronomy as that which was applied a century and a half later to the facts of geology by Lyell, he set himself to solve the following problem. As assuming that all bodies, free to move, tend to approach one another as the earth and the bodies on it do: assuming that the strength of that tendency is directly as the mass and inversely as the squares of the distances; assuming that the laws of motion, determined for terrestrial bodies, hold good throughout the universe; assuming that the planets and their satellites were created and placed at their observed mean distances, and that each received a certain impulse from the Creator—will the form of the orbits, the varying rates of motion of the planets, and the ratio between those rates and their distances from the sun which must follow by mathematical reasoning from these premises, agree with the order of facts determined by Kepler and others, or not? Newton, employing mathematical methods which are the admiration of adepts, but which no one but himself appears to have been able to use with ease, not only answered this question in the affirmative, but stayed not his constructive genius before it had founded modern physical astronomy. The historians of mechanical and of astronomical science appear to be agreed that he was the first person who clearly and distinctly put forth the hypothesis that the phenomena comprehended under the general name of "gravity" follow the same order throughout the universe, and that all material bodies exhibit these phenomena; so that, in this sense, the idea of universal gravitation may doubtless be properly ascribed to him.—Professor Huxley, in the Nineteenth Century.

NICHOLAS OF RUSSIA.

I found myself for the first time face to face with the mightiest and most dreaded monarch in the world. In spite of his fifty-six years the classical Greek features and giant figure of Nicholas I. still showed the strength of youth. Phidias could have chiselled a Zeus or a god of war from this model. He wore the undress uniform of a regiment of the guard, a blue double-breasted military tunic. I observed the head, now almost bald, and noticed a low and comparatively narrow forehead, with which the masculine nose formed one and the same line. The occiput, where phrenologists look for strength of will, seemed unusually developed, and the small head appeared to rest on a neck worthy of the Farnese Hercules. There was something knightly, nay imposing, in the whole aspect of the man, and I understood how the colossus who now stood before me should have been able to quell with a mere movement of his hand the revolution that threatened him at the outbreak of the cholera. Wrapped in his cloak, he had gone along on that day among the thousands who were shouting loudly in the Isaac's Square, accusing the Government of having poisoned the wells; he had then dropped his cloak and commanded the multitude, with a wave of his hand, to cast themselves upon their knees. Not a man dared to remain standing. Then the Emperor exclaimed, with a voice of thunder:

"You wretches! It is not the wells that are poisoned, but you, who have poisoned yourselves with your sins. Now pray God to forgive you, and to take the plague from us." A "Hurrah! long live our lord and father!" that sprang at once from a thousand throats, was the answer of the rebellious multitude, and the insurrection was quelled, as by magic, without the help of a single policeman. That great moment was present to my mind as I looked the Emperor in the eyes. They seemed to me to be somewhat unsettled, those eyes; and a nervous twitching at the corners of his mouth appeared to betoken pain and uneasiness.—St. Petersburg and London—Count Vitthum.

GLOOM AND GLEAM.

I have my times all dull and gray,
When life crawls maimed and slow,
And not a sunbeam marks the way
Which I am forced to go.

But I have time—God sends them me,
And on them sets His seal—
When every moment laughs with glee,
And woe smiles into weal.

And then I mount on airy wings
Which quiver in the sun;
I look on all these men and things,
And love them every one.

Or else I climb up at my will,
With hope and gladness shod,
Till I stand upon the hill
Wrapped in the arms of God.

God sends them me, and makes them mine,
And takes them then away;
I could not, if I would, repine
When times are dull and gray.

—Robert F. Horton, in Good Words.

THE FRANKISH KINGDOM IN PALESTINE.

Those who are accustomed to think of the history of the Crusades as merely that of a succession of marvellous fanatic raids will have their ideas modified when they hear of this civil constitution of the Frankish Kingdom. For nearly a century, the kings of Jerusalem held power over a district of about 15,000 square miles. For more than 150 years the Syrians were ruled by a Latin race, and there is, our author remarks, every reason to believe that they were content to be so governed: "truly in the present century," he writes, "Syria might still be ruled well by a system founded on that of the Assizes of Jerusalem." Various were the races ruled by these Christian kings—Normans, Provençals, Italians, Germans, Frisians, a few English and Spaniards, at one time Norsemen and Danes among Europeans; among the native races, Christian and Moslem, were Greeks, Armenians, Georgians, Syrians, Moslem, Fellahin and Arabs, and apparently Persians among the Druzes and Assassins. As the natural result of the communion of the East and West, the *lingua Franca* contained a mixture of Arabic and Italian and other tongues of the Latin races. The language of literature and the church was Latin. Europeans married native women; thus arose the race called Poulains by the chroniclers. Baldwin I and Baldwin II, married Armenian Princesses, but this did not result in placing a half-bred king on the throne. "The alliances of the noble families with Armenians were very numerous, and the rosy cheeks and dark eyes of the women of this race seem to have been more adured than the dusky beauties of Syrians, even when of Christian belief."—The Edinburgh Review.

MRS. ANNIE HOYT, of Grand Rapids, Mich., has recovered \$9,500 damages from a rum-seller who sold her husband liquor, under the influence of which he killed a man, and was sentenced to prison for life.

By the will of the late Oliver Hoyt, of Stamford, Conn., Wesleyan University receives \$25,000 to increase the permanent endowment funds. This completes a long series of gifts, amounting to nearly \$100,000, which Mr. Hoyt has made to the university.

A new laboratory with complete appliances is about to be built at Trinity College, Hartford, the sum of \$41,000 having been subscribed for that purpose. The large increase in the number of scientific students makes such increased facilities a matter of necessity.

The annual meeting of the National Missionary Union will be held at Thousand Island Park, St. Lawrence River, August 10 to 17. All returned missionaries are eligible to membership, and will be entertained during the meeting free of cost. Sessions are open to the public.

A DESPATCH from Paris says that M. Herbet, French Ambassador to Germany, on his recent visit to Paris, brought an autograph letter from the Emperor William to President Grevy, in which the Emperor expressed the hope that the lives of neither might be saddened by the horrors of another war.

VICTOR SCHULTZE, the rising Church historian, is precisely the age with Harnack, thirty-six years. He devotes himself chiefly to Christian archaeology and art, as illustrating the history of Christian life; and he has laid the foundation of a Greifswald of a Christian museum, in imitation of the one founded by Professor Piper, at Jelen.

THE Rev. John Mearns, Wesleyan minister, has died at Aberdeen. He went out as a missionary to Jamaica in 1839. He had the most pleasant recollections of his twenty-eight years' service there. He was not able, through ill health, to render further service to the Church, and devoted himself to study. He gathered many rare books, and possessed a choice collection of coins. Mr. Mearns was a man of most amiable character, and was much respected.

British and Foreign.

THE people of Texas will vote on the question of prohibition next August.

THE Bank of England is considering the propriety of issuing one-pound notes.

MORE than 700 bodies were cremated at Tokio, Japan, during the month of March.

THE mint at the City of Mexico is to be transferred to a syndicate of English capitalists for \$1,500,000.

THE First Church of Christ (Congregationalist), of Springfield, Mass., celebrated its 250th anniversary lately.

COTTON will be cultivated in the Caucasus. American, Egyptian and Caucasian plants are found to flourish equally.

IT is believed that at least sixty out of eighty counties in Dakota will vote prohibition at the election next November.

TWELVE men have pledged \$250,000 or \$300,000 needed for the further endowment of Washington University at St. Louis.

TWENTY deputations from different nations are already announced as preparing to visit Rome on the occasion of the jubilee of Leo XIII.

A SUBSCRIPTION is being circulated in England for the purchase of Milton's cottage, at Chalfont, St. Giles. Of the £400 needed £140 are pledged.

ALL the medical men and all the Christian ministers in Amsterdam oppose the total abstinence movement, which, nevertheless, is making headway.

A TURTLE caught in York River, Va., and taken to Baltimore, weighed 500 lbs. It measures nearly seven feet from the head to the tip of its tail.

NATURAL gas was struck at Fort Scott, Kansas, last week, at a depth of 280 feet. The flow is said to be more than double any yet obtained from a single well.

THE American Congress of Churches will be omitted this year. It is the purpose of the Executive Committee to have it incorporated so that it can hold funds for future use.

THE largest gas well in the world is at Fairmount, Ind. The test of Professor Otton, State Geologist of Ohio, shows that it is flowing nearly 12,000,000 cubic feet per day.

THE American Baptist Missionary Union held its seventy-third annual meeting at Minneapolis, Minn., last week. The appropriations for the current year were \$357,890.

THE finest free library in Pennsylvania is about to be established in Wilkesbarre, through the beneficence of the late Isaac Osterhot. The fund given amounts to nearly \$400,000.

DURING the last year nineteen missionaries were accepted for service by the English Baptist Missionary Society: eight for China, six for the Congo, three for India and two for Ceylon.

THE Welsh Presbyterian Synod of Ohio held its annual session in College Street Chapel in Cincinnati. It has thirty-eight churches, twenty-seven ministers and about 3,000 members.

A CHINAMAN has discovered that cast-off horseshoes, through their constant hammering, acquire the hardness of steel, and are excellent metal for the manufacture of knives and sword-blades.

THE brewers held their national convention in Baltimore last week. They took action for defence against the encroachment of labour organizations, but said little about temperance agitation.

PRESIDENT CLEVELAND has appointed Jared Lawrence Rathbone to be Consul-General of the United States at Paris. Mr. Rathbone was born in Albany, N. Y., and educated at West Point.

AT the recent Theological Commencements, Hartford Seminary graduated sixteen students, Auburn Seminary, about a dozen; Lane Seminary, sixteen; Union Seminary, fifty-one, and Princeton fifty-seven.

A HARMONICUM having been offered by Mr. and Mrs. Macdonald to the new parish church, Ardrossan, voting papers are to be issued to ascertain whether the congregation are in favour of accepting the gift.

THE late W. C. de Pauw left a fortune variously reckoned at from \$10,000,000 to \$15,000,000. During his life he gave away about \$4,000,000, almost entirely for religious or semi-religious objects and purposes.

THE General Council of the Reformed Episcopal Church, in session in Philadelphia, passed a resolution recognizing adultery as the only scriptural ground for divorce, and forbidding ministers to re-marry a person divorced on any other ground.

IT is over two years now since the first volume of Dr. Begg's Memoirs, which brought the life down to the period immediately prior to the Disruption, was published. There is some likelihood of the work being completed before winter.

THE first anniversary services in connection with the opening of the lecture hall (used for public worship pending the erection of Trinity Presbyterian Church, Wimbledon), were held recently, when the Rev. Dr. Kellogg, of Philadelphia, occupied the pulpit.

THAT distinguished son of the Scottish manse, Sir Robert Hamilton, who was ejected from his official post at Dublin, on account of his intimate connection with Mr. Gladstone's Irish policy, has received a most enthusiastic welcome in Tasmania, where he will be the viceroy.

ARCHDEACON FARRAR, speaking at a meeting in support of the funds of an institution for the education and maintenance of the sons of poor clergymen, said English Churchmen were strangely illiberal and callous toward their clergy, and contrasted in their conduct in this respect with Nonconformists.

Ministers and Churches.

THE Rev. Mr. Macgregor, of Avondale Presbyterian Church, Tilsonburg, was presented lately with a cheque for a handsome sum of money to enable him to take a trip to Europe for the benefit of his health.

A VERY handsome sum has been subscribed by former pupils of the late Dr. Tassie, throughout Canada and the United States, to procure an annuity for Mrs. Tassie. At a meeting in this city recently a committee was appointed to co-operate with the Hamilton Committee in making arrangements for the presentations.

THE Lord's supper is to be observed in Maple Presbyterian Church on the 26th inst. Mr. Howie is announced to conduct the preparatory and thanksgiving services. Probably the lecture, "From the Upper Chamber to Golgotha," will take the place of one of the ordinary services. Mr. Howie is expected at Dunganon on June 30.

PROFESSOR LAWSON, who has been elected president of the Royal Society of Canada, was at one time Professor of Botany and Chemistry in Queen's College, Kingston, in which position he was very successful. Some of the earlier graduates of Queen's studied under him. He went from Kingston to Dalhousie College, Halifax, where he still is.

PRINCIPAL GRANT, while in Ottawa, attending the meeting of the Royal Society, received an unconditional promise of a subscription of \$10,000 from one Ottawa gentleman and others for smaller amounts, including one of \$2,500 and one of \$1,000 towards the Queen's University Jubilee Endowment Fund. This is a good beginning, and no doubt it will be handsomely supplemented hereafter. Eastern Ontario should stand by Queen's, which has done so much for it.

THE Rev. James Little, of Princeton, preached on a recent Sabbath to his former congregations of Nassagaweya and Campbellville. In the course of the service he remarked that it was twenty-six years since he preached his first sermon in Nassagaweya and Campbellville. He has lost none of his old time earnestness, energy, eloquence, unction, pathos, pungency and pulpit power. His many friends were delighted to see him looking so hale and hearty, and to hear him once more.

By arrangement of the ladies of the Woman's Foreign Mission Society, London, Mrs. Barakat, an educated Syrian lady of remarkable gifts and history, visited that city June 2, and delivered a most impressive address in St. Andrew's Church. The pathos of her story, and the power of her appeal to the Christians (especially women) of these favoured Western lands will not soon be forgotten. This is Mrs. Barakat's first visit to Canada, but is hoped it may be followed by another and a longer one in autumn.

THE *Colonist Weekly* says Rev. Alexander Dunn, late of Langley, who has been stationed for several months at Alberni, has just returned to his field of labour after an absence of two or three weeks, part of which was spent in assisting the bereaved and sorrowing at Nanaimo. Some time ago the Presbytery resolved to transfer Mr. Dunn to Nicola valley, but in answer to a numerously-signed petition from the settlers at Alberni, the appointment has been cancelled, and Mr. Dunn has decided to remain in the new and thriving settlement where his labours are so much appreciated. Mrs. Dunn has joined her husband.

THE fourth monthly meeting for 1887 of the Canadian M'All Auxiliary was held Thursday, June 2, in the parlour of Old St. Andrew's Church. The Treasurer's Report was very encouraging, \$481 on hand, contributed since last February. Donations have been received from different parts of the country, showing that the interest in this work is increasing. Mr. M'All has asked the auxiliary if they would undertake to support La Rochelle and Rochefort, two stations in the West of France, the cost being \$1,000 annually. This the ladies are endeavouring to do, and hope that the hearts of the people will be opened to the necessity of sending the Gospel to their French brethren.

THE annual tea meeting of the Presbyterian Church, Kendall, was held on Queen's Birthday. It attracted a considerable number of people, and it allowance is made for the unfavourable weather, the audience assembled inside the church may be considered large. A sumptuous repast was served by the ladies, and ample justice done thereto. Rev. Messrs. Fraser, of Orono, McKee, of Colbourg, and Leslie, of Newtonville, delivered excellent, stirring addresses, and each was listened to with great attention. Mr. J. Keachie, of Bowmanville, was present and rendered several appropriate songs, for which he was warmly applauded. Newtonville Presbyterian choir sang some pieces very nicely. A very enjoyable and profitable time was brought to a close by votes of thanks to the speakers and singers, and the singing of the National Anthem by all present.

THE Rev. George Maxwell, of St. Sylvester, was inducted on Wednesday evening, May 25, as pastor of St. Andrew's Church by the Presbytery of Quebec. Rev. Andrew T. Love, the Moderator, highly complimented the congregation on its speedy call to a minister, as it is only five or six weeks since the Rev. D. Currie resigned his charge here. Mr. Leclerc, of Quebec, preached a practical sermon from 1 Corinthians xi 1. The Moderator's address to the newly inducted pastor was of the purest and most elegant diction. The congregation was addressed by Mr. Pritchard, of Danville, in a sensible and fatherly manner. Rev. Mr. Snodgrass, who is just out from Scotland, also took part in the induction. Mr. Parker, an undergraduate of Maran College, has been occupying the pulpit of St. Andrew's Church since the Rev. D. Currie left. Mr. Parker is a young Englishman of more than ordinary ability, who is fitting himself for the mission field of Africa. Mr. Parker's brother will go this fall from England as missionary to Benares, India. They have also a younger brother studying for the Church.

THE service in the First Presbyterian Church, Port Hope, on Thursday evening, June 2, was one of the most

interesting and important in the history of the congregation. The attendance was unusually large, prompted, no doubt by the desire of the membership to take part in the formal reception of those who, during the past few months, have been led openly to confess Christ as their Saviour, and to desire the privileges of full communion in connection with this congregation. The number received was by far the largest ever received at any one time in the history of the congregation, and both from its number and character, forms a most welcome addition to the communion roll of the Church. It consisted chiefly of the ingathering of the fruits of successive evangelistic services, conducted by Dr. J. K. Smith, Mr. Du Vernet and Messrs. Crossley and Hunter. The Rev. Mr. Mitchell chose for his text Isaiah xliii, 21. This people have I formed for Myself. they shall show forth My praise. He took occasion from his text to point out some of the prevalent false ideas of the end of our salvation. The chief end is not our own happiness or deliverance from the flames of hell, but the honour and praise of God through holy, joyful, fruitful lives in His service. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him that called you out of darkness into His marvellous light." This end we accomplish in the performance of the duties which we owe Him in the various relations which we bear to Him as His children, His subjects, His servants, His soldiers, etc. Mr. Mitchell sang out and dwelt on the relationship of servants and soldiers, and pointed out how we might bring honour and praise to God through the performance of the duties of these relations. At the close of the sermon, the names of those who had been received recently by the Session were read, and they were invited to come forward and occupy front seats in the church. They ranged in age from threescore years and ten down to those entering the early years of manhood and womanhood—the majority of them in the prime of early life. The questions put to those entering the fellowship of this congregation were read and responded to, the whole membership rising to receive and welcome them into fellowship. The pastor followed with an address, giving them as a motto for the life on which they had just entered, the words of Mary, the Mother of Jesus, to the servants at the marriage feast, "Whosoever He saith unto you, do it." The service was led to be a most impressive one throughout, and was greatly aided by the effective singing of appropriate and beautiful hymns by the choir.

PRESBYTERY OF LINDSAY.—This Presbytery held a *pro re nata* meeting at Sunderland on the 28th of May, and sustained a call from Wick and Greenbank to Mr. John McMillen, licentiate, another from Sunderland and Vroomanton to Mr. William G. Mills, B.A., licentiate, and another call from Kirkfield and Bolsover to Mr. Louis Perrin, B.A., licentiate. These calls being all accepted, arrangements were made for the ordinations and inductions. The regular meeting of Presbytery was held at Glenarm on Tuesday, May 31, when the Rev. A. G. McLachlin resigned his commission to the General Assembly, and the Rev. D. McDonald, Glenarm, was appointed in his room. The Rev. J. R. Scott was appointed to attend the election and ordinations of elders at Uphill and Sealbright—also elders were appointed to accompany him as an interim session. An amount of routine business was gone through, and the next regular meeting appointed to be held at Cuxbridge on the last Tuesday of August at half-past ten o'clock a.m. The Presbytery met at Wick on June 6, and ordained and inducted Rev. John McMillan, pastor of Wick and Greenbank; at Sunderland same day, p.m., and ordained and inducted Rev. W. G. Mills, B.A., pastor of Sunderland and Vroomanton, and at Kirkfield on Tuesday, June 7, and ordained and inducted Rev. Louis Perrin, B.A., pastor of Kirkfield and Bolsover.—JAMES K. SCOTT, *Pres. Clerk*.

PRESBYTERY OF WINNIPEG. This Presbytery met in Knox Church, Winnipeg, recently, when the following members were present:—Revs J. Pringle, Moderator; Principal King, R. Nairn, J. Douglas, C. W. Bryden, J. Hamilton, A. McFarlane, J. Lawrence, J. C. Quinn; Professors Bryce, Hart and D. B. Whimster, ministers; and Messrs. C. H. Campbell and R. Melbeth, elders. Revs J. Hogg and J. Farquharson, being present, were asked to sit as corresponding members of Presbytery. Rev. Mr. McFarlane intimated that after prayerful consideration, he had decided to decline the call from Greenwood, whereupon, Principal King moving, it was duly seconded and agreed to. That the call be set aside, and that the Presbytery express its sympathy with the congregation in his declination of the call. A petition from Rat Portage asking for moderation in a call to a minister was read, and a guarantee submitted from the same congregation of \$1,000 a year stipend, together with a manse. After consideration the Presbytery instructed the Clerk to write to Keewatin and ascertain its views regarding separation from Rat Portage, and resolved that further consideration of the petition be deferred until the meeting of Presbytery during the Synod. Rev. D. B. Whimster having again pressed his resignation as Clerk of the Presbytery, the Rev. J. C. Quinn was appointed to that office in his place. The Presbytery agreed to call the attention of the Synod to the fact that the eastern limit of the Presbytery is not defined; and thereby important interests are suffering, and the Presbytery request the Synod to have the said limit duly defined. Rev. Mr. Quinn reported from the committee on Temperance. After due consideration of the report submitted it was agreed to adopt the same, and transmit it to the Convener of the Synod's Committee on Temperance. Rev. Mr. Quinn also submitted and read the report of the committee on the State of Religion. This was a very carefully-prepared and full report, and the Presbytery agreed to receive and adopt the same, and transmit it to the Synod, and to thank Mr. Quinn for his diligence in the matter of these reports. Rev. Mr. Whimster reported that he had upon request dispensed the sacrament of the Lord's supper at Wainmouth, and organized the congregation there. His conduct was duly approved by the Presbytery. The committee on the examination of students submitted the following report:

Your committee have met with and examined Messrs. George A. Laird, Hugh W. Fraser and Donald Mac Vicar, and recommended that the examinations be sustained, and that the Presbytery make application to the Synod for leave to take them on public probationary trials for license.—Signed, W. Bryden. It was agreed to receive and adopt the above report. The Moderator reported that he had not held a formal meeting with either the session or congregation of Fort William, but that he had conferred with members of the session and the leading members of the congregation, and ascertained from them that the congregation is not yet prepared to proceed with a call to a minister, but the near prospect was that they would take action in this matter soon. Rev. Mr. Hamilton was appointed to visit, together with Mr. D. Ross, missionary in charge of Whitemouth, the Brokenhead district, and see what arrangement can be made for its supply. The Presbytery then adjourned to meet on Tuesday, July 12, at half past seven o'clock p.m., in Knox Church, Winnipeg.

PRESBYTERY OF LONDON.—This Presbytery met in First Presbyterian Church, London, on May 17, at half-past ten a.m., Mr. McGillivray, Moderator. The resignation of Mr. McConechy of his charge of Post Stanley congregation, lying on the table since the March meeting, was taken up. The Clerk read the report of the deputation appointed to visit the Session and congregation, and also a letter from Mr. McConechy, withdrawing his resignation. On motion of Dr. Proudfoot, duly seconded, it was agreed to receive the report, thank the deputation for their diligence, and accept the withdrawal of Mr. McConechy's resignation. The petition from London Township, for instituting Presbyterian services in the vicinity of Bryanston, as also the petition from Bethel Church, or Proof Line, requesting separation from English Settlement, was next considered. The Clerk read the various papers in the case, and the following commissioners, Messrs. Langford, Robb and Carmichael, from Bethel Church, and Messrs. B. Charlton and Hedley from English Settlement, appeared, and addressed the Presbytery in favour of separation. Mr. Ball, minister of the united charge, also agreed with the commissioners on the desirability of the two congregations separating, and forming two distinct charges. After the commissioners were removed, the following motion was unanimously adopted: Resolved, That the petition of the Bethel congregation for separation from English Settlement be granted, and that the pulpit of Bethel Church be declared vacant on the first Sabbath of July next; also resolved, That English Settlement be recognized as a separate pastoral charge, under the pastorate of Rev. Mr. Ball, and that this congregation be affectionately urged to implement the pastor's salary to what may be considered needful; also resolved, That the sympathy of this Presbytery be expressed with the congregation of Bethel Church in their effort to secure a suitable pastor. It was also agreed that Dr. Proudfoot declare the pulpit of Bethel Church vacant on the first Sabbath of July, and that Mr. Johnston act as Moderator of Session during the vacancy. It was also agreed to refer the petition for services in the vicinity of Bryanston to the Session of Bethel congregation. Messrs. D. K. McKenzie and J. McCrone were appointed assessors, with Dr. Mills, of Springfield, to form a provisional Session there, for dispensing the communion and electing elders. Messrs. J. A. Murray, W. S. Ball and J. Johns were appointed a commission, with power to call for papers and persons, to visit the congregations of North and South Delaware in connection with some troubles there, and report at next meeting of Presbytery. Mr. Ball, as Convener of the committee on the remit of the Assembly on ecclesiastical co-operation, gave in the following report. That, after careful consideration, the committee can not recommend any plan of co-operation with other denominations; and, while desirous of encouraging all possible friendly intercourse and mutual co-operation with other branches of the Church of Christ, recommend that each case, as it may arise, be left to the decision of the Presbytery within whose bounds it may emerge. The report was adopted. Mr. J. Dobbin, student in theology, after having undergone the usual trials and examinations prescribed by the Church, to the satisfaction of the Presbytery, was duly licensed to preach the Gospel. Mr. Alex. Henderson, of Hyde Park, obtained leave of absence for three months. The Presbytery appointed to hold next regular meeting in First Presbyterian Church, on the second Tuesday of July, at half past two p.m. GEORGE SUTHERLAND, *Pres. Clerk*.

GLENGARRY PRESBYTERIAL WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Presbytery of Glengarry's Woman's Foreign Missionary Society, in connection with the Presbyterian Church in Canada, held its annual meeting on Thursday, 2nd instant, in St. Andrew's Church, Williamstown. The chair was taken at two p.m. by the president, Mrs. Fraser, of St. Elmo. After devotional services, the minutes of the previous meeting were read and sustained. An address of welcome to the delegates, very cordial in its terms, was read by Mrs. McLaren, of Williamstown, and responded to by Mrs. McGregor, T-y-side. The meeting was then led in prayer by Mrs. McEwan, Cornwall. The retiring president, Mrs. Fraser, then delivered her address. She gave a short history of the society since its inception, showed the progress made by the several auxiliaries, and referred in touching terms to the vast number of women still in heathen darkness, and urged increased efforts to give them the Gospel. Reports from delegates were next given in. During the year the several auxiliaries in the Presbytery had contributed a certain sum each, toward raising \$100 for Miss Minnie G. Fraser, of S. Elmo, who is prosecuting her studies in Queen's College, Kingston, for the foreign mission field. This amount was voted to Miss Fraser, and ordered to be forwarded.

An interesting letter on "Missions," from Miss Fraser, was read, and a vote of thanks for the same was passed. It was found that some little debt had been contracted in connection with the working of the Presbyterial Society, and a special collection was taken up to defray it; and for

ther it was agreed to reserve a small amount of the income hereafter to meet these contingent expenses.

The Secretary's report was read and adopted. The place of the next annual meeting was then taken up, when it was decided to meet at Avonmore in the last week of June, 1888.

The election of officers for the ensuing year was next proceeded with, with the following result: Mrs. Donald McEwan, of Cornwall, president; Mrs. McLaren, of Williams-town, first vice-president; Mrs. Duncan, second vice-president; Miss Maggie Scott, of Martintown, recording-secretary; Miss Annie Claire, of Cornwall, corresponding-secretary; Mrs. John D. McLennon, of Cornwall, treasurer.

The new president, Mrs. McEwan, now took the chair, and gave a short address suitable to the occasion.

A cordial vote of thanks was passed to Mrs. Fraser for her valuable services as president, and an address was read by Mrs. McLaren, in view of Mrs. Fraser's removal to Montreal forthwith, and conveying the society's best wishes for her future happiness.

The first session was then closed.

EVENING MEETING.

In the evening a public meeting was held in the interest of the society. The chair was taken by the pastor, the Rev. Mr. McGillivray, who opened with an earnest address on Missions, and gave statistics showing the progress made the last eleven years in the Presbytery of Glengarry, and throughout the whole Church, in liberality and numbers, by these Woman's Societies. Rev. D. D. McLennan, of Gravel Hill, at the request of the chairman, spoke a few words.

The new president, Mrs. McEwan, was then called upon by the chairman. She said she had no notice that an address from her would be expected ere she came, but a few minutes before the meeting began, the good pastor had asked her to say something. She then gave a most earnest and instructive address. She referred to Christ's commission given before He died—to preach the Gospel to every creature. She showed how far short the Church had come as yet of fulfilling this command. Then she proceeded to speak of the mission work as carried on by the Presbyterian Church among the Indians in Manitoba and the North-West Territories: gave the names of the several mission fields and missionaries, and told of the good results already achieved, and closed with an earnest appeal for more devotion to the great cause of missions.

Rev. Mr. Hastie next addressed the meeting. He began by expressing his regret that the chairman would soon be lost to this Presbytery and Williamstown by his removal to Brockville, and expressed his confidence that he would be as successful in his new field as he had been in his present one. He also expressed his regret at the departure for Montreal of the society's late president, Mrs. Fraser, of St. Elmo, and spoke of the valuable services she had rendered in the past, and wished her and her husband and family much comfort in their new home. He then proceeded to show the relative proportion of the heathen population of the globe and Christendom at the present time; pointed out the progress made during the present century, and especially during the last fifty years; touched on some of the chief obstacles to be encountered, and showed how these would be best overcome, and closed with an appeal for greater liberality and more personal consecration to God.

The meeting was then closed. It is only proper to add that the attendance was less than it would have been on account of a heavy shower of rain for an hour before the time to begin. Still a goodly number were on hand despite the storm, and were deeply interested in the proceedings.

OBITUARY.

THE LATE REV. M. W. LIVINGSTONE.

At a meeting of the Session of St. Paul's Church, Simcoe, held in the vestry on Saturday, the 14th ult., the following record, in reference to the late Rev. Martin W. Livingstone, was adopted and ordered to be entered on the Minutes of Session; and the Clerk was instructed to forward an engrossed copy to Mrs. Livingstone.

It is with feelings of the deepest regret that we, the Session of St. Paul's Church, Simcoe, place on record the death of the Rev. Martin W. Livingstone, who was pastor of the Presbyterian Church in Simcoe, from the year 1857 to that of 1876, and who died on the 21st of March, 1887.

We would humbly acknowledge the hand of our Heavenly Father in this act of His divine providence, and would bow with submission to His will; yet, while we lament the removal of an honoured minister of this Church, we would thoughtfully recognize the fact that he was permitted to labour long and successfully in his Master's vineyard, and was taken home as a shock of corn fully ripe.

Called by the congregation of St. Andrew's Church, Simcoe, to become their pastor, he was thereupon, by the Presbytery of Hamilton, in connection with the Church of Scotland, inducted into the pastoral oversight, and continued to discharge his duties in Simcoe and at Lynedoch with singular fidelity, with much acceptance, and with remarkable punctuality, having failed to meet his Sabbath engagements but three times in the long period of nineteen years.

Retiring from the actual duties of the ministry, in order to facilitate the union of the two congregations in Simcoe, subsequent to the union of the Presbyterian Churches in Canada in the year 1875, he continued to take the deepest interest in the affairs of the Church at large, as well as in matters affecting the well-being of the congregation with which he had been so long identified. He was ever ready to preach the Word as opportunities occurred, while his venerable form and solemn addresses were distinctive features of each successive communion season.

His pulpit ministrations were characterized by a faithful preparation and a reverend demeanour; the cultured diction of his discourses being excelled only by the richness of Gospel truth they contained; and the solemnity of his utterance being the outward expression of the devoutness of his feeling. His work on earth is ended, and he has

passed into his reward, there to find that the results of his ministry will be his "crown of rejoicing in the presence of our Lord Jesus Christ at His coming."

He was, for one of his years, blessed with more than a usual measure of health; and, under the divine favour, was privileged to spend the evening of his life in serene repose. Venerable in form, affable in disposition, courteous in manner and cultured in mind, he enjoyed the esteem of his congregation, the respect of his co-presbyters, the love of his family, and the confidence of his fellow-townsmen. It is a satisfaction to us to know that, during his brief sickness, he was cheered by the Gospel truths he so long and faithfully preached, and was sustained by that Saviour he had so affectionately commended to others; that, in prayer, he lived near the throne of grace; and that, with a sanctified patience, he submitted himself to the will of God, and waited for the hour of his departure, saying, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me."

We would offer our heartfelt condolence, and would extend our Christian sympathy to Mrs. Livingstone in her present bereavement; and trust that supporting grace sufficient for her need will be vouchsafed from on high. We pray that He, who has promised to be a "husband to the widow" may preserve her in His care, cheer her by the promises of His Word, and comfort her with the rich consolations of His Holy Spirit. We trust that her health, impaired by long vigils, may soon be restored; and that the God of Jacob may watch over her in her going out and coming in, and bless her with all spiritual blessings in heavenly places in Christ.

ALEXANDER M'PHERSON.

Mr. McPherson was a son-in-law of Mr. Hood, whose obituary appears above, and though present at his funeral survived him only a week. A native of Nova Scotia, Mr. McPherson came to Upper Canada upward of fifty years ago, and, after living for a time on Yonge Street, removed to the township of Markham, where he lived the rest of his days. For many years Mr. McPherson was a member of St. Andrew's Church, Scarboro', but when St. John's, Markham, was established he united with it. He was a liberal member of the Church and a lover of its ordinances. His sudden death at the age of sixty-five was occasioned by pleurisy and pneumonia. His widow and only child, Mrs. John Kennedy, of Agincourt, survive him.

"Blessed are the dead that die in the Lord."

THE GENERAL ASSEMBLY.

The Thirteenth General Assembly met in Knox Church, Winnipeg, on Thursday evening last. This new, handsome and commodious edifice held a large congregation who listened attentively to the opening sermon by the retiring Moderator, Rev. J. K. Smith, D.D. A considerable proportion of the commissioners had arrived in time to be present at the opening services, and a goodly number of the citizens attended the first meeting of the Presbyterian Assembly held in the Prairie Province.

After appropriate and impressive devotional exercises Rev. Dr. Smith took for his text Zephaniah iii. 16, "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thy hands be slack." The discourse opened with a brief description of the circumstances in which the words of the prophet were spoken, and proceeded to apply them to the condition of the Christian Church in our time and to the obligations resting on the Presbyterian branch of it. The call is addressed to all the Churches. The reasons why we should respond heartily to this call were numerous, weighty and convincing, because of the momentous character of the work entrusted to us; because of its magnitude, because of our responsibility in connection with the work, because of its extreme urgency, and because we are furnished with all the power and inspiration necessary for the work, concluding with an earnest appeal for increased activity and zeal in the prosecution of the work to which Christ has called His Church. The discourse was characterized by clear statement of truth, evangelical fervour and impressiveness.

After the usual proceedings the Moderator gracefully acknowledged the honour done him, and announced that the time had arrived for the appointment of his successor. As was expected, the unanimous choice fell on the Rev. R. F. Burns, D.D., of Fort Massey Church, Halifax, who, in a happy manner, expressed his thanks for the honour conferred on him. The report of the Business Committee brought the first sederunt to a close.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 26, 1887. REVIEW. From Gen. xxxvii. 23. To Ex. xxx. 21.

The period embraced in the Second Quarter's lessons, according to the ordinary chronology, extends from B.C. 1729 to B.C. 1491. The events begin with the selling of Joseph by his brethren, and end with the giving of the law on Mount Sinai. These lessons record the origin and constitution of God's chosen nation.

Joseph Sold into Egypt. (Genesis xxvii. 23-36.)—The envy and jealousy of Joseph's brethren led to a serious crime. A great evil never stands alone. It leads to others. There was unnatural cruelty to an innocent brother, the deception of their father and regardlessness of what might be the consequences of the crime to the victim of their hatred.

Joseph Exalted. (Genesis xli. 38-48.)—God was with Joseph in Egypt, and he found favour with men. His faith in God was subjected to severe tests, but by God's grace it stood them all. He triumphed over temptation, even though he had to suffer for it. The hard discipline to

which he was subjected was part of the necessary preparation for the work for which God designed him, and so by the last of the dynasty of shepherd kings, Aphophis, Joseph was raised to the highest position, next in authority to the reigning king. It is by God that kings reign and princes decree justice.

Joseph Reveals Himself to his Brethren. (Genesis xlv. 1-15.)—The years of plenty, according to God's word, had passed away, and the predicted years of famine had come. Jacob had sent his sons to Egypt for supplies a second time, when Joseph made himself known to them. They were astonished and afraid, but Joseph's treatment of them was better than their deserts. What sustained Joseph in adversity, and taught him moderation in prosperity, was his recognition of God's hand in all events; he showed his brethren that their wrath was overruled for far better purposes than they intended. The strong filial affection of Joseph prompts him to provide for his father's welfare and comfort in his declining years.

Joseph and his Father. (Genesis xlvii. 1-12.)—In due time Jacob and all his family arrive in Egypt. Joseph is not ashamed of them. They are presented to Pharaoh, who deals generously with them, and shows marked respect to the aged patriarch. Joseph's behaviour in this case teaches a lesson that is just as necessary and as becoming in these days as it was then.

Israel in Egypt. (Exodus i. 6-14.)—The dynasty of shepherd kings was overthrown. Joseph was dead. The children of Israel had multiplied greatly. The new king, who knew not Joseph, was alarmed at their increase, and sought to repress them by intolerable severity and cruel servitude. They were set to build the treasure cities of Pithom and Rameses. The king of whom this is recorded was Rameses II., whose mummy was recently discovered, and the condition of the remains found in these store cities affords remarkable confirmation in our own days of the truthfulness of the Scripture narrative.

The Child Moses. (Exodus ii. 1-10.)—The powerful Egyptian king thought by increased severity and cruelty to crush the Hebrews, but no king, nor all kings combined, can set aside God's purposes. God, from the oppressed themselves, raised up a deliverer. The edict had gone forth that the Hebrew male children should be slain at birth. Moses was preserved. By his parents he was hid in his ark among the reeds of the Nile, watched over by his sister. The king's daughter saw the child, and took pity on its helplessness. In due time she adopted him as her son. He received an education according to his opportunities, and grew to manhood under these conditions.

The Call of Moses. (Exodus iii. 1-12.)—Though the inmate of a palace, Moses did not forget the sufferings of his people. His indignation at the cruel treatment he witnessed one of his brethren receiving prompted him to punish the oppressor, whom he killed. This becoming known, he forsook Egypt, and found refuge in the land of Midian, where he followed the peaceful life of a shepherd. Here God appeared to him in the burning bush, and called him to the great work for which in infancy he had been preserved, and for which all his life had been a providential preparation. God makes known to him His purpose for the deliverance of His people, and promises to be with His servant.

The Passover. (Exodus xii. 1-14.)—The first event in the history of the Jewish nation is the institution of one of the most impressive and significant of their sacred observances. It was instituted by God, who gave full direction as to the observance and all its details. It was God's appointed way for them to escape the impending doom that hovered over Egypt—the slaying of the first-born. It was to be a perpetual observance, reminding them of God's deliverance, and prophetic of the sacrifice of the Lamb of God that takes away the sin of the world.

The Red Sea. (Exodus xiv. 19-31.)—The promised deliverance came, and the emancipated host set out on their march to the land of Canaan. They had encamped in a land-locked valley on the shore of the Red Sea. Pharaoh, with hardened heart, determined once more to disobey God yet again, sent his army to recapture the Israelites. Here God made a way for their escape in the bed of the sea, the waters standing as a wall on their right and on their left. The Egyptians followed, but after the Hebrews were safe on the farther shore the waters returned, and the flower of Pharaoh's army was overwhelmed. They learned when it was too late that they were fighting against God.

The Manna.—God provided for the support of His people in the wilderness. He gave them manna. This they were to gather daily, with the exception that they were required to collect a double portion on the sixth day, so that they were to rest on the Sabbath and keep it sacred. He who gave the Israelites the manna in the wilderness gives us our daily bread still. He has also provided for us the Bread of Life.

The Commandments. (Exodus xx. 1-21.)—The moral law has the highest possible sanction. God, the Supreme Lawgiver, is its author. It is of universal obligation. It is completely adapted to man's nature. In the keeping of God's commands there is a great reward. The keeping of the Ten Commandments will not save us, because we have sinned against God, but we cannot be saved if we wilfully break them. We can only be saved because Christ lived and died for us, to fulfil God's law; therefore, out of love and gratitude, we should for Christ's sake seek to obey God's commands.

The twentieth year of the New England Conservatory of Music, Boston, which has just drawn to a close, has been the most successful in the history of that phenomenally successful institution. Nearly 2,300 pupils have received instruction in its several schools of music, art, oratory, languages, literature, piano and organ tuning, physical culture, etc. Every State and Territory, and many other countries, have been represented in its halls. The ablest artists and teachers are in its faculty, and yearly additions are made from American and European sources.

Sparkles.

"THAT remains to be seen" is what the young lady remarked when she left something on the plate "for manners."

PAINS cannot exist after the patient has taken a single dose of West's Pain King, the Magic Cure. Do not be induced to take a substitute, but insist upon having West's Pain King, 25c. All druggists.

An editor recently received a poem entitled, "The Oyster Stew," with the request: "Please put it on your inside." He rather regretted that he couldn't.

Consumption Surely Cured.

TO THE EDITOR—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, H. T. A. SLOCUM, Branch Office, 37 Yonge Street, Toronto.

"PAUL," said his mamma, "will you go in the parlour and see if grandpa is asleep?" "Yes, mamma," whispered Paul on his return, "he is all asleep but his nose."

Figures Cannot Lie.

This has been said by a great many, and believed to be truth. But we are sometimes a little sceptical when distance of some remote planet is given, but never in the least doubt when NORRIS & CO., of 467 471 Queen Street West, they have the largest and best stock of Furniture and Carpets in the city.

COLLECTOR: Mr. Jones, I am sorry to have to ask you to pay this little bill. Jones: Are you, my boy? Well I can sympathize with you from the bottom of my heart. I'm sorry you have to ask me.

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

"WELL," said an old tramp, wiping the perspiration from his brow with the back of his hand, "I wish somebody would explain why so much water comes out of my pores. I never absorb any."

WEST'S World's Wonder. The demand is steadily increasing for this truly popular remedy for rheumatism and all kindred diseases. 25c. and 50c. All druggists.

A COMMERCIAL traveller who occupied the same apartment with a clergyman, asked him if he ever heard that in Paris as often as a priest was hanged a donkey was hanged at the same time. The victim of the joke replied in his blandest manner: "Well, then, let us both be thankful that we were not in Paris."

WINTER has passed, and now comes summer with all the terrors of cholera, bowel complaint, dysentery, and infantum. Provide for emergencies by purchasing at once a bottle of West's Pain King, 25c. All druggists.

"How's business?" "Oh, it's picking up. How's yours?" "Well, mine's falling off." "So? What is your business?" "Going over Niagara Falls in a barrel. What's yours?" "I'm a rag-picker."

Horsford's Acid Phosphate.

In Nervous Exhaustion.

DR. GEORGE MCKNIGHT, Hamilton, N. Y., says "I have used it in cases of nervous exhaustion, with quite satisfactory results."

"WILL you be kind enough to tell me it is a fact that the President has vetoed the Pension Bill?" "He has." "Well, if this country gets into another war, just count me out. I'll never risk my life again in the service of my country." "Were you hurt during the war?" "Indeed I was." "What regiment were you in?" "I wasn't in any regiment. I got the rheumatism from bathing in the St. Lawrence River during the second day of the Battle of Gettysburg. Ah, sir, those were the times that tried men's souls. Haven't got a surplus dime for an old vet., have you?"

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and reliable cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow human. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

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FELLOW-CITIZENS.—We will ever warmly reciprocate your unbounded support in placing orders for St. Leon Water. So enthusiastic that it stirred up the populace to the furthest bounds of our Dominion Westward.

Overwhelmed with these orders from outside points. Railing stock inadequate to convey the water.

We therefore have made over to Mr. James Good & Co. and interest in the St. Leon Springs, to all the water he can dispose of in the city of Toronto, or to any point supplied. They to act sole agents in our place and stead. We kindly crave for them a continuance of your liberality.

Feeling certain that this change will be highly gratifying to all, Mr. Good's name being a safe guarantee that your orders will in future be attended to with strict punctuality; in which your humble servant, endeavouring to do our utmost, had very often to disappoint you.

Adieu, Bon Ami. 33/52 C. E. A. LANGLOIS, Manager of St. Leon Water Co.

JAMES GOOD & CO., 220 Yonge St., and 101 1/2 King St. West, Toronto, Sole Agents.

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NATIONAL PATENT will not grip or stick, yet are a thorough cathartic.

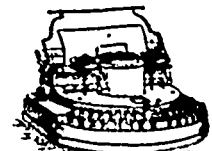
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FREEMAN'S WORM POWDERS.

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

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Infallible Blood Purifier, Tonic, Diuretic. Loss of Appetite, Indigestion, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Eczema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable. JOHN C. WEST & Co., Toronto Ont.

HOOF OINTMENT.—A PERFECT Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, swellings, galls, swellings, etc. Price 25 and 50 cents. Descriptive Free on request. 29 Adelaide West.

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WE will pay the above Reward for any case of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Constipation we cannot cure with WEST'S LIVER PILLS, when the Directions are strictly complied with. Large Boxes, containing 30 Pills, 25 Cents; 5 Boxes \$1.00. Sold by all Druggists.

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Constipation.

Causes, directly or indirectly, fully one-half the sufferings which afflict mankind. It is usually induced by inactivity of the liver, and may be cured by the use of Ayer's Pills. C. A. Schomerus, Great Bend, Kansas, writes: "I have used Ayer's Pills for Costiveness, with the most beneficial results." J. Windholm, Newark, N. J., writes: "Ayer's Pills cured me of chronic Constipation." Martin Koch, Huntington, Ind., writes: "Last year I suffered much from Biliousness

And Headache

After using one box of Ayer's Pills I was quite well." C. F. Hopkins, Nevada City, Mo., writes: "I have used Ayer's Pills, and think they are the best in the world. They have cured me of Sick Headache and Neuralgia." W. L. Page, Richmond, Va., writes: "I have been a severe sufferer from Headache. Ayer's Pills afford me speedy relief." A. J. Forster, Dauphin st., Mobile, Ala., writes: "For a number of years I have been troubled with Constipation and Headaches. After trying a number of so-called Liver Invigorators, without benefit, I was at last

Cured by Using

Ayer's Pills." Rev. Francis B. Harlowe, Atlanta, Ga., writes: "For years I was subject to Constipation, from which I suffered increasing inconvenience, in spite of the use of medicines of various kinds. Some months ago, I began taking Ayer's Pills. They have entirely corrected the costive habit, and have vastly improved my general health." Hermann Bringhoff, jewelry engraver, Newark, N. J., writes: "Costiveness, induced by my sedentary habits of life, at one time became chronic and exceedingly troublesome. Ayer's Pills afforded me speedy relief, and their occasional use has since kept me all right." Ed. O. Easterly, Rockford, Ill., writes that he has been cured of chronic Constipation by the use of

Ayer's Pills.

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CARBOLIC SMOKE BALL.



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

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

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

TORONTO, ONT., May 19, 1887.

CARBOLIC SMOKE BALL CO.:

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

TORONTO, ONT., May 26, 1887.

CARBOLIC SMOKE BALL CO.:

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

TORONTO, June 3, 1887.

CARBOLIC SMOKE BALL CO.:

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

G. COLEMAN, Advertising Agent, Toronto News.

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

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

TORONTO, ONT., June 7, 1887.

CARBOLIC SMOKE BALL CO.:

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

HAMILTON, O. T., June 8, 1887.

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

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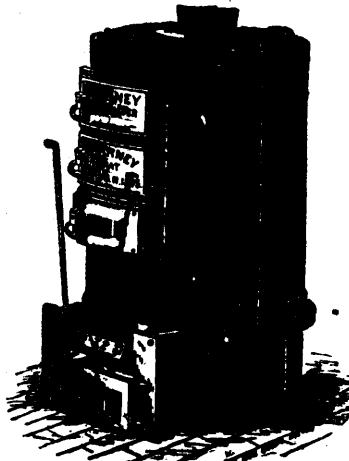
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(Signed), THOS. DAVIES.



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F.O.W 6/26

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For Tone and Pleasing Design the BELL ORGAN maintains its supremacy as the best. Send for latest circular to

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BIRTHS, MARRIAGES, AND DEATHS.

MARRIED. On Wednesday, June 8, at the residence of the bride's mother, by the Rev. R. G. Thomson, of Hensall, the Rev. A. H. Drumm, of Severn Bridge, to Janie, youngest daughter of Mrs. Dougald McNaughton, of Chatham.

DIED. At Melbourne, Australia, in May, 1887, Rev. James Climie, M.A., aged thirty-three years, late of Presbyterian Church, Scarborough, England, son of the late Thomas Climie, Honess, Scotland, and brother of Mrs. William Simpson, Bellevue Place, Toronto.

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Lyn, on Tuesday, July 5, at three p.m. BRUCE.—At Chesley, on Monday, July 11, at seven p.m., for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business. SAUGREN.—In Guthrie Church, Harrison, on the second Tuesday of July, at ten a.m. CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, July 19, at ten a.m. QUEBEC.—In Morrin College, Quebec, on Tuesday, July 12, at ten a.m. MIRAMICHI.—In Newcastle, on Tuesday, July 19, at eleven a.m. MONTREAL.—In the David Morrice Hall, on Tuesday, July 5, at ten a.m. KINGSTON.—In John Street Church, Belleville, on Monday, July 4, at half-past seven p.m. MAITLAND.—In Knox Church, Kincardine, on July 12, at five p.m. PETERBOROUGH.—In the hall of the First Church, Port Hope, on Tuesday, July 5, at ten a.m. WHITBY.—At Bowmanville, on Tuesday, July 19, at half-past ten a.m. SARNIA.—In Parkhill, on the last Tuesday of June, at half-past two p.m. PARIS.—In Chalmers Church, Woodstock, on Tuesday, July 12, at eleven a.m. BRANFORD.—In the First Presbyterian Church, Brandon, on Friday, July 22. OWEN SOUND.—In Division Street Church, Owen Sound, on June 28, at half-past one p.m. STRATFORD.—In Knox Church, Stratford, on Tuesday, July 12, at half-past ten a.m. REGINA.—At Wolsley, on Tuesday, July 5. ORANGEVILLE.—At Orangeville, on Tuesday, July 12, at eleven a.m. HURON.—At Goderich, on Tuesday, July 12, at eleven a.m. GLENGARRY.—In St. John's Church, Cornwall, on Tuesday, July 12, at one p.m. LONDON.—In the First Presbyterian Church, London, on the second Tuesday of July, at half-past two p.m. GUELPH.—In Knox Church, Guelph, on Tuesday, July 19, at half-past ten a.m. TORONTO.—In the usual place, on Tuesday, July 5, at ten a.m. LINDSAY.—At Uxbridge, on Tuesday, August 30, at half-past ten a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, July 12, at half-past seven p.m.

R. R. R. Radway's Ready Relief.

In from one to twenty minutes, never fails to relieve Pain with one thorough application. No matter how violent or excruciating the pain, the Rheumatic, Bedridden, Infirm, Crippled, Nervous, Neuralgic or prostrated with disease may suffer, Radway's Ready Relief will afford instant ease. It instantly relieves and soon cures Rheumatism, Coughs, Cold in the Head, Asthma, Pneumonia, Headache, Toothache, Neuralgia, Colic, Sore Throat, Bronchitis, Sciatica, Inflammation, Congestion, Difficult Breathing, Radway's Ready Relief is a cure for every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first and is the only

PAIN REMEDY

that instantly stops the most excruciating pains, allays inflammation, and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs by one application. INTERNALLY, a half to a teaspoonful in half a tumbler of water, will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Colic, Flatulency and all internal pains. Where epidemic diseases prevail, such as Fevers, Dysentery, Influenza, Diphtheria, Typhoid Fever, Scarlet Fever, Pneumonia and other malignant cases, Radway's Ready Relief will, if taken as directed, protect the system against attacks, and if seized with sickness, quickly cure the patient.

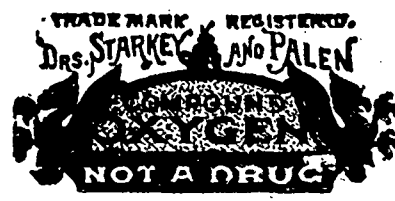
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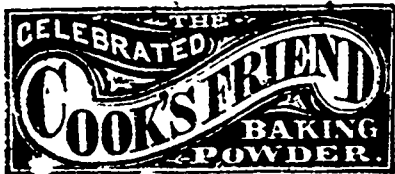
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